

Spiritism and its Effects on Health and Quality of Life as Evidenced in Puerto Rico & Brazil

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ABSTRACT

This research explores the intersection of Spiritism, or "Espiritismo" in Spanish-speaking regions, with health and well-being. Spiritism, established by the French educator Allan Kardec in the 19th century, is a spiritual philosophy that, while not a traditional healing practice, is believed by many adherents to offer principles that can aid in managing health. The study aims to elucidate Spiritism's Impact on health and quality of life, providing individuals with alternative approaches to holistic health management. The investigation covers various topics, including the application of spirituality in clinical care and the prevalence of Spiritism in medical institutions, focusing on Puerto Rico. The research examines Spiritism's role in addressing various medical conditions, such as epilepsy and psychotic symptoms, and evaluates its potential as an alternative treatment. Despite its comprehensive scope, the study acknowledges limitations due to the limited information available on the subject. The findings suggest that while Spiritism's role in healthcare is complex, it offers valuable insights into alternative approaches to managing health and well-being. Future research should narrow the focus to specific diseases, providing more precise and insightful findings that can advance medical knowledge and spiritual understanding. This investigation contributes to the broader conversation on how Spiritism can be integrated into healthcare and its potential benefits for patient care.

Introduction

Since the beginning of humanity and predating the advent of modern medicine, individuals have sought various means to aid their communities, particularly in the face of illness. This shared concern has given growth to miscellaneous cultural practices addressing health disparities, including home remedies, rituals, and religious beliefs. One philosophy is Spiritism, known as "Espiritismo" in Spanish-speaking countries, defined by the French educator Allan Kardec during the 19th century. While not inherently a healing modality, many adherents believe that Spiritism's principles can be applied to healing. Central to these healing processes is mediumship, where individuals claim to communicate with disembodied entities and may exhibit psychic abilities such as telepathy, micro-telekinesis, and intuition. This research aims to elucidate the influence of Spiritism on health and quality of life, with the primary purpose of exploring additional ways to aid individuals in managing their well-being. By comprehending the impact of Spiritism on health, individuals may access a broader range of options to address their needs, enabling them to select approaches that resonate best with their preferences. However, a significant challenge within this investigation lies in the potential fear of stigma among individuals, which may inhibit them from expressing their complete opinions or experiences. Moreover, the lack of encouragement for open discussions further complicates the investigation. Therefore, this research endeavors to confront these barriers and contribute to a more comprehensive understanding of Spiritism's role in promoting health and well-being, fostering a more inclusive discourse on alternative approaches to holistic health management.

Research Question

How does the integration of Spiritism into healthcare practices affect the management of various health conditions and overall well-being, particularly considering its prevalence in medical institutions and its manifestation in cultures such as Puerto Rico?

Literature Review

Existence of Different Healing Practices

Around the world, different healing practices are used. Scot (1974) studied the healing customs of five distinct ethnic groups to understand their approach towards illness, recovery, and health. The five groups sampled were from Southern North American black communities: Haitian, Puerto Rican, Cuban, and Bahamian. These groups utilize non-medical conventional healthcare systems accessible to their socioeconomic needs. Spiritism can mainly be found in Puerto Rico, while in Cuba, it is Santeria, and in Haiti, it is Vodou, often called Voodoo. According to Scott's (1974) pilot study findings of an overall Health Ecology Project, some reasons for these customs to continue are:

Many low-income ethnic groups in urban areas do not receive adequate medical care now, nor will they for many years to come. There is no "payoff" for them to give up a health culture that has been supportive for generations to subscribe to the beliefs and practices of a system to which they have little access. Therefore, we can expect unorthodox health therapies to continue. Those who would try to make the scientific medical system relevant to these urban ethnic groups must first recognize the existence of other health systems and then be willing to respect and work with them. The trust and rapport thus established can form the base for a greater acceptance of the orthodox system in the future. (Scot, 1974)

Ethnic groups have different types of nontraditional medicine and ways to implement them. However, medicinal groups should develop further efforts to recognize and be willing to collaborate with individuals who utilize non-conventional medical practices. Each group has unique ideas, beliefs, and thoughts on what and how healthcare treatment should be carried out. These perspectives influence the treatments and health outcomes provided by each group. All of this affects the population in general, and these get passed on. Patient treatment is impacted because, for a society to function, each member must have access to the resources needed to meet their basic needs and confront the health disparities they face. Unorthodox medicine can sometimes be viewed as an alternative healthcare measure.

Brief Explanation of Spiritism

Spiritism is a philosophy; in other words, it is a way of thinking that explains how reality is perceived. It is important to note that everyone's philosophical views alter their progression in life. Spiritism is a way to look at life from a particular spiritual perspective. It purports to help the understanding of nature, life around us, and ourselves as part of the world that coexists with the spiritual realm (including the idea of spirits, which are disembodied human souls). Spiritism teaches that there is an immortal soul that evolves, and it seeks ethical and intellectual improvement. Spiritism promotes reflection, moral development, and harmony between physical and spiritual parts. Spiritism is a perspective that seeks to understand the spiritual and physical world and life itself:

Spiritism's basic principles have been borrowed from different philosophical, cultural, and religious traditions. Its ideas are based on the existence of a Supreme Being, life as eternal and spiritual and as an evolutionary experience, the immortality of the soul, spirit communication, the Law of Cause and Effect, and rein-

carnation. These ideas are not new; however, spiritism contributes a new theoretical approach and an understanding of these ideas from a rationalist, naturalist, humanistic, non-dogmatic, and free thinker perspective. The idea of a supreme being or God in spiritism is the acknowledgment of the existence of a greater intelligence that organized life, is inextricably without end, where the spirit continuously progresses through different exponential stages of existence that guide it toward greater levels of spiritual maturity, individuality, and humanism. (Soto & Koss, 2014)

The previous quote is a brief attempt at defining the ideals of spiritism. A thorough view of these fundamentals offers an understanding of how these can influence the quality of life. This perspective on life might impact someone's actions, either positively or negatively. The information helps the study by providing insight into the assessed subject matter. Acknowledging these principles would aid people in comprehending the subject under discussion. Since the discussed topic is now defined, people can see how Spiritist ideas can be used in association with health. The investigation will now provide more direct issues in the following paragraphs.

Difference Between Religion and Spirituality in Healthcare

Summarizing Koenig's research (2012), it becomes necessary to distinguish between religion and spirituality, not only because they are not the same but because they create conflict when these terms are presented in research about medicine and healthcare. Religion is a multidimensional construct and an organized system of beliefs, practices, rituals, ceremonies, and symbols related to the transcendent, where the transcendent is a higher power. Spirituality is distinguished by its connection to that which is sacred, the transcendent. The transcendent is that which is outside of the self and yet also within the self. This source focused on religion, spirituality, mental health, and physical health, analyzing the association between religion and spirituality regarding psychological and physical health:

Approximately 80% of research on R/S and health involves studies on mental health. One would expect stronger relationships between R/S and mental health since R/S involvement consists of psychological, social, and behavioral aspects that are more “proximally” related to mental health than to physical health. In fact, we would not expect any direct or immediate effects of R/S on physical health, other than indirectly through intermediary psychosocial and behavioral pathways. With regard to mental health, we would expect R/S to boost positive emotions and help neutralize emotions, hypothesizing that it serves as both a life-enhancing factor and as a coping resource. With regard to the latter, there is both qualitative and quantitative research suggesting that R/S helps people to deal better with adversity, either external adversity (difficult environmental circumstances) or internal adversity (genetic predisposition or vulnerability to mental disorders). (Koenig, 2012)

Spirituality, specifically Spiritism and Mediumship, have helped people with a wide range of mental health issues, i.e., self-esteem, depression, anxiety, and psychotic disorders/schizophrenia, among others. Hence, there is substantial evidence indicating that there is a relationship between spirituality and the psychiatric patient. Using spiritist mediums to assist in treatment can be valuable. Koenig (page 15) concludes that a large volume of research shows that those who are more religious/spiritual have better mental health and adapt more quickly to health problems compared to those who are less religious/spiritual. Medical health professionals can benefit from the research presented in medical journals, where integrating Spiritism into patient care may benefit when these individuals can do so sensibly and sensitively. The mental health and well-being of patients are at risk unless health professionals begin to address their patients as a whole person-body, mind, and spirit.

Spirituality in Clinical Care

Physicians use complementary and alternative medicine (CAM) in a clinic in Puerto Rico. CAM refers to the use of complementary and alternative medicine and its effects. Some examples of CAM are herbal remedies, aromatic therapy, medication, exercise, and diets. Soto and Koss (2016) studied 74 medical doctors in Puerto Rico to explore the use of CAM within the clinic. The main findings of the most used CAM practices among the religious, spiritual, and Spiritist doctors who applied CAM to their patients are: Spiritist doctors have a more positive view of CAM, all three doctor groups use CAM on themselves, the three doctor groups conducted self-formal educational studies of CAM, each group of doctors reports to share their spiritual or religious philosophy with the treatment of patients, and the three groups applied a holistic medical approach towards treatment of patients:

The National Center for Complementary Medicine (NCCAM) defines CAM as a group of different healthcare systems, practices, and products not part of mainstream medicine (National Center for Complementary and Alternative Medicine 2008). CAM therapies are classified into five categories: (1) alternative medical systems (Ayurvedic medicine, Chinese medicine, homeopathy and naturopathy); (2) mind-body interventions (meditation, mental healing, art, music and prayer) (3) biologically based therapies (herbs, food, vitamins and dietary supplements); (4) manipulative, body-based methods (chiropractic, massage); and (5) energy therapies (Reiki, therapeutic touch, electro-magnetic treatments) . (Soto & Koss, 2016)

The study acknowledges the presence of the use of spirituality within medical settings among Puerto Rican doctors. Doctors from other countries also integrate spirituality with their medical views. For example, Brazilian doctors and the Spiritist Medical Association of the USA have organized a Spiritist Medical Association (Association Medico-Espiritica de Brazil, also the International). Many Spiritists do not consider their system a religion but rather a philosophy accompanied by scientific objectives. The knowledge provided by the article contributes to understanding the viewpoints of medical professionals and the potential benefits of the use of alternative, complementary medicine. The presence is in Puerto Rico already. Spiritism came to Puerto Rico via the literature brought back by those students who studied or arrived from Europe. The relevance of Spiritism is pronounced since it influences the outcome of a patient's treatment; this has also been proven to influence the patient-doctor relationship to benefit the patient. Spiritism, spiritual, and religious doctors are mainly open to using CAM. The limitation is that since society stigmatizes many doctors, doctors may have held back on their reports on the use of CAM (Spiritism).

Interview with Clinical Psychologist (PsyD)

The first individual interviewed was a clinical psychologist (PsyD). The individual's work is conducted within a mental health clinical facility in Carolina, Puerto Rico, focusing on initial clinical intakes and treating patients with various mental conditions. The interviewee stated that the use of the individual's spiritual-spiritist knowledge while working with patients is the following: Initially, all patients are assessed according to clinical gold standard psychological and psychiatric protocols. After evaluation, a diagnosis is made, and a treatment plan is defined. During this process, spiritual and spiritist knowledge and capacities are applied, especially when patients present spiritual crises, awakenings, needs, or experiences requiring attention. For example, this possibility is acknowledged if a coherent, logical, and relevant patient reports hearing voices that accurately inform them of events; this creates a receptive, sensitive, and open forum for discussing spiritual topics within the clinical realm. Patients can discuss their spiritual and clinical needs without fear of social or religious repression, and depending on their primary needs, the meaning and management of such experiences are jointly analyzed. Literature may be offered to help patients normalize and reduce any fears associated with their experiences.

This interview was the most appropriate methodology to help the purpose and justification of the investigation. The data collected supported that doctors already apply spiritual-spiritist knowledge while working

with patients. Incorporating such practices by medical professionals highlights the relevance of Spirituality-Spiritism in healthcare settings. Spirituality-Spiritism is essential since it alters how a patient's treatment pans out. This approach can lead to more holistic care, addressing patients' physical, emotional, and spiritual needs. Moreover, the findings suggest that integrating these beliefs can improve patient outcomes. Therefore, the interview accentuates the necessity of acknowledging and incorporating spiritual practices within the medical field for a more comprehensive treatment approach.

Interview with Family Physician and Geriatrician

The individual interviewed was a family physician and geriatrician in the San Juan, Puerto Rico, region. The individual integrates spirituality by carefully listening to patients and trying to understand their beliefs. The medic interviewed listens to intuition to meet patient needs. The interviewee stated that to progress patients' general well-being, individuals must consider the patient's mental, physical, and spiritual aspects. The interviewee further mentions that these ideas are familiar; the perspective of a person being viewed holistically is the doctor interviewer's perspective. The individual further states that Spiritism philosophy is looking at individuals from a holistic approach. Considering these helps patients to be fully treated according to each person's needs. Interestingly, the doctor concludes that such a patient-doctor approach is scarce in medical practice despite its benefits.

The interview with the family physician and geriatrician reinforced the investigation by stating that doctors already integrate spiritual perspectives in the clinic. This interview is important because it highlights how these perspectives can influence healthcare. Most of the discussion mentioned the benefits of spirituality in a clinical setting. The physician emphasized that incorporating spirituality can lead to better patient outcomes. However, it was also noted that such a holistic approach is still relatively rare in the medical field. The interview thus features the potential for broader use of spiritual practices in healthcare. Overall, embracing spirituality could enhance the quality of care provided to patients.

Presence of Spiritism in Medical Institutions

Around the world, spiritist medical establishments are present. The purpose of this study is to list hospitals that serve as spirit organizations and give a brief overview of their activities. This article makes evident that there are spiritist mental health facilities in Brazil. In addition to discussing how everyone could benefit from the therapeutic procedures, it describes healing strategies such as hands-on healing, consoling others, blessed water, speaking with medical intuitive, praying, and "disobsession." It also shows the success rates of these treatments. The following statistics are going to be shown:

The statistics currently available in Brazil report unusual success in healing at these Spiritist centers, even though contemporary studies are few. In April 2004, the President of the Federation for Spiritism in San Paulo (FEESP), Avildo Fioravanti, remarked in a formal interview with me that FEESP has more than a 90% success rate in helping people with addiction and the suicidally depressed recover normal functioning, without dependence on drug therapy. (Bragdon, n.d.)

This source is vital within this investigation because it states that medical institutions already use spirit principles and are run by spiritists. The institutions mentioned in this source are in Brazil, but there are more, such as in the USA. These hospitals aim to use a non-conventional approach to heal anyone, regardless of religion or cultural background. These hospitals emphasize holistic treatments, integrating spiritual practices with medical care to address the original causes of illness. The success rates in treating diseases such as addiction and severe depression are higher than those relying solely on conventional drug therapies. Spiritist practices offer an alternative that can complement traditional medicine; this is why more research is needed to understand better and potentially integrate these methods into broader healthcare systems.

Spiritism in Puerto Rico

The article delves into the contemporary use of spiritist healers among Puerto Ricans and their impact on the establishment of mental health services. It discusses the connection between spiritism and psychiatric disorders or symptoms, offering insight into the relationship between traditional healing practices and modern medical approaches. In Puerto Rico, it is noted that those who turn to spiritist healers are often individuals who work outside the home, have lower family incomes, seek aid from mental health professionals, and experience mild symptoms of depression. While spiritism is not a primary healthcare alternative, it is a complementary approach to formal mental health services in Puerto Rico. This integration allows individuals to explore a blend of spiritual and medical practices for their overall well-being. The article highlights the cultural nuances and the evolving role of spiritism in addressing mental health concerns in the Puerto Rican community. The source provided the following statistics:

Of the entire population of Puerto Rico, 18% reported they had, at some time in their lives, sought the help of folk healers who identified themselves as spiritists. From this representative, community sample of the entire island of Puerto Rico, two main findings emerge. First, use of spiritists was not found to be associated with increased lifetime risk of diagnosable psychopathology. In fact, those who consulted spiritists were found to be significantly less likely to have a diagnosis of schizophrenia. However, they were more likely to report symptoms of depression, although not at a diagnosable level. (Hohmann et al., 2018)

This study suggests that spiritism does play a role in Puerto Rico as a health alternative. The source used for this was an island-wide study. The study stated that contrary to assumptions, people who used spiritist help had less likelihood of being diagnosed with schizophrenia. In this study, it was noted that people who often use spiritist help do not only rely on them but also formal medical systems. Both nonconventional and conventional medicine used for patient outcomes could have better results. Spiritism is an additional tool for traditional medicine in the end for the expectation of a better result for the patient. Now, there will be a discussion on one health concern.

Epilepsy and Spiritism

The source provides a brief history of Spiritism, describes the perspective on epilepsy, and discusses how spirituality and religious treatment can be used with other forms of therapy. With an emphasis on mental health and epilepsy, this is a summary of research on the impact of religion, spirituality, and faith—particularly the Spiritism concept—as an adjuvant therapy for neurological diseases. According to the study's findings, people with epilepsy and other neurological disorders, including fibromyalgia, Alzheimer's, chronic pain, depression, and anxiety, may find comfort in spirituality. Research has shown a connection between spiritual practices and a lower suicide rate, a decrease in anxiety and depression, and a development in the well-being of people with epilepsy. This evidence indicates that spiritism/spirituality can positively affect these individuals. The following source was able to state that: "Estimate the perception of stigma attached to epilepsy in an urban local area in Brazil and found that people who professed Spiritism presented the lowest Stigma Scale of Epilepsy scores when compared to other religion types (Vancini et al., 2016)."

Because of these thoughts practiced by Spiritists, fewer stigmas are believed; therefore, a person with epilepsy may feel more inclined to use these or is an alternative where individuals may feel better. This source further specifies the importance of Spiritism being viewed as an alternative and goes into a specific disorder, in this case, epilepsy, in more depth. Within the source, there is evidence supporting that spirituality does help these individuals, and it can be an alternative that interacts with complementary medicine. Ultimately, the goal would be to realize the possibility of other ways to help people. In this article, the way being analyzed would be Spiritism. Spiritism can help with epilepsy, which was the primary purpose of the source.

“Disobsession”

The following source, delineated by the CIA, explored, as its title suggests, "Healing Through Spirits: An Experiential Account of Disobsession in the Brazilian Spiritist Tradition." The concept of "disobsession" was the focus. "Disobsession" is when a negative spirit entity exerts a negative influence over an individual, diminishing the individual's mental and physical well-being. It was delineated that, for mediumship to occur, the patient does not need to be physically present. In Brazilian spiritist tradition, mental and physical disorders are often attributed to spirit obsession, treatable through "disobsession" therapy. The therapy provided involves mediums that communicate with and guide the spirit away from the patient, usually resulting in a noticeable improvement in the patient. The source stated an occurrence where Spiritists were used for healing purposes. A noteworthy fact is that Spiritism can be used for sessions with cancer patients, as stated in the source, as a form of treatment.

This research is valuable as it presents a therapeutic session where Spiritism is the primary tool for symptom mediation. What's particularly noteworthy is that the effectiveness of mediumship in this context is not dependent on the patient's physical presence. This aspect of Spiritism expands the scope of patient treatment, making it possible to reach patients regardless of their location. These findings challenge conventional healthcare paradigms, highlighting the need for a more comprehensive understanding of health. This evidence supports the inclusion of Spiritism in discussions on holistic health, offering a complementary method for patients seeking alternative treatments. By integrating Spiritism, we can diversify therapeutic options, providing a spiritually adjusted pathway to healing. This approach can empower patients to choose a method that resonates best with their needs.

Application of Spiritism

In the article, *Recognition and Treatment of Psychotic Symptoms: Spiritism Compared to Mental Health Professionals in Puerto Rico and Brazil*, the authors (Moreira & Koss, 2014) present the psychosocial and cultural perspectives on psychotic symptoms and treatment of persons with them, including schizophrenia by exploring how Spiritism provides healing to persons with severe mental illness. The reaction of medical health professionals to Spiritism as an alternative is also described. The study collected qualitative data from in-depth interviews with spiritist mediums in both Puerto Rico and Brazil, where they found that Spiritist interventions with patients with schizophrenia and other disorders were essential and fundamentally different from traditional healthcare methods. Findings sustained that spiritist interventions frequently achieved positive results with persons with apparent psychotic symptoms or schizophrenia. Symptoms were reduced in frequency, and their social adjustment improved. These findings raised questions for mental health professionals for future researchers:

In Puerto Rico there has not been a formally constructed integration of medicine and Spiritism, which can be traced to the influence and domination of the conventional medical model of treatment according to the United States standards of care. There are medical doctors (approximately 60, according to data collected over the past year) who are also spiritists. However those who have developed a spirit medium keep their medical and spiritual practices separate and do not share their beliefs with colleagues or patients. (Moreira & Koss, 2014)

The study recognizes the prevalence of spiritism within medical contexts among Puerto Rican physicians. Despite generally positive research outcomes, Puerto Rico lacks a formally structured integration of medical and spiritist treatment perspectives, contrasting with Brazil and the United States, where organizations like the "Asociación Medico-Espirita de Brazil" and the Spiritist Medical Association of the United States have established such integration. Cultural relevance significantly influences the diagnostic assessment of patients, as indicated by various studies. However, more research is needed to explore the effects of treatment alternatives offered by spirit healers and the subsequent changes resulting from their interventions; this underscores a gap

in understanding the potential impact of incorporating spiritual healing practices into medical care within the Puerto Rican context.

Methods

The investigation used a computer with an internet connection and a browser (Safari). To find the sources required for this investigation, the Google Scholar and Ebsco Host search engines were paramount for pinpointing the necessary sources to elucidate the research question. Various documentary sources were provided by the author who conducted said investigations. Although the internet connection was unstable at times, it proved sufficient to conduct all the required constituents of this investigation. All of the sources were peer-reviewed and approved by the investigation mentor. There was a reading process for the summarizing approach as a delineated requirement. All these components working in tandem created the optimal conditions for the consummation of this project. This investigation utilized a qualitative research type. A documentary analysis design was used alongside a descriptive content analysis methodology to collect and conduct the bulk of information.

Results

This inquiry varied between recent and not recent sources, as this information is not widely and concurrently investigated. The oldest source was from 1974, and the most recent was from 2018. The search engines effectively pinpointed most of the sources, but physical sources from books had to be used. All these sources helped elucidate the topic. The utilized search engine proved most beneficial for the selected sources of this investigation. A source was published in 1974 and dealt with information regarding the healing practices of five different ethnic groups. The second source was published in 2016, and it is about doctors using CAM in the clinic. Another source was published in 2013. It elucidates what spiritism is. The additional source was published in 2011, explaining the presence of spiritism in medical institutions. A further source was published in 2018, explaining the manifestation of spiritism in Puerto Rico. The following source was published in 2016, discussing how spiritism can be used to help with epilepsy. The following source was published in 2014, which was recent, and it compared mental health professionals in Puerto Rico and Brazil. The following source was published in 2012, and it was a recent source that talked about the clinical implications of using religion and spirituality in clinics. Ebsco Host proved to be effective in delimiting the sources presented in this investigation. No external sources were needed to pinpoint the required sources. All the provided sources were peer-reviewed. In the end, all these sources helped this investigation, and information could be found regarding this investigation's central question.

Discussion

As previously stated, this research paper intends to see if spiritism can be an alternative health measure. The source labeled "Existence of Different Healing Practices" is crucial because it shows more beliefs or philosophies that its adherents contemplate can be used as alternative healthcare measures. A source, such as the one labeled "Brief Explanation of Spiritism," provided insight into this investigation since it described an overview of the philosophy of spiritism. In parallel, the relevant data within the source labeled "Spirituality in Clinical Care" gave an overview of its use in clinical settings. Two interviews were conducted with clinicians to enquire how doctors utilize spiritual knowledge in the clinic. The source labeled "Presence of Spiritism in Medical Institutions" central point was to mention the presence of these institutions. Within the investigation, epilepsy, and "disobsession" were also inquired. The information on spiritism as an alternative health measure is quite

scarce. The institution's search engine posed additional challenges due to its limitations. Some sources, like "Existence of Different Healing Practices," were outdated and less favorable for current research needs.

Conclusion

The investigation included diverse topics, providing a foundational understanding of the principal inquiry. The main question was how Spiritism can affect health and well-being. Ultimately, this investigation aimed to answer how or even if Spiritism can help with health issues and, in the end, provide an alternative to Spiritism. The investigation also provided a summary of the philosophy. Spirituality in Clinical Care was examined alongside the prevalence of Spiritism in medical institutions, focusing on its manifestation in Puerto Rico throughout the investigation. This source's salient and summarized information indicates that another source identified that spirituality is already in clinics and that it is essential to see how doctors utilize it or if they even utilize it.

Additionally, various diseases and conditions, including epilepsy, were addressed within Spiritism's effect. Acknowledgment and treatment of psychotic symptoms were also viewed as how Spiritism can be an alternative treatment. Furthermore, interviews were conducted to answer the research question. The limitation of this study is how much information there is on the topic. For future studies, it is recommended that future investigators narrow their focus to specific diseases to yield more exact and insightful findings. By delving deeper into the intersection of Spiritism and medical conditions, researchers can improve understanding and uncover original insights into the dynamics at play within this complex topic. Such targeted investigations aim to advance medical knowledge and spiritual understanding. This investigation is just an extension to answering and opening the conversation of how Spiritism can be used in healthcare.

Limitations

The institution's slow internet connection further hindered the investigation. A noteworthy challenge in this investigation lies in the fear of stigma among individuals, which may hinder them from stating their thorough views or experiences. For the investigation to come to fruition, the scope of the research question had to be more encompassing to find more information on the subject, which permitted the optimal conditions to answer the research question. The current sources only partially answer the research question, indicating that further research is necessary.

Acknowledgments

I would like to thank my advisor for the valuable insight provided to me on this topic.

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