

Short version
Biodanza and cancer
Support of the healing process through Biodanza



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1. Introduction

Why do I write about Biodanza and cancer?

I am writing on this subject because I have been affected by cancer myself. At the age of 36 I was diagnosed with skin cancer and was confronted with the possibility of dying within a short period of time. Three years prior to this, one of my best friends had died at the age of 32 of exactly the same disease.

Many questions arouse at this point: Why did this happen to me? What did I do “wrong”? Am I being punished for something? What am I supposed to learn? Do I have any possibilities to influence my disease? Up to: What is sustaining me? Am I alone in this world? How can I find a way from being the victim to a personal way of healing? How can I influence the process of healing with my thoughts and feelings? How and where do I find help and guidance?

For myself I have always found dancing an exceptionally supportive aspect for myself. This is why I would like to dedicate this work monography to the positive effects of Biodanza. These effects are achieved by subtle experience, hereby influencing and supporting the healthy parts in all of us. .

I am proceeding as follows:

- Short abstract of my personal biography, especially what factors have supported my healing.
- A short definition of *Biodanza*.
- My hypothesis of health, derived from my own experiences.
- My interviews with persons who had been diagnosed cancer
- Abstract of recommendations of integral practicing doctors and therapists from “Gesellschaft für biologische Krebsabwehr” (GfBK) (*German Society of biological cancer defense*)
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Finally, I show the overlapping aspects of my hypotheses, the interviews, the recommendations of the GfBK and the possibilities of support achieved by *Biodanza*.

2. Short biography

I was born as third of four children in a well protected family, in which accomplishments and duties played a great role. (“Without diligence no awards” - popular German proverb).

During my dual studies of music and medicine I seeked stability in marriage and founding a family at an early age. After the birth of my fourth child, in a long very exhausting and emotionally insecure situation I developed cancer. This caused me to pursue my way of life and healing with more awareness. I made some experiences with different kinds of therapy (e.g. (art-, dance- and talk-therapy, as well as meditation, energetic work and some more) and I started to learn many of these methods.

On my way of healing the dancing and my connection with the spiritual power had a very special importance. With *Biodanza* I always felt “connected with life”. Dancing revealed to me the joy and the power of life in me. I learned new indulgence and acceptance without performance, and I experienced always new kinds of connection: connection with myself, connection in the encounter with other persons and within a group of persons, and also connection with the cosmos, with everything around me.

Further down I have summarized my experiences about the aspects that helped me on my way of healing.

3. Definition of Biodanza

Rolando Toro defines Biodanza in his book "The Biodanza System" (23) in short as follows:

"Biodanza is a system of integration of the human potential. Through its experience-based method this process of integration is possible. Integration means: coordination of activities of different subsystems aiming for the harmonic working of the whole bigger system. The experience is the essential impetus for the integration of the functional unit. We live in the Now – in a cosmic time."

Another of his definitions is (23): *"Biodanza is a system of affective integration, organic renovation and relearning of the original life functions, based on vivencias induced by dance, singing and encounter situations in groups."*

And Eliane Matuk states in her preface in the same book(23): *"The quest for self-awareness takes place in Biodanza in the form of a deep sensitization of a human for life in himself, his fellow human beings and nature."....*

4. What contributes to the healing of cancer

4.1. My personal hypothesis (driven from my own experiences)

1. Improvement of body perception, body awareness and also of own needs and desires = connection with myself.
2. Enjoyment of life in various aspects, e.g. the body, the moment now and here, other persons, nature.
3. Tension and relaxation in well-balanced alternations.
4. Nourishing contacts and bonding with other people = emotional and physical nourishing.
5. Bonding and support through others (family, friends, in a group).

6. The possibility to express myself, and being allowed to do so.
7. The knowledge that I have influence over my life, also through my experiences, my feelings and thoughts.
8. Connection with *my path of life*, my life-task as motivation to live my very own life.
9. Connection with all life around me, with nature and cosmos.
10. Connection with and trust in a higher (spiritual) power, in God.

4.2. Healing support from the holistic point of view

What are the recommendations from organizations, in particular of the GfBK (= Corporation for biological cancer defense) for the way of healing of cancer patients?

The *Gesellschaft für biologische Krebsabwehr (GfBK)* has been providing advice for cancer patients for many years, especially in holistic, integral or a supplemental therapies. Its aim is

to inform people about the possibilities of biological therapies and psychological and mental support in addition to academic medicine, conventional tumor destroying therapies (operation, radiation, and chemotherapy) to overcome the disease.

The GfBK suggests in its booklet "Ways to mental balance with cancer" (11):

- Hope – acceptance of the diagnosis, but not the prognosis.
- Developing self-initiative – taking responsibility for your own future instead of asking the question of guilt.
- Minimize fears.
- Trust in the personal way, have faith in and follow own feelings, even when they are not compliant with the recommendations of the others.
- Built faith in life, trust in the great potential of self- healing.

- Bring body, spirit and soul in accordance.

- Find access to personal resources.

- Support healthy parts of the seven sections of life:
 1. physical activity
 2. nutrition
 3. creative doing, expressing oneself
 4. counseling and psychotherapy
 5. social contacts
 6. religion, philosophy, spirituality
 7. exercises of relaxation

"The search for one self, the discovery of life, to live, what matches most the inner needs, can be one of the most powerful weapon against the disease." quote by Lawrence Le Shan in (11).

4.3. Interviews on the subject „What helped you on your healing process?“ with affected persons.

In order not to relay only on my personal experiences and assumptions on the subject „What leads to healing?“, I lead five extensive interviews with persons, who had previously been diagnosed with cancer.

4.3.1. Questions

1. Could you please outline in short the history of your life? Were there special moments in your life?
2. In which phase of your life where you, when the disease hit you? (What was the background at that particular moment?)
3. What is your own assessment for the origin of your disease at that time?
4. How did you cope with your illness? Which steps did you take on your way of healing?

5. Did you find any insights for your life out of this experience?
6. Has your illness lead to changes in your way of life?
7. What has helped you in particular?
8. What would you add besides this?

4.3.2. Résumés of the interviews in summary

The following **topics** were frequently referred to in the biographies of the interview partners:

- Long time of exhaustion and fatigue, caused by e.g. too much responsibility, carried alone.
- High level of demand on accomplishment to oneself, pressure of accomplishment from outside, definition of oneself through work and achievement.
- Search for acknowledgment and appreciation, competition.
- Lack of relaxation.
- Lack of connection to oneself, abandonment of oneself, decisions for the sake of partners or children.
- Lack of perception and sensibility for the own body.
- Lack of perception and expression of the own wishes and feelings.
- Difficulties to set boundaries; emotional violation.
- Lack of emotional warmth, feeling of security in the family or group (absence of love and security).
- Loss of a former bond with nature.

Résumé of question no. 4 “Steps on the way to recovery”

- Self-monitoring and -activity: To take your own path with time and calmness.
- Follow your own joy and intuition, to trust one's guts.
- Trust in the power of self-healing, confidence to recover.
- Assuming the best.
- Observing liveliness.
- Trust in the counseling of holistic/integral doctors, psychologists, affected persons.
- Psychotherapist support.
- Energetic treatment (with hands)
- To be looked after, support by family/social network.
- Accept help and let go.
- Contacts and encounters.
- Nurse positive resources.
- Reduction of stress.
- Avoidance of emotional stress and toxic relationships.
- Acceptance of what is.
- Spiritual experiences, spiritual work.
- Meditation, imagination, imaginativeness.

Résumé of question no. 5 Insights for life:

- Experience of self effectiveness (“I can deal with the disease”)
- Attentiveness and faithfulness to myself: “I am following my inner voice”, “My life comes first” (primarily before work).
- Importance of relaxation and time for myself.
- Trust in my own body.
- Enjoyment of today; to do things which nourish me today (music, dance), to make dreams come true today.
- To experience life in its entirety.
- Thankfulness.

Résumé of question no. 6.
“Changes in the style of living”

- Consideration of own needs, like e.g. silence, time for yourself.
- To pay attention to stress relieve.
- Meditation.
- Listen better to your own body.
- Regular work out.
- Healthy nutrition, vitamins.
- Thankfulness.
- Trust in life, let-go of fear.

Résumé of question no. 7.
“What helped you particularly?”

- Trust in oneself, in the self healing power and the own intuition what needs to be done.
- Faith and trust in a higher power, in my guardian angel.
- Self-awareness and expression of own feelings.
- Motivation to life, fulfillment of life-task.
- Nourishing, supportive relationships.
- Support, carried by family and friends.
- Activity: to move from a victims perspective to self responsibility.
- Joy of life (music, dance).
- Motion.
- Being in touch with nature.

**5. How does Biodanza tie to the subjects found out to be helping overcoming cancer?
What aspects of Biodanza help or support?**

**Consistencies between my hypothesis, the
recommendations of the GfBK, the results of the interviews and the theory and praxis
of Biodanza**

Following aspects I found overlapping:

- 5.1. Self-awareness, body perception**
- 5.2. Expression of feelings and wishes**
- 5.3. Relaxation, respectively balance between tension and relaxation**
- 5.4. Enjoyment and resources**
- 5.5. Nourishing contacts and encounters**
- 5.6. Being supported by a group**
- 5.7. Finding your identity, to find and pursue your own path**
- 5.8. Finding meaning, motivation of life, fulfilling a life-task**
- 5.9. Reliance in a higher power, as well as trust in life itself.**

5.1. Self-awareness, body perception

It is seen as a vital factor by all affected people on the way of healing, that the ill person increases his/her self-awareness, the sensibility for his/her own body. This is “practiced” in Biodanza in various ways: Especially through contacts with others and through the many partner changes during the dances. The particular contact “in feedback” supports the sensitization, in which the dancers are supposed to empathize with their counterparts, in which way the dance feels right and harmonious with this particular partner.

Furthermore the resonance to the music leads to sensitization. How does this music affect me: vitalistic or relaxing; and especially: what feelings does the music provoke in me, and

what does she express? And also: which sort of music does me good? From the feeling of which music, movements and contacts are doing me good, arouses the confidence to do the right things for me and my body. This can affect my everyday life, also my relationships and the food that I eat....

There are many dances at Biodanza that stimulate directly the sensitization, such as dance of eutony, of caressing and some archetypal gestures.

At this point it is important to emphasize again, that especially through omitting speech and speaking in this context, feelings and the non-verbal perception is put forward more and this sort of perception is strengthened, respectively only made possible.

5.2. Expression of feelings and wishes

Another important point for healing and health is the expression of our feelings. This has been known by oncologists for long. (see Carl and Stephanie Simonton "Getting Well Again" (21))

Expression is supported greatly by music and moving to the music at Biodanza. The different dances, supported by music, make it possible to express oneself and trying out something new playfully. In free expressive dances it is possible to show even "negative" feelings without being judged or punished. It is a very positive ecological factor to have the stability of a group for this. This sort of expression can also be called the integration of emotion.

Since our feelings stimulate also our endocrine system through the limbic-hypothalamic system they also affect our nervous and immune system.

To this belongs also the expression of our wishes and dreams, which are tied closely to our potentials. They allow us new possibilities of development. Therefore expression is connected closely to the lifeline of *creativity*, which is the expression of our natural creative stimuli, with which we joyfully design our life. It is an integration our human potentials, a natural expression of our identity.

Examples are *Dances of Expression* for yourself and for others. Especially the expression of feelings evoked by the music play an important role.

We can incorporate new possibilities of movement and acting in the interaction with other people. At the *Dances of Play* this is tried out playfully and with lightness and our repertoire is extended. *Dances of Dreams and Wishes* allow us to bring them into time and place without controlling them with our mind. This strengthens self-consciousnesses and joy of life.

5.3. Relaxation, respectively balance between tension and relaxation

The term of relaxation, respectively the well-balanced pendulum between tension and relaxation is tied closely together with the *line of vitality* in Biodanza.

Our society is characterized by a high level of demands and tension. The demanding performance expectations – which I learned also in the lives of my interview partners – are evoking an ongoing high level of tension, which makes it very difficult to regenerate the balance of our systems (nervous system, endocrine system, immune system). This can evoke illness (depending on the weak point also other diseases than cancer). The immune system is the largest weak point for cancer.

Since all three systems - nervous system, endocrine system, and immune system – are tied so closely together, they play an important role for health.

Apart from this, there is also emotional stress caused by difficult partnerships, experience of loss, other difficult situations in life, as well as ongoing feelings of fear at life-threatening diseases such as cancer. This stress affects other systems and can, if the duration is long, overburden the whole system in its ability to adapt.

The balance of tension and relaxation is trained by Biodanza through encouragement of *Self-awareness*, as depicted earlier in this text.

We learn to notice when our body needs quietness and when it wants to express itself powerfully.

The curve in the sequence of a Vivencia corresponds to the natural process of tension and relaxation. After an activating and vitalizing phase, which activates the sympathetic-adrenergic system, we lead into a regenerating, quiet – we call it the regressive phase, which activates the parasympathetic-cholinergic system – and finally end with a slight stimulation.

Especially the pulse between these two phases strengthens the neuro-vegetative balance. We practice the relaxation, which in normal life often doesn't happen enough. The flexibility of this system is an expression of vitality and also of health.

Active, vital dances are supported by ergotropic rhythms and music, and therefore support the pars sympathica of the nervous system and therefore the power and joy of life, as well as the expression of identity.

Trophotropic, quieter rhythms and music which are lead more by the melody, support the parasympathic nervous system, the recovery.

It is known that the sympathetic nervous system leads through the release of adrenaline and noradrenaline further on to a release of corticoids, who reduce the activity of the immune system in favour of other activities. On the other hand the immune system gets activated through the parasympathic nervous system. This activation has a big importance for the resistance of “bad cells”.

Dances of relaxation are in Biodanza dances of retarding, pleasurable movements, nourishing, tender encounters and dances of safeness and care (swaying circle, nest). Also belonging to this are dances which tie us closer to nature and cosmos, which can even lead us into a deep trance (Trance of suspense). They can lead us into peace and cell regeneration in a very deep way.

5.4. Enjoyment and resources

It is an important factor for diagnosed cancer patients to nourish positive resources, respectively to do things which give them pleasure, joy and well-feeling, as shown in the interviews and researches. It is a “law of nature” that you cannot experience sadness, fear and desperation while doing things evoking joy and pleasure. In the moment I really feel good in my body, I cannot feel bad at the same time. Therefore naturally all ways and means leading people to their well-being, are helpful to strengthen vitality and health.

This seems to be especially actions which lead out of mental thinking to pure sensation or action, the sensation of the moment. These can be activities such as walking in nature, performing artistically such as music or dance. These actions seem to be especially suited for this.

Biodanza is very well suited to lead people into pleasure and the sense of well-being. Pleasure is channeled by your own body perception, but also by the flexibility between tension and relaxation.

The more you experience and enjoy your own body in movement – as well as in vital as in

slow flowing movement - the more you are bonded to it and to yourself.
Love for yourself and acceptance of yourself can be stimulated very much by this.

In Biodanza we are looking at pleasure as part of the *Line of Sexuality*. Sexuality is generally understood as instinct for reproduction and sexual pleasure. In Biodanza this line ranges wider, into to pursuit of pleasure, in sensuality, the discovery “*that the body is friendly and tender, has a wonderful harmony, and is full with relish and out of itself beautiful.*” Rolando Toro in “The system Biodanza” (23)

Steps on the way of opening oneself for the little pleasures of life are the joy of dancing, the joy in encounters, the joy of close contacts and of tenderness.

Examples are dances of sensual body contact, tender touch and caressing.

These dances have to be initiated slowly and progressively. The body contact must not be “mechanical”, but always in a loving affective connection, which is evoking deep pleasure. This may be similar to “energetic treatments”, which were helpful on their way of healing for many of my interviewed persons.

Of course in context with pleasure we have to come back to relaxation. Relaxation and deceleration really facilitate deep pleasure; on the other hand pleasure of course influences relaxation. Deep pleasure can lead into deep relaxation and peace.

5.5. Nourishing contacts and affective encounters

As already seen in my interviews, you can read in many scientific studies that good, loving, nourishing encounters are supporting people on their way of healing. “Love is healing” you could say as a slogan.

People suffering from disease need other humans with their presence, who listen carefully, who stay with, who understand, who are affectionate, who give support and shelter....

The affective encounter is a central value in Biodanza. This can be an important support beneath family and friends. It belongs to the *line of affectivity*.

Rolando Toro is defining affectivity as a deep resonance with other humans. Feelings of love, friendship, solicitude, altruism, motherliness, fatherliness and solidarity – connections even without words.

All dances in Biodanza promote these careful encounters with affectivity. Especially I want to point out sensitization in contacts and self-awareness as a precondition. Every dance is supporting this kind of connection, when giving others protection, gentle touch, pleasure or even just well-meaning attention or appreciation. This brings confidence into human relations, diminishing fear and tension. So there are “encounters” in various dances and rituals. Always it is an encounter with awareness, with mutual feedback, in respect, in appreciation of the wonderful in the other person – through the eyes, the hands and by embracing. For that it is not necessary to know each other before. In Biodanza we have the possibility to receive and to be received without any prejudices. So we are connected in a universal manner. This connection is very beneficent and relaxing in illness. This process is very well supported by well chosen music.

“Don` t forget: Love cures. I don` t claim, that love is curing everything, but it can heal. And the process of healing can even lead into a complete recovery.” Bernie Siegel (20)

5.6. Being supported by a group

For the interviewees it was an important factor on the way of healing to be provided for, to be carried by family or a group of friends, to be able to just slump into care, whenever there “nothing is possible any more”. It is very important, perhaps essential for survival to feel that you have a value in a group even without any performance.

In Biodanza this experience of affiliation and support in the group is essential. It is to emphasize, that this is a process in the group: the group is breeding ground, “uterus” for the growth of each individual.

The group in Biodanza provides a special “family”, a shelter, a warm nest especially in the weekly continuous group. Of course this group is a place for experiencing the affective encounters as already mentioned. The group is giving a variety of experiences, the power of encouragement which is stronger than the total of all parts. It is a space of appreciation of the *pure being*.

For me the *swaying circle* is the highest expression of be sustained and hold through the group. Nobody can fall down – you can release into the embracing of the group, in which everybody is swayed warm and cozy. Another example is the “ecological nest” in which everyone finds a warm and safe protected place. The “circle of initiation” and the “final circle” and “the dancing in the center” are further dances expressing the connectedness of the group and the appreciation of the “essence” of each one.

5.7. Finding your identity: to find and pursue your own path

The oncologist Dr. Walter Weber (26) says: *“the first and most important point on the way to healing is autonomy, the self-determination. I am the boss in my life! I walk on my way and make my own destiny.”*

Also Dr. Bernie Siegel writes in his book (20), that those patients have the best chance to recover, who do not do always, what their doctor says. They listen to the advices and go their own way, following their own feelings and perceptions. *“They take care of their life. Their thoughts and actions are positive for the purpose of life. For that also the ability to love is an issue. These „extraordinary patients“ (who don’t fulfil the negative prognoses) are full of love.”*

I find it extraordinary that even though my survey was only with a small amount of persons, all of them expressed this nearly in the same way: It is important to pursue your own way, to feel for yourself and to decide what is good for yourself. It is important not to be the victim, but to be active in the process of your healing.

To pursue your own way with the disease is linked closely with the *term of identity*, which is central in the theory of Biodanza. Only if you know who you are, how you perceive yourself, you can decide, what is the best for you. Identity is awareness *and* the experience of being; an experience, in which you feel yourself intensively and you are active. The bodily expression of identity lies in movement, therefore also in dance. For this reason identity can be strengthened by movement and dance. Identity is experienced especially through the mirroring of other identities, other people in the group.

Rolando Toro depicts (24) that identity is developed from two parts:

- 1) self-awareness, the feeling of your own body and
 - 2) the development of self-perception on the base of being seen and experienced by others.
- Through contact and mirroring with others we feel and recognize more and more, who we are. Only then you can be truthful to yourself and lead your lives in the way which is right and

coherent for yourself. The encounters in dances and rituals, give many possibilities to experience yourself during the Vivencia, to feel yourself, to sense your body and to know yourself.

This encourages us in our identity and also enables us to express it. Because, based on our self-perception we take decisions, we create our actions and therefore our life. It is a feeling of self-empowerment and self-effectiveness: *"I can change and create my life!"*

The definition of self-esteem is tied closely with the perception of self-feeling and -awareness. When we feel alive deep down inside our bodies, when we experience our body full of relish, and when we know what we want, it is a sign of self-esteem. Mostly it includes a great joy of life.

Dances of empowering identity are the base of the earlier mentioned Dances of awareness/sensitization. In Biodanza especially dances foster identity by active dances, which evoke joy of life, which are vital, which also foster pleasure and sensuality: dances of challenge, expressive dances of power and purposefulness, creative dances, but also dances of communication and encounters.

These are dances supporting activity, which lead us from being the victim to our own potentials and activity, into the feeling of self-effectiveness.

"Miracles only happen, when you find your own true self and follow what you feel to be your own path of life." Bernie Siegel (20)

5.8. Finding a meaning, motivation to live, fulfilling a purpose of life

Another point of intersection in my research was finding the meaning of life, the motivation to live. My interview partners expressed that during the healing time the motivation to live and the connection to their life task was a very important support.

Lawrence Le Shan wrote (11): *"The search for the life, the discovery of life and to live, what is the innermost desideratum, can be the strongest weapon against the disease."* He writes also about the personal melody of life, which is to find for everyone. *"I owe myself to fulfil my life."* Booklet of the GfBK (11)

The path to this life task is surely connected with the way of *"expressing the identity"*, which also contains the integration of the very own human potentials. *Withal every human has his/her very own potentials and thus tasks. How these potentials are encouraged, I pointed out above, mainly in the chapter about identity.*

Conspicuously these life tasks correlate with an assignment, which exceeds beyond the own life. So a mothers or fathers life task (or periode of life task) is to care for their children... Possibly it may even be the assignment to accept the own life with its restrictions and to be solely an inspiring example.

The above quoted Bernie Siegel (20) writes about his "extraordinary patients": *"The people who find and give away love have the biggest probability to convalesce."* That means that people who love other people above their own being and disease, possess the most positive power also over their own life.

This is applying to what Rolando Toro says with his biocentric concept: life is oriented to support life, to serve and to maintain – the holiness of life is central.

In this sense the method of Biodanza seems to allocate a good way for these developments,

through the enablement of learning connection, affectivity and love between humans. I met some very marvelous Biodanza-facilitators, who give very shining examples for this work.

5.9. Trust in a higher power, as well as trust in life itself.

Last but not least, for me and all other consulted sources, trust in a higher (spiritual) power and in life itself is a very important issue on the way of healing. It seems to be that trust and building connectivity to oneself, trusting and connections to other people are wonderful, but finally there should be another higher power or dimension.

Especially in the moment of a severe crisis it is important, to make the experience that there is a higher power in universe, which holds us. The deepest inner surety seems to originate from the connection, the being one with the whole.

In Biodanza this point is supported especially by the *line of transcendence* and the possibility to *experience trance*. Transcendence means to overcome ones ego, in order to make the experience of unity with nature, manhood and everything.

The experience of transcendence is of pure beauty, perfection or peace, how it can be felt for example in trance, an altered state of consciousness.

The return to the “essence” is channeled through regression in Biodanza. Regression means that you dissolve yourself in trance, you abandon your identity for the moment, to immerse in a unity, in a deep connection to yourself, to others and to the cosmos. From this experience you emerge strengthened. This process is called *integrative trance*, which has a healing regenerative influence, a biological organic renewal. In Biodanza this kind of deep trance is also called “rebirth”, because it connects us again with the origin power and source of life. For this the group provides the “uterus”, the safe room for these experiences.

These conditions are slowly and progressively brought about by sequences of dance. Only on this way it is possible to let go the workaday – identity (the control, the vigilance) and fall into abandon. Here again the music, the kind of movement and the protection by the group has a great importance.

There are dances of *slight trances* as e.g. segmentary movement of the neck (which has a lot to do with relaxation and abandon) the swaying circle, fluidity dances, then *deeper trances* like fluidity in pairs, caressing in little groups, baptism of light, caressing the face, generative postures and last but not least the very *deep trances* like chanting over the body, trance of suspension, swaying the sacred cane and many more.

It is interesting in context with trances, that they cause the release of euphoriant hormones, which might explain physiologically their very regenerating effects.

6. Synopsis and perspectives

It was my utmost concern to show in this paper that Biodanza is a good possibility to support people on their way of recovery from cancer, as well as being good preventing this and other diseases.

There are still a lot of interesting questions to be worked on. For example I am planning a project on Biodanza for cancer patients at the University hospital Eppendorf (Hamburg). In this group I would like to observe the research from this paper and possibly examine further the quality of life and emotional effects through Biodanza in using standardized questionnaires. This is my future project.

The completion of my medical studies is my next step. Certainly I will not be a “normal” doctor, but I would like to find a place to work where I can include my experiences as Biodanza-leader and all other experiences. Integrative, holistic and oncological aftercare would be an interesting field for me.

My wish is that there will be more studies in medicine in this direction how to incorporate holistic/integral views to help people more.

Therefore I would like to be a doctor, like Bernie Siegel describes in his book (20):
“Being a doctor, I have to make sure that people gain more time to heal themselves, to guide them back to themselves, to their own inner doctor.”