

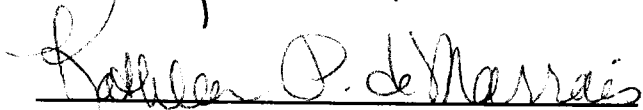
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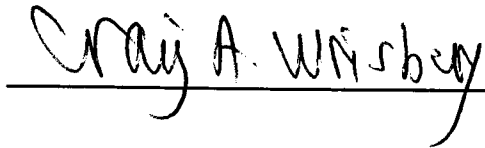
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Dr. Gene Hayes, Major Professor

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DOING TAI CHI: ADOLESCENT FEMALES' PERCEPTION OF THEIR
EXPERIENCE IN A TREATMENT PROGRAM

A Thesis
Presented for the
Master of Science
Degree
The University of Tennessee, Knoxville

Kathy G. Caldwell

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Dedicated To My Grandparents

For twenty-five years of unconditional love.

I will always cherish the wisdom you have shared with me.

Love To You Always

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ABSTRACT

This project studied a unique therapeutic intervention program utilized within the Activity Therapy Department at Peninsula Village treatment facility. Tai Chi is an internal, meditative martial art that stresses regulated breathing and slow graceful movements. Tai Chi utilized as an intervention program was the focus of this study.

The purpose of this qualitative study was to learn how adolescent females perceive the use of Tai Chi in their treatment program. The questions which guided the research project were:

1. What were the participants' perceptions of benefits gained through the Tai Chi program?
2. What were the participants' feelings toward the Tai Chi program?

The researcher interviewed a sample of six adolescent females in treatment at Peninsula Village and asked them to reflect on the Tai Chi program. Interview questions were used as a guide, but the participants were allowed to focus on activities that were significant to them.

Data reduction was accomplished by progressively collapsing the interview data into a smaller number of thematic dimensions. Inductive analysis of the interview transcripts produced five central themes that described how

participants experience the use of Tai Chi in their treatment program:

1. Must have the right attitude
2. Participants feel uncomfortable
3. Spiritual aspect is involved
4. Participants use Tai Chi to alter their mood
5. Participants feel child-like

Results of the research project were discussed in terms of their relevance to the previous research on the effect of martial art programs on emotionally disturbed adolescents. Results were also discussed in suggestions for further research and practice.

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CHAPTER I

INTRODUCTION

Chemical dependency and emotional disturbances are problems that have been facing adolescents for centuries. These problems often cause young people to fall into a life of violence, crime, drug abuse and/or juvenile delinquency. National crime statistics demonstrate that people under the age of eighteen are often involved in major crimes such as theft and violence (Trulson, 1986). Adults have always been concerned about the welfare of adolescents because of the idea that the future depends upon the development of young people. Because of these delinquent behaviors, chemical dependency, and/or emotional disturbances, adolescents are often placed in juvenile detention or psychiatric treatment.

There are many problems in dealing with chemically dependent and/or emotionally disturbed adolescents. A few aspects of the problems that face psychologists and therapists have to do with these adolescents lacking a sense of well-being, physical and mental harmony, lacking ability to control violent impulses, and lacking the self discipline required to function properly in normal populations.

Many different types of treatment intervention programs have been implemented with disturbed adolescents. These include an array of traditional interventions such as psychotherapy and family therapy and non-traditional

interventions, such as martial arts programs.

There has been an increasing interest in Far East philosophies and mode of thought in relation to mental illness. This interest can be seen in the amount of growth in the popularity of the martial arts (Boudreau and Konzak, 1984). The martial arts began three thousand years ago in Sri Lanka and slowly spread to China, Jana and Korea (Richman and Rehberg, 1986). Today the martial arts are studied throughout the world as a means of self-defense, a sport, and a mental discipline.

The idea of martial arts is greatly influenced by television programs and movies. They portray the martial artists to be aggressive and violent. The popular image of traditional Karate is one of brick breaking, kicking, and punching. In reality, traditional martial artists claim that training is concerned with deeper issues pertaining to self discipline, self awareness, self control, mind-body harmony, mental strength, relaxation, and personal development (Boudreau and Konzak, 1984). This train of thought has led to such uses as therapeutic programs in homes for the mentally handicapped, the physically disabled, and staff training courses in businesses, mental hospitals and prisons (Boudreau and Konzak, 1984). While the development of mental skills such as concentration may be a by-product of training in any physical activity, traditional martial arts places the emphasis specifically on the mental

skills.

There are many different styles of martial arts ranging from T'ai Chi C'huan, a noncombative set of self-defense techniques which emphasizes proper breathing and body position, to Tae Kwon Do, the Korean form of fighting which emphasizes kicks, punches and competition (Richman and Rehberg, 1986). For the purpose of mental health, research suggests that it would be more profitable to train in the more meditative forms of martial arts, rather than the sport and competitive forms (Seitz and Olson and Locke and Quam, 1990; Saposnek, 1980).

There are many advantages of martial arts over other sports in the mental health field. Some of the advantages are that the training emphasizes humility, respect, concentration and relaxation (Boudreau and Konzak, 1984).

The perception of people is important to the eventual success of a program. An understanding of adolescents perceptions regarding the use of martial arts in their treatment program, may offer valuable information as to the martial arts training effectiveness.

Peninsula Village

Peninsula Village is a unique treatment facility that delivers long-term care to emotionally disturbed and/or chemically-dependent adolescents. Peninsula Village is an

acute-care treatment center that began in 1985 as a unit of Peninsula Psychiatric Hospital and was approved by the Joint Commission on Accreditation of Health Care Organizations in 1990 as a free-standing facility.

Peninsula Village was created to meet the need for adolescents ages thirteen to eighteen requiring extended care and intensive treatment in order to fully achieve and sustain a lasting change in their behavior. Most patients carry a diagnosis of conduct disorder and/or chemical dependency. However, these may not be the only diagnoses. Other diagnoses include: depression, bipolar disorders, paranoia, dissociative disorders, identity disorder, separation anxiety, phobias, organic personality syndrome, post-traumatic stress disorder, and learning disabilities.

Most Peninsula Village patients are considered treatment resistant. This means that they have usually had out-patient therapy and at least one short-term in-patient therapy before being referred to Peninsula Village.

Peninsula Village is a placement option for patients with whom traditional treatment has been tried without success.

Patients at Peninsula Village live in communities of ten persons in rustic log cabins in the woods. As a part of their vocational training, the patients actually build the cabins in which they live. Separate cabins are maintained for males and females. Upon admission, patients are prepared for the outdoor program in the special treatment

unit, a secure hospital unit providing acute care. The structure in the special treatment unit is designed to eliminate distraction that might interfere with the treatment process. It has three objectives: to orient patients to the Peninsula Village program, to teach patients how to use group process, and to teach basic coping skills in tolerating authority figures. After patients meet these objectives, they transition into the outside cabin group to which they are assigned. The average length a patient spends in the special treatment unit is four months.

The level system at Peninsula Village is based on the Native American Medicine Wheel (Peninsula Village Parent Handbook, 1990). There are four points on the medicine wheel, and patients must meet the objectives represented by each point before progressing from one level to another. The four points include: trust, the ability to look within, seeing the big picture, and wisdom. The purpose of this progression is for the patients to learn to leave childhood behind and accept the responsibility for oneself and one's role in the community.

This progression is incomplete without the last phase, the return to the community. The patients enter Peninsula Village because their problems have created disruptions in their development: emotionally, socially, academically, and spiritually. Academic and recreational skill deficits must be addressed along with learning how to set and achieve

realistic goals. The multidisciplinary treatment team, which consists of physicians, nurses, psychologists, family therapists, activity therapists, teachers, and psychological assistants, work together to assist the patient in incorporating these changes into their lifestyle.

Recreational therapy is a vital part of the treatment process at Peninsula Village. The activity therapy staff incorporates the goals, objectives and treatment philosophy of Peninsula Village into their specific programs. Each patient has social, emotional, spiritual, and physical needs and the activity therapists at Peninsula Village assist the patients in finding ways to meet those needs to increase their overall quality of life. Therapeutic activities are used for the specific purpose of changing physical, intellectual and social behaviors as well as promoting the growth and development of the individual. The martial art, Tai Chi is currently being utilized as an activity therapy intervention program.

Tai Chi

T'ai Chi Ch'uan, commonly abbreviated as Tai Chi, is a Chinese system of calisthenics and self-defense. Tai Chi, which is translated as "The Supreme Ultimate" is a martial art, a meditative discipline and a spiritual path. It has been commonly known in China as the inner-relationship which

exists between psychological and physical health (Ying-arng, 1968).

Practitioners claim that the practice of Tai Chi helps improve one's health, develop agility, and encourage proper circulation of energy and body fluids. Tai Chi strengthens the central nervous system and the cardiovascular system. It is purported that the most immediate and obvious benefits are improved posture, circulation, metabolism, digestion, neuro-muscular functioning, and accelerated healing of disease and infection (Dunn, 1987).

Tai Chi is a sport that suits everyone, young and old, male and female. According to Cheng Man-ch'ing, Tai Chi is especially appropriate for women, because their physical condition is greatly influenced by the condition of the blood (Chen Man-ch'ing, 1981). Irregular menstruation can lead to more serious disorders. Practicing Tai Chi is said to improve the circulation of the blood in the body, thus assisting in a regular menstruation. Ying-arng adds, that whereas other types of exercise could be harmful to women during menstrual periods, the practice of Tai Chi is known to give no ill effects (Ying-arng, 1974). Because the waist and abdomen are exercised during Tai Chi practice, cramps and discomfort due to menstruation may be lessened.

Tai Chi principles are inherent in all phases of growth and development. Practitioners claim that it benefits one's psychological, emotional and spiritual development. Because

a great deal of concentration is required in practicing Tai Chi, one becomes more mentally active. According to Eng Chor Khor, physical control is reflected in the form of a balanced mind, capable of making rational decisions and taking responsibilities. The flowing movements of Tai Chi, sharpen the mental faculty and improve sensitivity and awareness (Eng Chor Khor, 1986).

Tai Chi teaches the principle of natural and spiritual growth. Through increased awareness, it enables practitioners to examine their life situation with a more positive view, and gives them the will and the way to improve their lifestyle.

The cardinal rule in Tai Chi is relaxation. Practitioners strive to relax physically and mentally, not only while practicing Tai Chi but in all areas of their lives. When anxieties and stress can be dropped, mental relaxation has occurred. Galante contends that relaxation in its highest sense means faith. The greater faith, the greater tranquility of mind. Galante claims that Tai Chi practice will assist individuals in achieving this state of relaxation (Galante, 1981).

The Tai Chi intervention program at Peninsula Village was developed by Larry Y. Brown, Director of Activity Therapy, in September, 1989. Female patients at Peninsula Village participate in the Tai Chi program once they leave the special treatment unit and enter their cabin group. The

program is led by Brown, who was certified to teach Tai Chi by Grand Master William C.C. Chen.

From September 1989 until February 1992, each cabin group participated in the Tai Chi program one time a week for one hour. In February 1992, the structure of the program was changed. The current program meets one time a week for two hours. All cabin groups participate in the program at the same time. The current Tai Chi program incooperates aspects of yoga, aerobics and Tai Chi. The goals of the Tai Chi program are to:

1. Promote physical, emotional, social and spiritual development.
2. Increase physical and verbal impulse control.
3. Improve self esteem.
4. Learn basic self-defense methods.
5. Gain trust in oneself and others.
6. Learn relaxation techniques.
7. Have fun.
8. Allow participants an opportunity to experience the practical application of Tai Chi principles in everyday life.

The goals of the Tai Chi program correspond to the overall goals of Peninsula Village and the goals within the Activity Therapy Department.

Statement Of The Problem

The purpose of this study was to determine the perceptions of adolescent females about their experience in the use of Tai Chi in their treatment program at Peninsula Village. Qualitative research methods were employed to address the following questions:

1. What were the participants' perceptions of benefits gained through the Tai Chi program?
2. What were the participants' feelings toward the Tai Chi program?

Delimitations

The study was delimited to:

1. A sample of six female patients in long-term treatment at Peninsula Village between April and July 1992.
2. The use of an interview guide, developed by the researcher, which consisted of questions to facilitate an open discussion regarding the participants' experience with the use of Tai Chi in their treatment program.
3. Interviews lasting no more than one and a half hours.
4. Patients who had been participating in the Tai Chi program for at least six months.

Limitations

The study was limited by:

1. The willingness of the participants' to answer the questions honestly.
2. The participants' willingness to volunteer for the study.
3. The researchers' interviewing skills and knowledge.
4. The fact that the structure of the program was changed in February 1992.
6. Consent from legal gardian of participants.

Assumptions

The assumptions of the study were:

1. The participants' provided accurate and honest information during the interview.
2. The interview guide provided data sufficient for conclusions and recommendations to be drawn.

Definitions Of Terms

For the purpose of this study, the following definitions were adopted:

1. Acute Care: specialty care provided to patients who have critical or serious disorders.

2. Experience: the conscious skill or knowledge gained by actually participating in an event.
3. Long-Term Care: hospitalization for over a period of at least three months.
4. Martial Arts: a generic term that describes a self-defense technique. It includes all styles of martial arts such as: Aikido, Judo, Karate, Kung-Fu, Tae Kwon Do, T'ai Chi Ch'aun. In the Orient, martial arts originated as a means of attaining physical health and longevity as well as a philosophical or spiritual goal.
5. Perceived Benefits: benefits that are recognized or observable.
6. Tai Chi: a martial art emphasizing regulated breathing, proper body postures, and defensive maneuvers. The art is performed in a slow, relaxed and graceful manner.
7. Therapeutic Recreation: "a process which utilizes recreation services for purposive intervention in some physical, emotional, and/or social behavior to bring about a desired change in that behavior and to promote the growth and development of the individual (Gunn and Peterson, 1984, p.2)."
8. Treatment Intervention Program: a program that is designed to meet predetermined goals and objectives, and to bring about a desired change in ones' behavior.

Significance Of The Study

Exploring the impact and benefits of martial art programs for emotionally disturbed and/or chemically dependent adolescents is not a new phenomenon; however, research in this area is surprisingly scarce. Activity professionals, psychiatrists, group-home coordinators and martial art instructors have been successful to a small degree in providing this concept. Since the perception of people is important to the eventual success of a program, an understanding of the patients' perceptions regarding how they experience the use of Tai Chi in their treatment program may offer valuable information as to the programs effectiveness.

CHAPTER II

REVIEW OF RELATED LITERATURE

During the literature search, the researcher only detected one article on the martial arts utilizing qualitative research methods. Therefore, the review of related literature was organized into three sections: methodology, martial arts, and summary.

The purpose of the methodology section was to familiarize the reader with qualitative research and to present a rationale for employing qualitative methods in the present study.

The researcher failed to detect studies concerning Tai Chi as a treatment intervention for chemically-dependent and/or emotionally-disturbed adolescent females in long-term care treatment. Therefore, the researcher expanded the martial arts section to include: adolescent males, adolescents classified as juvenile delinquents, adolescents in short-term treatment, and other styles of martial arts. This review will attempt to summarize the research on the use of martial arts as a treatment intervention for disturbed adolescents.

Methodology

The purpose of qualitative research is to describe and

understand a particular social situation, event, or individual in-depth. The qualitative researcher focuses on the participant's perspectives and treats what participants think and feel as important (Griffin, 1985). The term qualitative research has been used as an umbrella term to refer to several research strategies that share certain characteristics (Bogdan and Biklen, 1982). Qualitative methods include ethnography, case studies, participant observation, and interviews. Ethnography is a method where the researcher participates in people's daily lives for an extended period of time, observing what happens, and asking questions. Case studies are intensive and detailed accounts of one individual or of a group, through observation, self-reports, and other methods. Participant observation is a field strategy that combines document analysis, interviewing of respondents, and direct participation and observation. Interviews are a method where the researcher asks people, individually or as a group, about their feelings and experiences toward a particular program, event or situation. For the purpose of this study, the review of methodology will focus on the interview as the qualitative method and the tool for data collection.

One of the methods of data collection used in qualitative research is the open-ended interview (Patton, 1990). An interview has been defined as "a purposeful conversation, usually between two people that is directed by

one in order to get information. In the hands of the qualitative researcher, the interview takes on a shape of its own (Bogdan and Biklen, 1982, p.135)." The purpose of interviewing is to obtain what is on someone else's mind. The purpose of open-ended interviewing is not to put things in someone's mind but rather to access the perspective of the person being interviewed. Such interviews attempt to discover information that cannot be directly observed. Researchers cannot observe feelings, thoughts, and intentions - they have to ask people questions about those things (Patton, 1980).

Qualitative data analysis has been described as the process of systematically arranging the interview transcripts, field notes, and other materials to increase the researcher's understanding of the data (Bogdan and Biklen, 1982). Data interpretation and analysis involves "making sense out of what people have said, looking for patterns, putting together what is said in one place with what is said in another place, and integrating what different people have said (Patton, 1990, p.348)." These are processes that belong primarily to the analysis phase of qualitative evaluation after the data are collected. Griggs describes three overlapping activities that go into data analysis: data reduction, data display, and drawing conclusions (Griggs, 1987).

One of the main aims of analysis is to reduce the

available information to a manageable amount. This is true for all forms of collected data whether it be tape-recordings, interview schedules, or written transcripts. In essence, data reduction means coding words or themes in order to classify them. Codes are categories usually derived from the research questions formulated prior to data collection, along with themes that have emerged during data collection. Rather than collecting data to test preconceived hypotheses, "a qualitative researcher analyzes data inductively: searching for patterns and themes which emerge from the data (Griffin, 1985, p.104)." Thus, data reduction is a method of organizing data to make it more meaningful.

According to Griggs, the most common form of displaying qualitative data is the narrative text (Griggs, 1985). By presenting subjects in their own words and reporting the actual data on which the analysis is based, readers are permitted to make their own interpretation (Patton, 1980). Direct quotations are a basic source of raw data in qualitative inquiry, revealing respondents' depth of emotion, their thoughts, their experiences, and their basic perceptions (Patton, 1990). Smith adds that, "vignettes and quotes provide vivid documentary evidence that what the assertion claimed to have happened did occur...(Smith, 1987, p.177)." Because the raw data of interviews are quotations, the most desirable data to obtain would be full transcripts.

However, "there is no requirement that researchers report whole interview transcripts, only that interview segments must be provided to represent and legitimize the data (Duschl and Lythcott, 1990, p.448)."

One of the most widely used methods of drawing conclusions from qualitative data is by identifying themes and patterns throughout the data. According to Locke, creating a coding system through progressive refinement of grouping and the search for patterns throughout the data is a near universal operation in qualitative data analysis (Locke, 1989). During this stage of data analysis, the researcher reviews codes and categories that were derived from the research questions along with themes that have emerged during data collection. These codes set the stage for analysis. According to Tesch, codes are categories that allow the researcher to quickly identify, pull out, and then group all the segments relating to a particular question or theme (Tesch, 1990). Patton adds that, with an interview guide approach, answers from different people can be grouped by topics from the guide, but the relevant data or themes won't be found in the same place in each interview (Patton, 1990). The interview guide actually constitutes a descriptive framework for data analysis.

There are no statistical significance tests involved in interpreting qualitative data (Patton, 1990). According to Cook and Reichardt, "qualitative researchers rarely assign

numerical values to their data, but prefer instead to record the data in the language of the subjects (Cook and Reichardt, 1979, p.37)." The actual words of the subjects are thought to be critical to the process of interpreting the data. Qualitative researchers "must strive by forceful use of data to convince and persuade (Locke, 1989, p.13)." Patton adds that the researcher who has reviewed all of the data and has reflected at length about the patterns and themes that run through the data is in a good position to speculate about meanings (Patton, 1990). It is the responsibility of the researcher to state their opinions and speculations and to display the data in a way that readers can ultimately make their own decisions and judgements. In summary, there are a diversity of ways to analyze qualitative data. Tesch states that, "manipulating qualitative data during analysis is an eclectic activity; there is no one right way (Tesch, 1990, p.96)." There are no absolute rules in analyzing and interpreting qualitative data; only that the researcher fairly represents the data and communicates what the data reveal as it relates to the purpose of the study (Patton, 1990; Griggs, 1985; Smith, 1987; Schempp, 1987).

Qualitative research techniques are respected and regularly employed in the social sciences, particularly psychology and anthropology. In the last decade their popularity has grown and now many fields utilize qualitative

methods in research. Qualitative methods are currently rising in popularity within sport and physical education studies. According to Sage, "the size and rate of growth in the qualitative literature on sport and physical education makes any global treatment of it impossible (Sage, 1989, p.26)."

Because the following cited studies provide no relevance to the current study, other than similar research methods, the content and findings of these studies will not be reported, but will serve as an illustration of the number and types of qualitative reports available in sport and physical education.

One of the earliest and most recognized qualitative studies in sport was the analysis of Little League baseball teams, in which Fine identified several themes which regularly emerge as symbolic constructs (Fine, 1979). In 1986, Klein provided an excellent example of qualitative work in a report of a four-year study of a Southern California body building subculture, in which he found a pattern of discrepancies between what that subculture projects as ideal and what actually goes on in it (Klein, 1986). Birrell conducted a qualitative study in 1988, in which a comprehensive review of the research literature on the gender/sport relationship, identified four central emerging themes (Birrell, 1988).

According to Sage, "qualitative methods have proven to

be particularly appropriate where gender and women's issues are topics of inquiry because prominent experiences in women's lives are subtle and context-bound (Sage, 1989, p.27)." These phenomena are better explained by qualitative than quantitative approaches (Grant and Ward, 1987). In support, Birrell and Richters qualitative study, "Is a Diamond Forever? Feminist Transformations of Sport" reported on how a group of women participating in a softball league, transformed the experience into one that had meaning within their own lives that was quite different from traditional male sports meanings (Birrell and Richter, 1987). Griffin has conducted several studies relating to life in the middle school gymnasium. In 1984, through qualitative methods, he studied girls' participation patterns in team sports (Griffin, 1984).

In summary, "qualitative research is already a respected research approach in the social sciences and humanities; nothing sport and physical education researchers do will change that fact (Sage, 1989, p.28)." Qualitative research is a form of research that has a great deal of potential to teach us about sport and physical education, and offer new ideas and approaches to old problems. Researchers have argued for the importance of qualitative research in sport and physical education (Bain, 1989; Harris, 1981; Sage, 1989).

Martial Arts

In a review of the related literature, the researcher detected one study on the martial arts incorporating qualitative research methods. In 1984, Boudreau and Konzak utilized both qualitative and quantitative methods to study how martial arts training has an impact on mental and physical health. The study was based on an investigation of eighty-four Karate practitioners who were members of the Karate program either at the University of Toronto or the Toronto Academy of Karate and Judo. Both programs had the same instructor. The qualitative method of data collection was personal interviews. Boudreau and Konzak stated, "test scores in themselves give only a limited picture of personality and other dimensions of mental health. To get a broader picture and insights into each individual's perceptions of his or her own development through Karate training, extensive personal interviews of intermediate and advanced students were conducted; these provided a more direct and open-ended channel of communication with the participants, without the constraints of standardized questionnaires (Boudreau and Konzak, 1984, p.5)." The interviewers allowed the respondents to talk freely, without interruption.

For quantitative data collection, all subjects completed Form A of the Cattell Sixteen Personality Factor

questionnaire (16PF test). The 16PF test is a standardized questionnaire that is commonly used in studies of this nature as a way of measuring the main dimensions of personality.

The analysis for male and female subjects were conducted separately, and the advanced Karate groups were compared to the beginner and intermediate groups. Male and female groups were both statistically significant beyond the .01 level. The results from the 16PF tests revealed that the female advanced Karate practitioners were more intelligent, emotionally stable, assertive, lively, venturesome, trusting, imaginative, forthright, self-assured and relaxed than females in the less advanced groups. Similarly, the male advanced Karate practitioners were shown to be more intelligent, emotionally stable, lively, expedient, venturesome, tender minded, imaginative, forthright, self-assured, self-sufficient and relaxed than males in less advanced groups. Furthermore, the interview data reported a significant impact on the subjects' physical and mental well-being. This was true for all areas that were addressed. In response to a question concerning whether Karate training had had an impact on their lives, other than physical health, ninety-three percent reported that Karate training had had an important effect on their lives. The subjects identified specific attributes such as confidence and relaxation as areas of impact. Seventy-nine

percent of the subjects stated that Karate training increased their ability to be more assertive. Several women stated that the training had made them more capable of being assertive in their relationships with males. In response to a question concerning aggression, some subjects reported feeling more aggressive, and spoke of being more assertive, while others reported feeling less aggressive, and spoke in terms of better self-control.

The personality test results and the personal interview data, illustrate the extent of personal development among Karate practitioners. Boudreau and Konzak concluded that Karate training can act as a highly effective form of self-help, a means of personal development, or as a method of stress reduction. The authors recommended that the martial arts be taken seriously as a form of therapeutic activity (Boudreau and Konzak, 1984).

There is a limited amount of research on the therapeutic application of martial arts training. In 1980, Saposnek discussed the similarities between the maneuvers used in family therapy and the principles of Aikido. These parallels include: an interactional approach, blending and extending rather than resisting, awareness of attacks, neutral flexibility, coping with multiple challenges, risks are involved, maneuvering rather than manipulating, and resolving the conflict in as harmless a way as possible. A case example demonstrating these parallels was included in

the paper (Saposnek, 1980).

In 1984, Heckler, a psychologist who studies the martial art Aikido, reported an application of Aikido principles in individual psychotherapy. Heckler employed Aikido strategies of relaxation, grounding, centering, union, and entering and blending to develop a sense of personal integration in distressed clients. Heckler contended that the simple physical exercises focus on various ways to deal with personal conflicts. He stated, "Working with the body uses systems such as deep-tissue body-work, breath work, sounds and expression, movement disciplines, and stress reduction exercises, to enhance emotional freedom and ease of movement (Heckler, 1984, p.16)." Case examples of these applications were included.

In their essay, "Judo Principles and Practices: Applications to Conflict-solving Strategies in Psychotherapy," Gleser and Brown discussed Judo principles and their application to psychotherapy and conflict-solving strategies. The authors contended that the main principle of Judo is yielding, and psychotherapies have applied this principle for years. A case example was given to demonstrate how aspects of Judo, such as holding techniques, breaking balance, and physical aspects can progress psychotherapy, especially for violent patients (Gleser and Brown, 1988).

In 1979, Madenlian conducted a study in which martial

arts training was compared with conventional psychotherapies. The purpose of this study was to test a martial arts training program which was believed to promote positive changes in the self concept of students with behavioral problems. Sixty-six male students between the ages of twelve and fourteen, who had been referred to a mental health agency for behavioral problems were assigned to one of three groups: four months of an Aikido training program, a traditional group receiving individual, group or family therapy, and a group that received no treatment and acted as a control group. After group assignment, the Piers-Harris Children's Self Concept Scale (CSCS), was administered to the total group. After four months of the interventions, the CSCS was readministered. Pre-and-post test scores were computed in each of the three groups.

The results showed that the gains of students in the Aikido groups on the CSCS were greater than those for the psychotherapy groups; and there was no change among the control group. The author concluded that the Aikido training fostered positive changes in the self concept of students with behavioral problems and promoted more growth in self concept than did the traditional therapy program. The author contended that since Aikido is considered recreational, it can be incorporated into school curricula as a physical education alternative that may foster positive development. However, as Madenlian acknowledged, this study

was applied to a restricted population and only male subjects were studied (Madenlian, 1979).

In 1986, Trulson conducted a study on the use of martial arts training to counter juvenile delinquency. Thirty-four youths categorized as juvenile delinquents on the basis of Minnesota Multiphasic Personality Inventory (MMPI) personality profiles were assigned to three groups, matched as closely as possible for age, socio-economic status, and other psychometric data. The first group received seventy-two hours of training in traditional Tae Kwon Do. Group two students received training in a modern version of the martial art which did not emphasize the psychological and philosophical aspects of the sport. Group three students served as an control group and engaged in various sports under the same instructor.

Following a six-month intervention period, MMPI, Jackson Personality Inventories, self-report and projective measures of aggressiveness were readministered. As indicated by before-and-after scores on the tests, group one students showed decreased aggressiveness, lowered anxiety, increased self-esteem, increased social adroitness, and increased traditional values. However, group two students showed more delinquent tendencies and negative personality shifts, including a rise in aggressiveness. Group three students showed no notable differences on any of the personality measures.

The results of this study suggest that training in the traditional Korean martial art, Tae Kwon Do is effective in dealing with problems of juvenile delinquency (Trulson, 1986). Unfortunately, the subjects utilized in this study were all male high school students and were not in a treatment setting. Also, the subjects were characterized as juvenile delinquents based on their MMPI scores rather than a behavioral definition of juvenile delinquency. Therefore, it is not clear whether the subjects really were delinquent youths or typical rebellious high school students.

Demoulin conducted a study in 1984, to assess the influence of martial arts training and philosophy on juvenile delinquents. The hypothesis was that martial arts training would positively influence juvenile delinquents and contribute to their rehabilitation. Volunteers for the research project filled out the Rice Attitude Scale. Twenty males were randomly chosen based on the absence of physical limitations and Stanford Achievement Test scores. The martial arts training took place over a six-month period, with two sessions per week, two hours per session.

During the sessions, the subjects participated in a variety of martial arts activities. Each activity was structured to promote the interaction between the subjects and to incorporate this interaction in a therapeutic, counseling, or helping fashion. At the end of the forty-eight sessions, the Rice Attitude Scale was readministered

and the Pearson Product Movement Correlation was used to determine the extent of association between pre-and-post-test scores.

The results showed that the subjects had a more positive outlook on sociological factors and their own sense of value following the martial arts training. The positive results of this study confirmed the hypothesis. However, as Demoulin acknowledged, more research of this nature is needed using a different population (Demoulin, 1984).

In 1986, Gleser and Lison conducted a pilot study to determine whether Judo might have beneficial effects on the treatment of emotionally-disturbed adolescents. Ten male youths living in an adolescent residential group home participated in Judo two times per week. The authors believed that because Judo training has important physical, educational, and possibly therapeutic values, that it might have positive effects on emotionally-disturbed adolescents.

After five months, the Judo training showed beneficial effects on the musculo-skeletal, neurological and cardiorespiratory systems. Also, adolescents interacted with more consideration, violence was reduced in the unit, there were less-extreme mood swings, and anxiety levels decreased.

The authors were encouraged by the results of this pilot study, which showed that Judo can be used as an effective educational and therapeutic tool. Furthermore,

the authors contended that professionals working with disturbed adolescents could modify Judo in their treatment program to achieve recreational, educational, and therapeutic objectives (Gleser and Lison, 1986). Unfortunately, it is hard to get a complete perspective of the effects of Judo treatment on emotionally-disturbed adolescents because the study only utilized male subjects.

Summary

Clinical and psychotherapeutic applications of the martial arts are at an exploratory stage, but appear promising. The existing literature suggests that martial arts contain qualities which can maintain psychological health or promote desirable personal change. Previous studies show that martial arts training can positively benefit adolescents who are classified as juvenile delinquents and/or have behavioral problems.

The majority of research conducted on martial arts programs and their affect on disturbed adolescents has only utilized male students. In her essay, "Women in Martial Arts," Geduldig interviewed women who participated in the martial arts and pinpointed gains that they noticed from their training. These included: self awareness, self confidence, and self defense (Geduldig, 1989).

A limited amount of martial arts styles have been

studied in regard to their therapeutic value for adolescents who have been categorized as juvenile delinquents and/or having behavioral problems. These styles include: Karate, Aikido, Tae Kwon Do, and Judo. Although Tai Chi is claimed to be the most internal and meditative of all martial arts, few studies utilizing Tai Chi as a therapeutic intervention have been conducted.

Only one study on the martial arts employed qualitative research methods. Because of the increasing interest and use of qualitative methods in research in sport and physical education, qualitative methods offer the possibility of new insights into the value and benefits of martial arts programs for chemically-dependent and/or emotionally-disturbed adolescents.

To date, no studies have been conducted utilizing Tai Chi as a treatment intervention program for chemically-dependent and/or emotionally-disturbed adolescent females in long-term care treatment. The majority of studies have been conducted on male adolescents who were in short-term treatment and were categorized as juvenile delinquents.

CHAPTER III

METHODOLOGY

The purpose of this study was to determine how adolescent females perceive the use of Tai Chi in their treatment program at Peninsula Village. Through qualitative research methods the questions which guided the research problem were:

1. What were the participants' perceptions of perceived benefits gained through the Tai Chi program?
2. What were the participants' feelings toward the Tai Chi program?

The procedures for this section are presented as follows:

1. Identification of the population and the sample.
2. The technique for data collection.
3. Conducting the interviews.
4. Analysis of the data.

Sample

The population of this study consisted of adolescent females in treatment at Peninsula Village, located in Louisville, Tennessee. The sampling of subjects from the chosen population is an important aspect of qualitative research. Participants are selected for theoretical, not statistical purposes. Bogdan and Biklen refer to this

theoretical selection as purposeful sampling (Bogdan and Biklen, 1982). In purposeful sampling, "the researcher employs his or her own discretion to select the respondents who best meet the purposes of the study (Rubinson and Neutens, 1987, p.91)." This type of selection requires that the researcher establishes a set of criteria or a list of attributes that the subjects for the study must possess (Goetz and LeCompte, 1984). Thus, in qualitative studies it is not necessary that subjects be selected randomly, but that they are best suited to explain the phenomenon being studied (Yin, 1988).

A sample of six participants was drawn based on the following criteria:

1. The participants had been participating in the Tai Chi program for at least six months.
2. The participants volunteered to participate in the study.
3. The legal guardians of the participants signed consent forms.

The six participants were drawn from a population of twenty-five adolescent females in the outdoor treatment program at Peninsula Village during the spring of 1992.

Technique For Data Collection

The personal interview technique was selected as the

method for data collection since it provided a unique opportunity for in-depth responses. Robinson and Neutens described the advantages of this technique that made it appropriate for use in this study:

1. Personalization of the study to the participant.
2. Flexibility so that further probing may occur or questions can be repeated.
3. A high response rate.
4. Observation of both verbal and nonverbal behavior.
5. Control over question order.
6. Spontaneity and no help from others.
7. Recording of the time of the interview.
8. Ability to use involved and complex questions (Robinson and Neutens, 1987).

The interview followed a semi-structured format featuring open-ended questions. An interview consisting of questions arranged prior to the interview and used in the same sequence for each respondent, has been defined by Patton as a standardized open-ended interview (Patton, 1980 p.198). The purpose of this type of interview is to increase comparability of responses by asking each respondent the same questions.

Each participant was individually interviewed concerning her perceptions of the Tai Chi experience in her treatment program. The standardized open-ended interview approach was adopted so that participants felt free to

verbalize spontaneously about the Tai Chi program without being limited to a single word or phrase answer. The respondents' perceptions regarding the different components of the program were sought through the open-ended questions.

Following a thorough examination of the literature, twelve open-ended questions designed to facilitate a discussion regarding the participants experience with the Tai Chi program were developed (Appendix A). The interview guide was developed with the assistance of Professor Kathleen deMarrais and the University of Tennessee College of Education qualitative research group members (Appendix B). Professor deMarrais teaches qualitative research courses for the College of Education, and has been conducting and publishing qualitative studies for ten years. The qualitative research group is facilitated by Professor deMarrais and consists of graduate students who are currently conducting qualitative studies.

General data were collected from the participants' medical chart. This information included date of admission into Peninsula Village and length of time the participant had been participating in the Tai Chi program.

Conducting The Interviews

Initial contact was made with the canadits for the study through Larry Y. Brown, Director of Activity Therapy

at Peninsula Village. During a regularly scheduled Tai Chi class, Brown provided the patients with information sheets which outlined the research project (Appendix C). At this time the patients read about the project and signed the information sheet. From a total population of twenty-five adolescents, fifteen volunteered for and met requirements for participation in the study.

Next, the legal guardians of these fifteen patients who volunteered to participate in the study were mailed a parental information sheet (Appendix D) and a parental consent form (Appendix E). Eight patients were granted permission to participate by their legal guardian. Upon receiving the signed parental consent form, the researcher contacted the Director of the Girls Program at Peninsula Village to schedule the interview with that patient.

Before the interview began, the procedures of the research project were once again reviewed. The participant was then asked to read and sign the participation consent form (Appendix F). In order to utilize time, the researcher interviewed the participants in order of receiving their guardian's consent.

Confidentiality was assured by asking each participant to choose and assume a pseudonym. This pseudonym was the only means of identification used on audiotapes and interview transcripts.

Each interview was audiotaped with a portable cassette

tape recorder in accordance with the full knowledge and consent of the participants. The use of audiotapes added to the internal reliability of the study, insuring accurate verbatim transcripts of the interviews (Goetz and LeCompte, 1984). Each interview lasted from one hour to one hour and thirty minutes.

During the interview, the researcher made written notes of gestures or any physical change in appearance which seemed relevant to the topic being discussed. The researcher attempted to make no comments or facial expressions revealing an attitude toward a response. The interviewer concentrated on listening to the responses so that appropriate probes could be generated.

It was made as clear as possible at the beginning of the interview that it was the intention of the interviewer to facilitate an open and free dialogue of the participants experience in the Tai Chi program. The interviews were semi-structured and as open-ended and neutral as possible.

The first interview served as a pilot test for the study in order to validate and determine the effectiveness of the interview guide. The participant volunteered to participate in the study and permission was granted from her legal guardian. From the pilot interview, the researcher along with the assistance of Professor deMarrais and the University of Tennessee College of Education qualitative research group determined that the interview guide was a

valid instrument for collecting the intended data.

The format for all interviews was as identical as possible. Each interview was conducted during the afternoon hours in a private conference room at Peninsula Village. The six participants were interviewed over a three-month period.

Analysis Of The Data

The recorded interviews were fully transcribed by the researcher. No attempt was made to correct grammatical errors or alter style. In punctuating, the researcher attempted to follow the flow and emphasis of the respondents, using punctuation to describe the flow of speech rather than being overly concerned with grammatical requirements. Also, all names and identifying information were removed from the texts, and the participants pseudonym was the researchers only means of identification. To further assure confidentiality, the cassette tapes were destroyed immediately after they were transcribed. A sample interview is included (Appendix G).

The function of data analysis was to identify a number of themes, or categories of themes, that described how the participants experienced the use of Tai Chi in their treatment program. By combining all themes obtained from all participants, it was expected that a category system revealing the participants' experiences would emerge.

Following the development of themes, each individual participant's responses was referred back to the total structure to determine those aspects most relevant to that participant's personal experience with the use of Tai Chi.

The steps involved in the data analysis followed suggestions by several qualitative design sources (Bogdan and Biklen, 1992; Goetz and LeCompte, 1984; Spradley, 1980).

The process of data analysis began during the interviews as the researcher responded to the participants' remarks and probed for deeper answers to significant responses. The initial analysis continued as the researcher noticed patterns in responses while the interview was being transcribed.

Following transcriptions of the interview tapes, each transcript was read by the researcher and marginal notes were made to identify repeated feelings that were mentioned by the participants. Feelings that were repeated throughout each transcript and identified as significant included: feeling uncomfortable, embarrassed, stupid, vulnerable, relaxed, peaceful, calm, centered, and child-like. Next the researcher recorded which participants experienced the significant feeling. At this time the researcher noticed a distinct pattern of feelings that each participant experienced while participating in Tai Chi.

During the next several readings of the transcripts, the researcher looked more indept at the language of the

subjects and the text around each of the significant feelings. The researcher concentrated on those aspects of the program participants were engaged in when they felt this way, and why participants felt this way. From this information, the initial themes were developed. The researcher was astonished by the clarity of the text that supported the themes that emerged from the data.

At this time, the researcher presented the data from this study and the themes to a meeting of the University of Tennessee College of Education qualitative research group. With the researcher guiding the discussion, the members in attendance at this meeting began the inductive analysis process for the data. Each member of the group read through all of the participants' quotes that supported each theme. From the results of this meeting, Professor deMarrais suggested that the researcher combine three of the initial themes. The qualitative research group were all in agreeance with the research themes.

The use of the qualitative research group was a great benefit to this study. Because the members were not as immersed in the data as the researcher it was important that they validate the initial themes.

In order to assure confidentiality, participants were only identified by their pseudonym on the transcripts and the members of the qualitative research group signed a pledge of confidentiality (Appendix H).

After the initial themes were developed and supported by the qualitative research group, the themes were presented to Shannon, who was a participant in the study. The meeting with Shannon lasted approximately fifteen minutes and was very informal. At this time the researcher briefly and simply explained the process of the data analysis. Shannon was informed that the purpose of the meeting was to determine if the findings were accurate. Next, one by one, the researcher read and explained each of the identified themes to Shannon. As each theme was described, Shannon made comments such as "That's right, that's exactly how I feel about Tai Chi." Shannon consistently agreed that each theme reflected how she experienced the use of Tai Chi in her treatment program.

Next, the researcher met with Larry Y. Brown, Director of Activity Therapy at Peninsula Village, in order to further determine if the findings were accurate. Since Brown is the instructor of the Tai Chi program, it was determined that he may have valuable insights as to how the participants perceived the use of Tai Chi in their treatment program. Mr. Brown also agreed that the themes appeared accurate. Thus, the internal reliability of this study was greatly strengthened by having multiple sources agree on the themes (Goetz and LeCompte, 1986).

Summary

Chapter three provided a framework and rationale for the implementation of this research project. Included were discussions of the sample population, the technique for data collection, and the analysis used to interpret the data.

CHAPTER IV

PRESENTATION OF DATA AND FINDINGS

Introduction

In this chapter the findings from the analysis of the interview data are presented. The chapter begins with a description of the participants as a group followed by an introduction to each participant. In these descriptions, each participant is described based on how long she has been participating in the Tai Chi program and her current treatment care level. Other characteristics that were observed by the researcher are also described. These include the participant's mannerisms and communication skills. The purpose of these descriptions is to personalize the participants and allow the reader to develop a mental picture of each participant. In these descriptions, the participants are only identified by their pre-chosen pseudonym.

After the general descriptions of each participant, the themes that were developed through the analysis of the data are discussed. Several representative quotes from the participants are included to support each theme, promote readability, and permit readers to make their own interpretations. The researcher's interpretation of the findings is discussed in the conclusions chapter.

Participant Descriptions

The participants in this study were six adolescent females in treatment at Peninsula Village between April and July of 1992. Because of the unique structure of the treatment program at Peninsula Village, it is important that the reader understand the care level system. As patients progress in their treatment they receive care levels that allow them more privileges. The care level system is based on the Native American Medicine Wheel (Peninsula Village Parent Handbook, 1990). Each level is titled after an animal. Patients advance from the care level of Mouse, to Bear, to Eagle, and to Buffalo. The advancement of a care level is based solely on a patient's progress, and patients might not achieve a care level beyond that of Mouse throughout their entire treatment.

All participants involved in this study were at the care level of either Bear or Eagle. At the Bear care level, patients are allowed to be positive peer buddies and wear jewelry. At the Eagle care level, patients have the privileges Bear care levels have, as well as walking to appointments without their group, taking naps, and wearing make up.

Participants involved in this study had all been participating in the Tai Chi program between seven and ten months. Each participant was involved in the original one-

hour Tai Chi program as well as the current Tai Chi program.

Shannon

Shannon had been a participant in the Tai Chi program for nine months. In her treatment program, she was at the Eagle care level. Shannon presented herself as an intelligent, natural person. She wore glasses, no make up, and a self-made bead necklace.

Throughout the interview process, Shannon appeared comfortable and freely offered self disclosure. She showed enthusiasm toward the Tai Chi program and offered to physically demonstrate Tai Chi movements. Shannon was thoughtful and articulate. Her descriptions of the Tai Chi program revealed that she took it seriously.

Chloee

Chloee had been participating in the Tai Chi program for eight months. In her treatment program, she was at the Bear care level. Chloee appeared to be a serious, concerned person. She had a baby face and is physically cute. She wore no jewelry.

Chloee was a soft-spoken person and appeared uncomfortable during the interview. She did not maintain eye contact with the researcher. Chloee was thoughtful and

paused before answering each question, as if searching for the correct answer.

Keyanna

Keyanna had been participating in the Tai Chi program for nine months. In her treatment program, she was at the Eagle care level. Keyanna presented herself as an intelligent, confident person. She had a smooth complexion and is a naturally beautiful young woman. She wore dainty gold jewelry and minimal make up.

During the interview, Keyanna showed interest and enthusiasm. She appeared relaxed and maintained eye contact with the researcher. In conversation, Keyanna exuded warmth. She showed the confidence and enthusiasm of a person who had a new lease on life.

Courtney

Courtney had been participating in the Tai Chi program for eight months. In her treatment program, she was at the Bear care level. Courtney presented herself as an intelligent young woman with an great sense of humor. She had a short boyish hair cut, average looks, and wore a self-made yarn friendship bracelet.

Courtney appeared comfortable with sharing and talking

about herself and the Tai Chi program during the interview. She maintained eye contact with the researcher. Courtney was a very self-assured person with a voice that demanded to be listened to. She answered questions candidly and with a sharp sense of humor.

Anastacia

Anastacia had been participating in the Tai Chi program for ten months. In her treatment program, she was at the Eagle care level. Anastacia appeared to be a demanding person who wants things her way. She was a very physically attractive young woman who wore carefully applied make up and minimal jewelry.

Anastacia repeatedly expressed her dislike for the Tai Chi program. She appeared easily frustrated with the probing questions and continually rolled her eyes. Anastacia appeared relaxed and was eager to express her opinions regarding the Tai Chi program. She had a demanding voice and a quick wit that held the researchers attention.

Serenah

Serenah had been participating in the Tai Chi program for seven months. In her treatment program, she was at the Bear care level. Serenah presented herself in a tomboy

fashion. She had long straight hair and average looks and wore a baseball cap, no jewelry or make up.

Throughout the interview, Serenah appeared preoccupied. She expressed having a lot on her mind because of her scheduled discharge from Peninsula Village in three weeks. Although Serenah seemed comfortable during the interview, her responses were direct and not very indepth. During the interview, her eyes wandered around the room. When she spoke, Serenah's thoughts seemed to out pace her words. She showed a care free enthusiasm toward the Tai Chi program.

Findings

In the following sections of this chapter the perceptions of the subjects about their experience in the use of Tai Chi in their treatment program are described.

The questions which guided the research problem were:

1. What were the participants' perceptions of benefits gained through the Tai Chi program?
2. What were the participants' feelings toward the Tai Chi program?

These questions are first answered through a thematic analysis of the data. The chapter is completed with additional information describing participants' perceptions of benefits gained through the Tai Chi program.

The analysis of the data revealed five central themes

that described the participants' perception of their experience in the Tai Chi program. The following themes emerged from an inductive analysis of the interview transcripts:

1. Must have the right attitude
2. Participants feel uncomfortable
3. Spiritual aspect is involved
4. Participants use Tai Chi to alter their mood
5. Participants feel child-like

As the findings are described in more detail, sample statements from the interviews are provided to substantiate these themes.

Must Have the Right Attitude

The first theme encountered in the interviews was that participants felt that they must be open minded to the Tai Chi activity, and put forth an effort in order for it to benefit them. Participants expressed that if they had a positive attitude toward Tai Chi they benefitted from participation. For example, Shannon stated:

That's exactly my attitude. If I have a attitude where I don't want to do this, it's not going to work for me, it won't work for me. And if I try doing deep breathing, I know it's not going to work for me, because I already said it wouldn't. But then there are times like last night, I honestly didn't feel like taking (staff's) suggestions to do deep breathing, but I did it any ways, and I still got something out of it. Cause there was a side of me that said, you know this may work, this may work, but I really

didn't want to do it. So I did it, and it helped me.

Keyanna agreed that participating in Tai Chi benefitted her, if she put effort into it:

Well usually when I start out I feel irritated and frustrated, because I don't want to do it, because it is so slow. But if I allow myself to get into it and start using it, I feel relaxed and real calm. It depends on what kind of space I am in, but if I'm in the kind of space where I don't want to do it and I don't put any effort into it, I feel fidgety and irritated the whole time....But if I am in a space where I want to put some effort into it and I really want to do it and get relaxed and calm, get that feeling, then I put effort into it and I feel better after I have done it.

In support of this theme, Courtney discussed how she had to be open to Tai Chi in order for it to benefit her:

I like the Five Elements usually just after aerobics or when I choose to do it. Sometimes I don't really like it at all. That is what I was talking about, about being open to it. Feeling like I can get something out of it. It's all in how I'm feeling...I just have to be open to it. A lot of times I like it after aerobics because when you are that tired it is hard to be that close or fight anything, you know reject anything. So it is easy to kinda take it in because I'm tired. It helps me to relax and things like that. It is a lot easier to be open to it that way.

All participants in this study agreed that if they were open to it and approached it with a positive attitude, Tai Chi could benefit them. Participants feeling relaxed and calm were benefits that were mentioned.

Participants Feel Uncomfortable

The second theme derived from the interviews was that participants felt uncomfortable with some aspects of the Tai Chi program. Four of the participants mentioned certain activities that bothered them or made them feel uncomfortable. Activities identified as making participants feel uncomfortable included Touch Hands and the Five Elements.

Touch Hands is a broad term that refers to the Tai Chi activity, Push Hands. During Push Hands, participants are required to work in pairs. Participants are positioned approximately one foot apart facing each other. One participant then places their palm against their partner's fore arm. At this time, the participant who has their palm up, begins slowly pushing against their partner's arm. The role of the other participant is to shift their body sideways or backwards and redirect or avoid the force of the push. Participants are not allowed to move their feet during this activity. Next the role of each participant is reversed.

In 1988, Frank wrote an article on the application of Push Hands to promote personal growth. Frank concentrated on the emotional aspect of Push Hands rather than on the defensive maneuvers. He contended that concepts such as becoming less fragile and neutralizing unwanted behavioral

energy can be accomplished through participation in Push Hands (Frank, 1988).

One of the basic principles of Tai Chi is yielding. Participants are taught that when the upper body is relaxed, they cannot be pushed over nor punched; their body merely yields. This principle also applies emotionally and psychologically. Participants are instructed that they can use the yielding method when they are verbally attacked.

The purpose of the Push Hands activity in the Tai Chi program is to teach participants the concept of yielding, to build trust among the participants, and to assist them in feeling comfortable with appropriate contact with another person.

Regarding the Push Hands activity, Chloe stated:

There is a thing we call Touch Hands. It is where you are working with a person and you put your hands together. It is kinda like dancing. I remember how much of a problem I had with that because it is a real, it kinda invades your boundaries. You start moving your hands out but you can't move your feet, you have to move your body back. It is kinda like someone trying to hit so you have to avoid the hands. I remember I had a really big problem with that cause I didn't like touching people. That's the one thing that stands out in my mind about Tai Chi of all the times we did Tai Chi.

Shannon feels similar to Chloe regarding the Push Hands activity. She expressed:

There is this activity we do with boundaries, and you hold your hands up and push against people, and you get real close to their body without touching them. It's really scary cause (staff) did it to (a peer), and (staff) just

came right up through here (front of body), and I was like wo! I felt uncomfortable. Real uncomfortable...I just have a hard problem with people getting that close to me. Cause of the things that have happened to me in my past. Like either getting hit, or sexually abused, and that's just really hard for me...I felt invaded, big time.

The Five Elements is a motif of Tai Chi. In Chinese philosophy the world is divided into five elements: Wood, Fire, Earth, Metal, and Water. These elements are symbolic and represent five forces in nature (Huang, 1973). The Five Elements encompass movements of the entire body, as well as deep breathing. While performing the Five Elements, participants are instructed to concentrate on letting go of negative thoughts and behaviors and replacing them with positive, appropriate thoughts and actions. Letting go of the negative is parallel to the physical movement of pushing your hands away from your body and exhaling a deep breath. When bringing in positive energy, participants physically move their hands towards their body and inhale a deep breath. As participants step back with their feet they are practicing the Tai Chi principle of yielding. Participants repeat the sequence four times and then return to face in the same direction they originally started.

The Five Elements are performed in slow graceful movements. The form must flow continuously without pause or interruption. This principle of evenness and slowness that is inherent to all aspects of Tai Chi, promotes a sense of

continuous force, better balance, and patience.

Furthermore, the slowness helps participants to develop mental control over the movements (Ying-arng, 1974).

The purpose of the Five Elements in the Tai Chi program is to teach participants the concept of evenness and slowness, relaxation methods, breathing techniques, and to promote physical strength, flexibility and balance, and to develop body awareness. Regarding the Five Elements, Anastacia could not specifically identify why the activity made her feel uncomfortable. She expressed:

I really don't like, I feel really stupid when I do the Five Elements. Cause, when I was out of here I didn't think of things like, you move your arm this way, and all that. It seems really kind of...I don't know, different. I don't know how to explain it, I just don't like it...I just don't think they are going to work. As soon as we start I'm like, this is so stupid, I don't understand gathering up positive energy, there is nothing there, the ground. I just don't believe that. I think you have to have, I guess faith in things like that. For me I even had a hard time believing in God for a long time because I couldn't see him. So I think its something I have to learn to trust. I just don't see no positive energy there, I think it has to come from within me, not from the ground.

Other aspects of the Tai Chi program that made participants feel uncomfortable were mentioned. Five of the participants stated that they felt like other people were judging them, and thought they looked stupid when they were doing Tai Chi.

Total concentration should be applied while performing

Tai Chi. It is contended that if participants detach themselves from the flow of the Tai Chi movements, they may become self-conscious and preoccupied with what is going on around them. Therefore, participants will not gain the full effect of the performance (Huang, 1973).

Participants did not mention any particular activity that made them feel uncomfortable performing in front of others. In support of this theme, Shannon stated:

Sometimes I feel really vulnerable to myself, and doing those exercises like, being with my body or having other people be there, I feel uncomfortable...And a lot of times, doing it with a whole lot of people around, that's really hard. Like when I said I get that individual feeling of being my own, I have a issue with that too, but when I'm with other people I feel I have to please them and do everything perfect, so that they're going to accept me. Like if I don't do this Tai Chi or these actions perfect, they won't accept me.

Courtney described feeling embarrassed to do Tai Chi by herself. In support, she stated:

I guess it is just different, being different. Especially because no one would do it with me. I thought, gosh they don't want to do it with me. And I'm not a person who gets embarrassed easily. It is just something out of the ordinary. I just went out and started doing it in the yard. It was hard for me not to worry about if people were going, look at her. Cause I was trying to get into it.

Four of the participants mentioned that they did not like the slowness of the Tai Chi movements. Anastacia expressed that she did not feel comfortable with the pace of

Tai Chi, and also felt like she looked stupid while she was performing it:

Just how slow it is, the pace. I just don't feel comfortable doing it. I feel like I look stupid. That could be a reason I don't like it much, because I think it looks weird. I think Tai Chi is weird looking.

Keyanna expressed that she enjoyed more vigorous activities, and the slowness of Tai Chi frustrated her:

It's like real slow, because Tai Chi is really slow and we were doing it real slow. I get frustrated when it's going so slow...When we do Activity Therapy activities I like to be loud and have fun and jump around. And it bothers me that we have to slow down...I guess because when I am going to be slow, I like to be able to go to sleep soon. And we do Tai Chi in the mornings, and I don't want to go real slow because I don't want to get tired. I usually don't end up getting physically tired but I guess, I just have to slow down and focus on Tai Chi and I would really rather be jumping around, doing something like aerobics.

The discrepant case to this theme was Serenah, who did not mention being uncomfortable with any of the Tai Chi activities, performing it in front of others, or the slowness of the movements. Instead, Serenah found herself uncomfortable with the staff that lead Tai Chi, because of her previous experience with males:

Well, sometimes I feel uncomfortable with the staff that leads it, because I talk about, and have issues with males, and then when we go to Tai Chi, a male is there. It makes me feel uncomfortable but I just keep telling myself that he is not one of the people I knew on the outside. That he

won't hurt me. That is about it.

In conclusion to this theme, all participants mentioned feeling uncomfortable with some aspect of the Tai Chi program. Participants discussed internal, as well as external factors that bothered or embarrassed them. Furthermore, several participants mentioned more than one element that contributed to their feeling uncomfortable.

Spiritual Aspect Is Involved

A third theme derived from the research was that participants experienced a spiritual feeling while participating in Tai Chi. Four of the participants stated that they talked to, or felt closer to their higher power, spirituality, or God, while performing Tai Chi.

Galante contends that using Tai Chi as a method of advancing one's spiritual development is not a new phenomenon. He believes that as in other forms of spiritual endeavor, progress requires patience, dedication and continuous practice (Galante, 1988).

Activities identified as promoting this spiritual feeling included the Five Elements and the breathing technique of Tai Chi. Furthermore, three of the four participants experienced the spiritual aspect while they were involved in the breathing technique of Tai Chi.

Proper breathing is essential for the correct performance of Tai Chi. Participants are taught diaphragm breathing in which upon inhaling their lungs and diaphragm are filled with air. The breathing should be slow, spontaneous and constantly maintained. As participants learn diaphragm breathing, they are able to increase the volume of air inhaled. This creates a lower center of gravity and enhances the participants stability and balance.

The purpose of the breathing technique in the Tai Chi program is to teach participants the concept of centering, proper techniques of Tai Chi, and a way to relax and gain physical control.

In support of a spiritual aspect involved in Tai Chi, Chloee discussed how the breathing technique helped her to feel close to God:

Like I said before, a lot of times I feel like I have a lot of stuff that weighs me down. I feel silly. When I'm breathing, I feel like everything is lifted from me. I feel closest to God. It feels real peaceful. I use it a lot in meditation...I just usually use the breathing. It is the easiest way for me to feel close to God and to say, God this is how it is. That is the only way, with everything that is going on, I can just sit there and listen and cause if I try to pray during the day when everything is going wacky, I can't concentrate. It helps me concentrate and say what I need to say without thinking of a hundred different things. And then also after I do that I just sit there, not that I hear things but I sit there and try to listen. I guess I feel like I'm like connected...It is a physical feeling. It is just a real warm feeling. Like inside my chest.

Courtney expressed how performing the Five Elements made her

feel closer to her spirituality:

I also felt kinda close to the medicine wheel cause I did it (the Five Elements) four times, so I felt closer to my spirituality that day...just thinking about it, each direction, I was doing it to a different place on the medicine wheel and thinking about that and taking it in made me feel closer. I would even think about the power outside and I just felt closer, and it was a part of my spirituality using the medicine wheel.

Serenah stated that the breathing technique involved in performing the Five Elements, helped her to touch her higher power:

See for me, my higher power is mother earth and I gather her energy to help me to focus on what I need to focus on. Like I need to focus on what I am doing now instead of two hours from now. It helps me to do that...now when I get frustrated I just breathe slowly and close my eyes and touch my higher power and my higher power that is in my mind.

The participants in this study all spoke in positive terms regarding the spiritual aspect involved in the Tai Chi program. They mentioned feeling warm, connected, and being able to concentrate and stay focused on the task at hand.

Participants Use Tai Chi To Alter Their Mood

The fourth theme encountered in the interviews was that participants used Tai Chi to alter their mood. The variations to this theme involved when participants used Tai

Chi:

1. before going to sleep at night,
2. to feel relaxed and peaceful,
3. when angry or frustrated.

The first context in which participants used Tai Chi was before going to sleep at night. Four of the participants expressed that they used the breathing technique of Tai Chi as a way to relax at night. In addition, one participant stated that she practiced the breathing technique as well as the slow movements and the Sun Salutation.

The Sun Salutation is a Yoga activity that is generally used during the warm-up phase of the Tai Chi program. The term Yoga refers to a particular system or method of self-discipline used to gain mastery over oneself.

The Sun Salutation is performed in a slow, graceful manner. Participants are instructed to stand with their feet together. Next they slowly place their hands on the floor in front of them. Participants slowly stretch one leg out behind them, followed by the other. The position that they are in at this time resembles the basic push-up position. Next, participants bend their arms at the elbows and arch their back with their head up. The steps are reversed and the participants end up in a standing position.

The Sun Salutation is used in the Tai Chi program to physically stretch muscles, increase flexibility, increase

body awareness, and teach participants a Yoga activity.

Shannon mentioned using the Sun Salutation, slow movements, and the breathing technique to help her sleep at night:

With the deep breathing, I used this last night because I couldn't sleep and it was deep breathing and slow movements. Because lately I have just been like, I have all these things to do and I have been going really, really fast and I couldn't go to sleep. I had a headache and I felt sick, and so I used some deep breathing because I couldn't get up and do Tai Chi...Sometimes I do it (the Sun Salutation) before I go to bed. I didn't do it last night, but about a month ago I did it before I went to bed. I have this really hard problem with my legs, I get a whole lot of pain in them sometimes and by doing the Sun Salutation, it stretches them out. It physically helps me. It gets my whole body relaxed, I'm not so tense.

Keyanna expressed using the breathing technique to help her get centered for bed:

Well, usually the only time I use it is when I'm getting ready to go to bed at night and I'm laying in bed and I do the breathing exercises, which is where you just lay down and breathe from your diaphragm and your stomach all the way up, and then you breathe out, and breathe in, and breathe out, and listen to your breath. It helps me fall asleep ...All it is, is just listening to your breath and feeling your breath go through you. You like concentrate on that one thing, concentrate on your breathing. I guess you can use it to get centered for something you are going to do, but I use it to get centered for bed...It helps me to fall asleep. It helps me get relaxed, and just try to concentrate because a lot of times when I go to bed at night my mind starts racing, I start thinking about a million different things and I start to worry, what am I going to do about this next week. So it helps me to just focus on breathing and going to sleep.

Serenah discussed how using the breathing technique helped her to calm down after a tense day:

It (the breathing technique) is real soothing. It is real relaxing to me. I do that sometimes to relax me to go to sleep too...When I get real tense during the days, it helps me to say Serenah, just calm down. You need to focus on your body now and it is time for you to have time to yourself, because we have fifteen minutes of personal time before we go to sleep, and it helps a lot.

The discrepant case to this theme was Courtney, who stated that she had never used Tai Chi at night, but she thought the breathing technique of Tai Chi could benefit her. She stated:

I will probably use the Five Elements every once in a while and the breathing exercise. I think it would be great before bed...I imagine when I go home that things will be a little more chaotic and not as structured as they are here, so there will be more of an opportunity to use it. There is not always a lot of time to do stuff like that here.

The second variation to this theme, was that participants felt relaxed and peaceful while involved in Tai Chi. All participants expressed feeling physically and emotionally relaxed while participating in, or after doing some aspect of Tai Chi. Activities that were identified as promoting relaxation included the breathing technique, the Five Elements, the Sun Salutation, and Guided Imagery exercises.

During Guided Imagery exercises, participants are asked to lie on the floor in a comfortable position. Next the group leader verbally leads participants through progressive relaxation techniques. Starting from their head, going to their toes, participants are asked to tighten and then relax all muscles in their body. Next, the leader will verbally encourage the participants to imagine being in a certain situation or at a certain place. The situation or place is instructed to be one where the participant feels safe or comfortable. Participants imagine the situation in their mind. After the exercise, participants are encouraged to share their experience with their peers.

The purpose of Guided Imagery exercises in the Tai Chi program is to promote physical and emotional relaxation, encourage participants to offer self disclosure, and to teach participants a unique form of relaxation techniques.

While participating in the Guided Imagery exercise, Anastacia described a time when she was completely relaxed:

For me, mine was like an open field, you know how in those day dreams you're running in a white dress and all that stuff? I had this person on the outside that I was close to and they were sitting down there and I was running down to them, and we sat and played games and we looked into the sun set and it was really pretty. Then I was just by myself and I was laying down and looking up at the sky, it was night time now and it was really pretty and really peaceful. It felt safe to me. When I was going down I felt really heavy. I was on the floor, but the floor felt comfortable. It was a hard floor but it felt like cushion. I could barely tell that I was laying on a hard floor, cause I felt so relaxed. It felt good...After I got to a certain point, I couldn't really feel that anything hard was underneath me cause my

body was so relaxed that it just goes right into it. It is like the shape of it or whatever...All of my muscles and my mind relaxed. Most of the time people don't get that relaxed. Not even in sleep.

Regarding the Sun Salutation, Shannon stated that the activity physically relaxed her body:

It (the Sun Salutation) relaxes me. Like my body gets all tense and stuff. When I tense up my body, I'll tense up my feet and my legs, and that relaxes them. It stretches them out, and they feel relaxed. Oh God I love that!

Chloee expressed that the breathing technique of Tai Chi helped her to feel both physically and emotionally relaxed:

Like everything is released, like I am usually stressed out or I have a lot on my mind, but when I do Tai Chi it is like, everything in my mind clears. Not out of focus, but I forget about everything. All my muscles go relaxed. Just the breathing makes me feel like, I'm floating.

Regarding the Five Elements, Courtney stated that it assisted her in feeling relaxed:

Okay probably the time when I was in the yard and things were pretty chaotic and I just decided to try to do the Five Elements. Afterwards, I really did feel relaxed...It brought me down. Not like depression or anything. It brought me down from that chaos, I guess that wired feeling like really frustrated and tense. I felt a lot more relaxed with myself. It helps me to stay in line, slow my thoughts down some.

The third variation to this theme was that participants

used the Tai Chi breathing technique when angry or frustrated. All participants expressed using the breathing technique to help them calm down or gain control of themselves. For example, Keyanna stated:

When the group gets really chaotic and I feel like I am in the middle of it, a lot of times I just step back, instead of feeding into it and arguing, I just step back and, I don't literally lay down on the ground and start breathing, but just stand there and start deep breathing, and close my eyes and relax. And that helps because when I come out I am more centered and it is kind of like I have my own feelings back and I don't have to feed into all the other chaos.

Anastacia stated that the breathing technique allowed her to gain control of herself and talk about her feelings:

I used it (breathing technique) the other day, when I was real angry. We were talking about my aftercare and I just got angry. A lot of things are going on right now. Things that are real frustrating. It is easy to get angry thinking about one of the things that happened when I was a little kid. Like losing a childhood. I have to breathe when I get real angry or I get scared I might do something stupid I will regret...I felt more in control. I was getting so overwhelmed and it helped me talk about things, to let my voice speak. I thought if I spoke, I was going to start crying. So when I breathed, I was able to talk and cry at the same time. I let myself cry and breathe normal. It was embarrassing but it worked.

Serenah discussed a time when using the breathing technique assisted her in calming down and prevented her from being rude to another person:

We were walking down the trail and a peer of mine was saying

something about her parents, and it was getting real frustrating because we weren't even focusing on that and it wasn't any session we needed to talk in or anything like that. I thought, oh my God! I didn't want to be mean and rude or anything so I started breathing real slowly. I didn't actually block it out but I tried to get my mind focused on letting it blow off...It helped me think it wasn't mine and you don't need to take it. Breathing helps me a lot to do anything. It calms me down, cause I really wanted to turn around and get rude with that peer. I really wanted to just say, shut up! But I didn't. It helps me control myself.

The discrepant case to this theme was Shannon, who described a time when the breathing technique of Tai Chi could have benefitted her if she had chosen to use it:

We were having a group on the hill by the med station, and I got extremely angry at one of my group members. I was like, rageful. I expressed my anger, but that's all I did, and that's something that I'm dealing with is learning how to express my anger. I could have done Tai Chi, like the deep breathing, to help me stay centered and focused, and be like, Shannon you need to stay here and calm yourself down because you know what's going to happen if you go off. And I didn't. I said I was angry and that was all. That's a time when I could have done Tai Chi. Maybe that would have helped me to calm down and be more level headed where I could see straighter, and see the situation, and see other people's point of view, and clearly express how I felt. Maybe Tai Chi would have helped me do that, taking those deep breaths to calm me down.

In summary to this theme, participants provided numerous examples of when and how they used Tai Chi to alter their mood. Participants expressed using Tai Chi in order to achieve positive outcomes of relaxing before bed at night, to feel peaceful, and to calm down when angry or frustrated.

Participants Feel Child-like

A fifth theme derived from the interviews was that participants felt child-like while participating in Tai Chi. Four of the participants expressed that they felt playful during Tai Chi. Participants felt that allowing both their mind and body to relax and their inner child to come out was not a negative behavior. Therefore, this playfulness was considered a healthy and positive benefit of participation in Tai Chi. In support, Huang contends that children are spontaneous, and spontaneity flows - like Tai Chi (Huang, 1973). Activities that promoted these feelings of child likeness included the Five Elements and Tai Chi Rolls.

Tai Chi Rolls are used in the program as an ice breaker to assist participants in releasing anxiety and stress. They are also used as a way to encourage participants to have fun and be child-like and to promote body awareness.

During Tai Chi Rolls, participants sit on the floor with their knees bent and the bottom of their feet flat against one another. Next participants hold onto their feet with their hands. Participants now roll over on their back and try to roll back into the starting position without letting go of their feet. In regard to the Tai Chi Rolls, Keyanna stated:

It (Tai Chi Rolls) feels like I am playing a game like I used to when I was a little kid. And instead of feeling

embarrassed to do it, I liked to do it, I think it is fun. And I don't feel embarrassed. It's kind of like fun Tai Chi!

Shannon discussed how the Five Elements helped her to feel like a little girl:

...Those are the parts of it (the Five Elements) that are real significant to me. Like I know this part, where you let it rain down on you, I feel like a little girl. Like playing in the rain with my inner child, that's what I get from that. And that is the part I really like best...I feel happy and sad at the same time. Because I would really, really like to do that out in the rain. It's sad because I didn't have a real good childhood. And it makes me feel inside really warm. I never had that, I never really did. I was always acting like this little boy, riding these dirt bikes and I really had a smart mouth and not really being a little girl. It makes me feel like a little girl. And that's the part that's sad for me, and I think that there is happy stuff too. And I want to get in touch with that so that it's not totally lost. That's why I really like doing that part.

Serenah expressed that all aspects of the Tai Chi program brought her inner child out. In support she stated:

I felt like I could not walk on air, but close to it. Nobody was going to get me down on my funk or get my funk or anything like that. I wanted to jump up and down. I wanted to play that day. It brought my inner child out. I wanted to play...The breathing helped me to relax and then we got into the aerobics and we were doing a lot of jumping around, then we cooled down with the Five Elements. It was real soothing. It goes back to relaxing. It makes me feel like I'm walking with my inner child, playing with bunnies and stuff like that. It made me feel like I wanted to play.

In conclusion to this theme, the participants

perceptions regarding feeling child-like were positive benefits of participation in Tai Chi. One of the goals of the program is to teach participants spontaneity and the ability to become comfortable with playing.

The thematic analysis of the data provided sufficient information to answer the research questions. In the following section, further information describing participants perceptions of benefits gained through the Tai Chi program are provided.

Of great significance is the fact that in response to a question about what participants get out of Tai Chi, all mentioned by-products of participation were positive benefits. For example, participants expressed that by participating in Tai Chi, they learned a way to relax, a way to control their behaviors, and a way to get in touch with their body. For example, in response to the question Chloe stated:

I think it helps people here to slow down and to find something to calm them down. To learn how to take things slow. Cause a lot of people that come in here are so used to everything being so chaotic all the time, so go all the time. It really teaches you to step back and relax. I also think it, I don't know if anyone else would take it this way but I kinda think it is like a substitute for drugs cause it does make you feel, I guess you could say, like a natural high. It gives you that real light-headed feeling.

Keyanna stated that she could use Tai Chi to help her slow down and relax:

I guess a way to relax. I don't always use it, but I know now of something I can do when I feel real stressed out or overwhelmed. I know I can do it to help slow me down and to relax. And it is different, I have never seen it before, so it is something new that I have learned.

All mentioned by-products of participation in Tai Chi were positive. Participants indicated that they received benefits from practicing Tai Chi.

In regard to a question about whether or not participants would continue to use Tai Chi after they were discharged from treatment, five of the participants responded that they would probably not attend Tai Chi classes, but would practice it on their own. Participants overwhelmingly mentioned the breathing technique as the element of Tai Chi they would continue to use most. Serenah provided a vivid example of how she would use the breathing technique upon discharge:

Like with me and my dad or mom or one of my teachers, If I want to get into an argument with them, especially with one of my teachers. Cause I am the kinda person who wants it this way, I want it that way. Well, with all three of them. But, before I will say anything mean to them, I will say, will you excuse me for a second. I will ask my teachers if I could go to the bathroom and go there and breathe. With my parents I told them about it and they understand. They said I can go outside and be beside my tree that I played in a long time ago, and do deep breathing. And they understand. They don't think I'm crazy or anything.

One of the main goals of the Tai Chi program is to teach participants the practical application of Tai Chi

principles in their everyday life. Participants stated that they will continue to use Tai Chi upon discharge from Peninsula Village.

Summary

In chapter four a presentation of the data and findings was given. The chapter began with a description of the participants as a group followed by a brief description of each participant. Next, the findings were presented through a thematic analysis of the data. Sample statements from the interviews were included to allow readers to make their own interpretations.

CHAPTER V

CONCLUSIONS

Overview

The purpose of this study was to determine how adolescent females perceived the use of Tai Chi in their treatment program. A qualitative research methodology was employed to address the following questions:

1. What were the participants' perceptions of benefits gained through the Tai Chi program?
2. What were the participants' feelings toward the Tai Chi program?

The population for the study was adolescent females in treatment at Peninsula Village during the spring of 1992. A sample of six participants volunteered for the study. Each participant was interviewed by the researcher in a tape-recorded session that lasted approximately one hour.

Tape recorded interviews were transcribed and responses were used to develop categories of analysis. The transcripts were analyzed inductively for thematic patterns.

After a description of the participants as a group, each of the six participants were described. Next the findings of the study were discussed through a thematic analysis of the data.

Summary of Findings

In this section the findings of this study are summarized. The researcher's reflections and implications drawn from the research project are also discussed. From an inductive analysis of the interview data, five themes emerged. The findings are summarized on the basis of these themes.

Must Have the Right Attitude

Participants attributed their success in the program to their attitude toward Tai Chi. Participants expressed that if they were open to it and wanted Tai Chi to benefit them, it could. Due to the setting of the study, the participants were required to participate in the Tai Chi program. When discussing their experience with the use of Tai Chi, the majority of participants described situations that were outside of the class. It seemed that the participants wanted to control how and when they used Tai Chi. If they participated in Tai Chi willingly and during their own time, they were open to and benefitted from participation. However, if participants did not want to perform Tai Chi and were required to attend the scheduled class, they did not benefit from participation due to having a negative attitude towards it.

Participants Feel Uncomfortable

The comments provided indicated that participants felt uncomfortable with some aspects of the Tai Chi program. Opinions varied from feeling uncomfortable with certain activities to being uncomfortable with the instructor of the program. Activities identified as making participants feel uncomfortable were activities where participants worked closely together in pairs. It appeared that the participants were uncomfortable being physically close to another person, because of the negative experiences they may have had in the past, such as being physically or sexually abused.

Several participants mentioned feeling uncomfortable performing Tai Chi because they thought other people would laugh at them. This related to the participants' self-esteem. The majority of the participants did not feel good about themselves therefore felt embarrassed to perform activities in front of others.

Spiritual Aspect Is Involved

The Tai Chi program had a spiritual foundation. Participants mentioned feeling close to their higher power, spirituality, or God while performing Tai Chi. The main activity that promoted this spiritual feeling was the

breathing technique. The breathing technique of Tai Chi also promoted relaxation. As participants concentrated on properly performing the breathing technique, they were able to drop their anxieties and stress, thus experiencing a spiritual, warm feeling.

Participants Use Tai Chi To Alter Their Mood

Methods in Tai Chi can greatly benefit participants by assisting them in feeling relaxed and peaceful.

Participants mentioned using Tai Chi to help them relax, to help them center for bed, and to help them gain control of themselves when angry or frustrated.

Some of the goals of the Tai Chi program are for participants to increase physical and verbal impulse control, learn relaxation techniques, and to allow participants an opportunity to experience the practical application of Tai Chi principles in everyday life. Through learning the basic techniques and principles of Tai Chi, participants were able to meet these goals.

Participants Feel Child-like

The Tai Chi program allowed participants the opportunity to be child-like and have fun. Participants expressed feeling playful and child-like while participating

in different Tai Chi activities. One reason participants may experience this feeling is in the way the program is presented to them. Since Tai Chi is a sport, participants are instructed to play Tai Chi. This may create the notion that it is okay to enjoy playing Tai Chi. Furthermore, many of the participants came from dysfunctional families and did not have a happy childhood. Through participation in Tai Chi, they were encouraged to have fun and be child-like.

Research Findings and the Related Literature

Qualitative Methodology

The present body of research literature suggests that qualitative methods are best suited when trying to determine one's thoughts and feelings regarding a particular experience. Furthermore, it is noted that qualitative research is a form of research that has a great deal of potential to teach us about experiences involved in sports.

This research project produced meaningful results through the application of qualitative methodology, from subject selection through data collection and analysis. It appears that a descriptive approach, rather than hypothesis testing, has proved a more successful endeavor in this study. The genuinely human and richly complex data collected in this study could not have been retrieved from a

questionnaire, where procedures would have dictated research content.

Despite surprising responses from each participant during the interviews, the researcher's ability to listen and probe for further information, worked as an excellent research tool.

It is therefore proposed that the qualitative research method chosen for this study was successful for several reasons: careful interviewing technique, selection of higher functioning subjects, and data reduction and thematic analysis.

Martial Arts

The findings support the related literature indicating that martial art programs can benefit adolescents who are emotionally disturbed. The results of this study suggests that training in martial arts may assist persons in feeling relaxed and gaining control over their emotions. Furthermore, the present results add to and substantiate the limited research that martial arts training can benefit adolescent females as well as males.

Through the review of literature, the researcher did not discover studies that utilized Tai Chi as a treatment intervention. However, the findings of this study support various claims from Tai Chi practitioners. It is contended that the cardinal rule in Tai Chi is relaxation.

Practitioners strive to relax physically and mentally, not only while practicing, but in all areas of their lives. The data from the study support the conclusion that participants were able to use Tai Chi to help them relax. Participants mentioned using Tai Chi not only in class, but also to relax before going to bed and to relax and gain control over themselves when angry or frustrated. Therefore, the results seem to support the claim that Tai Chi can assist participants in achieving both physical and mental relaxation.

Through the review of related literature, the researcher did not discover any studies that claimed spiritual development as a by-product of participation in martial arts. However, practitioners contend that Tai Chi principles can benefit one's spiritual development. The results support the belief that participation in Tai Chi can enhance one's spiritual development. Participants mentioned feeling close to their higher power, spirituality, or God while performing Tai Chi.

Two themes that were derived from the study were not suggested in the related literature. The findings that participants felt child-like while performing Tai Chi and that they must have the right attitude in order to benefit from Tai Chi, were not mentioned in previous studies regarding martial arts as a therapeutic intervention.

The findings from this project support those of other

studies, that martial arts can be successfully utilized as treatment intervention programs for adolescents who are emotionally disturbed. The results also offer valuable new insights as to how adolescent females might perceive the use of Tai Chi in their treatment program. Furthermore, data from the study support the belief that for the purpose of mental health, training in more meditative forms of martial arts such as Tai Chi, may be of greater benefit than training in competitive forms.

Implications For Research

In this section, the findings which the researcher feels most deserving further study are discussed. These recommendations are based on the findings of the study.

1. This project should be conducted utilizing adolescent male patients who are in treatment at Peninsula Village. Tai Chi is currently being utilized as an activity therapy intervention program in the boys' program. It would be beneficial to determine how male adolescents experience the use of Tai Chi in their treatment program.
2. A replication of this study utilizing adolescents in a community setting is recommended. The findings from this study may be unique for this population.
3. Further research should be conducted utilizing Tai Chi

as a treatment intervention for adolescents who are in a short-term treatment program. It would be interesting to determine how the length of practice influences how participants perceive the use of Tai Chi in their treatment program.

4. Adult populations who are in treatment centers should be studied as to how they experience the use of Tai Chi in their treatment program, in order to determine if adolescents and adults have different perceptions regarding the use of Tai Chi.
5. This project should be conducted utilizing a Tai Chi program that meets more frequently than one time per week.

Implications For Practice

Each theme in the findings of this study provided several areas of recommendation for practice. The following discussion focuses on the recommendations which the researcher feels most relevant.

1. The participants' attitude toward the program appeared to be the most influential factor as to whether or not they would benefit from participation. Instructors interested in bringing about a desired change in one's behavior must have knowledge of participants' attitudes.

2. The breathing technique of Tai Chi appeared to be the most utilized component of the program by the participants. Instructors interested in teaching participants techniques they can regularly use, should focus on activities that utilize the breathing technique.
3. Activities identified as making participants uncomfortable appeared to be activities where participants worked in pairs. In order to achieve therapeutic benefits from participation in Tai Chi, it is important that instructors openly discuss these feelings and determine why participants feel uncomfortable with certain activities.

Summary

Included in chapter five was an overview of the project and a summary of the findings. This summary included the researcher's interpretations of the data. Also included were the research findings and how they related to the current body of research. This section was divided into two parts: qualitative methodology and martial arts. Last of all, the researcher discussed implications for further research and practice.

In conclusion, this research project provided valuable information regarding the use of Tai Chi as a treatment

intervention for emotionally-disturbed adolescent females in long-term care treatment. It also supported the current data showing that qualitative research methods can provide richly complex information regarding participants' experiences in sports.

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APPENDICES

APPENDIX A

INTERVIEW GUIDE

1. Think about a time that stands out for you, when you were participating in Tai Chi, and tell me about it?
2. Think about a specific time when you were first beginning Tai Chi, and tell me about it?
3. Tell me about the last time you participated in Tai Chi?
4. When and how do you use Tai Chi?
5. Tell me about a time when you did, or could have, applied something you learned in Tai Chi in your everyday life?
6. Which Tai Chi activities do you like better than others? Why?
7. What do you get out of Tai Chi?
8. Think about a time that you really enjoyed Tai Chi, and tell me about it?
9. Think about a time that you hated doing Tai Chi, and tell me about it?
10. Is there anything about Tai Chi that bothers you?
11. Do you plan to continue doing Tai Chi when you get out of treatment?
12. What do you think is the purpose of the Tai Chi program?

I am going to be interviewing some of your peers, who like you have been participating in the Tai Chi program for at least six months. Because I want participants' first responses to the questions, and I do not want them to think about the questions in advance, I am going ask you to not discuss this interview session with anyone. I would appreciate your cooperation in this matter.

APPENDIX B

THE COLLEGE OF EDUCATION QUALITATIVE RESEARCH GROUP

1991/1992 MEMBERS

Dr. deMarrais

Katie Craven

Margot Eyring

Rosa Kennedy

Janette McCullogh

Toby Rogers

Diana Venters

Joan Wagner

APPENDIX C

INFORMATION SHEET

Dear Peninsula Village Client:

I am a graduate student at the University of Tennessee, Knoxville. I am working on my Master's degree in Therapeutic Recreation. With the cooperation and consent of Peninsula Village, and the help of my advisor, Dr. Gene Hayes, I am presently conducting a study at the Village which will serve as my Master's Thesis. The purpose of this study is to determine how adolescent females experience the use of Tai Chi in their treatment program at Peninsula Village. All female clients in the outside cabin groups are required to participate in the Tai Chi program offered through the Activity Therapy Department.

If you have been participating in the Tai Chi program for at least six months, I would like to invite you to participate in this study. If you agree to participate in this study, all that is required is that you participate in a conversational interview after signing a consent form. The interview will be conducted by the principal investigator, Kathy Caldwell, and is expected to last from 40 minutes to 1 hour. The interview will be audiotaped, using a portable cassette recorder. In order to ensure that the interview be kept confidential, pseudonyms will be used instead of your real name. The interview tapes will be locked in a file cabinet in my office, at the University of Tennessee. The tapes will be destroyed immediately after they are transcribed. Your responses will in no way affect your treatment at Peninsula Village. Also, if this research were to be published, it would be in short article form and no data would appear that could identify you or any other participant.

Participation in this study is entirely voluntarily, and you may refuse to answer any questions, without penalty. You can withdraw from the study at any time.

I would be happy to answer questions about the research project or your participation in it. Thank you.

Kathy Caldwell and Dr. Gene Hayes
Department of Health, Leisure, and Safety
The University of Tennessee
Knoxville, TN 37996
(615)974-2067

APPENDIX D

PARENTAL INFORMATION SHEET

Dear Parent/Guardian of Peninsula Village Client:

I am a graduate student at the University of Tennessee, Knoxville. I am working on my Master's Degree in Therapeutic Recreation. With the cooperation and consent of Peninsula Village, and the help of my advisor, Dr. Gene Hayes, I am presently conducting research at the Village which will serve as my Master's Thesis. The purpose of this research is to determine how adolescent females experience the use of Tai Chi in their treatment program at Peninsula Village. All female clients in the outside cabin groups are required to participate in the Tai Chi program offered through the Activity Therapy Department.

All female clients who have been participating in the Tai Chi program for at least six months are invited to participate in this research. If clients agree to participate, all that is required is that they participate in a conversational interview after signing a consent form. The interview will be conducted by the principal investigator, Kathy Caldwell, and is expected to last from 40 minutes to 1 hour. The interview will be audiotaped, using a portable cassette recorder. In order to ensure that the interview be kept confidential, pseudonyms will be used instead of the clients' real names. I, Kathy Caldwell, am the only person who will know clients' real names. The interview tapes will be locked in a file cabinet in my office at the University of Tennessee. The tapes will be destroyed immediately after they are transcribed. Any names or other identifying information will be removed from the transcripts, and clients will only be identified by their pseudonyms. Clients' responses will in no way affect their treatment at Peninsula Village. The interviews will be conducted during the clients' regularly scheduled Tai Chi program, so as not to interfere with their regular schedule. Also, if this research were to be published, it would be in short article form and no data would appear that could identify any participant.

Participation in this research is entirely voluntary, and clients' may refuse to answer any questions without penalty. Clients' may withdraw from the project at any time.

If you give consent for your child to participate in this research, please sign and return the Parental Consent Form in the enclosed envelope immediately. I would be happy to answer questions about the research project or your child's participation in it. Thank you.

APPENDIX E

PARENTAL CONSENT FORM

I understand that the purpose of this research is to determine how adolescent females experience the use of Tai Chi in their treatment program at Peninsula Village. The research involves clients participating in a conversational interview lasting approximately one hour. I understand that this interview will be audiotaped in order to assure the accurate recording of client's statements.

I understand that my child's participation in this research is entirely voluntary and that she may withdraw from participation at any time and/or refuse to answer any question without penalty.

I understand that all of my child's responses will be held in confidence by the researchers, with the use of pseudonyms instead of real names. I understand that the principal investigator, Kathy Caldwell, is the only person who will know clients' real names and have access to the data with original names.

I understand that I may contact the researchers at any time if I have further questions about the research project or about my child's participation in it.

Kathy Caldwell and Dr. Gene Hayes
The University of Tennessee
Department of Health, Leisure & Safety
1914 Andy Holt Avenue
Knoxville, Tn. 37996-2700
(615)974-2067

I give consent for my child to participate in this research, following the terms that are outlined in this consent form.

Signature_____

Name (Please Print)_____

Date_____

Child's Name_____

APPENDIX F

PARTICIPATION CONSENT FORM

I understand that the purpose of this study is to determine how adolescent females experience the use of Tai Chi in their treatment program at Peninsula Village. The study involves participating in a conversational interview lasting approximately one hour. I understand that this interview will be audiotaped in order to assure the accurate recording of my statements.

I understand that my participation in this study is entirely voluntary and that I may withdraw from participation at any time and/or refuse to answer any question, without penalty.

I understand that all of my responses will be held in confidence by the researchers, with the use of pseudonyms instead of real names. I understand that the principal investigator, Kathy Caldwell, is the only person who will know my real name.

I understand that I may contact the researchers at any time if I have further questions about the study or about my participation in it.

Kathy Caldwell and Dr. Gene Hayes
Department of Health, Leisure & Safety
The University of Tennessee
Knoxville, TN 37996
(615)974-2067 and (615)974-1288

Signature _____

Name (Please Print) _____

Date _____

APPENDIX G

SAMPLE INTERVIEW

I - investigator
P - participant

I. Tell me about a time that really stands out when you were participating in Tai Chi.

P. There is a thing we call touch hands. It is where you are working with a person and you put your hands together. It is kinda like dancing. I remember how much of a problem I had with that because it is a real, it kinda invades your boundaries in a way. You start moving your hands out but you can't move your feet you have to move your body back. It is kinda like someone trying to hit so you have to avoid the hands. I remember I had a really big problem with that cause I didn't like touching people. That's the one thing that stands out in my mind about Tai Chi of all the times we did Tai Chi.

I. Can you think of a specific time when you were doing touch hands?

P. Yeah. Do you want me to tell you about it?

I. Yes.

P. We were down on the volleyball field. It was me and (peer) and I hadn't been here that long. I was real quiet. I didn't like being around people that much physically. I was real uncomfortable. I felt awkward doing it. Like I wasn't going to do it right. Like I was going to be looked at like I was stupid. And also the way touch hands is. Like one of the persons has to take on like a leadership - do the motions - the other person follows. I felt uncomfortable doing that. I remember after I started doing it, what helped me a whole lot was I closed my eyes. I started thinking that there wasn't anyone around me and me and (peer). We decided we would do it together, because she is a person I felt comfortable with. We decided to close our eyes and act that we were away by ourselves. It felt like I was floating. I can't really describe how it. It's like Tai Chi dancing.

I. What do mean when you say you felt like you were floating?

- P. Well when I closed my eyes, I felt like nobody was around me. Just the movements that we did, it was like you add your body into it. It's like your mind gets clear or something. I can't describe it. It's like you get so concentrated on what you are doing, you feel so free, your breathing, you just feel real detached. A lot of times when I do Tai Chi I feel like I leave my body or something.
- I. What do you mean by that?
- P. Like everything is released, like I am usually stressed out or I have a lot on my mind, but when I do Tai Chi it is like, everything in my mind clears. Not out of focus, but I forget about everything. All my muscles go relaxed. Just breathing makes me feel like, like I'm floating.
- I. Tell me more about the breathing - you mentioned breathing a couple of times.
- P. That is like the main part of it.
- I. Of Tai Chi?
- P. Yeah. Taking really deep breaths. It's concentrating on your breathing everything that you do, taking really deep breaths, real slow, in through your nose. That is basically the whole point of Tai Chi - breathing.
- I. Tell me more about that breathing. What exactly do you do? Can you tell me so I can envision what you are doing when you say you are doing the breathing?
- P. Well it is not something when you look that you can really tell, it is not anything that looks unusual. I close my eyes. A lot of times, it is real still, it is real quiet.
- I. So physically what exactly do you do?
- P. You just really take in deep breaths slowly, real slow as much as you can and let it out real slow. It is real concentrated. You really have to think about it, put a lot of effort into it, being real slow. That is what relaxes you.
- I. How do you feel when you are doing it - when you are doing the deep breathing?
- P. I feel like, it feels kinda like a rubber band, you get really loose, really loose. You feel like free.

- I. What do you mean when you say you feel free?
- P. Like I said before, a lot of times I feel like I have a lot of stuff that weighs me down. I feel silly. When I'm breathing, I feel like everything is lifted from me. I feel closest to God. It feels real peaceful. I use it a lot in meditation.
- I. When do you use Tai Chi?
- P. I use it all of the time. Usually, most of the time in the mornings and at night. Sometimes during the day when things get really chaotic. I don't start doing the five elements or anything but I breathe. I get quiet and it helps me, it is really, really helpful to get your mind straight when all things are going on around you, you get really overwhelmed. I want to get real controlling and demanding. It is real helpful.
- I. Can you think of a specific time when you used it and tell me about that.
- P. Well I use it every single night in my room. I breathe and I pray. I have a specific, like an imaginary meditation place in my mind that I can go to. And I am breathing. This is where I feel like I'm, my mind is at this little stream in the woods. There are rocks and a little stream. Fresh flowers, that is where I think about when I'm doing Tai Chi.
- I. So you do the deep breathing?
- P. Yeah.
- I. When you are imagining you are going somewhere like that - how does that feel?
- P. It is a really hard subject to talk about. It is real personal.
- I. If it is something you don't want to talk about -
- P. No. It is something like I've never had it. It feels good. Well it is like an escape place.
- I. When you go to your imaginary place - how do you feel?
- P. Only the word I can feel is peaceful. Quiet, calm, serene.
- I. And you said you do this every night. Do you do this by yourself?

- P. By myself. I'm really the only person who really likes it.
- I. So the last time you did Tai Chi was last night? Can you tell me about last night?
- P. Well it is not the same every night. I just usually use the breathing. It is the easiest way for me to feel close to God and to say, God this is how it is. That is the only way, with everything that is going on, I can just sit there and listen and cause if I try to pray during the day when everything is going wacky, I can't concentrate. It helps me concentrate and say what I need to say without thinking of a hundred different things. And then also after I do that I just sit there, not that I hear things but I sit there and try to listen. I guess I feel like I'm like connected.
- I. What do you mean by that? You mentioned a couple of times that it makes you feel closer to God and connected.
- P. It is a physical feeling. It is just a real warm feeling. Like inside my chest.
- I. Is that how you felt last night?
- P. Yes. It helps me wake up in a better mood, too.
- I. How does it do that?
- P. Well when I go to bed feeling good, I wake up feeling good. I don't want it to sound like it makes everything okay, because it doesn't. I'm sure it would if I used it more.
- I. What do you mean it doesn't make everything okay?
- P. I mean I still have, I don't use it all the time. It is not something that always comes to my mind when I'm stressful.
- I. So you don't always think about using it?
- P. When I'm breathing I don't think this is Tai Chi. It is just like it has become a habit or something.
- I. Can you think of a time when you did or could have used Tai Chi in your every day life and tell me about it?
- P. Before I came here?

- I. Just any time when you did or could have applied something you learned in Tai Chi in your every day life.
- P. There are some many, I'm trying to think of a big situation.
- I. It doesn't have to be a big situation.
- P. Yeah. Okay I can use it before I go to transition group, cause I get a lot of anxiety.
- I. About the group?
- P. Yeah. It is coed.
- I. How could you use Tai Chi at that time?
- P. Just like when I'm walking down to the Activity Therapy house, usually I just don't talk, I just breathe and I calm myself.
- I. So it helps you to calm down?
- P. Yes, the anxiety and stuff.
- I. Which Tai Chi activities do you like better than others? You mentioned the deep breathing is one you do a lot.
- P. My favorite is the five elements.
- I. What are the five elements?
- P. I'm not really sure what it is exactly but it is like a series of movements - slow movements. It is the basic thing in Tai Chi that everything else stems off of.
- I. What do you do when you do the five elements. What does it consist of?
- P. It consists of your whole body, like your legs, you use a lot of space. It consists of your concentrating like taking energy in and positive energy in and letting - releasing negative energy and bringing in positive.
- I. Tell me more about that. What do you mean by positive energy - releasing negative energy?
- P. Well, I guess everybody interprets different but I take it as, that you have negative energy and literally try

to force all of that out. You collect positive thoughts put them in place of the negative.

I. Are there any other Tai Chi activities that you like?

P. Yeah. I liked one time, I've only done this like once or twice, we all made up our own Tai Chi dance. Each person - I enjoyed that. We made up a dance expressing ourselves. Showing who we are. I really enjoyed that because I felt like I could express the way I was feeling that day. Even it was though - all Tai Chi is real vulnerable.

I. What do you mean?

P. Like I said, I feel like it's personal. Cause when I do Tai Chi I really get in touch with myself. Feeling close to like nature and God. I have a hard time sharing that with people. It feels real personal. I feel vulnerable.

I. You mentioned the touch hands activity bothered you. Is there anything else that bothers you about Tai Chi?

P. Not really. We repeat things a lot. I haven't learned a wide range of Tai Chi activities.

I. You mentioned that you liked the five elements and the deep breathing and making up your own dance routine. Why do you like those activities better than the others?

P. Cause it is more to yourself, I guess. When I get into Tai Chi I don't like to be with people, I like to be by myself.

I. And those things you can do more by yourself?

P. Yeah.

I. Why do you like to be by yourself when you do Tai Chi?

P. It is when I feel most comfortable. That is where I feel most at ease. I don't like, when there are people around I feel more scared that they are judging me about what I'm doing. Especially because a lot of people here don't like Tai Chi. I feel that they will laugh at me because it helps me.

I. Why do think some of your peers don't like it?

- P. A lot of people here like to be loud, and cause it is real, real slow. They want to be like real fast and chaotic and loud. I hate that. That is just what I've heard from other people the reason they don't like it is because it is slow.
- I. Can you think about a time when you just really hated doing Tai Chi? Tell me about it.
- P. The only time I can really say that I hated Tai Chi was when we did touch hands because I didn't want to do it at all.
- I. When you did what?
- P. Touch hands. I always dread doing it when we first start, but after a while I get comfortable with it. Not completely comfortable but more so than when I first started it. But if I had a choice I wouldn't do it ever.
- I. Why do you think you are able to become more comfortable with it?
- P. Cause I let myself. I put in the effort. That is basically all. If I would keep telling myself, no, I don't like this, no I don't want to do this, then I would never get comfortable with it. I put forth the effort. I keep repeating to myself that people are not judging me and things like that and that helps. I also usually do it with (peer). She is like the only other person in my group that likes it. She helps because we can talk.
- I. Can you think of another time you just really hated doing it?
- P. Well there are times when I didn't really hate it, but there were times I just didn't feel like doing it. Sometimes I didn't like doing the five elements or anything Tai Chi. Sometimes I get real irritable and I want to hang on to that. In Tai Chi you kinda release it. Sometimes, I haven't done this in a while, I just felt like that I didn't want to do Tai Chi. I wasn't in the mood to calm down.
- I. So you felt like you didn't want to do Tai Chi, but you went ahead and did it anyway?
- P. Yeah. I just always went ahead and did it.
- I. Think about a time when you didn't want to do Tai Chi,

- but you did it anyway. How did you feel after you did it?
- P. I always feel a lot better after. More, well I can say that I have never left Tai Chi feeling irritable. I always end up leaving it real calm.
- I. Why do think that is?
- P. I don't know. Well I think it has to do with what I said before, I put forth the effort and being willing to let it do something for me. A lot of it has to do with my willingness, whether it works for me.
- I. Can you think about a time you really enjoyed doing Tai Chi, and tell me about it.
- P. One time we did it with (staff). We use to do it every week at Cabin 1. I can remember one time we did the five elements and I think I was feeling really sad that day - I'm not really sure why. But I know we did the five elements and then we did the meditation and a guided imagery. We laid down and (staff) lead us on a guided imagery to a secure place. Do you know what that is?
- I. No. Now tell me about that. What exactly did you do?
- P. A guided imagery is where, like you can lay down, sit up, whatever. You just close your eyes and clear, let go of all the thoughts that you are having.
- I. How do you accomplish that?
- P. Breathe. Really just force yourself to stop thinking about everything. Once (staff) starts talking you can really just concentrate on what he is saying.
- I. You said you went to a place where you felt secure?
- P. I went to that place where I told you about.
- I. The rock with the stream.
- P. Yeah. Guided imaginary is like they lead you to that place through talking.
- I. How do you feel during that? What did you really like about that?
- P. I just like how quiet it is and calm. That is the

biggest thing I like about Tai Chi. I just like the quietness. It feels secure and in the guided imagery, I feel safe.

I. What do you mean you feel safe?

P. Where you go is a real safe place. I am there by myself and there is no one there to like hurt you. You are just there with your thoughts. I don't really know how to describe it.

I. Anything else?

P. No.

I. Do you plan to continue doing Tai Chi when you leave the Village?

P. I don't plan to go to Tai Chi class or anything. I will use the breathing. Well I use breathing even before I came in here but I didn't know it was Tai Chi. But I will continue to use that. That is just a way of meditating.

I. How often do you think you will do it?

P. Well I will try to do it daily. Cause I need to do that.

I. What does it do for you?

P. Well it helps me, be quiet and to get things like organized. I don't think I would enjoy living, I don't want to sound really dramatic, but I don't think I would enjoy day-to-day life if it was constantly chaotic, go go go, cause I hate that.

I. What do think the purpose of the Tai Chi program is here at the Village?

P. I think it is help people here to slow down and to find something to calm them down. To learn how to take things slow. Cause a lot of people that come in here are so used to everything being so chaotic all the time, so go all the time. It really teaches you to step back and relax. I also think it, I don't know if anyone else would take it this way but I kinda think it is like a substitute for drugs cause it does make you feel, I guess you could say, like a natural high. It gives you that real light-headed feeling.

I. How do you feel about the Tai Chi program now as

opposed to how you felt about it before it was changed?
What is the difference?

P. Well I miss it. I never get to do Tai Chi now because I'm in the transition group. I have done the new program once and I don't really like it. I don't get the full effect cause you go into it from being really hyper and it is kinda hard to get into Tai Chi.

I. So you do aerobics and then you do Tai Chi?

P. Yes and it is an extreme to go from one to the other.

I. Can you think of anything else you like to add about the Tai Chi program?

P. No.

APPENDIX H

COLLEGE OF EDUCATION QUALITATIVE RESEARCH GROUP MEMBERS

As a member of the College of Education Qualitative Research Group, I understand that the information on the transcripts obtained by Kathy Caldwell is confidential. The hospital granted permission for this study to be conducted, and the participants consented to participate with the assurance that their confidentiality would be maintained. As a member of the qualitative research group, I agree not to share any information regarding these transcripts with anyone except the principal investigator, Kathy Caldwell, and other members of the qualitative research group. I pledge to respect this agreement of confidentiality.

Signature _____

Name (Please Print) _____

Date _____

VITA

Kathy Gail Caldwell was born in Asheville, North Carolina on February 4, 1967. She graduated from T.C. Roberson High School in June 1985 and entered Western Carolina University in Cullowhee, North Carolina the following August. In August 1990 she received a Bachelor of Science Degree in Therapeutic Recreation.

In the Spring of 1990, Ms. Caldwell accepted a research assistantship at the University of Tennessee, Knoxville and began study toward a Master of Science Degree in Recreation and Leisure Studies with an emphasis in Therapeutic Recreation. This degree was awarded in December 1992.

Ms. Caldwell is certified as a Therapeutic Recreation Specialist at the professional level by the National Council for Therapeutic Recreation Certification. She is a member of the Association for Experiential Education. She is currently studying Hapkido, Judo and Tae Kwon Do, and hopes to implement a therapeutic martial arts program in a clinical setting.

Ms. Caldwell is particularly interested in working with chemically dependent and emotionally disturbed adolescents in an outdoor setting. She is presently residing in Chattanooga, Tennessee and is employed as an Activity Therapist at Valley Psychiatric Hospital.