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PHOTOGRAPHY AS A SPIRITUAL TECHNIQUE

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of the requirements for the degree of  
Doctor of Education in Organizational Change

by

Laura Elizabeth Garza-Meza

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Daphne DePorres, EdD–Dissertation Chairperson

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This dissertation, written by

Laura Elizabeth Garza-Meza

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

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Doctoral Committee:

Daphne DePorres, EdD., Chairperson

Kay Davis, EdD.

Nancy Westrup, EdD.

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## DEDICATION

A Dios, por consentirme tanto en esta vida...

A mi Papa, por hacerme sentir su presencia en todo momento...

A mi Mama, por el ejemplo que siempre me ha dado...

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A mi güeli, por todo lo que me enseñó...

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## VITA

Laura Elizabeth Garza-Meza

**Education**

- 1988 Marketing BA, Instituto Tecnológico y de Estudios Superiores de Monterrey
- 1992 Master in Business Administration, Instituto Tecnológico y de Estudios Superiores de Monterrey
- 2010 Candidate to obtain the degree of Doctorate in Organizational Change, Pepperdine University

**Professional Experience**

- 1988-1990 LAMOSA, Monterrey Mexico. Marketing Research Division
- 1992-1996 KEY QUIMICA, Monterrey Mexico. Marketing Division
- 1996- UNIVERSIDAD DE MONTERREY, Monterrey Mexico. Business Division.

**Teaching Experience**

- 1992-1996 Instituto Tecnológico y de Estudios Superiores de Monterrey. Monterrey Mexico, Marketing Department
- 1996-Present Universidad de Monterrey. Monterrey Mexico, Business Administration Department.

## ABSTRACT

The purpose of this study is to compare the spiritual benefits of practicing photography to the spiritual benefits of practicing prayer, meditation and yoga. Benefits noted were divided into the 4 dimensions of being human: physical, emotional, intellectual, and spiritual. The study considers Mexican leaders' perceptions of photography as a spiritual practice. A total of 105 Mexican leaders answered surveys. Of the 105 leaders, 14 were professors, 30 were entrepreneurs, 46 were business executives and 15 were students and homemakers (listed as "other") varying in ages from 21 to over 61.

The design of this study is descriptive, while the study was quantitative in nature. In preparation for the study, the researcher gathered qualitative information regarding the benefits observed as leaders practice photography. These descriptive answers were then used to create the quantitative surveys for the study.

The data demonstrated that photography can be considered a spiritual technique. First, the spiritual benefits shown from practicing photography mirror, to a large degree, the spiritual benefits reported for practicing prayer, meditation, and yoga. The literature also supports the reported similarities; however, participants do not consciously recognize these benefits. Second, the 4 dimensions of being human (physical, intellectual, emotional, and spiritual) are divided into 5 factors: (a) physical well-being and better decision-making, (b) optimism in life, (c) interrelation with the environment and intellectual development, (d) relaxing, and (e) spiritual growth.

## **Chapter 1: Background and Purpose**

The topic of spirituality in the workplace received increased attention in recent years (Giacalone & Jurkiewicz, 2003; Mitroff & Denton, 1999). The implications of this interest are so wide that they have influenced leadership theories, research and practices (Giacalone, Jurkiewicz and Fry, 2008). The popularity of spiritual leadership has garnered it a place under the umbrella of leadership concepts (Fairholm, 1997).

There is some evidence that indicates that spiritual leaders need to take their spirituality into the work place in order to create organizations that are better able to face the challenges of the 21<sup>st</sup> century (Thankappan, 2005). According to researchers who have specialized in the area of spiritual leadership within organizations, the existence of spiritual leadership is essential in order for organizations to able to adapt to change (Thankappan, 2005).

Theories of spiritual leadership have incorporated the importance of managing change from within individuals (Heaton, Schmidt-Wilk, & Travis, 2004), and stress the need for individual transformation before attempting to effect transformation in others (Covey, 1990; Palmer, 1994; Pierce, 2001). This individual transformation consists of integrating the mind, the body, the heart and the spirit (Fry, 2003; Hawley, 1993; Moxley, 2000). In order to achieve this integration, leaders may choose to undertake spiritual practices. These practices often include techniques such as prayer, meditation, contemplation, and yoga (Fry, 2003).

The main purpose of this study is to compare a group of Mexican leaders' perceptions regarding the spiritual benefits they derive from practicing photography as a hobby to the benefits attributed to the above-mentioned spiritual practices. The opportunity of this study rests in the fact that while photography is an acknowledged

profession, a hobby, and even considered by some a therapeutic technique (Weiser, 1975), little evidence can be found citing photography as a spiritual practice. This is a subject that holds a special interest for the researcher who has enjoyed photography as a hobby for more than 10 years.

In the researcher's personal experience, practicing photography on a regular basis creates a sense of completeness and infuses day to day living and relationships with greater compassion. Photography creates in the researcher feelings of peace, relaxation, fulfillment and harmony akin to those created, in her experience, by spiritual practices such as prayer, meditation and yoga. Although people who practice photography as a hobby may have different objectives in mind, it is one of the researcher's assumptions that all of them can find some level spiritual development through it.

Scott (1994) defines spirituality as "the animating force within, a force or energy that is common to all living human beings" (p.64). Conger (1994) states that "spirituality... has more to do with life's deeper motivations and an emotional connection to God" (p.13). Delbecq (1998) expands the concept of spirituality describing it as "the unique and personal inner experience of and search for the fullest personal development through participation in the greater mystery, which in tradition, I call God" (p. 345).

The present study refers to the term of spirituality as a human experience that includes the search for the significance of life (Piedmont & Leach, 2002), as well as the desire for connection with ourselves, with others, with the environment and with a Superior Being (National Interfaith Coalition on Aging, 1975). In other words, for purpose of this work, spirituality is what connects the human being with superior forces often times referred to as God.

In this study, the term spirituality and religion will not be used as synonyms. Although the word spirituality may bring to mind the concept of religion (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002), several studies have demonstrated that for many people, spirituality and religion are not synonymous (Marler & Hadaway, 2002; Pargament, 1999; Roof, 1993; Zinnbauer et. al., 1997). In addition to this, a growing number of people identify themselves as spiritual and not religious. In the following sections the opportunity, significance, limitations and structure of the study will be discussed further.

### **The Opportunity**

Bourdieu (1989) states that in France there are 8,135,000 cameras in operation, at least one in half of all homes, and that 845,000 are sold annually; furthermore, he affirms that the percentage of those who practice photography ranges from 39% in cities of fewer than 2,000 inhabitants to 61% in cities that have from 2,000 to 5,000 inhabitants.

Taking photographs is also a popular activity in the United States, where more than 90% of all families own one or more cameras, and the nation's amateur photographers take more than 12 billion pictures annually. The sale of photographic equipment, supplies and photofinishing services to this segment of the population amounts to a projected US \$9 billion per year (Encyclopædia Britannica, 2010a).

The researcher was not able to find statistics regarding how many persons practice photography in Mexico; however, as a result of an investigation on the Internet, the researcher discovered that there are more than 500 photography clubs. Thus, the researcher concludes that millions of Mexicans practice photography.

The intent of mentioning the foregoing statistics is to highlight millions of people around the world practice photography as a hobby. One of the researcher's assumptions

is that most photographers do not make a conscious effort to look to this activity for spiritual development. It could be compared to practicing yoga only intending to achieve a better physical body, and leaving aside the benefits that it brings to the spirit. The results are better, according to Rodríguez (2009), when turning the intent around. In other words, whoever employs yoga as a spiritual practice achieves a fit and healthy physical body. This leads the researcher to assume that many people, including leaders, underutilize the spiritual benefits of photography at this time when spiritual development has grown increasingly important for many leaders.

### **Significance of the Study**

Moxley (2000) mentions the need in the new century for holistic leaders who will be capable of integrating the four areas of being human: the body (physical), the mind (intellectual, logic/rational thought), the heart (emotional), and the spirit in order to confront a global society and organizational change. The purpose of the study is to compare the perceptions of a group of Mexican leaders regarding the benefits produced by the experience of practicing photography to those derived from the practice of prayer, meditation and/or yoga.

This study answers the following research questions:

1. What are the perceived benefits of practicing photography?
2. How do the perceived benefits of photography compare to the perceived benefits of prayer, meditation and yoga?
3. How do the perceptions of practicing photography fit within the four components of being human (physical, emotional, intellectual and spiritual)?

Insofar as the results of this study support the idea that practicing photography garners the same perceived benefits as spiritual practices such as prayer, meditation and

yoga, it will provide an additional option for organizational leaders who have not yet found their own preferred technique for spiritual practice. The findings will suggest another tool to help leaders develop spiritually in order to serve their organizations, employees and collaborators better. Also, for those organizational leaders already practicing photography as a hobby, it would support the benefits of consciously developing their spiritual dimension through their photography.

### **Limitations of the Study**

As with any research, there are a number of limitations associated with this study. First, spirituality is a complex and paradoxical phenomenon. As a result, it is a challenging concept to study because it is tightly bound to the subjective experience and perceptions of individuals. In addition, there is no objective table of weights and measures that can accurately calculate an individual's level of spirituality. A second limitation is that the researcher used a network sampling method to contact possible participants, and, therefore, the results only represent the experiences of the 105 participants and cannot necessarily be applied to the general population.

### **Structure of the Study**

This dissertation consists of five chapters. Chapter 1 delineates the background and proposal of the research study including the definition of the opportunity, the significance of the study, its structure and the limitations of the study. Chapter 2 contains the literature review. It is divided into three sections. The first section is an in-depth study of leadership terms, their usage and meaning, and the importance of the spiritual development of leaders. The second section deals with the definition of spirituality for the purpose of this study. It describes three techniques used in spiritual development which are relevant to this study: prayer, meditation and yoga. It also includes a discussion of the

benefits attributed to each technique. The third section analyzes other areas of study in which photography and spiritual development have been linked. Chapter 3 details the study methods and design, data collection and analysis, as well as the expected results and implications. Results of the study appear in Chapter 4, divided into a descriptive analysis and an inferential analysis. Chapter 5 contains the final conclusions and suggestions for future research.

## **Chapter 2: Literature Review**

This chapter presents a review of literature relevant to this study comparing the spiritual benefits of practicing photography to the spiritual practices of prayer, meditation and yoga. The methods section will discuss the perceptions of a group of Mexican leaders regarding photography's spiritual benefits. The literature review is divided into three sections that cover the three basic concepts considered in this study: (a) leadership, (b) spirituality, and (c) photography.

The leadership section describes the importance of leaders within organizations. It also includes a discussion of the ways that spirituality has been found to help leaders improve their organizations and benefit their collaborators. The section on spirituality deals with its definition and development through the use of prayer, yoga and meditation, the techniques relevant to this study. The photography section presents literature that supports the notion of considering photography as an activity that could play an integral part of spiritual development.

### **Leadership**

There have been many articles and books written about the concept of leadership. There may be as many definitions of leadership as there are authors who have written on the subject. For some, "leadership" and "management" can be synonymous, as they both deal with providing guidance to organizations; however, the concept of management focuses on planning, organization, direction and control while leadership centers on motivating people to change (Fry, 2005). Kouzes and Pozner (1987) state that "Leadership is the art of mobilizing others to want to struggle for shared aspiration" (p.30). From this point of view, leaders have the purpose of motivating followers to

make a commitment as individuals in order to achieve true and lasting change in their organization.

Many styles of leadership have been described by various authors on the subject, but not many styles of leadership have reported to accomplish true change in an organization. Transformational leadership is one style of leadership that relates to real change. It serves to change the status quo, to articulate problems in the present system for followers, and gives them a convincing vision of what a new organization can become (Hughes, Ginnett, & Curphy, 2007; Lussier & Achua, 2005). Servant leadership is another style with successful transforming results. Greenleaf (1977) believed that "servant leaders influence by example—by acting on what the leader believes. Consequently, they know experientially and there is a sustaining spirit when they venture and risk" (p.329). Finally, there are those described as spiritual leaders; they build trust, intrinsic motivation and commitment in followers, which are necessary simultaneously to optimize organizational performance and human well-being in organizations (Fry, 2005).

Most descriptions of leadership styles only emphasize three dimensions of the leader: (a) physical, (b) emotional and (c) intellectual. The spiritual dimension is not considered in these cases; however, researchers such as Fry (2003) argue that spiritual leadership is required in order to achieve change and transformation in organizations. He also presents the qualities of spiritual leadership. In Fry's (2003) view, the most notable advantage of spiritual leadership is that the leader's motivation is intrinsic and not extrinsic. The latter comes from uncontrollable external aspects, such as labor promotions or salary increases. On the other hand, intrinsic motivation comes from inside the leader and depends exclusively on the individual. Intrinsic motivation resembles effort based on faith and hope. Performance is dictated by the vision of where to go, the sense that people

all are called to do something meaningful in life that will make a difference. The rewards are sustained in altruistic love; there is a sense of belonging, understanding and awareness with a genuine interest and commitment to others.

**Impact of Spiritual Leadership.** Researchers have begun to examine spirituality in organizations as a necessity for achieving ethical behavior, increasing work satisfaction, and increasing employee commitment. Benefiel (2005) stated that spirituality in organizational leadership increases company productivity and the company's competitive advantage. Others have shown evidence of increased physical health and psychological well-being of employees along with greater employee commitment, a reduction in employee turn-over and absenteeism (Fry, Vitucci, & Cedillo, 2005; Giacalone & Jurkiewicz, 2003; Malone & Fry, 2003). Additionally, Fry (2005) comments that those who practice spiritual leadership create the following results for their subordinates:

- The sense that their life has a purpose and meaning
- The capacity to manage effectively the world that surrounds them
- The ability to follow their internal convictions, and
- The notion of sustained development and self-realization

Quantitative studies have demonstrated the relevance of spirituality in the workplace. Trott (1996) determined a strong correlation between spiritual well-being and organizational commitment. Beazley's 1997 research studies indicate a correlation between a high level of spirituality with honesty, humility and service to others. Fry and Matherly (2007) determined that organizations with spiritual leadership achieve greater commitment, improved productivity and even increases in sales; nevertheless, spirituality

means different things for different people making it a concept that is difficult to understand and even harder to define.

### **Spirituality**

Conger (1994) says spirituality has many definitions. For some, it is related to feelings of transcendence, or it is a connection to the source of love. For others, it is a relationship with God or a superior force. Seifert (2002) suggests that spirituality represents all the internal aspects for finding true meaning. Some believe that spirituality is different for each one of us and that it changes as we change (Lesser, 1999). “Just when I found out the meaning of life, they changed it” (Lesser, 1999, p.27).

**Meaning of Spirituality.** A human being’s spirit is the essential life force or principle that affirms the person’s own existence (Anderson, 2000). Spiritual people are in a state of intimate relation with their interior beings, with high feelings for the meaning of values and morals (Fairholm, 1997). Fry (2003) states that a spiritual person is able to respond to that which is called holistic leadership, and helps to integrate the four dimensions of human existence—physical, intellectual, emotional and spiritual. According to Benefiel (2005), the spiritual development of a person is both discontinuous and continuous at the same time involving distinct steps and constant spiritual rediscoveries in new places. He presents the idea that spiritual growth is not a final goal, but a never-ending path with highs and lows. The practice of a spiritual technique is not always the same, nor does it take the same form. Instead, it transforms depending on the needs of the person who practices it.

**Workplace Spirituality.** Recent studies have shown that individuals who invest the greater part of their time in their work have low motivation and loyalty to their work or to the organization. Barrett (2004) wrote:

We have reached a point where hundreds of millions of people are no longer content with work that only satisfies their material needs. They want work that also satisfies their spiritual needs. When this balance does not exist, people become disaffected by their jobs. More and more people are finding themselves in that situation. According to a recent survey of more than 800 mid-career executives, unhappiness and dissatisfaction with work is at a 40-year high. Four out of ten of those interviewed hated what they do. This proportion is double that surveyed four decades ago. When people are as disenfranchised as this with their work, they do the minimum. They are not prepared to voluntarily go the extra mile, because their hearts and souls are not in what they do (p.1).

Researchers have identified spirituality as a solution in order to transform the workplace (Conger, 1994; Marquez, Dhiman & King, 2005). They have also shown that if they bring spirituality to the work place, it gets translated into appropriate organizational behaviors, humane treatment of employees and improvements in performance (Marquez et al., 2005).

Workplace spirituality is “a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy” (Giacalone and Jurkiewicz, 2003, p.13). This personal transcendence is what makes it possible for organizations to benefit from workplace spirituality according to several indicators.

A major change is taking place as leaders integrate their spirituality into the workplace. Many agree that this integration is bringing about positive changes in

relationships and organizational effectiveness (Neal, 2001). Additionally, evidence shows that workplace spirituality not only has personal benefits, such as an increase of satisfaction, internal peace, serenity, work satisfaction, and commitment, but it also leads to improved productivity and reductions in absenteeism and rotation in organizations (Giacalone & Jurkiewicz, 2003); furthermore, Mitroff and Denton (1999) found that spirituality can be a competitive advantage. There are also those who suggest that spirituality should be brought to the workplace because both work and spiritual life are indispensable to live in a congruent fashion (Harrison, 2010).

**Techniques of Spirituality.** For the purpose of this study, the focus will be on the spiritual practice techniques of prayer, meditation and yoga. In this section, each technique will be explained briefly, followed by a more in-depth presentation regarding the benefits of each.

Mahatma Gandhi said prayer "is not asking. It is a longing of the soul. It is daily admission of one's weakness" (ThinkExist.com, 1999, p. 3, para. 10). Some Christians consider prayer an act of contemplation that can be practiced in an active or passive manner, with results similar to meditation. Active prayer includes the repetition of prayers where the name of God is the focus of attention. Passive prayer involves coming before God in silence (Bänziger, van Uden, & Janssen, 2008). In this context, Bonomo (2010) says that to pray is to pay attention to something or someone other than oneself. It could be a poem, a landscape, an idol or God. The goal is for the individuals to forget their egos in the process. Salinas de Lamadrid (2003) defines prayer as finding the answers through untiring search efforts within our soul of that part of "You" who is God, to learn to see Him and contemplate Him in a simple and profound manner.

The researcher would be remiss to exclude from this review what the Bible says about prayer. Many prayers are found in the Bible. Perhaps the best known is “The Lord’s Prayer” in Mathew 6:9-13 (La Biblia Latinoamericana) which is the model prayer put forth by Jesus Christ. In addition, there are prayers of intercession, penitence, praise, pleading for forgiveness, giving thanks and even prayers for confrontation with God. Certain requirements are also presented in order for prayers to be heard and answered (John 15:7; James 5:16; Mathew 21:22 and John 16:24). It is interesting to note that Krause (2004) identified two basic prayer expectancies: "The first involves beliefs about the timing of answers to prayers, whereas the second has to do with the ways prayers are answered" (p. 396).

The second spiritual practice technique included in this research is meditation. To meditate is to “think deeply or focus one’s mind for a period of time, in silence” (“Meditation,” 2005). Another definition is “self-regulation of attention” (Goleman & Schwartz, 1976). Many types of meditation have been developed (Everly & Rosenfeld, 1981; Kabat-Zinn, 1993). The most simple are divided into two types (Goleman, 1988): (a) a form of concentration that may also be called a punto, chamatha or Samadhi. These consist of limiting or focusing one’s attention on an object or sensation like breathing, a mantra, or gazing at the flame of a candle; (b) vipassana or insight meditation. This directs one’s full attention and awareness on changes in objects (Kabat-Zinn, 1994).

Transcendental meditation has become popular as a way of looking for a deeper level of consciousness. It is a spiritual development technique developed and promoted by Maharishi Mahesh Yogi, a former Hindu ascetic. Its practice entails the mental repetition of a mantra in order to still the activity of thought and experience a deeper level of consciousness. Through this process, the practitioner finds deep relaxation, which can

lead to inner joy, vitality, and creativity (Encyclopædia Britannica, 2010b). In his 1999 research, Bruce McCollum tested whether individuals learning and practicing transcendental meditation improved their leadership behaviors, as measured by the Leadership Practices Inventory. In his study, he concludes that participants improved their vision, creativity, empowerment, and their positive role modeling. He ends his article by saying, “Self-development is the best program for leadership development” (p. 153).

Wisner (2008) defines two meditation practices: Concentration Meditation and Mindfulness Meditation. Concentration Meditation restricts sustained attention to a single focus. This could be a visual object or a mantra, meaning a sound or word repeated continuously. Mindfulness meditation involves an awareness and acceptance of the present moment and "can be defined as the effort to intentionally pay attention, non-judgmentally, to present-moment experience and sustain this attention over time. The aim is to cultivate a stable and nonreactive present moment awareness" (Miller, Fletcher, & Kabat-Zinn, 1995, p. 193).

The third spiritual technique relevant to this study is yoga. The word yoga means “unity” or “oneness” and comes from the Sanskrit “yuj” which is defined as “to join” as in an individual consciousness joining the universal consciousness (Satyananda, 1996). In a spiritual sense, yoga means the union of the mind with the divine intelligence of the universe and/or the union of the body with the mind (Feuerstein, 2001). Yoga is a holistic system of mind-body exercise for the benefit of mental and physical health; furthermore, it may incorporate multiple techniques that include meditation, breathing exercises, concentration and physical postures that help in the development of strength and flexibility (Khalsa, Shorter, Cope, Wyshak, & Sklar, 2009).

In order to relax the body, yoga uses physical postures; however, this is only a small part of the practice. In many cultures, yoga constitutes a complete spiritual tradition. Those who practice yoga are searching for individual transformation, which begins with the spiritual, mental and emotional realms in order to reach an illuminated and harmonious state (Corner, 2009).

**Benefits of Spiritual Techniques.** Many studies have been done in order to determine the benefits of practicing spiritual techniques such as yoga, meditation, and prayer (Ai, Bolling, & Peterson, 2000; Beauchemin, Hutchins, & Patterson, 2008; Becker, 2000; Copolla & Spector, 2009; Feuerstein, 2001). The results indicate that the regular practice of these techniques has physical, emotional and intellectual benefits separate from spiritual development. Below, literature is cited that describes the benefits attributed to each technique.

**Prayer.** Prayer has few published benefits when compared to studies on meditation and yoga. It was found, however, that people committed with the spiritual practice of praying have more psychological and physical benefits when compared with those who rarely pray (Hanek, Olson, & McAdams, 2011). Spilka (as cited in Paloutzian & Park, 2005) concludes that prayer is an important tool to confront life. Krause (2003), comments that those who practice praying regularly have proven to be less prone to suffering anxiety and depression. In addition to this, some studies present evidence that suggests that intercessory prayer has a therapeutic effect in patients admitted to a Coronary Care Unit (CCU) (Byrd, 1988; Harris et al., 1999).

**Meditation.** Studies have reported that during the practice of meditation, there is a significant increase in the activation of the left hemisphere of the brain and an increase in antibody titers to the influenza vaccine (Davidson et al., 2003), showing higher resistance

to the illness. Meditation has also been shown to help reduce the number of visits to the physician (Roth & Stanley, 2002).

On the other hand, transcendental meditation studies have found that this technique has positive effects in the intellectual functioning of older adults in comparison with older adults who do not practice it. Benefits include improved non-verbal communication, increase in long-term memory, added speed in thinking processes and superior verbal intelligence (Nidich et al., 2005). A study conducted with older adults indicates that the practice of transcendental meditation improves learning, cognitive flexibility, verbal fluid, as well as increasing longevity (Alexander, Langer, Chandler, Newman, & Davies, 1989). Studies in schools which have student meditation programs show that teenagers improve their attention and concentration abilities, as well as lessen their level of anxiety (Beauchemin et al., 2008; Rosaen and Benn, 2006).

It has been found that meditation assists people who are concerned about the uncertainty of the future (Barlow, 2002). It improves vision of the future, creativity, empowerment (McCollum, 1999), and helps those feeling regret, remorse, guilt, fears and even those suffering from depression (Segal, Williams, & Teasdale, 2002). In addition to reducing anxiety (Pearl & Carlozzi, 1994), meditation has been found to increase happiness and mitigate bad tempers (Smith, Compton, & West, 1995). It develops qualities associated with inner peace and self-actualization (Coppola & Spector, 2009), and it increases harmony (Hopkins, 1992).

**Yoga.** Yoga is a multidimensional practice that includes exercise (Asana), breathing techniques (Pranayama), concentration (Dharana) and meditation (Dyana); therefore, it is not surprising to find that researchers have found a wide of variety positive results from its practice (Ross & Thomas, 2010). Yoga, like meditation, has reported

physical benefits such as a decrease of stress through relaxation (Benson, 1975; Dillbeck & Orme-Johnson, 1987; Wallace, Benson, & Wilson, 1971), improvements in mood and lessening of anxiety (Ross & Thomas, 2010). Reasonable evidence also supports the benefits of yoga in depressive disorders (da Silva, Ravindran, & Ravindran, 2009). The practice of yoga has shown that it assists people in facing the challenges of life in a better way, and helps them become more open to change (Khalsa et al., 2009).

Yoga also develops intellectual ability (Khalsa et al., 2009). In a study done by Cowen & Adams (2005), those practicing yoga showed significant improvements in blood pressure and body flexibility and had an increased perception of health. Previously, Ross (2001) had found that the practice of yoga decreased blood pressure, heart rate, sympathetic stimulation, carpal tunnel syndrome symptoms, and muscle stiffness; it allowed better oxygenation and circulation of the blood, enhanced mental alertness, concentration, focus, and memory, and improved efficiency of breathing. Taylor (2003) also reported health benefits in those who practice yoga.

**Photography.** The term photography comes from the union of two words from the Greek “photo” which translates as “light” and “graphy” that means written or “inscribed;” therefore, the word photography means “writing with light.”

The uses that have been given to photography are diverse. They include

- an instrument of ethnographic research in disciplines like Anthropology, Sociology, the visual arts, medicine and public health (Pollard, 2006)
- a means or medium of reproduction for a work of art
- a political instrument
- an artistic expression and
- a passion or a hobby (Freund, 1974)

For this reason, there are those who consider it an art medium, while others may think of it as a scientific tool or as a marketing technique. This study will be focused on practicing photography as a hobby and the benefits received as a result.

Greene (1999) states that "we are moving constantly forward in time. We and everything around us are aging, inevitably passing from one moment in time to the next" (p. 49). Quattrociocchi (2009) adds that moments have existed in the past, they exist in the present, and will exist in the future. Although a photograph exists on a piece of paper, the moment that is believed to be contained in the picture has been separated from space-time (Berger and Mohr, 1982, p. 89). Robert Leverant (1969) writes that "a camera is an extension of ourselves; an appendage to bring us closer to the universe. We created such an instrument because we had lost the joy of pure seeing, of connecting up the unseen and heartfelt with the seen and not heartfelt" (p. 2-3).

Lipsey (1988) mentions that Alfred Stieglitz (1864-1946) considered that since the camera is a source of images, it doubtlessly added to the spirituality in the art of the twentieth century; furthermore, Stieglitz stated that although the camera sees all, the photographers must re-examine the value of their own vision for the purpose of reconsidering the meaning of the moment. Since the camera is ruthlessly materialistic and records only physical images, the photographers must re-examine the expression of the real image and the nature of the symbols.

***Practicing Photography as a Hobby.*** Cartier-Bresson (2003) defines photography from a philosophical point of view. "Photography is holding your breath when all the senses are on hold, and reality is at a standstill, it is putting your head, your eyes and heart concentrated on the same target. It is a way to live... in order to take a picture one always has to have a starting point of great respect for the theme and for oneself" (p. 11).

As mentioned previously, photography as a hobby is practiced widely. For example, Freund (1974) stated that 191 million tourists had traveled the world since 1972, and although they spoke different languages, they had one thing in common: they all had cameras. She considered photography an important instrument because it is one of the most efficient ways to mold ideas and influence behavior. She held that the image responds to a need, increases its urgency, and provides people an expression of their individuality. She also stated that taking pictures is an external manifestation of our feelings. Perhaps this is a reason that photography as a hobby grows on a yearly basis (Freund, 1974).

*Using Photography as a Developmental/Transformational Tool.* Currently, there are various uses for photography as a tool for personal and transformational development. The few that will be discussed in this dissertation are PhotoTherapy, therapeutic photography, photographic self-confrontation, and organizational photography. All the techniques presented center on the use of photography as a tool to develop the emotional and intellectual dimensions of the individual. There is a scant amount of literature which considers how spirituality is benefited by the process of taking pictures.

PhotoTherapy's roots come from Gestalt and existential psychology (Weiser, 1975). Weiser (1999) defines five of its techniques: (a) pictures taken for the client, (b) pictures taken of the client, (c) self-portraits, (d) family albums and (e) photoprojectives. All of these create a dialogue between the client and the picture. Weiser's premise is that these techniques "permit the client to bypass conscious verbal controls and monitors, as well as allow their unconscious metaphoric and symbolic (nonverbal) languages to emerge" (1999, p. 13).

Therapeutic Photography is technique, different from PhotoTherapy, involving the use of photography itself as a therapy, not during therapy (Weiser, 2004). The main objective of this is to increase self-knowledge and self awareness, to activate positively a social change, improve intercultural relations, reduce conflicts and pay attention to the themes of social justice (Weiser, 2010).

Krauss and Fryrear (1983) identified Photographic Self-Confrontation as a way to confront oneself and the individual's relationship with self-esteem and self-concept. This technique is used in conjunction with verbal therapy. Milford, Fryrear, and Swank (1983) state that in this fashion the clients receive information about themselves, which was in the unconscious, and is used in three areas: (a) social, (b) familiar, and (c) physical.

Organizational photography is used in organizational intervention. This tool is used to gather information on how people think and act in organizations. Organizational consultants facilitate the process through various stages. One approach is taking pictures within the organization; another is using pictures provided by the client. In both cases, groups discuss the photos through the application of debate techniques (Peters, Hogeweg, Janssen, & Wijnstra, 2008). The pictures can be discussed in three levels: (a) what you see is what you get, (b) the underlying mechanisms and (c) what does the photograph say about the photographer? (Peters et al., 2008).

***Photography and Spirituality.*** Cam Busch is an artist, photographer, art therapist, and advanced practice nurse. She presents the use of the camera as a spiritual tool as a result of a personal experience in 1994 during a pilgrimage to Ireland. Busch describes her experience this way: "I began to use the camera as a tool for meditation reflecting the harmony I felt with nature . . . I was losing myself in nature and finding a

peace and tranquility in the interconnection” (Busch as cited in Farrelly-Hansen 2001, p.118).

Through the use of the camera, external and internal realities emerged, revealing common images of the world and the soul. She also describes how through the use of the camera she was able to capture various forms of expression of pain and find the real meaning of life (Busch as cited in Farrelly-Hansen, 2001). For this reason, she motivates patients in her therapy programs to use photography to explore their problems, using the camera as a meditation tool. Afterward, she helps them analyze what the images they captured say about themselves, their relationships and their spiritual life. At this point, photography becomes PhotoTherapy, as previously defined.

Other literature was found that implicitly relates photography and spirituality. Anne Brigman’s use of photography and poetry has been examined in some art theses as a process of understanding spirituality and love for the world (Wallace, 1994). Thomas Merton, a contemplative monk and author, used the camera to record images that reflected an inner wisdom (Pennington, 1991). His poetry and photography are also considered an expression of his spiritual vision (Sunderman, 2005) “to see the value and the beauty in ordinary things, to come alive to the splendor that is all around us in the creatures of God” (Merton as cited in McDonnell, 1996, p. 386).

Famous photographers have also expressed how they have found ways through photography to develop their spirituality. Photographer Alfred Stieglitz created "The Intimate Gallery," where he promoted the development of spirituality through exhibits. These exhibits include not his work only, but also that of his colleagues, such as John Marin, Arthur G. Dove, Georgia O'Keeffe and Marsden Hartley. Their exhibits became sanctuaries that offered spiritual leadership (Wilson, 2003).

Sontag and Gardini (2006) commented on Minor White, photographer, professor, editor and critic, “When a photographer is creating, his mind is a blank slate which seeks images. The photographer projects himself in everything he sees, identifying himself with everything to know about it and feel it much better.” Lipsey (1988) also refers to White as someone who exerted influence in converting the photographic vision into a deliberate spiritual discipline. Sontag and Gardini also compared Cartier-Bresson, a photographer, painter, and writer, to a Zen archer who must transform himself into the target in order to reach it. Bresson believed that before taking a picture, the photographer must consider the before and after, but in the process of taking the picture, the photographer must simply let the process flow on its own.

Ansel Adams (1902-1987) is considered by many one of the best photographers of all time. Lipsey (1988) refers to Adams as someone who “possesses spirituality without education” since he never defined himself as a spiritual person, yet he always lived as one. In his autobiography he wrote, “No matter how sophisticated you may be, a large granite mountain cannot be denied—it speaks in silence to the very core of your being” (Adams, 1985, p. 143).

### **Summary**

Although there are many spiritual techniques used in the world, this dissertation discusses only three common techniques and one for consideration. Prayer is probably the most widely used technique in Mexico because of Mexico’s Catholic roots. Meditation is the most widely identified and practiced throughout the world in different religions and philosophies of life. Yoga combines meditation and physical exercises, which makes this technique address more dimensions than the two previously mentioned.

It can be argued that the best technique is the one which gives the best results to each person. Throughout life, an individual may gravitate to one technique or another, in search for spiritual growth. The literature indicates that although photography is used by some therapists to help their patients improve, and by some consultants to intervene in organizations, there has never been direct and formal research done to explore the option of photography as a way to develop spirituality. This is where the researcher sees an opportunity for study, a first step in trying to determine whether photography can be considered an additional technique for spiritual development.

### Chapter 3: Methods

This chapter describes the research method for this study. This study will discover Mexican leaders' perceptions regarding the spiritual benefits obtained practicing photography as a hobby. These perceptions will then be compared to the benefits attributed to prayer, meditation and yoga as techniques of spiritual growth in physical, emotional, intellectual and spiritual components of the individual.

Although assumptions abound regarding the benefits received from the practice of spiritual techniques such as prayer, meditation, yoga and even walking in natural environments, no research was found that addresses the perceived spiritual benefits obtained from practicing photography as a hobby, especially as it pertains to Mexican leaders.

This study will answer the following research questions:

1. What are the perceived benefits of practicing photography?
2. How do the perceived benefits of photography compare to the perceived benefits of prayer, meditation and yoga?
3. How do the perceptions of the benefits of practicing photography fit within the components of an individual (physical, emotional, intellectual and spiritual)?

To begin searching for answers to these questions as they pertain to Mexican leaders, it is important also to define the term "leader." Gardner (1995) states that a leader is "a person who, by word and/or personal example, markedly influences the behaviors, thoughts, and/or feelings of a significant number of their fellow human beings" (pp. 8-9). On the other hand, Palmer (1994) defines a leader as "a person who has an unusual degree of power to project into other people his or her shadow, of his or her

light" (p. 25). For this study, a leader is someone who has a direct or indirect influence on other people.

The leaders referred to in this study were divided into four sub-groups according to their profession: (a) professors, (b) entrepreneurs, (c) business executives and (d) other (students and homemakers). All the participants in this study were Mexican.

### **Research Design**

The design of this study is descriptive, transversal, quantitative and non-experimental. According to Creswell (2002), "The purpose of descriptive research is to find answers to questions by way of analyzing relationships between non-manipulated variables, then developing generalizations and conclusions beyond the sample used" (p. 48). Although some qualitative data was obtained in order to create the quantitative survey, a qualitative study design was rejected because the research involves a large number of participants. Also, the research's intent requires the ability to measure variables and present conclusions based on statistical analysis.

**Sampling Procedure.** The sample selection was made using a network method. The selection process began by developing a network through initial contacts with friends who helped the researcher access Mexican leaders who have been practicing photography for at least one year. Results obtained from networking sample methods cannot be generalized to the whole population, in this case, all Mexican leaders because the sample is not randomized.

The researcher used Qualtrics software to administer an Internet-based survey to gather data regarding the perceptions of the benefits to Mexican leaders in physical, emotional, intellectual, and spiritual components of practicing photography as a hobby. 180 questionnaires were sent electronically. Since studies have indicated rates of return

for Internet-based surveys between 40% to 60% (Kerns as cited in Anderson & Kanuka, 2003), the researcher used follow-up e-mails to encourage participation. In one week, 105 complete surveys were received. In five cases, there were unanswered questions related to demographic identity, and these were classified as “not answered per the respondent’s decision.”

The researcher provided a link in the e-mail invitation through which participants accessed the survey (see Appendix A). The survey data collection period was 1 week. Once the data collection period ended, the researcher tabulated the results. The data was imported into the SPSS statistical package for further analysis.

**Instrument.** The instrument used for the survey was first reviewed by a panel of experts for the purpose of obtaining feedback. The instrument is divided into four sections. The first section relates to the benefits that the respondents perceive from their practice of photography. An open-ended question is included so that the respondents were not influenced by the question. The second section is the evaluation of the benefits received during and after practicing photography (physical, intellectual, emotional and spiritual). The respondents used a scale of 1 to 7 to identify whether they agreed or disagreed with each of the benefits presented, with 1 = “Totally Agree,” 2 = “Agree,” 3 = “Somewhat Agree,” 4 = “Do Not Agree or Disagree,” 5 = “Somewhat Disagree,” 6 = “Disagree,” and 7 = “Totally Disagree.” The third section involves the respondents’ opinions about the benefits they believe practicing photography has in their lives. The fourth and last section contains questions related to demographics, age, gender and profession. It also includes the number of years they have practiced photography and the amount of time per month that they devote to it. This last piece of data helps to identify if

these variables have any relationship with the answers obtained. The final instrument is presented in Appendix B.

### **Validity/Reliability**

To determine the content validity of the survey regarding research questions, a panel of two content experts examined the survey. The experts' role was to ensure the appropriate handling of content, vocabulary, and question order. The researcher sent both experts a preliminary questionnaire so they could evaluate the relevance of each question in relationship to the research questions asked. They were asked to comment in order to improve the questionnaire to address the research questions properly and thoroughly. As well as being research experts, the panel members have more than 5 years of experience in photography. One of the panel members is a university professor with a Doctoral Degree in Psychology and the second member is a director of marketing intelligence with a Master's Degree in Marketing. A summary of their qualifications is available in Appendix C.

**Pilot Test.** After establishing content validity, and before submitting the survey to the entire sample, 13 leaders who practice photography acted as a pilot group. The pilot test was useful to ensure the usability of the survey tool and the consistency of information that would be collected. It helped determine if the questions would solicit the type of information sought. In order to determine reliability, the researcher used a Cronbach's Alpha analysis which yielded a result of .975. This result allowed the researcher to conclude that the instrument had the required reliability to gather the data.

**Protection of Human Subjects.** This study abided by all United States and Pepperdine University regulations that aim to protect from harm people who participate in research projects. In accordance with federal regulation (45 CFR 46.112), Pepperdine

University requires that all research that involves human subject and falls under the university's supervision must be properly reviewed and have the continuing approval of the designated IRB, regardless of funding (Pepperdine University, 2010).

All participants in this study were informed of how the survey data gathered would be used. Through the invitation to participate and again in the Internet-based survey's introduction, all the participants were informed of the following:

- The goal of the research project
- Characteristics of the methods to be used
- The reason for selection of participants
- Benefits of the research project
- The low potential risk of participating in this research
- The required time commitment
- A statement indicating that participation was voluntary and participants could withdraw at any time during the process
- How the data will be stored, for how long, and the disposition of data at the expiration of the storage period.

The researcher ensured the anonymity of all participants. All the results were reported in aggregate. All identifying information, including e-mail address, was unavailable to anyone except the researcher and was blinded from the survey responses.

### **Data Analysis**

The researcher used descriptive statistics to tabulate and summarize the results obtained from the Internet-based survey. The researcher also imported the information to a Microsoft Excel document and into SPSS statistical software. The results presented the frequencies, percentages and averages. Also, ANOVA tests were run in order to know the

relationship between dependent and independent variables with a minor significance of 5%. A factor analysis determined the group of factors that the respondents presented. A Cronbach Alpha analysis was performed on each factor to ensure reliability.

The first question asked participants the three main benefits of practicing photography. The answers were analyzed using an affinity diagram methodology, where the researcher listed all the answers and later grouped them according to similarities. The researcher classified and named 14 groups of data.

In order to ensure the reliability of the groups, Patton (2002) recommends recruiting a second competent judge with a similar background. This resembles the concept of the peer debriefer as described by Creswell (2002). For that reason, the researcher requested that one member of the panel who validated the survey instrument also review the groups made by the researcher. Any disagreement was discussed until a consensus was reached. The second judge's professional background is available in Appendix C.

### **Summary**

The purpose of this study is to compare the perceived benefits Mexican leaders find through practicing photography as a hobby to benefits attributed to spiritual practices. These benefits could be perceived in the physical, emotional, intellectual or spiritual dimensions of an individual. Leaders are defined as persons who influence others either directly or indirectly. The groups of leaders in this research were professors, entrepreneurs, business executives and others, including students and homemakers.

The study was quantitative with a descriptive design. A total of 105 surveys were collected after sending 180 e-mail invitations to participate in the study. The invitations

were sent through a network of friends and colleagues who practice photography as a hobby.

The research yielded quantitative results, consisting of frequencies, percentages and averages. An ANOVA analysis determined the relationship between independent and dependent variables. Also, a factor analysis was used to determine the groups classified as benefits, and were thus regrouped in relationship to the answers obtained from the participants.

### Chapter 4: Results

The current chapter includes the analysis of the results achieved in the study. They are organized according to the type of analysis that was carried out. A descriptive analysis is presented initially. The inferring analysis of the results is included next. Finally, the chapter concludes with a summary.

#### Participant Profiles

There were 180 e-mails sent with an invitation to participate in the research, also asking the participants to resend the invitation to their contacts who practice photography as a hobby. A total of 105 questionnaires were completed ( $n = 105$ ). The participants' demographic profile is presented in Table 1.

Table 1

Demographic Profiles

Profiles	Frequency	%
<b>Gender:</b>	<b>100</b>	<b>95.3</b>
Men	55	52.4
Women	45	42.9
<b>Age:</b>	<b>105</b>	<b>100</b>
21 to 30	29	27.6
31 to 40	30	28.6
41 to 50	34	32.4
51 to 60	9	8.6
Over 60	3	2.9

*(continued)*

Profiles	Frequency	%
Profession:	<b>105</b>	<b>100</b>
Professor	14	13.3
Entrepreneur	30	28.6
Business Executive	46	43.8
Other	15	14.3

### **Descriptive Analysis**

The results detailing the participants' perception of the benefits of practicing photography are divided into two parts. The first part includes the "top of mind" perceived benefits. They were cited as answers to the first survey question, which was open ended. Participants openly expressed their thoughts. Secondly, participants rated their level of agreement with statements concerning the benefits of practicing photography. The benefits listed originated from themes in the literature regarding spiritual practices.

**Top of Mind Benefits Expressed.** The first question of the survey asked the three key benefits the participant experiences when practicing photography. The research divided the 300 responses into 14 named groups that reflected the participants' responses. The complete results are included in Appendix E.

Table 2 shows each group of answers classified according to its relation to the four dimensions (physical, intellectual, emotional and spiritual) that comprise the integral development of a spiritual leader. Some answers also listed additional benefits not related to the four dimensions considered in this study. These have been categorized as "Other." The researcher determined which answer fit best in which group and under which of the

four dimensions. When a participants’ list of benefits focused on one dimension, those benefits became categorized as primary benefits in that dimension. When a participants’ list of benefits related to a lesser degree to another dimension, the benefits became listed as secondary benefits for that dimension. The benefits cited by participants have been separated into the following groups: Promote Development, Record Experiences, Appreciate Surroundings, Share Experiences, Encourage Relaxation, Promote Rest, Encourage Enjoyment, Create Satisfaction, Create Art, Increase Socialization, Increase Connections, Deepen Reflection, Feel Happiness, and Other. Their response percentages are represented in Table 2, Top of Mind Benefits.

Table 2

Top of Mind Benefits

		Primary Benefits				
		Physical	Emotional	Intellectual	Spiritual	Other
Secondary Benefits	Physical	Encourage Relaxation (8.0%)				
	Emotional		Create Satisfaction (4.7%)	Promote Development (21.9%)	Appreciate Surroundings (10.6%)	Increase Socialization (3.0%)
	Intellectual		Share Experiences (9.0%)		Deepen Reflection (1.3%)	Other (1.7%)
	Spiritual				Increase Connections (2.0%)	Feel Happiness (1.3%)

(continued)

Primary Benefits					
	Physical	Emotional	Intellectual	Spiritual	Other
Other		Encourage Enjoyment (5.7%)			Record Experiences (20.6%)  Promote Rest (7.0%)  Create Art (3.3%)

The Promote Development response group includes the development of creativity, concentration, observation, communication analysis, imagination and mind exercising, among others; therefore, promote development became classified as an intellectual primary benefit. Participants also mentioned the development of sensibility to surroundings and aesthetic sense. As a result, promote development is also listed as an emotional secondary benefit.

The Appreciate Surroundings response group includes answers of appreciating life, nature, surroundings and a new perception of reality. As a result, appreciate surroundings became classified as a spiritual primary benefit. Some participants reported that through photography they learn to appreciate beauty, aspects of everyday life, beauty in the details, and even poetically expressed photography as a way to “capture instants.” These responses were considered emotional secondary benefits.

The Share Experiences group included sharing fleeting moments that cannot be recaptured any other way. The response group also includes expressing emotions, sharing participants’ visions of the world, sharing experiences with people they love, and sharing

with the public things participants have seen and experienced. As a result, "share experiences" is listed as an emotional primary benefit. Share experiences was also classified as an intellectual secondary benefit because participants expressed that they could promote the places visited, use photography as a means of expression, as a means to communicate, and as a tool to establish their point of view.

The Encourage Relaxation group falls under physical benefits with both primary and secondary benefits. Benefits included releasing stress and clearing the mind. One respondent called photography therapeutic.

The Encourage Enjoyment group is classified as an emotional primary benefit. Interviewees expressed that through practicing photography they can enjoy life, enjoy the beauty in the world, enjoy something they like, enjoy a passion. Other answers stated that the benefits of photography included cultivating pleasure, being free, creating magic, maintaining amazement for life, and understanding beings. The researcher classifies these as emotional benefits. This group of answers also showed other secondary benefits, not directly related to the four dimensions. They relate to the enjoyment of creating visual compositions and playing with light.

Create Satisfaction classified as both a primary and secondary benefit. The benefits stated were personal satisfaction when they see the results of a good picture, feeling of pride due to recognition, development, and transcending through memories.

The Increase Socializing group became classified as other primary benefits, not directly related to the four dimensions discussed. Answers included how photography helps participants better to learn and share with more people. The group was also classified as an emotional secondary benefit encompassing the satisfaction of emotional needs such as relating to other people and a sense of ownership.

The Increase Connections group was classified as both a primary and secondary benefit in the spirituality dimension. The answers relate to connecting with self, nature, and the environment.

The Feel Happiness group was also classified in both primary and secondary benefits of the spirituality dimension. It includes responses from people who answered that the benefits they found in practicing photography were feeling happiness and spiritual peace. In this sense, there was one participant who recognized the direct benefit of photography on spirituality.

The Deepen Reflection group was classified as a primary spiritual benefit. It includes responses from people who find they can be completely focused in the present moment when they practice photography. It was also classified as an intellectual secondary benefit. Respondents stated they find a moment to stop, reflect and deepen their knowledge of the object being captured.

Other benefits separate from the four dimensions of physical, emotional, intellectual, and spiritual had both primary and secondary categories. Promote Rest and Create Art both fall under the “Other” category. Promote Rest included answers such as distraction, taking free time, playing, amusement, and hobby. Create Art was classified in the same way. The interviewees expressed that they obtained artistic expression, the creation of decorative art and aesthetics from photography, among others.

**Evaluation of the Perceived Benefits of Practicing Photography.** The results were evaluated according to the numerical scale in Table 3 where 1 = Totally Agree and 7 = Totally Disagree. The researcher then determined the mean of each of the benefits, in order to know the degree of agreement or disagreement of each participant in relation to the result.

Table 3

## Measuring Scale for Perceived Benefits

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 Degree of Agreement
 

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1 = Totally Agree

2 = Agree

3 = Somewhat Agree

4 = Do Not Agree or Disagree

5 = Somewhat Disagree

6 = Disagree

7 = Totally Disagree
 

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For each question in the survey, the interviewee was asked to determine the degree of agreement or disagreement the participant felt with each statement. Afterward, the benefits mentioned in each statement were classified into one of the different dimensions: physical, emotional, intellectual, and spiritual.

The analysis is presented in a grouped manner, in order to have a clearer vision of the perception of the participants regarding the relationship that practicing photography has on the perceived benefits included in Appendix F.

Table 4 shows the three sentences that had the greatest agreement among the participants. Table 4 also shows the means of all the participants' responses to their level of agreement to the statements presented. As the mean of all the responses approaches one, Totally Agree, the stronger a correlation is shown in the statement as a benefit of practicing photography. The second column shows the percentage of participants who

chose in the top three levels of agreement (1 = Totally Agree, 2 = Agree, 3 = Somewhat Agree) with the statements.

Table 4

Degree of Agreement with Perceived Benefits and Percentage of Interviewees Who Agreed

	Mean	% Top 3 choices
I feel more relaxed	1.85	90.5
I feel calmer	2.08	87.6
I feel less stressed	2.09	82.9
Feeling that what I do is gratifying	1.81	94.3
Consider my life interesting	1.81	93.3
Being a person who is passionate about life	1.91	92.4
It has increased my capacity for observation	1.36	98.1
It has increased my capacity for analysis	1.73	95.2
It has helped me improve my capacity to express myself	1.91	88.6
I feel that I connect with myself	1.86	91.3
I feel at peace	2.02	87.5
I feel more in harmony with my environment	2.04	91.3

Figure 1 shows the chart of the degree of agreement of the three most important variables in each dimension.

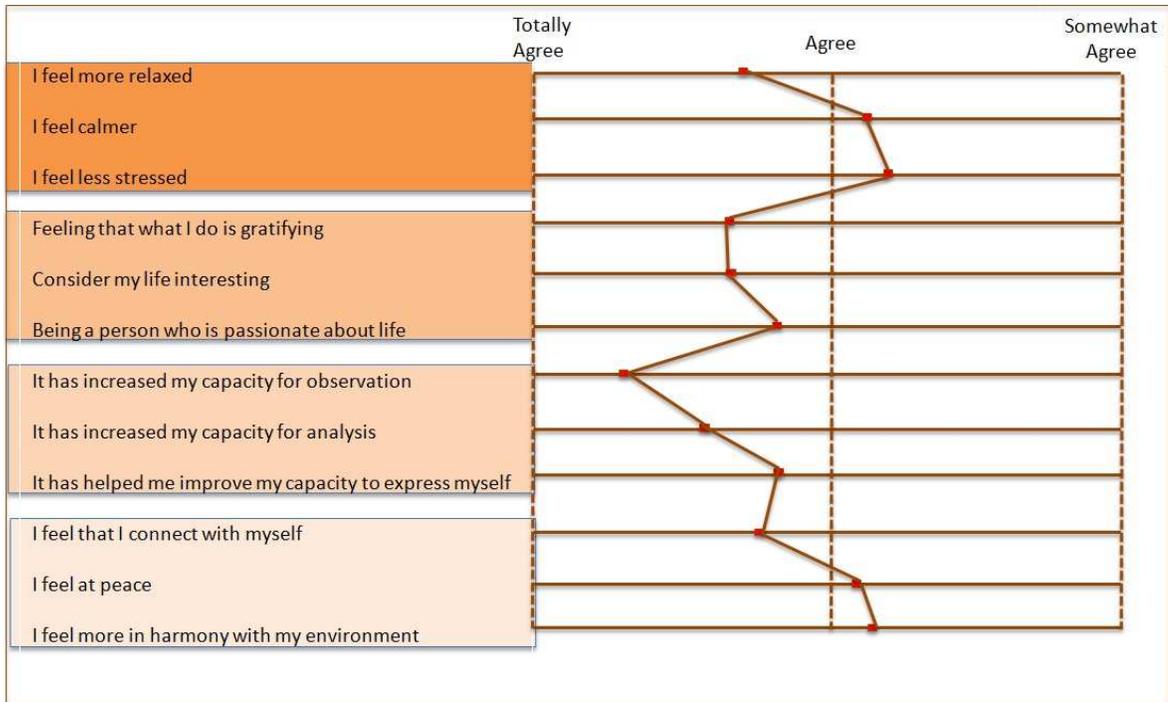


Figure 1. Chart of the degree of agreement to the three most important variables in each dimension

The interviewees’ opinion regarding the statement “It is a technique that helps me in my spiritual growth” had a mean of 3.18. This indicates that the degree of agreement with this statement is low. Thus, it is possible to state that the level of existing awareness regarding the perceived benefits of photography as a spiritual technique is limited. Out of all the questions, this can be deemed the most important; it is the most directly related to determining the possibility of considering photography as a spiritual technique. In the individual analysis of its results, the following was found: 58.1% agreed with the statement; 24.8% mentioned not being in agreement nor disagreement; and 17.1% stated disagreeing with this statement.

**General Evaluation of Each Dimension.** Further analysis of the results was done by obtaining an average number of benefits related to each dimension. As it can be observed in Figure 2, the emotional and spiritual dimensions have a greater number of responses and the intellectual and physical have the fewest benefits mentioned. In summary, interviewees agree in a greater degree that the benefits they perceive to obtain through photography fall within the emotional and spiritual dimensions more than the physical and intellectual.

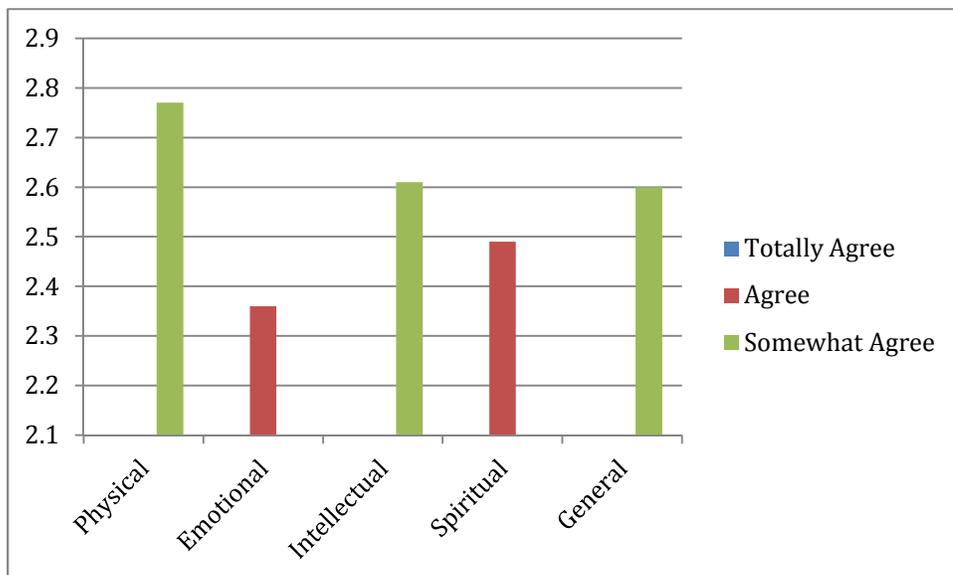


Figure 2. Degree of agreement between the perceived benefits in the different dimensions.

Complementing the results in Figure 2, Figure 3 shows the complete results for each dimension regarding to the interviewees' agreement or disagreement with the benefits of photography in the four dimensions.

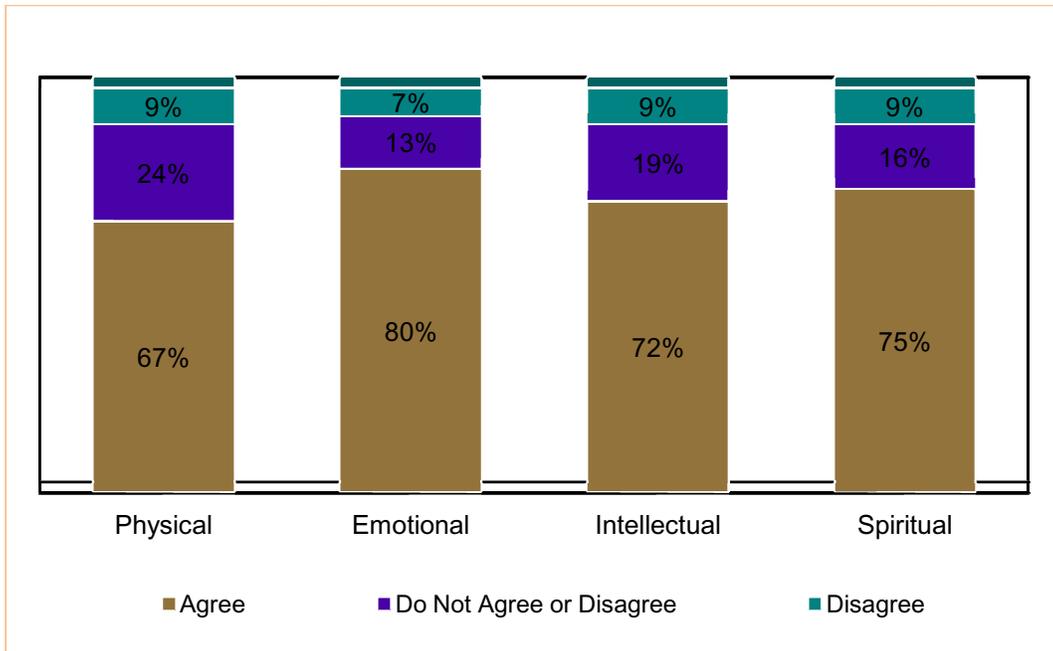


Figure 3. Complete results regarding the interviewees' agreement or disagreement with the benefits of photography for each dimension

As seen in Figure 3, the researcher found that the emotional dimension has the highest percentage of agreement. The spiritual dimension follows second. The intellectual dimension received the third level of agreement and at the end comes the physical dimension. Although the physical dimension is the lowest, it still incorporates responses from more than half of the interviewees. In all cases, the disagreement percentage was lower than 10%. Out of the total sample (105), fewer than 10 people do not agree with receiving the perceived benefits being evaluated.

**Demographic Analysis of Perceived Benefits.** In order to know if there is a relationship between demographic variables and the participants' perceived benefits, the researcher applied an ANOVA analysis ( $p < .05$ ). This analysis highlights the relationship between the participants' age and their perception of benefits in the physical, emotional and intellectual dimensions. The analysis also showed a relationship between gender and the spiritual dimension. Table 5 shows the ANOVA analysis information regarding

participants' ages. Again, as the mean approaches 1, the correlation between agreement and the stated benefit increases.

Table 5

Relationship Between Age and the Physical, Emotional, and Intellectual Dimensions

	Physical	Emotional	Intellectual
	p = .046	p = .016	p = .024
21 to 30	2.72	2.01	2.25
31 to 40	3.20	2.93	3.10
41 to 50	2.63	2.22	2.61
51 to 60	2.01	2.16	2.43
Over 60	2.83	1.87	2.65

According to the results shown in Table 5, participating leaders between 21 and 30 years old showed the highest level of agreement in all dimensions regarding the perceived benefits of practicing photography. Individuals older than 60 years stated a greater degree of agreement to perceiving benefits in the emotional dimension. For the same group, the degree of agreement in perceived benefits is lowest in the physical dimension. The group of participants between 31 and 40 years old shows the lowest level of agreement, across all dimensions, to perceiving benefits through photography, thus making them the most skeptical group in this regard.

Figure 4 shows the relationship between age and the perception of benefits in the physical, emotional and intellectual dimensions.

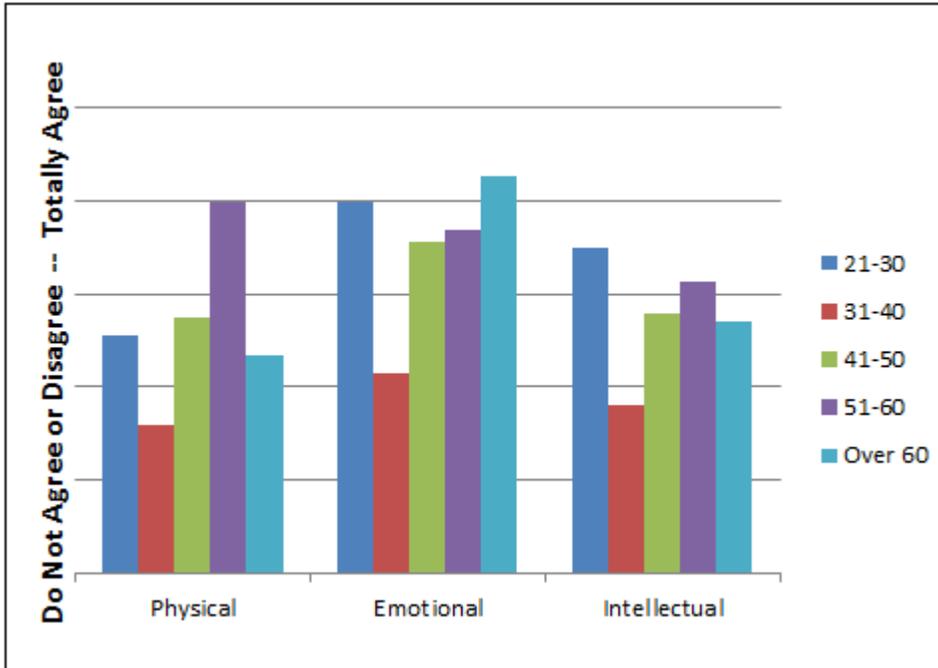


Figure 4. Relationship between age and the physical, emotional, and intellectual dimensions

According to the ANOVA analysis, the only demographic that tied to the spiritual dimension was gender. Table 6 shows this relationship. Table 6 and Figure 5 show that women demonstrate greater agreement to perceiving benefits in the spiritual dimension through practicing photography than men demonstrate.

Table 6

Relationship Between Gender and the Spiritual Dimension

Gender	Spiritual
	p = .025
Men	2.73
Women	2.24

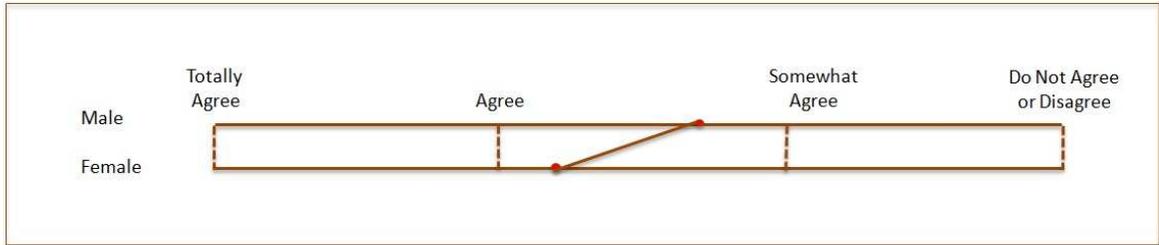


Figure 5 Relationship between gender and the spiritual dimension

**Inferential Analysis**

Once the descriptive results were presented, the factors were analyzed for variable reduction. Responses from interviewees also caused re-grouping under the dimensions. This enabled describing, in a summarized manner, the structure and interrelations of the original variables in the phenomenon of perceived benefits obtained through practicing photography. The researcher named the factors based on the variables which were grouped in each. The variance is 75.53% with a Kaiser-Meyer-Olkin sample adjustment of .900 and a Bartlett test significance of .000 (see Table 7).

Table 7

Factors of the Perceived Benefits of Practicing Photography

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Factor 1: Physical Well-being and Better Decisions

- It helps me more easily solve the problems I am facing
- It has increased my ability to make decisions
- It helps me make better decisions
- It helps me better understand the problems I face
- It helps me be more efficient in my work tasks
- It helps me improve my physical health
- My physical condition improves
- I find solutions to problems more easily

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(continued)

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It has increased my capacity for adaptation

It has made me be more tolerant to change

It makes me feel fewer physical ailments

---

Factor 2: Optimism in Life

Being a person who is passionate about life

Being a person who lives to the fullest degree

Feeling that what I do is gratifying

Being a person who is committed to what I do

I feel more positive

Having a clear purpose in my life

Thinking that my future will be fascinating

Being a person who is fulfilled with who I am

My relationship with others improves

I am more sociable

---

Factor 3: Interrelation with the Environment and Intellectual Development

It has increased my capacity for observation

It has helped me improve my capacity to express myself

It has increased my capacity for analysis

I feel that I connect with myself

It has helped me identify myself with nature and other living beings

I have a better sense of humor

I feel more in harmony with my environment

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*(continued)*

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Factor 4: Relaxation

I feel that my anxiety lessens

My muscular tension lessens

I feel less stressed

I feel more relaxed

I feel calmer

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Factor 5: Spiritual Growth

I feel a connection with a higher being

It strengthens my faith

It is a technique that helps me in my spiritual growth

---

Two of these groupings consider aspects pertaining to two different dimensions. Factor 1 joins both physical and intellectual. One explanation for this is that people who feel physically well also feel able to make better decisions. Factor 3 joins spiritual and intellectual development. The rationale behind grouping interrelation with the environment and intellectual development is that when people connect better with themselves and their environment, they develop better intellectual abilities such as observation, expression, and analysis.

The Cronbach's Alpha was calculated for each factor to ensure its reliability. The results are shown in Table 8, demonstrating that the associations found in each factor are valid.

Table 8

## Reliability of Each Factor

Component	Cronbach's Alpha
Physical Well-being and Better Decisions	.958
Optimism in Life	.954
Interrelation with Environment and Intellectual Development	.905
Relaxation	.897
Spiritual Growth	.914

In order to learn the degree of agreement to each one of the factors relating to the perceived benefits of practicing photography, an ANOVA analysis was carried out. Table 9 and Figure 6 show the results of that analysis.

Table 9

## Degree of Agreement with Perceived Benefits

Component	Mean
Physical Well-being and Better Decisions	3.34
Optimism in Life	2.28
Interrelation with Environment and Intellectual Development	1.80
Relaxation	2.31
Spiritual Growth	3.45

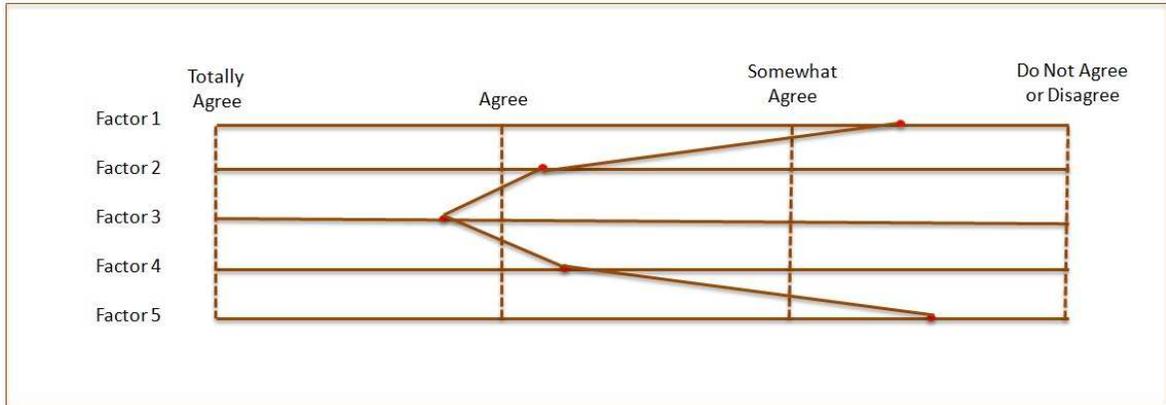


Figure 6 Evaluation of the factors

Factor 3, Interrelation with the Environment and Intellectual Development as benefits of practicing photography, has a higher degree of agreement among the participants. Optimism in Life (Factor 2) is in a second position, and Relaxation (Factor 4) in third position. On the other hand, for Factor 1 (Physical Well-being and Better Decisions) and Factor 5 (Spiritual Growth), the interviewees' opinions fall between Somewhat Agree and Do Not Agree or Disagree. This is directly related with the results presented in the first part, where the intellectual and physical dimensions were the most mentioned, and the variables related the spiritual dimension were mentioned least.

**Demographic Analysis with Factors.** An ANOVA analysis was conducted to determine if there is a relationship between the factors found and the participants' demographic variables. Table 10 and Figure 7 show the results.

Table 10

Relationship Between Age and the Perceived Values in Factors 1 and 2

Age	Physical Well-being and Better Decisions p = .030	Optimism in Life p = .011
21 to 30	2.93	1.91
31 to 40	3.93	2.91
41 to 50	3.25	2.10
51 to 60	2.85	2.23
Over 60	3.27	1.76

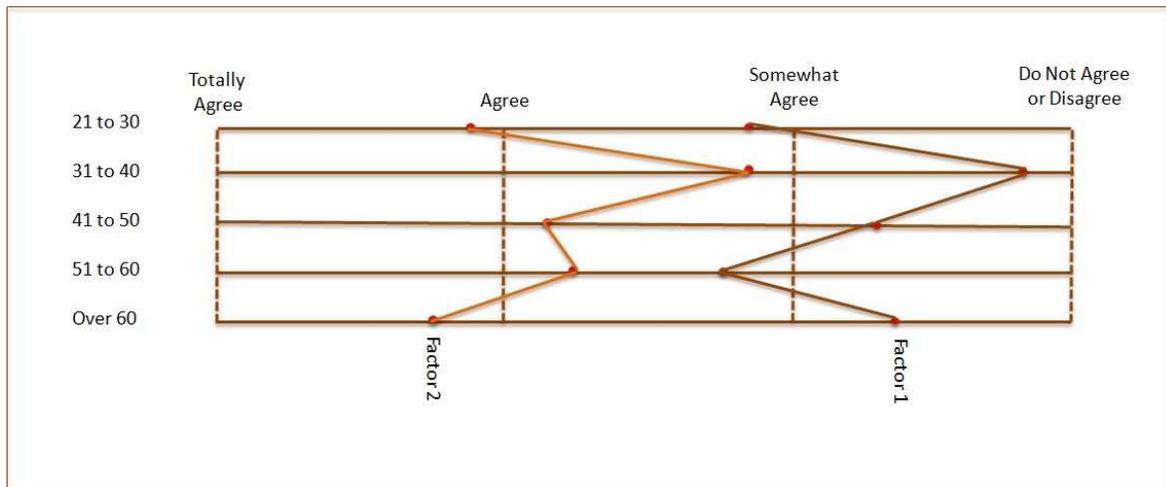


Figure 7. Relationship between age and factors 1 and 2

Participants in the age groups of 51 – 60 and 21 – 30 years old show the greatest agreement regarding perceived benefits related to physical well-being and better decisions. The age group 31 – 40 years old has the lowest level of agreement in this area. Again, this correlates to the results showing the two groups most in agreement were more sensitive in the perception of these benefits than the group aged 31 to 40. Regarding

optimism in life, those over 60 years old showed the most concordance followed by the group 21 – 30 years old. Again the group with greatest discrepancy is aged 31 – 40 years old.

Table 11 and Figure 8 show the relation found between gender and Factor 3, interrelation with the environment and intellectual development.

Table 11

Relationship Between Gender and Factor 3

Interrelation with the Environment and Intellectual Development	
p = .001	
Men	2.09
Women	1.49

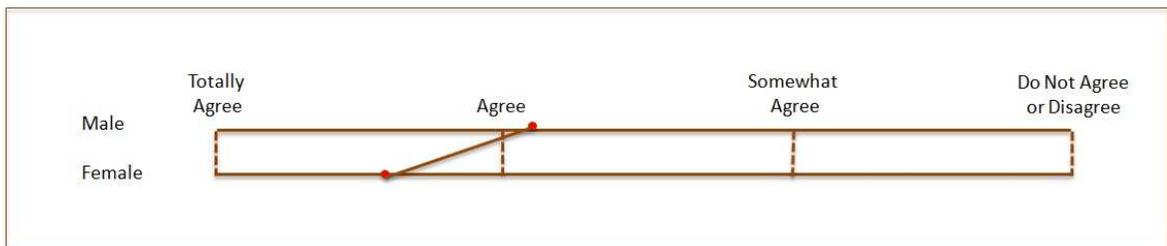


Figure 8. Relationship between gender and factor 3

It is possible to conclude from the data in Table 11 that women agree more often than men that practicing photography benefits their interrelation with the environment and intellectual development.

**Summary**

In order to create the questions for the quantitative survey measuring the perceived benefits of practicing photography, the researcher obtained qualitative data regarding photography's benefits for hobbyists and then used that information to create a quantitative survey. Data was gathered through an Internet-based electronic survey. Cronbach's Alpha analyses were carried out to ensure instrument reliability. The quantitative results were presented and discussed using descriptive analysis of frequencies, percentages and means, and inferential analysis with the use of ANOVA analysis and factor analysis.

The information gathered reveals important facts regarding the benefits to the physical, emotional, intellectual, and spiritual dimensions perceived to have been acquired through practicing photography as a hobby. It also allows the possibility of grouping them into five factors that summarize the interviewees' perceived benefits. Also discussed was the relationship between perceived benefits and demographic variables.

Chapter 5 shows the conclusions of the study as well as recommendations for further research.

### **Chapter 5: Findings, Conclusions, and Recommendations**

The main purpose of this study was to compare Mexican leaders' perceptions regarding the benefits they derive through photography with those attributed to the spiritual practices of prayer, meditation and yoga, in the physical, emotional, intellectual and spiritual dimensions of a human being.

The practice of spirituality is part of an individual's process of development. Theories of spiritual leadership have incorporated the importance of individual transformation before attempting to effect transformation in others (Covey, 1990; Palmer, 1994; Pierce, 2001), and managing change from within ourselves (Heaton et al., 2004). This individual transformation consists of integrating the mind, the body, the heart and the spirit (Fry, 2003; Hawley, 1993; Moxley, 2000). Historically, in order to achieve this transformation spiritual practices are undertaken and include techniques such as prayer, meditation, yoga, and others (Fry, 2003). This study defines spirituality as the desire for connection with ourselves, with others, with the environment and with a Superior Being (National Interfaith Coalition on Aging, 1975).

Knowing the importance of spirituality in leaders, and knowing that people must find the most appropriate technique to assist in their own spiritual development, it is important to discover whether other spirituality techniques such as photography might be available. This study thus focused on determining if the benefits perceived to be garnered by the practice of techniques such as prayer, meditation, and yoga are similar to the benefits perceived to be acquired through practicing photography.

### **Conceptual Support**

As mentioned at the beginning of the paper, spirituality is difficult to understand and even harder to define; it means different things for each individual. There are those who are of the opinion that spirituality is different for each one of us and changes as an individual changes (Lesser, 1999). The practice of a spiritual technique is not always the same nor does it take the same form, but transforms depending on the needs of the person (Benefiel, 2005).

**Spiritual Techniques and Benefits.** Some research shows that there are positive effects due to spiritual activities in psychological and physical wellness (Genia, 1996). Evidence has been found that spirituality has personal benefits, such as an increase of satisfaction, internal peace, serenity, work satisfaction, and commitment (Giacalone & Jurkiewicz, 2003).

Spiritual practices are for the spirit or the soul as exercise is for the body. Although there are as many spiritual techniques as there are religions, in this study only prayer, meditation and yoga are considered in order to compare their benefits to those obtained through practicing photography.

**Prayer.** Prayer, in comparison with meditation and yoga, is a technique which has fewer published benefits; however, it has been found that people committed to practicing prayer have more psychological and physical benefits when compared to those who rarely pray (Hanek et al., 2011). Spilka (as cited in Paloutzian and Park, 2005) concludes that prayer is an important tool to confront life. Krause (2003), comments that those who practice prayer regularly have proven they are less prone to suffering anxiety and depression.

***Meditation.*** Different techniques to practice meditation exist; nevertheless, the difference is that some concentrate in repeating a sound, word or mantra and others concentrate in the present, trying to maintain the mind in silence (Miller et al., 1995). Prayer and meditation connect people to what they perceive to be the ultimate source of their religious and spiritual inspiration (Watts, 2001).

As mentioned earlier, meditation has shown increased brain activity and increased illness immunity, particularly regarding the influenza vaccine (Davidson et al., 2003). Also, those who meditate visit physicians less frequently than those who do not (Roth & Stanley, 2002).

A study conducted with older adults indicates that the practice of transcendental meditation (TM) improves learning, cognitive flexibility, verbal fluidity, as well as increasing survival rate (Alexander et al., 1989). Also, studies in schools that have meditation programs for the students show that teenagers improve their attention and concentration abilities, as well as lessen their level of anxiety (Beauchemin et al., 2008; Rosaen & Benn, 2006).

It has also been found that meditation assists people who are concerned about an uncertain future (Barlow, 2002), improves vision of the future, creativity, empowerment (McCollum, 1999) and those with feelings of regret, remorse, guilt, fears and even suffering depression (Segal et al., 2002). Besides reducing anxiety (Pearl & Carlozzi, 1994), meditation has been found to increase happiness and mitigate bad tempers (Smith et al., 1995). It develops qualities associated with inner peace and self-actualization (Coppola & Spector, 2009), and it increases harmony (Hopkins, 1992).

***Yoga.*** Yoga is considered the union of the mind with the divine, the intelligence of the universe and the union of body and mind (Feuerstein, 2001). It is a holistic system

incorporating physical exercise, which helps the development of the body (Khalsa et al., 2009). Yoga, as well as meditation, has reported physical benefits such as a decrease of stress through relaxation (Benson, 1975; Dillbeck & Orme-Johnson, 1987; Wallace et al., 1971), improvements in mood and lessening of anxiety (Ross & Thomas, 2010). Reasonable evidence supports the benefits of yoga in depressive disorders (da Silva et al., 2009).

### **Benefits of Practicing Photography**

Prior to this study, no studies have been conducted regarding the practice of photography and its benefits in the four dimensions of being human: (a) physical, (b) emotional, (c) intellectual, and (d) spiritual. The researcher assumes that as each religion has its own spiritual-growth techniques, new beliefs that originate outside of established religions are not readily considered spiritual practices.

There are those who use photography as a meditation tool to reflect the harmony felt when connecting with nature, finding peace and tranquility and who found it helpful in finding true meaning (Busch as cited in Farrelly-Hansen, 2001). On the other hand, there are those who refer to photography as “holding your breath when all the senses are on hold, and reality is at a standstill, it is putting your head, your eyes and heart concentrated on the same target. It is a way to live...” (Cartier-Bresson, 2003, p.11).

In the researcher’s personal opinion, Cartier-Bresson's comments on photography support the conclusion that practicing photography can be compared to the definition of mindfulness used in the practice of meditation: “paying attention in a particular way: on purpose, in the present moment, and non-judgmentally” (Kabat-Zinn, 1994, p. 4). Also, Bishop et al. (2004) offers the following definition: “Broadly conceptualized, mindfulness has been described as a kind of nonelaborative, nonjudgmental, present-

centered awareness in which each thought, feeling or sensation that arises in the attentional field is acknowledged and accepted as it is” (p. 232).

With these definitions, the researcher concludes that both mindfulness as well as photography require having all the individual’s concentration focused on the present, thus allowing soul, body, heart and mind to unite in the same moment, without judgments, and accepting, as is, each thought, feeling and sensation that surges.

### **Major Findings**

The conclusions are organized and presented in accordance with the three research questions mentioned in the first chapter. The first two relate to learning and assessing the perceived benefits of practicing photography in the four dimensions of being human: physical, emotional, intellectual and spiritual; the third question focuses on determining the factors that regroup in the dimensions assessed by the interviewees. The list of specific research questions is included in Table 12. The information gathered only shows the opinion of the interviewees.

Table 12

#### Research Questions

Research Questions	
Research Question 1	What are the perceived benefits of practicing photography?
Research Question 2	How do the perceived benefits of photography compare to the perceived benefits of prayer, meditation and yoga?

*(continued)*

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Research Question 3	How does the perception of practicing photography fit within the four dimensions or components of an individual?
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The data generated by the research questions enabled the researcher to draw the following conclusions:

**Conclusion 1: Perceived Benefits of Practicing of Photography.** The benefits expressed spontaneously (top of mind) by the interviewees were grouped into 14 areas, using the affinity diagram, that according to Brassard (1989) is a tool that “gathers large amounts of language data (ideas, opinions, issues, etc.) and organizes it into groupings based on the natural relationship between each item. It is largely a creative rather than a logical process” (p.4). Of the fourteen categories resulting from the interviewees' responses, the top five benefits encompass more than 70% of the responses; therefore, the top five benefits became the focus of the quantitative survey.

The group with highest number of interviewee responses was Promote Development, with nearly 22% of the responses. This encompasses responses dealing with the development of creativity, concentration, observation, communication analysis, imagination, mind exercising, development of sensibility for the surroundings, aesthetic feeling and sensitivity. The second benefit grouping was entitled Record Experiences, with nearly 21% of responses. The third benefit grouping was Appreciate Surroundings with almost 11%. Appreciate Surroundings responses include that photography helps participants appreciate life, nature, what is around them as well as perceiving reality in a different way. Some in this group stated that through practicing photography they appreciate beauty, value daily aspects, capture beauty in the details, and even in a poetic

manner expressed it was a way to “capture instants.” The fourth benefit grouping was Share Experiences, with 9% of responses. The responses in this group expressed that through photography the interviewees expressed emotions, unrepeatable moments and their vision of the world. Other benefits in this group are being able to share experiences with people they love, showing others what they have seen, promote places visited, thus using photography as a means of expression, as a means to communicate, and as a tool to establish their point of view. The fifth benefit grouping was Encourage Relaxation, with 8% of the responses. These benefits include releasing stress, clearing the mind; one interviewee said photography is therapeutic.

Results were then broken into the four dimensions of physical, emotional, intellectual, and spiritual. Then participants were asked to evaluate their level of agreement with statements originating from the interview responses. In the physical dimension, the three benefits with the highest level of agreement were feeling more relaxed, feeling calmer, and feeling less stressed. In the emotional dimension, the three benefits with the highest level of agreement were feeling that what they did was gratifying, considering participant's life interesting, being a person who is passionate about life. In the intellectual dimension, the three benefits with the highest level of agreement were an increase in capacity for observation, an increase in capacity for analysis, and an improvement in a capacity to express oneself. In the spiritual dimension, the three benefits with the highest level of agreement were a feeling of connection with oneself, a feeling of peace and a feeling of increased harmony with the environment.

The responses in each dimension that fell in the range between "Totally Agree" and "Agree" were 30% in the intellectual dimension, 20% in the emotional dimension, 15% in the spiritual dimension and 13% in the physical dimension. The responses in each

dimension that fell in the range between “Agree” and “Slightly Agree” were 65% in the emotional dimension, 62% in the spiritual dimension, 50% in the physical dimension and 39% in the intellectual dimension. In general terms, the emotional and spiritual dimensions were perceived as more significant in comparison to the physical and intellectual dimensions.

Another interesting finding was that the respondents answered “Slightly Agree” and “Do Not Agree or Disagree” regarding the benefits related to a connection to a higher being, such as “strengthens my faith” and “ is a technique that helps me in my spiritual growth.” The researcher thus concludes that there is no awareness as to how photography can help spiritual growth. This is paradoxical since the respondents had expressed that photography does have emotional, spiritual, physical and intellectual benefits; yet when they are asked in a more direct manner if photography can be considered a technique that helps them in their spiritual development, they preferred not to give an opinion.

When analyzing the variables in each dimension in order to learn if there is a relationship between the demographic data and the responses, it was found that age is related to how physical, emotional and intellectual benefits are perceived. In other words, age influences how the benefits of practicing photography are perceived.

Two results are important to emphasize. The first is that the respondents ages 31 to 40, expressed less agreement in perceiving benefits in practicing photography. In the three dimensions they responded with disagreement responses ranging from "Somewhat Disagree" to "Totally Disagree." Experts on human development have found that people within this age range are most concerned with issues such selecting a mate, learning to live with a marriage partner, starting a family, rearing children, managing a home, getting started in an occupation, taking on civic responsibility and finding a congenial social

group (Craig & Baucum, 2001) instead of spiritual development. On the other hand, at this age physical health, cognitive capacity, and moral judgment become more complex (Papalia, Olds, & Feldman, 2005).

The second significant result is that the respondents over 60 years of age expressed being most in agreement with emotional benefits. Recent studies have determined that older people, who are more apt to suffer physical illnesses, are more likely to seek relief in spiritual activities and to obtain emotional benefits (Ai et al., 2000). For example, Levin and Taylor (1997) found that prayer is more often practiced by people who are over 60 years of age. Pargament (1997) also concludes that religion or spirituality provide alternative resources for them.

A relationship was found between gender and a person's perception of the spiritual benefits obtained through practicing photography. Female participants stated that they perceived more benefits in the spiritual dimension than men. This coincides with other research that found that women are more apt to explore the meaning of faith (Stokes, 1990). In the researcher's experience when participating in spiritual courses, 7 out of every 10 participants were women.

While doing statistical analysis, the researcher found five groups into which all the benefits were regrouped. The researcher named the groups based on the benefits included in each group. The group of benefits of practicing photography with the highest level of agreement is Interrelation with the environment and intellectual development in which the respondents all stated they "Totally Agree" or "Agree." This factor included variables such as development of observation capacity, analysis, and expression. These were the strongest variables of the intellectual dimension. The variables of feeling greater

connection with self and feeling in harmony with the environment were the highest variables of the spiritual dimension.

The variables in the group with the second highest level of agreement relate to the emotional dimension. The group was titled Optimism in life. The following factors fall under this group: being passionate about life and feeling that what they do is gratifying--two of the most important variables in the emotional dimension. Other variables include being a person who lives fully, committed to what the person does, being positive, having a purpose in life, thinking that the future will be fascinating, feeling that due to photography the relationship with others improves and becoming more sociable.

Encourage Relaxation, with benefits related to the physical dimension, had benefits with the third highest level of agreement. The variables grouped in this factor include feeling less stressed, feeling more relaxed and calm. These three variables showed the most importance to the physical dimension. Also included are the variables of feeling a decrease in anxiety and muscular tension.

Physical well-being and better decisions had the fourth highest level of agreement; respondents answered "Slightly Agree." The intellectual dimension variables of "photography helps solve the problems faced," "improves decision making ability," "making better decisions," and "being more efficient with tasks carried out" fall into this group. Variables of the physical dimension such as "helps improve physical health" and "feeling less physical discomfort" are also grouped in this factor.

The group with the lowest level of agreement addresses the spiritual dimension. Respondents answered "Slightly Agree" and "Do Not Agree or Disagree." Variables in the spiritual dimension include feeling a connection with a higher being, strengthening

faith, and as a technique that helps spiritual growth. These variables also had the lowest evaluation in an individual manner.

One can conclude from the information gathered that (a) the dimensions are related to each other, (b) participants do not recognize the results for the spiritual growth factor although they reaffirm the researcher's opinion that the participants experience benefits that coincide with spiritual growth, (c) the results for optimism in life, the second factor with the most agreement, is implicitly related to the spiritual dimension and reaffirm the researcher's previously stated opinion.

One example of the dimensions being related to each other is the paired grouping of physical well-being in the physical dimension and better decision in the intellectual dimension. Another example is the paired grouping of interrelation with the environment in the spiritual dimension and with intellectual development.

One reason that the participants may not recognize the spiritual growth factor is their local culture. In Mexico, more than 95% of the people are born into Catholic families where it is difficult to break the paradigm that prayer is the only means to get to God. Recently, techniques such as meditation and yoga, that used to be considered sinful practices, have become well received by Mexicans as means for spiritual growth.

When making the analysis to determine if a relation exists between demographic variables and this study, it was found that age has a relationship with the perception of the factors grouped under (a) physical well-being and better decisions and (b) optimism in life. When analyzing the relationship among demographic variables, it was interesting for the researcher to discover that as the benefits were classified by factors, two relationships were found. The first dealt with the respondent's age. Age was shown to influence the perception of benefits obtained through practicing photography regarding

the factors grouped in (a) physical well-being and better decisions and (b) optimism in life. These two groups are related to the physical, emotional and intellectual dimensions. The participants ages 31 – 40, were less sensitive to these benefits. Respondents older than 60 were the most sensitive to the factor Optimism in life pertaining to the emotional dimension. The other relationship found in the demographics is gender which correlated with the level of agreement to the benefits perceived in interaction with the environment and intellectual development, which benefits fall under the classifications of the spiritual and intellectual dimensions. The female respondents were more sensitive to these benefits predominately answering “Totally Agree” while male respondents predominately stated “Agree.”

**Conclusion 2: How the Perceived Benefits of Practicing Photography Compare to Prayer, Meditation, and Yoga and Fit within the Dimensions of an Individual.**

Appendix D presents the benefits reported by prayer, meditation and yoga in comparison to the perceived benefits of practicing photography classified into the four dimensions (physical, emotional, intellectual and spiritual). The benefits cited in Appendix D as being obtained through prayer, yoga and meditation were gathered from research in existing literature. For clarity, a superscript footnote number is included next to each benefit listed to link to its source. An abbreviated list of sources follows the table. A complete source listing is in the dissertation's references section.

In the physical dimension, the participant’s opinions were that practicing photography helps them to (a) decrease stress, (b) feel more relaxed, (c) feel calmer and (d) increase level of energy. These benefits were evaluated between “Totally Agree” and “Slightly Agree.” As expected, yoga reported the greatest physical benefits because this

technique practices not only meditation but also various body movements. Participants did not show agreement toward photography's benefits relating to physical health.

In the emotional dimension, the results present more similarities among the three spiritual techniques and practicing photography. Participants considered all four practices as techniques to help face the challenges of life, increase personal satisfaction and better handle the feeling of sadness. Meditation and photography are considered to increase happiness. Yoga and photography coincide in improving mood. On the other hand, when compared to practices of yoga, prayer, and meditation, practicing photography did not show benefits in dealing with anxiety problems.

In the intellectual dimension, meditation, yoga and photography all have the benefits of improving concentration, observation, analysis, communication and the development of creativity.

In the spiritual dimension, only meditation reported benefits—none were reported in prayer or yoga. The benefits presented do not specify any technique. The results of the benefits obtained through practicing photography, were that it helps to obtain inner peace and harmony as well as contributing to finding the meaning of life. Participants answered with "Do Not Agree or Disagree" when asked if photography strengthens their faith, helps them in their spiritual growth or if it allowed them to feel a connection with a higher being.

In general, the researcher concludes that the benefits of practicing photography can be comparable to the benefits found in the practices of prayer, meditation and yoga. Even though the participants do not recognize practicing photography as a spiritual technique, they do perceive many benefits that are similar to those obtained through the practice of the other three techniques.

**Summary.** The main purpose of this study was to explore if, in the experience of Mexican leaders, practicing photography produces similar benefits as those perceived to be obtained from prayer, meditation and yoga. This could validate the idea of practicing photography as a hobby as an additional spiritual development technique.

As mentioned earlier, the development of spirituality in leaders is important because some studies show that spiritual leadership is essential for ensuring that organizations are able to adapt themselves to change (Thankappan, 2005), improve productivity, reduce absenteeism and rotation in organizations (Giacalone & Jurkiewicz, 2003).

The practice of spirituality is a process of development that consists of integrating mind, body, heart and spirit (Fry, 2003; Hawley, 1993; Moxley, 2000). Benefiel (2005) said that spiritual development is simultaneously discontinuous and continuous. It involves distinct steps and constant spiritual rediscoveries in new places. The practice of a spiritual technique is not always the same nor does it take the same form, but transforms depending on the needs of the person. Spiritual practices include techniques such prayer, meditation, contemplation, yoga, and others (Fry, 2003); therefore, the more options the leader has for the development of spirituality, the easier it becomes.

According to Fry (2003), human development is divided into four dimensions: (a) physical, (b) emotional, (c) intellectual, and (d) spiritual. Figure 9 presents the model proposed by the researcher with the physical dimension in the lower part of the diagram because it is the dimension related to the body. Based on the function of brain hemispheres, the emotional is on the right side and the intellectual is on the left side. According to Buck and Duffy (1980), the “right hemisphere might be associated with the

spontaneous expression of emotion, whereas the left hemisphere is associated with learned rules” (Buck, 1999. p. 317). Yarlott (1986) expressed that “left-hemisphere processing is associated with logical analysis, verbal reasoning and the orderly sequencing of ideas; the right-hemisphere with the unconscious, intuition and emotion” (p. 235). The spiritual dimension encompasses the other three dimensions because the spirit embraces the whole individual.

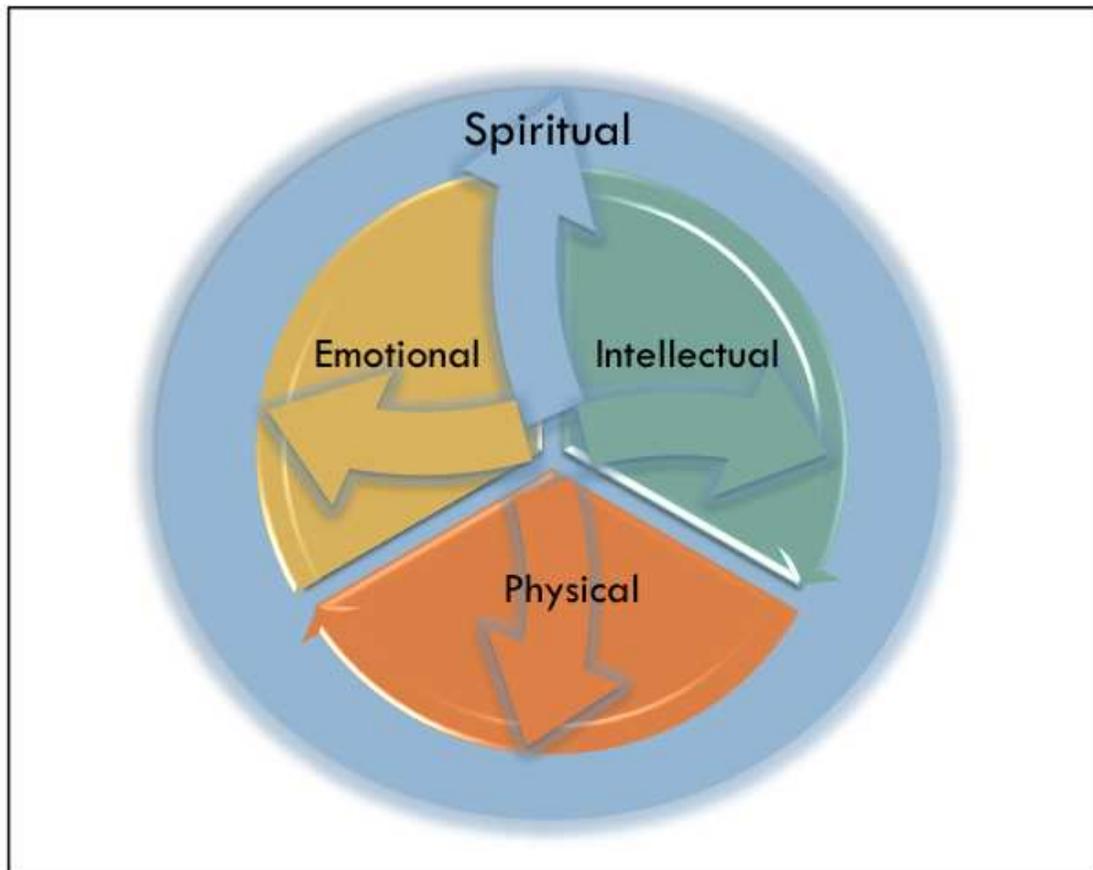


Figure 9 Dimensions of a human being

The arrows indicate the potential of development. The arrows in the physical, emotional and intellectual development are limited, because a people only concerned with developing one of these dimensions limits their growth to one dimension. Conversely, if individuals care about developing their spiritual dimension, they can

positively affect the other three dimensions. For this reason, the spiritual dimension arrow presents itself pointing outside, representing growth in all four dimensions.

The study shows that through practicing photography the participants perceived benefits similar those were reported in others techniques, showing as well that practitioners are not aware that this technique could develop their spirituality. The factor analysis showed that the four dimensions are related and in two of the groups the benefits are combined.

### **Limitations of the Study**

This study had certain limitations that may inhibit the generalizability of its findings. The data in this study was limited to the information provided by 105 individuals and a non-probabilistic method was used for the sample. For this reason, it is not possible to infer that these results represent the total number of people who practice photography as a hobby.

### **Recommendations for Further Study**

The study provides exploratory information regarding the perception of benefits obtained through practicing photography as a hobby. This research specifically evaluates information gathered from published findings regarding the benefits of spiritual practices such as praying, meditation, and yoga; however, it does not make a direct comparison with these techniques. A further study would necessitate using the same questionnaire with participants who practice prayer, meditation and yoga in order to make a direct comparison of the benefits perceived.

A second study of value would involve having a control group who receives information about the potential benefits of practicing photography, practices it for a few

months and then reports if participants' sensitivity to the perception of benefits increased. If their awareness of spiritual benefits increased, it would demonstrate that the benefit is potentiated when someone becomes aware of it.

The last study the researcher suggests is exploring other activities and hobbies such as practicing a sport, painting, and even laughing with friends, all of which could be practices that help in human beings' spiritual development.

### **Closing Comments**

Currently, the need for leaders as change agents for the world in which we live is essential. We live immersed in a world of crisis that impacts our way of living so much that it is more and more difficult to maintain our body, mind, heart, and spirit in optimum conditions. For human beings, the need to search beyond the conventional for a way to feel complete and in harmony leads us to break the paradigms with which we were educated.

This is why it is important for each person to seek spiritual development that enables him or her to be a better human being. The conventional techniques for spiritual growth do not last all our lives, and are not for all individuals. For this reason, the researcher's need moved her to explore some other techniques such as photography, where she has found the instrument that has helped her develop in all dimensions.

We know that leaders interested in developing their spirituality lead the organizations where they work professionally to higher levels than the leaders who are not. For this reason, human beings' efforts in developing the spiritual part of themselves must become as important as getting a professional education with a degree or an

advanced degree just as exercising to maintain a healthy body or even going to therapy for emotional health.

We also know that the impact that leaders have on their followers is exponential. Through modeling a spiritual life, leaders can inspire followers to do the same. As followers become leaders, they will model and inspire the same behavior.

Likewise, we know that ways to search spiritual growth such as meditation, mindfulness, yoga, tai chi, qui quong, and prayer have emerged from religious teachings such as Buddhism, Christianity, Hinduism, Islam, Judaism, and Taoism (Blanton, 2010); nevertheless, human beings have searched, possibly unconsciously, for other forms. This dissertation considered photography as another option. Certainly others on which no studies have been created could be considered.

It is important for human beings to search for their fulfillment through things that bring peace, satisfaction, and contentment to the individual. As these feelings increase in individuals and in those they lead, happiness and energy will increase and expand to improve the world around us.

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## APPENDIX A: Letter Inviting Participants

Letter inviting participants has been revised as follows:

Dear photography practitioner:

A friend of mine who knows you well provided me your e-mail address in order to invite you to become a participant of my research related to my doctoral dissertation by responding to a survey located at: [LINK PROVIDED HERE](#)

The name of the study is “Benefits perceived through photography.” The purpose of the study is learn the benefits perceived during and after practicing photography. Benefits might relate to physical, intellectual, emotional and spiritual dimensions. The study aims to learn if photography helps to improve individuals and if it can be used for personal development.

This survey will take approximately 10 minutes of your time. You and are not required to respond questions you do not wish to answer.

The questions presented in the survey might be perceived as requesting information that is too personal; therefore, if you feel uncomfortable or pressured in any way, you may suspend the process.

The survey is presented using Qualtrics--software which will ensure anonymity, keeping your responses will be confidential.

You may be provided the results of this study if you wish. If you are interested in obtaining the results of this study in the future, even if you suspended the survey, you can contact me via e-mail. [laura.garza@udem.edu.mx](mailto:laura.garza@udem.edu.mx)

Also, if you have any questions regarding this process, please do not hesitate to contact me or Dr. Jean Kang at: [Jean.Kang@pepperdine.edu](mailto:Jean.Kang@pepperdine.edu)

Best regards,

Laura Elizabeth Garza-Meza

## APPENDIX B: Survey

The purpose of the following questionnaire is to learn about the experience of practicing photography as a hobby.

1. What do you consider are the 3 main benefits gained when practicing photography?

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Please respond the following by using the following scale:

1 = Totally Agree

2 = Agree

3 = Somewhat Agree

4 = Do Not Agree or Disagree

5 = Somewhat Disagree

6 = Disagree

7 = Totally Disagree

<b><i>1. After practicing photography,</i></b>
1. I feel more relaxed
2. I feel less stressed
3. I feel calmer
4. My physical condition improves
5. My muscular tension lessens
6. My daily level of energy increases
7. I am more patient with others

8. I feel more positive
9. I am more optimistic
10. My relationship with others improves
11. I feel more motivated to start new challenges
12. I concentrate more easily
13. I feel that my anxiety lessens
14. I have a better sense of humor
15. I am more sociable

<b><i>II. When I practice photography,</i></b>
1. I feel that problems bother me less
2. I find the solutions to problems more easily
3. I feel more in harmony with my environment
4. I feel that I connect with myself
5. I feel a connection with a higher being
6. It helps me to feel balanced
7. I feel at peace
8. I experiment self-reflection within myself
9. I feel that my mind, my body and my soul are united for the same purpose

<i>III. When I practice photography,</i>
1. It makes me feel fewer physical ailments
2. It helps me improve my physical health
3. It helps me feel better when I am sad
4. It helps me improve my state of mind
5. It has made me more tolerant to change
6. It has increased my capacity for adaptation
7. It has helped me improve my capacity to communicate
8. It has helped me improve my capacity to express myself
9. It helps me solve more easily the problems I am facing
10. It helps me make better decisions
11. It helps me better understand the problems I face
12. It has increased my ability to make decisions
13. It has increased my capacity for observation
14. It has increased by capacity for analysis
15. It helps me be more efficient in my work tasks
16. It has motivated me to increase my knowledge through courses, books and other means
17. It has helped me design better strategies
18. It helps me understand better who I am
19. It is a technique that helps me in my spiritual growth
20. It has helped me transcend beyond material realms
21. It has helped me identify myself with nature and other living beings

22. It strengthens my faith

<b><i>IV. I believe that practicing photography helps me</i></b>
Consider my life interesting
Think that my future will be fascinating
Be a happier person
Be a person who is fulfilled with who I am
Be a person who is passionate about life
Be a person who lives to the fullest degree
Have a clear purpose in my life
Feel that what I do is gratifying
Be a person who is committed with what I do
Feel in harmony with everything that surrounds me

<b><i>Classification</i></b>
Age : _____ 21 to 30 _____ 31 to 40 _____ 41 to 50 _____ 51 to 60 _____ 61 or more
Gender: _____ Female _____ Male
Profession: _____ Professor _____ Entrepreneur _____ Executive professional _____ Another (please mention your occupation): _____
Years practicing photography: _____ 3 to 6 _____ 7 to 10 _____ More than 10 years _____
On an average, I dedicate the following number of hours monthly: _____

<p>The reason(s) I like to practice photography is (are):</p> <hr/> <hr/> <hr/>
<p>I was motivated to practice photography because:</p> <hr/> <hr/>

## APPENDIX C: CV of Validity Reviewers

**Alejandro Tapia-Varga****Education**

- 1993 – 1998. *Ph.D. in Psychology*. Faculty of Psychology, National Autonomous University of Mexico.
  - **Major courses:** Qualitative Research, Interviewing, Ethnographic Research, Psychotherapy
- 2002 (April – August) *Diploma, Health Psychology*. Center of University Studies
  - **Major courses:** Primary Care, Prevention and Cognitive-behavioral Strategies
- 1988 – 1992. *B.A. Psychology*. University of the Valley of Mexico.

**Experience**

- 2000 – Present. *Full Time Professor*, University of Monterrey. Mexico
  - **Teaching Courses:** Psychology of Adulthood, Health and Human Behavior, Group Management.
  - **Activities:** Advise on research and intervention projects for dissertations, direction to pre-graduate students in psychology residency.
- 1999 – 2000 *Psychotherapist*. Center of Juvenile Integration. Mexico.
  - **Activities:** Psychotherapy, Led a program for former addicts and families to prevent relapses.
- 1993 – 2002 *Psychotherapist*. Private consulting. Mexico

**Associations**

- Society for Personality and Social Psychology (2010 – 2011)
- Division 36 (Psychology of Religion) of APA (American Psychological Association) as a: “Professional Affiliate Member” (2003-2009)
- International Society for the Quality of Life Studies (ISQLS 2003-2004)

**Alejandra E. Rivera De la Peña****Education**

- June 2010, Marketing Master’s degree, EGADE Business School, Tecnológico de Monterrey.
- March 2002, Master of Business Administration, EGADE Business School, Tecnológico de Monterrey.
- December 1998, Bachelor’s Degree in Economics, Instituto Tecnológico y de Estudios Superiores de Monterrey (ITESM), Monterrey Campus.

**Experience**

- October 2008 – Present. *Communication and Marketing System Department*.  
Tecnológico de Monterrey System.
  - **Director of Marketing Intelligence**
    - *Activities:* Strategic Planning of Markets and Research. Assurance of flagship brands of the Tecnológico de Monterrey System (Tec de Monterrey, TecMilenio University, Virtual University, Hospital San José Hospital and Health Institutes). International and national competitiveness diagnosis. Feasibility analysis for the development of new markets (opening of campus and research

centers). Product Portfolio Analysis (programs innovation, educational models). Insights detection to support publicity and growth campaigns. Evaluation and assurance of Value Proposal.

- February 1998 – October 2008. *Alumni Follow up Department*. Tecnológico de Monterrey System.
  - **Institutional Studies Coordinator.**
    - **Activities:** Development of national studies of alumni, employers and job market. Project management, design of proposal, definition of methodologies, development and execution of work plans, statistical analysis, structuring of reports and presentation of results to deans and directors. Generation of reports and indicators for national and international accrediting organisms. Training of call center staff and link to the System's campus. Management of information.
- August 2004 – March 2005. *State of Nuevo León's Urban Development Planning Agency*.
  - **Process administration Consultant.**
    - **Activities:** Administrative processes reengineering. Instruction manuals structuring, design, writing and formatting for administrative and logistics procedures.
- January 2004 – Present. *Independent consulting projects*
  - **Research and analysis projects.** Market studies. Instrument design and creation of strategies to obtain field information, qualitative and

quantitative. Statistical analysis of sociodemographic, economic and indicator trends information.

- January 2004 – May 2004. *Universidad Autónoma de Nuevo León*.
  - **Statistics and Economics teacher** for the Criminology undergraduate program.
- January 2002 – April 2002. *O'Neal Steel de México*.
  - **Organizational diagnosis** using criteria from the Evaluation model of the Nuevo León Quality Award to identify opportunity areas for the continuous improvement of the organization. Structural and methodological analysis for strategic areas. Results presentation and proposal design for future actions.

#### **Citizen and Social Development Participation**

- January 2009 – Present. *El Norte, Sección Vida*.
  - **Advisor in the “Vida” Section.** Participation in the editorial board, providing opinions and reviews for themes related to education, culture, health and community which generate value to society.
- December 2006 – Present. *ITESM, Rural Mexico Program*.
  - **Coordination of work groups and management with community leaders.** Review of didactic material designed by the students of Tecnológico de Monterrey to teach classes in rural communities of the region. Quality assurance in the application of the work material. Reflection facilitation with the Tec’s students to strengthen their awareness. Evaluation of the work done by the ITESM students.

**Publications**

- “Manual de Instrumentos y Recomendaciones sobre el Seguimiento de Egresados” (Instruments Manual and Recommendations for the follow up of alumni), 2006. *ITESM y Comisión Europea*. Participation and development of chapters, coordination of the information and the edition.

APPENDIX D: Comparison Between the Perceived Benefits of Prayer, Meditation,  
Yoga, and Photography in the Four Dimensions

Physical Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
Physical benefits <sup>3</sup>	Increase in antibody titers to influenza vaccine <sup>6</sup>	Physical benefits <sup>15</sup>	Decreased stress	Physical wellness <sup>1</sup>
Beneficial therapeutic effect on patients in coronary care unit <sup>23</sup>	Reduced visits to the physician <sup>7</sup>	Decreased stress <sup>15</sup>	More relaxed	
	Increased survival rate <sup>9</sup>	Increased relaxation <sup>15</sup>	Feel calmer	
		Improvements in blood pressure <sup>19, 20</sup>	Increased energy level	
		Improvements in body flexibility <sup>19</sup>		
		Increase in the perception of health <sup>19</sup>		
		Decreased heart rate <sup>20</sup>		

(continued)

Physical Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
				Sympathetic stimulation <sup>20</sup>
				Carpal tunnel syndrome symptoms decreased <sup>20</sup>
				Muscle stiffness decreased <sup>20</sup>
				Better oxygenation <sup>20</sup>
				Circulation of the blood <sup>20</sup>
				Improved efficiency of breathing <sup>20</sup>
				Health benefits <sup>21</sup>

*(continued)*

Emotional Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
Psychological benefits <sup>3</sup>	Lessen level of anxiety <sup>10</sup>	Improvements in mood and lessened anxiety <sup>16</sup>	Considering life interesting	Increase of satisfaction <sup>2</sup>
More able to confront life <sup>4</sup>	Assists people who are concerned about an uncertain future <sup>11</sup>	Help with depressive disorders <sup>17</sup>	Being a person who is passionate about life	Work satisfaction <sup>2</sup>
Less prone to suffering anxiety and depression <sup>5</sup>	Improve vision of the future <sup>12</sup>	Help facing the challenges of life <sup>18</sup>	Feeling that what I do is gratifying	Commitment <sup>2</sup>
	Improve empowerment <sup>12</sup>	Being more open to change <sup>18</sup>	Better sense of humor	Psychological wellness <sup>1</sup>
	Help people who feel regret, remorse, guilt and fear <sup>13</sup>		More optimistic, sociable, positive	
	Help with depression <sup>13</sup>		Motivated to start new challenges	
			Problems bother less	

*(continued)*

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Emotional Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
	Increase		Help to feel	
	happiness <sup>14</sup>		better when	
	Mitigate bad		feel sad	
	temper <sup>14</sup>		Being a	
	Personal		happy person	
	satisfaction <sup>25</sup>		Being a	
			person who	
			lives to the	
			fullest degree	
			Being a	
			person	
			committed	
			with what do	

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Intellectual Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
	Activation of	Development	Development of	
	the left	of intellectual	creativity	
	hemisphere of	ability <sup>18</sup>	Capacity to	
	brain <sup>6</sup>	Focus <sup>20</sup>	express self	
		Memory <sup>20</sup>		

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*(continued)*

Intellectual Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
	Better non-verbal communication <sup>8</sup>	Enhanced mental alertness <sup>20</sup>	Improve: concentration, observation,	
	Increased long-term memory <sup>8</sup>	Concentration <sup>20</sup>	analysis, communication,	
	Speed in the ability of thinking processes <sup>8</sup>		exploration of different points of view,	
	Verbal intelligence <sup>8</sup>		exercising the mind	
	Improve learning <sup>9</sup>		Motivated to increase knowledge	
	Cognitive flexibility <sup>9</sup>			
	Verbal fluidity <sup>9</sup>			
	Improved attention <sup>10</sup>			
	Concentration abilities <sup>10</sup>			

*(continued)*

Intellectual Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
	Improved creativity <sup>12, 26</sup>			
Spiritual Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
	Self-actualization <sup>25</sup> Inner peace <sup>25</sup> Increase harmony <sup>25</sup>		Harmony, connection with nature <sup>22</sup> Find peace <sup>22</sup> Tranquility <sup>22</sup> Find true meaning <sup>22</sup> Feel at peace Experimental self-reflection Feel harmony with environment Feel connected with myself	Internal peace <sup>2</sup> Serenity <sup>2</sup> The sense that life has a purpose and meaning <sup>24</sup> Capacity to manage the world that surrounds them <sup>24</sup> Ability to follow interior convictions <sup>24</sup>

(continued)

Spiritual Dimension				
Prayer	Meditation	Yoga	Photography	Non-specific
			Feel balanced	Feeling of
			Feel that	continuous
			mind, body	growth and self-
			and soul are	realization <sup>24</sup>
			united for the	
			same purpose	
			Helped to	
			identify	
			myself with	
			nature and	
			other living	
			beings	
			Being a	
			person	
			fulfilled with	
			who I am	

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15. Benson, H. (1975).
16. Ross, A. & Thomas S. (2010).
17. da Silva, T. L., Ravindran, L., & Ravindran, A. V. (2009).
18. Khalsa, S. B., Shorter, S. M., Cope, S., Wyshak, G., Sklar, E. (2009).
19. Cowen, V. S., & Adams, T. B. (2005).

20. Ross, R. (2001), Taylor, M. J. (2003).

21. Farrelly-Hansen, M. (2001).

22. Byrd, R. C. (1988), Harris et al. (1999).

23. Fry, L. W. (2005).

24. Coppola, F., Spector, D. (2009).

25. Hopkins, L. (1992).

## APPENDIX E: Top of Mind Perceived Benefits of Practicing Photography

Top of Mind Benefits	%
<b>1. Promote Development</b>	21.9 %
a. Creativity	
b. Concentration	
c. Observation	
d. Analysis	
e. Environmental awareness	
f. Aesthetic approach	
g. Artistic-emotional approach	
h. Learning	
i. Sensitivity	
j. Daily improvement	
k. Liveliness	
l. Visual perception	
m. Communication	
n. New learnings	
o. Exploring different points of view	
p. Imagination	
q. Habit	
r. Exercising the mind	
s. Personal challenge	
t. Inventing	

*(continued)*

<b>Top of Mind Benefits</b>	<b>%</b>
<p><b>2. <i>Record Experiences:</i></b></p> <ul style="list-style-type: none"> <li>a. Events</li> <li>b. Unrepeatable moments</li> <li>c. Keeping stories and memories</li> <li>d. Remembering moments in life</li> <li>e. Document nature and its changes</li> <li>f. Memories</li> <li>g. Keeping priceless moments</li> <li>h. To remember is to live again</li> <li>i. History</li> <li>j. About my personality</li> </ul>	20.6 %
<p><b>3. <i>Appreciate Surroundings</i></b></p> <ul style="list-style-type: none"> <li>a. Life</li> <li>b. Reality in a different way</li> <li>c. Nature</li> <li>d. The environment</li> <li>e. Seeing things differently</li> <li>f. Capturing the beauty of details</li> <li>g. Observing life from a different perspective</li> <li>h. Beauty</li> <li>i. Valuing daily aspects</li> <li>j. Capturing instants</li> </ul>	10.6 %

*(continued)*

<b>Top of Mind Benefits</b>	<b>%</b>
<p><b>4. <i>Share Experiences</i></b></p> <ul style="list-style-type: none"> <li>a. To explain what you experienced from a photograph</li> <li>b. With people we love</li> <li>c. Showing others what I see</li> <li>d. Promoting places</li> <li>e. Emotions</li> <li>f. Unrepeatable moments</li> <li>g. Ways of expression</li> <li>h. Powerful means to communicate</li> <li>i. Story telling with images</li> <li>j. Sharing with others what I see</li> <li>k. Means to express</li> <li>l. Sharing experience with friends</li> <li>m. Artistic</li> <li>n. Point of view</li> <li>o. Vision of the world</li> </ul>	9.0%
<p><b>5. <i>Encourage Relaxation</i></b></p> <ul style="list-style-type: none"> <li>a. Release stress</li> <li>b. Decrease stress</li> <li>c. It is therapeutic</li> <li>d. Clear the mind</li> </ul>	8.0%
<p><b>6. <i>Promote Rest</i></b></p>	7.0%

*(continued)*

<b>Top of Mind Benefits</b>	<b>%</b>
<ul style="list-style-type: none"> <li>a. Distracting</li> <li>b. Taking time for me</li> <li>c. Using my spare time</li> <li>d. Distracting from routine</li> <li>e. Play</li> <li>f. Fun</li> <li>g. Recreation</li> <li>h. Amusement</li> <li>i. Hobby</li> </ul>	
<p><b>7. <i>Encourage Enjoyment</i></b></p> <ul style="list-style-type: none"> <li>a. Past events</li> <li>b. Visual compositions</li> <li>c. Cultivate pleasure</li> <li>d. Playing with light</li> <li>e. What surrounds me</li> <li>f. Being free</li> <li>g. Creating magic</li> <li>h. The beauty in the world</li> <li>i. Maintaining my amazement for life</li> <li>j. Entertainment of the being</li> <li>k. Life</li> <li>l. A pleasure</li> </ul>	5.7%

*(continued)*

<b>Top of Mind Benefits</b>	<b>%</b>
<ul style="list-style-type: none"> <li>m. A passion</li> <li>n. Liking or enjoyment of life</li> </ul>	
<b>8. Create Satisfaction</b>	<b>4.7%</b>
<ul style="list-style-type: none"> <li>a. Personal</li> <li>b. Transcend through memories</li> <li>c. Feel pride, recognition</li> <li>d. Seeing the results</li> <li>e. Development</li> <li>f. For a good photograph</li> </ul>	
<b>9. Create Art</b>	<b>3.3%</b>
<ul style="list-style-type: none"> <li>a. Artistic expression</li> <li>b. Art development</li> <li>c. Creating art</li> <li>d. The inspiration in art</li> <li>e. Contributing in communicating art</li> <li>f. Decoration</li> <li>g. Aesthetics</li> </ul>	
<b>10. Increase Socialization</b>	<b>3.0%</b>
<ul style="list-style-type: none"> <li>a. Convergence point with similar people</li> <li>b. Meeting new people</li> <li>c. Interaction with the rest</li> <li>d. Meeting people with the same interests</li> </ul>	

*(continued)*

<b>Top of Mind Benefits</b>	<b>%</b>
<p><b>11. Increase Connections</b></p> <ul style="list-style-type: none"> <li>a. With what was captured</li> <li>b. With myself</li> <li>c. With nature</li> <li>d. With the environment</li> </ul>	2.0%
<p><b>12. Other</b></p> <ul style="list-style-type: none"> <li>a. Creating</li> <li>b. Searching interesting people and places</li> </ul>	1.7%
<p><b>13. Feel Happiness</b></p> <ul style="list-style-type: none"> <li>a. Happiness</li> <li>b. Spiritual peace</li> </ul>	1.3%
<p><b>14. Deepen Reflection</b></p> <ul style="list-style-type: none"> <li>a. Stopping to observe something quietly</li> <li>b. Absorption</li> <li>c. Going in depth in the knowledge of the object photographed.</li> </ul>	1.3%

APPENDIX F: Degree of Agreement with Perceived Benefits and Percentage of  
Interviewees Who Agreed

		Mean	% Top 3 choices
PHYSICAL	1. <i>I feel more relaxed</i>	1.85	90.5
	2. My daily level of energy increases	2.46	72.4
	3. <i>I feel less stressed</i>	2.09	82.9
	4. <i>I feel calmer</i>	2.08	87.6
	5. My physical condition improves	3.62	42.2
	6. My muscular tension lessens	3.02	62.9
	7. It makes me feel fewer physical ailments	3.42	49.5
	8. It helps me improve my physical health	3.63	46.7
EMOTIONAL	1. I am more optimistic	2.22	83.8
	2. I am more sociable	2.42	80.8
	3. I feel more positive	2.14	87.6
	4. My relationship with others improves	2.70	69.5
	5. I feel more motivated to start new challenges	2.19	81.9
	6. I have a better sense of humor	1.95	90.5
	7. I am more patient with others	2.98	64.8
	8. I feel that my anxiety lessens	2.56	73.3
	9. I feel that problems bother me less	2.34	80.8
	10. It has made me more tolerant to change	3.05	60.0
	11. It helps me feel better when I am sad	2.30	81.9

(continued)

		Mean	% Top 3 choices
	12. It helps me understand better who I am	2.61	76.0
	13. It has increased my capacity for adaptation	2.88	67.6
	<b>14. Consider my life interesting</b>	<b>1.81</b>	<b>93.3</b>
	15. Thinking that my future will be fascinating	2.69	72.4
	16. Being a happier person	2.10	85.7
	<b>17. Being a person who is passionate about life</b>	<b>1.91</b>	<b>92.4</b>
	18. Being a person who lives to the fullest degree	2.36	80.0
	<b>19. Feeling that what I do is gratifying</b>	<b>1.81</b>	<b>94.3</b>
	20. Being a person who is committed with what I do	2.16	81.9
INTELLECTUAL	1. I concentrate more easily	2.78	68.6
	2. I find solutions to problems more easily	3.10	61.2
	<b>3. It has helped me improve my capacity to express myself</b>	<b>1.91</b>	<b>88.6</b>
	4. It helps me make better decisions	3.12	61.0
	<b>5. It has increased my capacity for observation</b>	<b>1.36</b>	<b>98.1</b>
	<b>6. It has increased my capacity for analysis</b>	<b>1.73</b>	<b>95.2</b>
	7. It has helps me design better strategies	2.56	73.3
	8. It has helped me improve my capacity to communicate	2.21	83.8
	9. It helps me understand better the problems I face	3.38	54.4
	10. It has motivated me to increase my knowledge	1.95	88.6

(continued)

		Mean	% Top 3 choices
	11. It helps me be more efficient in my work tasks	3.20	59.0
	12. It has increased my ability to make decisions	3.26	57.1
	13. It helps me solve more easily the problems I am facing	3.40	52.4
SPIRITUAL	1. I feel at peace	2.02	87.5
	2. I experience self-reflection	2.39	78.8
	3. <i>I feel more in harmony with my environment</i>	<b>2.04</b>	<b>91.3</b>
	4. <i>I feel that I connect with myself</i>	<b>1.86</b>	<b>91.3</b>
	5. It helps me to feel balanced	2.26	81.7
	6. I feel that my mind, my body and my soul are united for the same purpose	2.42	76.0
	7. I feel a connection with a higher being	3.49	50.0
	8. <i>It has helped me identify myself with nature and other living beings</i>	<b>1.81</b>	<b>90.5</b>
	9. It strengthens my faith	3.63	42.3
	10. It is a technique that helps me in my spiritual growth	3.18	58.1
	11. It has helped me transcend beyond material realms	2.67	70.5
	12. Being a person who is fulfilled with who I am	2.12	88.6
	13. Having a clear purpose in my life	2.54	77.1