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Addiction: A Decease Theory with a Definitive Piousness-Spiritual Correlation

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Abstract

This article bears attention to scholars as well as who are working as professionals in the realms of addiction-related paradigms. That is the introduction. The purpose therefore of the article is to bring a way (methodology), how individuals (both those the professionals as well as the addicted individuals), in how should they interpret the Higher Power or Spiritual propositions, and the reason is that it will align the reader's knowledge of the proposed appreciation of a Higher Power/Spiritual (therefore the piousness) concept regarding addiction. Reluctant analyses have studied the 12-act paradigms in grasping the Higher Power or Spirituality concept in the groundwork of therapy behaviourism of piousness-religion and Spirituality, although the efforts have been little and too far between. Considering the accepted hindrances towards elevated exhaustion of the addicts and approvals together using reciprocal-abled differentials, further enhanced research must take place to amend and grasp the piousness- Deity or Spirituality propositions among the 12-act research paradigms and realms at work in these intended rehabilitation attempts. The following methods will be used: In a survey concentrating on fixation and piousness, sixty percent of the enclosed articles remain affiliated with this twelve-act doctrine/ideology, pinpointing a percolated theory in addiction research. The results could be either or, for instance yet and notwithstanding IT, is it difficult enough to pass the test, to get sober and to be cleansed. Still, and here is the core message: if not achieved it is still not the end of the world, as it still stays part of an evolutionary process. You did not sober-up yet and therefore not (un) conditionally.

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A Philosophical Systematic Piousness-Spiritual viewpoint of why the Higher Power-concept could (yet, not defiantly), be important in the treatment of addiction

Keywords: Higher Power; Spirituality A.A. (Alcohol Anonymous); 12-step paradigm; Christlike ecclesiastical; Oxford.

Inter/intra Interdisciplinary Implications

Therefore, the direction of the article is to bring a way (methodology), how individuals/addicts and professionals should understand and explain the Higher Power or Spiritual propositions and the sense of it will align the reader of this article's ability to better interpret the proposed appreciation of a Higher Power/Spiritual (therefore the piousness) concept regarding addiction. Accordingly, the Higher Power with its paradigmatic inclination with Spirituality, is profoundly important in the climate of addiction. Yet and notwithstanding IT, is it difficult enough to pass the test - to get sober and to be cleansed. Still, and here is the core message: if not achieved it is still not the end of the world, as it still stays part of an evolutionary process. You did not sober-up yet and therefore not (un) conditionally.

Introduction

Every theory of piousness has received considerable attention in addiction analysis, especially within the context of Alcoholics Anonymous (AA) and the narrower framework of alcohol use disorder (AUD) (McInerney & Cross, 2021:282). Some authors have identified it as the paramount theory in rehabilitation-evolution (Vederhus & Høie, 2018:124). In a survey focusing on addiction and piousness, sixty percent of the included articles are associated with the twelve-step doctrine/ideology, indicating a prominent theory in addiction research (Vederhus & Høie, 2018:124).

The proponents of Alcoholics Anonymous (AA), with its twelve-step program, recognize alcohol dependence as a disease that can potentially be overcome through a commitment to spirituality. Therefore, research on the twelve-step program has focused on the importance of spiritual renewal and the adoption of spiritual principles (e.g., altruism, integrity, and gratitude) to combat the desire to consume alcohol (Vederhus & Høie, 2018:124). It is suggested that if AA's principles and standards were to deviate from the spiritual foundations and practices of a Christian-based, Oxford Group approach, it could lead to a significant challenge in managing alcohol consumption (Mäkelä et al., 1996:10).

Additionally, Harris et al (2003:258) supported this idea by suggesting that the legacy of the Oxford Group remains evident through the incorporation of six of the twelve steps that include terms commonly associated with spiritual concepts, such as Higher Power or God. Many individuals of faith view these as phases related to their Higher Power. It is also noteworthy that the interchangeability of the terms God and Higher Power within the twelve-step framework could potentially facilitate patient (referred to later in this article as individuals or addicts) acceptance and engagement with the twelve steps of Alcoholics Anonymous. (AA).

It is important to note (as per footnote 1) that Vederhus & Høie referenced Zemore, indicating the necessity for Alcoholics Anonymous (A.A.) members to have a clear interpretation of God (interpreted as piousness). It is the responsibility of everyone to develop their own concept of a Higher Power. This interpretation could be non-religious, spiritual, reverent, or based on various cosmological viewpoints, as outlined in the 3rd step: God, as individuals interpret It (Vederhus & Høie

2018:126). Before we proceed, let us explore the global perspective on the piousness-spirituality theory concerning addiction. This article aims to examine the viewpoints and practices worldwide regarding the concept of Divinity within a spiritual approach to addiction

The Global stance on the piousness-Spirituality theory with Addiction

Global health guidelines recommend that health professionals engage individuals with addiction disorders by connecting them with appropriate language and support networks. However, many associations related to the 12-step programs (e.g., Narcotics Anonymous or NA) incorporate pious terminology (e.g., Deity, God, Higher Power, and Spirituality) in their programs, which may lead participants to feel uncertain and sceptical, particularly in secular and non-religious communities. Therefore, the focus of this article centres on seven experienced NA professionals in Norway, exploring how these concepts of piousness are interpreted in contemporary daily life and whether labelling an individual as addicted, whether professionally or not, is viewed as detrimental or beneficial in their journey towards stability and rehabilitation.

Furthermore, this article aims to maintain its integrity through a cross-curricular systematic investigation with thematic content elucidation and stratification, which will be applied to examine the evidence at hand. Even the most sophisticated and integrity-driven NA colleagues encounter a longstanding mystery concerning piousness and Divinities. Ultimately, health professionals recognize that the responsibility falls on them to decide whether to embrace or reject a fixation on Divinity. It is important to note that when individuals struggling with addiction seek help, they are often disillusioned, bewildered, and may appear irrational. Therefore, professionals must take ownership and work with their addicted individuals to define the nature of their Higher Power or Divinities fixation, whether in earthly or pseudo-religious terms (McInerney & Cross 2021:283).

Health policymakers in their respective associations (e.g., World Health Organization [WHO]) suggest that globally, there should be increasing reliance on one another to uphold the global framework for combating addiction. For instance, a diverse study involving addiction professionals from various contemporary settings found that seventy percent of Norwegian therapists engage in discussions about the implications of piousness in A.A.'s 12 steps, a practice less common among professionals in the United States at just under 29% (Vederhus & Høie 2018:125). Additionally, professionals in Norway are apprehensive about introducing the concept of piousness in their practices, as some perceive it as being closely tied to religion (Vederhus & Høie 2018:125).

To enhance collaboration between traditional treatment approaches and peer-based rehabilitation efforts, efforts should be made to examine how religious-piousness terms in the 12 steps are understood and embraced by professionals, bridging the gap between professional and peer support (Vederhus & Høie 2018:125).

Limited analyses have examined how research associates in the 12-step programs understand the concept of a piousness-Higher Power within the framework of psychology of religion and spirituality, yet the results have been below expectations. Considering the obstacles hindering the increased utilization of these approaches by individuals struggling with addiction and the endorsement of peer support mechanisms, further studies are needed to gain a deeper

understanding of the piousness-Higher Power concept within the 12-step research and its impact on intended rehabilitation outcomes (Vederhus & Høie 2018:125). This leads us to the question of how individuals should interpret the piousness proposition, as it aims to enhance the reader's understanding of the proposed concept of a piousness-Higher Power in the context of addiction.

How to understand the piousness-Higher Power Proposition

The expected singularity of nature regarding the piousness-Higher Power effects in the 12-step research is that addicts have a more universal view than devout followers, as I have personally experienced regarding both aspects. However, I have also encountered the notions of the 'heart of significance' and 'uttermost frame of citation' in Fowler's (1993:114) rationale of faith appreciation. In this context, faith is often linked to the behaviours and responses required in the recovery from substance use disorders, as well as a commitment to transcendental values, symbols, existential narratives, and the capacity for existence that connect individuals through shared experiences forming part of a systematic and thematic articulation.

Within this framework, faith that transcends the self, which is pervasive and pure in individuals (at times), is associated with the formulation, preservation, and renewal of one's existence. While this may include religious faith, it is not limited to it, reflecting an accurate depiction of the starting point for the current examination in this article. Therefore, how should addicts comprehend the piousness-Higher Power propositions?

How the piousness-Higher Power Methodology Concept is understood by addicts

To further enhance the structure of this article as well as better understanding the aim of the article of 'how' individuals think about of piousness-High-Power proposition we will also make use of five examples of individuals that were interviewed by professionals (in Vederhus & Høie 2018:130-132). These individuals/addicts were, for argument's sake?, Elsa, Peter, Freddy, Mats, and Ann. All five of these individuals or respondents had the following leading concerns.

Yet before we engage the concerns and notwithstanding what was all, and sundry mentioned above, it must be stated now, at this juncture in the article, that to understand the aim of the article better, the following methodology structures were used:

- The research design was gathered and re-interpreted by the author from Vederhus & Høie 2018 from beginning to end,
- The same sampling strategy that Vederhus & Høie 2018 used in their manuscript was adopted by the author altering a few names and circumstances/contexts for the sake of confidentiality as well as transparency.
- Also, the data collection methods are literary used as it appears in Vederhus & Høie 2018 (no actual interviews were held with these individuals) from the author side, only the authors interpretations regarding Vederhus & Høie 2018 interviews with the individuals.

- Therefore, are the data analysis techniques also, the authors interpretations regarding

Vederhus & Høie 2018 interviews with these individuals.

For instance, Elsa thought that it was a trick by the professionals to deceive her to become a religious movement member, despite being told that the piousness-High Power or Spirituality should not naturally be grasped as religious. Mats went even further when he recounts that the 'God thing' lead to the feeling of 'being immediately on the offensive', even though he was intrigued by the piousness, he was not comfortable agreeing, as they suggested, give his soul to Jesus Christ. Peter, also sceptical, reminisce that when he first encounters the 12 steps, he was happy to accept some steps to be within his comfort zone, yet cognitively as well as affectively decided that this is a bridge to far for him at that stage. That is precisely why the temporal anecdote is also an important process in piousness-Spirituality, as Elisabeth projects (in McInerney & Cross 2021):

Dwelling on past behaviours and actions is seen to promote regret and remorse, while on the other hand, projecting one's being into the future can generate fears and anxieties. Spirituality is viewed by the participants as a means of re-establishing and fostering a relationship with the self and others (P.283).

And on the other side of the coin, Freddy was instantaneously fascinated by the ambience and the grandeur, yet also contemplated an uneasiness, as he was suspicious of any form of the Spiritual. Therefore, the individuals understood the God term (the piousness), was a Christian friendship and were uncomfortable with it. These five individuals referred to, in partiality, concur to three concepts that are essential in confirming this original uncomfortableness, yet they kept going by virtue of, 1) they sensed that the piousness offered hope to become free of drugs, 2) they felt a loving and positive atmosphere at the meetings and, 3) experienced this as an attractive feature, and they received continued reassurance from their respective professionals (Vederhus & Høie 2018:130-132).

Nevertheless, a couple of the other individuals were chaffed that they could pick their own interpretation or hermeneutical rationale of a (the) piousness may be. Notwithstanding this, plenty of other individuals meander with this enigma for an excruciating period. As Elsa (in Vederhus & Høie 2018) remarked:

It was nearly three years before I found my own faith. I finally felt free to stop searching and looking for answers in others; I thought they could tell me — instead of searching in myself — what I believed in. It took a mighty long time. (P 132).

The individual's rife proposition of a piousness-Higher Power was hugely divergent. Yet to be fair, all the individuals unequivocally mentioned that they as members were given the power to interpret the notion in their own inclusive way. This should be noted as a beneficial construct of any piousness dealing with addiction within the God and Higher Power proposition with the flexibility and opportunity to have the power to determine an own stance. Two individuals had a usual Christian outlook, one has been associated with the Pentecostal ecclesiastical movement and the other was brought up

with Christian infinities and understanding it, as more than sufficient for h/her, although h/her did not regard themselves as consistent with Christian dogma (Vederhus & Høie 2018:130).

There was other five individuals who had contrary viewpoints, fluctuating from connecting the Higher Power proposition to secular motions (e.g., encouragement from the professionals with the utilities accessible in the 12-act curriculum), to alternative reduced comprehensible notions, counting in an open rationale. Like when one thinks or intuitively feels that there is something rather than nothing. I suppose it boils down to individuals initial relation to the exact transcendent origin of faith notwithstanding that individuals have a sundry of assorted inclinations of what realism is. Nevertheless, these seculars associated with the piousness-Higher Power proposition; the term God was still accepted as an optional to Higher Power when individuals spoke regarding the proposition. As Ann indicated (in Vederhus & Høie 2018):

I relate to a Higher Power ... a power stronger than me. I found it in the fellowship. I haven't spent energy to go deeply into it, who God is, whether it is a man or a woman, black or white. It would be like trying to explain the light. (P 138).

Then we find the commonalities in understanding the piousness-Higher Power as the most prevalent peculiarity that the Higher Power naturally had to be a substance or eminence that transcends the self and is distinguished as a substance more powerful than the addiction itself. Peter characterized his Higher Power as a kind of affirmative existential cause in his life.

He then differentiates it with deniable existentialism, all that detailed drug and narcotic use, just as he could not comprehend the being of this deniable existential characteristic (why could he continue to destroy his life), he finds it just as impossible to understand the being of his affirmed existential cause (Vederhus & Høie 2018:131).

Therefore, he pointed out that the piousness-Higher Power proposition fled any allocation. It also came to the front in the individual's explanation of the presupposition that the Higher Power proposition was significantly aggrandized in a transcendent-based kind of way rather than a dogma-based one. What is interesting here is that the Higher Power was not regarded as a merry assumption, it was regarded as a versed reality. For example, individuals pointed to things that happened in the past, like being alive after a massive vehicle accident while being intoxicated and living on... notwithstanding that the individual, by all counts, should have been dead. Usually, the thinking is: If there wasn't someone or something 'upstairs' who looked after me, (an airy notion), I would have been dead. Still, the uttermost and primary evidence was the individual promise to become sober/clean, referring to the Higher Power busy with work in everyday life (Vederhus & Høie 2018:131).

The Higher Power proposition was connected to the piousness itself, regarding the notion of diversity. The piousness was named as a skilled dexterity to uphold the addiction if one absorbs in it and adopts it. This refers to the shared power of piousness being collectively in tandem as like making a comparison in hoping to sober up by one/yourself.

Even the propositions, the systems fused into the piousness, were characterized as probabilities as a piousness-Higher Power, as the most valued in the 12 acts and Spiritual propositions as being transparent, having integrity, being active:

amenable, eager, and enthusiastic. Peter noted that he saw the Higher Power merely through fellow addicts, as he exhibits how clustered the two propositions were:

But that's me ... I don't really think too much about it, it is not what I first think about when I think about a Higher Power [i.e., how to define the concept]. A Higher Power for me is.... to go to a meeting ... and I sit there and sense the atmosphere around the table, and people come in there having a very hard time, and afterwards, they leave very uplifted (Vederhus & Høie 2018:132).

Nonetheless, the piousness-Higher Power was not begot to just only being the collective power of the piousness, yet also as practical piousness-One that transcends itself. The crossroads was not just pointed out in dubbed vulnerability, yet it was characterized as a moment of anticipated revelation of just simply giving or absorbing some kind of hope. For example, Elsa figured that the only way to fix her problem of addiction was to take her own life.

Still, the day of Christ was looming thus (a) effectively considering her children's reaction to it, ending her life by her own hand. That is why she contemplates hanging 'keep-going'; here in a detox facility at a cleansing hub, anticipating the 'season for joy' to cease. And it was during this contemplation and anticipation that she was told by another victim (a nurse at Elsa's facility), that she also had had a quite severe substance abuse. The nurse continued her story by adding that she had been saved by the NA's, association, and post-help she was sober for ample of decades.

Amazed, Elsa intuitively [(a) effectively as well as cognitively], detected a micro feeling of anticipation, that grew into a deep macro-longing 'to-hang-in-there'. Yet, and this is important to know, Elsa's depressed motives (death by her own hand) did not vanish. What happened was that it grew less destructive and over time, amid the following decades, she acknowledged a frame of the message, to seek help at a cleansing hub and started her ministrant NA in alike (Vederhus & Høie 2018:133). With the above mentioned in mind, we will explore the rationale of how individuals respond to the Higher Power in a lived world.

Analysing the data regarding a Higher Power in Daily Life and in Recovery

The harshness of the individual's addiction prior to coming to NA was categorized momentarily with uninvolved evidence in the segment characterizing the individual. There was alike a sturdy angered prospects affiliation to this, embodying gentle apprehension into the mammoth ramifications of the 'stuff' used on yourself and then profoundly, so on others too. What then transpires is regret & remorse, a disposition of indifference from other individuals, as well as your own attainment of complete defeat in life, and unmitigated forlornness in desolation.

This evidence of the enormity of the disease insinuates the need for prerequisites, so that individuals can renounce narcotics. Yet notwithstanding this, as the individuals expressed attainment with being able to alter their ways from using narcotics with a way of coping by self-restraint, the renouncement was not predominantly an effective way from the (ab) use of yet, an (a) effective way to voluntarily seeking help through something or someone, as coping mechanisms that

transcends themselves.

Still, the altering ways was not articulated in stipulations of defiantness, it was also stipulated as unpredicted breakthroughs of abrupt procurement of anticipation-expectancy. This brings us to the resembles or differences between secular & existential Spirituality. The reason for this is that it is important to understand the difference between the two, especially in this addiction climate.

A secular and existential Spirituality

All individuals endure Spirituality as either an existential or secular notion. Even though many were raised as Catholics, when they eventually arrived at the A.A., religious ontological explicated piousness-Spirituality had no significance to them. The term God is used in an extreme continuation. Sometimes it also happens that literature on the suggested 12-step acts, clogged individual's Spiritual augmentation as they understood the 12-step acts as a pseudo-Spiritual design. Some of the individuals realized, notwithstanding that the A.A., program embodied the existential intercession, grant individuals to gestate a Spiritual way of being that comprehends appreciation: 'As they were allowed to utilize their own appreciation although it was quite minimal and reduced' (McInerney & Cross 2021:290). This leads me to my own analysis of how the concept of the Higher Power should be approached and understood, particularly within the framework of addiction recovery.

An own endeavour

Therefore, most but not all individuals omit that piousness-Spirituality exists in some reverent contemplations, as some of them refer to it as perceptual bias where they correlate the kinship with what they have in a piousness-God with what they think is Spiritual, specifically in this punitive environment of getting sober. If they then correlate it to the piousness-Higher Power contemplations, they discover that their correlation with other reverent individuals is in line with their inclination toward a piousness-God as it then becomes a contractual feat.

Then, this does not automatically deduce that if an individual of faith, an individual that entertains engagement of any piousness-religion(s) do not let go of control, in my opinion, they almost have a kind of a transactional encounter with a piousness-God which says: I will keep the Ten Commandments, perfectly, but if I slip up then I will ask for forgiveness, and I will do my very best practicing these Ten Commandments, then if that happens, then I will go to Heaven because that's what you read in the Bible, as the author's has his own airy feeling regarding what is said here. And therefore, is it of paramount importance, (as far as practical probability) that the professionals WHO that look after these addicts must be very careful with the guilt concept (as perhaps it can come across even as libelous), which can easily manifest when not getting this right (e.g., not being untruthful to the ten commandments concept), so to speak.

It could also manifest a feeling that contemplates reverent obligations with Spirituality in the climate of bifurcated contrasting designs that could not just be regarded as a candid and oversimplified assumption. I wish then to argue that

piousness-Spirituality, and thus what it implies to be piousness-Spirituality, can't explicate the circumscription of a Systematic theological belief-gaining system and to be convinced, comparatively, that an individual does not require one, a Deity or two, religion to secure a piousness union. Yet, notwithstanding this, must I concede, that an unusual sum of individuals (as I do myself, albeit not all the time), may and do contemplate piousness-Spirituality inwardly in reverent groundwork. Therefore, it is an intuitive *Gestimmtheit* from the author's side that the conceptualization of Spirituality, especially in the climate of addiction and the cure thereof, is diploid, 1) humanistic and even better, also 2), existential, as it is an intuitive affective as well as cognitive consciousness of the combativeness of individuals, a supposition that is an inner mentality in its essence.

Piousness-Spirituality, specifically in this climate, should be characterized as the interpretation that everyone in our lived world has a concerted awareness of affective as well as cognitive affinity and compassion. It is supposed to be a lived world where the individual requires to encourage one another and be supportive. One final remark though: if the individual's kinship with a piousness-Higher Power is an undoubting, non-transferable kinship, h/she is honestly applying the propositions of the A.A., to the best of h/her capability and survival in this lived world, in appreciation of h/her purpose. Therefore, would I like to emphasize that for some individuals there could never be a good resolve, yet I think if an addicted individual can grasp this, (that h/she, cannot kick the habit, so to speak), they will be better off because what is a lasting affinity in this lived world is our correlation with other individuals. It is like being at one with other individuals, and this correlation is profoundly important for individuals growth and evolution as a species, addicted or not. And if for argument's sake, you as an individual don't always contemplate what the piousness of the Spiritual or Spirituality means or is, for you, it is also OK.

Summary and Conclusion

This article's aim then was therefore to bring us the way individuals should interpret the pious-Higher Power or Spiritual proposition and the reason for this was that it will align the reader's knowledge of the proposed appreciation of any piousness concept regarding addiction. It was done by using the following headings. The **first** heading, in the introduction it was emphasized that the A.A. abdicate that portions of the group need to have a clear-cut interpretation of God, so it was the patron's onus to develop the existence of h/his Higher Power. It also begged the question if it (interpretation) be non-religious/Spiritual, reverent, or several subsequent cosmological viewpoints, as it is stipulated in the third step: God, as individuals interpret It?

The **second** heading, the Global stance on the Spirituality theory with Addiction it was purported that the accepted hindrances towards elevated use of these addicts and approvals to use reciprocal-aid differentials, more enhanced studies must take place to better grasp the Higher Power and Spiritual proposition in the 12-act research and the systems at work in these intended rehabilitation effects. The **third** heading how to understand the piousness-Higher Power proposition was suggested that it is within this setting that believing, which transcends the self, is ubiquitous and unblemished in individuals. It has to do with the formulation, preservation, and renewal of individuals existence. Under the **fourth** heading regarding a Higher Power in Daily Life and in Recovery concept is understood in this article that it

maintained that the Higher Power proposition was connected to the fellowship itself, regarding the notion of diversity.

The piousness was named as a skilled beholding dexterity to uphold the addiction if one absorbs in it and adopts it. The **fifth** heading relating to analysing the data that the Higher Power in daily life and in recovery asked the profound question of if evidence of the enormity of the disease insinuates the need for prerequisites for individuals to renounce narcotics. And it answered that the individuals expressed attainment with being able to alter their ways from using narcotics with a way of coping by self-restraint, the renouncement of narcotics was not predominantly an effective way from the (ab) use of narcotics, yet an effective way to voluntarily seeking help through something or someone, as coping mechanisms that transcends themselves.

The **six** heading, a secular and existential Spirituality proposed that the distinction between a secular and existential are important to be understood by the individuals themselves as literature on the suggested 12-step acts, clogged individual's Spiritual augmentation as they understood the 12-step acts as a pseudo-Spiritual design. In the **seventh** and last heading an own endeavour the author emphasizes that for some individuals there could never be a good resolve yet, if an addicted individual can grasp this, (h/she, cannot kick the habit, so to speak), they will be better off because what it is, is a lasting affinity in this lived world, our correlation with other individuals. It is like being at one with other individuals, and this correlation is profoundly important for individuals growth and evolution as a species, addicted or not.

The Higher Power with its paradigmatic piousness inclination with Deity, God, or Spirituality, is profoundly important in the climate of addiction. Yet, notwithstanding IT, is it difficult enough to pass the test, to get sober and to be cleansed. Still, and here (as elsewhere noted, this is the core message: if not achieved it is still not the end of the world, as it still stays part of an evolutionary process. You have not sobered up yet and therefore not (un) conditionally.

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