HeartMath and Ubuntu integral healing approaches for social coherence and physical activity

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Abstract

This research was motivated by many social health problems confronting planet earth. Its aim is to introduce HeartMath and *Ubuntu* as complimentary, integral healing approaches for promoting social consciousness, coherence and various forms of physical activity. Integral healing themes discussed include holism, consciousness, energy, interconnected relationships, social coherence and helping resources, especially empathy. Particular focus is on moral consciousness, behavior and harmony in physical activity.

Introduction

Contemporary news as to widespread nationally coordinated drug abuse in international sport and acts of international terrorism are merely symptoms of a deeper malaise of social corruption, moral decay, injustice, crime and violence, which distorts global consciousness, subverts energy, causes illness and exacerbates disorder. The global village desperately needs healing in its original meaning of a transformation to health, integrity and/or wholeness. This implies sufficient social consciousness, appropriate care and ethically sound collaboration by contemporary humanity in their considerable geographical, historical, religious, political, economic, cultural and other diversity. It also implies comprehensive, equitable and effective health interventions (WHO, 2013). The specific motivating focus of this article is the need for transformations in social consciousness, coherence and related moral behaviour.

In unity consciousness, everything profoundly interconnects. Love unfolds, forms empty, hearts breathe, athletes perform optimally, individuals and collectives harmonize, fractures heal and apprehended intuitions guide healers as to holistic ways of preventing illness, subverting violence and promoting health.

Indigenous knowledge systems across planet earth have traditionally honored life as a deeply interconnected whole. Many spiritual traditions recognize a non-duality or oneness, which underlies material existence and interlinks the manifest diversity of forms. Various descriptions have been advanced under such explanatory terms as Spirit, God, Brahman and Tao. Global travel, telecommunications and the internet have facilitated the scientific study as well as theoretical and practical integration of such knowledge, wisdom and spiritual traditions. Scientific theories of the interconnectedness of everything typically extrapolate the perennial philosophical "Great Chain of Being" to include forms of holistic, integral, dynamic and systemic healing approaches (Bohm, 1993; Gidley, 2007; Huxley, 1958; Jain et al., 2015; László, 2007; Lovejoy, 1936; Smuts, 1926; Wilber, 1995, 2000).

Contemporary, natural scientific as well as indigenous, cultural healing approaches are metaphorical branches of the same integral healing tree, historically separated by various factors: political, economic, geographical and national. Over time, healing methods have evolved into contemporary, bio-psych-socio-cultural-spiritual-ecological practices in both integrated and differentiated, religious, economic, political, professional and other contexts (Becker & Seldon, 1985; Chopra & Simon, 2004; Edwards, 2011; Graham, 1990; Reid, 1998). Holistic, integral healing inevitably involves more than any sum of, or interaction among, healing variables in diverse contexts. It typically includes core variables such as spirituality, consciousness, energy, coherence, volition, care and/or compassion (Nidich, Nidich & Alexander, 2000; Rogers, 1980; Varela, Thompson & Rosch, 1991; Wilber, 2000). The emergence of transdisciplinary approaches such as biofield physiology and healing (Jain et al., 2015), which include subtle energy approaches such as yoga, chi-gung, kabbalah and meditation are timeously apposite as inclusive recognition is given to all meanings of healing, including removal of obstructions, release of life forces, transformations from illness, fracture and disorder to new contexts, conditions and states of integrated wholeness, health, well-being and flourishing life. The aim of this study is to introduce HeartMath and *Ubuntu* as complimentary, integral healing approaches for promoting consciousness transformations, social coherence and various forms of physical activity.

Methodology

The aim of introducing HeartMath and *Ubuntu* as integral healing approaches required conceptual analysis and literature review following data base searches using Google, EBSCOHOST, African Journals Online (AJOL) and Sabinet Online Library. Despite the relative dearth of social coherence studies, the HeartMath review was facilitated by personal communication with the HeartMath Institute, Director of Research, Dr Rollin McCraty as well as the

extensive HeartMath research library of studies conducted by HeartMath Institute personnel and independent researchers.

HeartMath

The Institute of HeartMath is a contemporary international organization researching and promoting personal, social and global coherence, consciousness and health through heart-focused care (Institute of HeartMath, 2013). In pursuit of this mission the HeartMath Global Coherence Initiative (GCI) is establishing a network of ultrasensitive magnetic field detectors around the planet, one of which has recently been established on a private game reserve in Kwa-Zulu Natal (Edwards, 2015). Six magnetometers are currently in operation, providing valuable data on relationships involving physical, animal, human, planetary and cosmic ecologies. The GCI theory of change states that as enough individuals increase their personal coherence, this leads to increased social coherence, for example amongst families, groups, communities and countries, which in in turn will lead to increased global coherence, all of which is facilitated through self-reinforcing feedback loops between humanity and the global field environment (McCraty & Childre, 2010; McCraty, Dehle & Childre, 2012; McCraty & Deyhle, 2014). While, substantial local and international evidence excites for the effectiveness of HeartMath tools and techniques in promoting personal coherence (Edwards, 2015), much promotion and practice is needed at the social and global levels. The essential, integrating theme is one of interconnectedness.

A given for advanced meditators, for others the apprehension of interconnectedness may emerge as an eternal, infinite moment breaking into everyday awareness. Such events are typically associated with contexts such as sleep, dreams, birth, death, sex and/or communal ceremonies, heightened consciousness, insights, morality and ethical behaviour (Hountondji 1983; Nsamenang, 1992; Wilber, 2000, 2007). Such consciousness facilitated Credo Mutwa's (2003) mission to document and preserve African indigenous knowledge, Sri Aurobindo's (2011) integral yoga and the founding of the Institute of Noetic Sciences, by Apollo 14 astronaut Edgar Mitchell in 1973. More recently, several independent lines of evidence have provided support for the existence of an interconnecting global information network facilitated through the earth's magnetic field (László, 2007; McCraty et al., 2012; Nelson, 2011). The Institute of HeartMath, Global Coherence Initiative (GCI) is conducting pioneering researching into interconnectedness in order to promote social and global coherence, consciousness and health through heart-focused care (Institute of HeartMath, 2014). Further information can be found on the following websites: www.Heartmath.org, www.glcoherence.org and www.heartmathsouthafrica.co.za

The HeartMath mission of heart-focused care advances time honoured indigenous practices that have existed for centuries. Integral healing forms of heart focused practice are found in ancestral reverence, Hinduism, Judaism, Buddhism, Taoism, Christianity and Islam (Benson, 1996; Murphy, 1992; Wilber, 2000, 2007). For example, Christian traditions have long practised the prayer of the heart, yoga focuses on chakra subtle energy centres, Zen Buddhism on the breath and chi-gung on the lower *tantien* energetics (Iyengar, 2005; Louchakova-Schwartz, 2013; Reid, 1998). From a physiological perspective, the brain, heart and intestines contain biological, oscillating pacemaker cells, whose rhythms can be altered through conscious intentionality and/or volition (Tiller, McCraty & Adkinson, 1996). HeartMath postulates that the heart generates the most powerful, comprehensive, rhythmic, electromagnetic field, whose information patterns form coherent networks with various environmental energy fields (McCraty, Atkinson, Tomasino, & Bradley, 2009). Physiological coherence is described as follows:

"In summary, we use *coherence* as an umbrella term to describe a physiological mode that encompasses entrainment, resonance, and synchronization— distinct but related phenomena, all of which emerge from the harmonious activity and interactions of the body's subsystems. Correlates of physiological coherence include: increased synchronization between the two branches of the autonomic nervous system (ANS), a shift in autonomic balance toward increased parasympathetic activity, increased heart-brain synchronization, increased vascular resonance, and entrainment between diverse physiological oscillatory systems. The coherent mode is reflected by a smooth, sine wave-like pattern in the heart rhythms (heart rhythm coherence) and a narrow-band, high-amplitude peak in the low frequency range of the heart rate variability power spectrum, at a frequency of about 0.1 hertz" (McCraty et al., 2009).

Pursuing its vision to help people establish heart based living, the HeartMath Institute has developed various techniques and tools for immediately shifting emotional feelings in the moment (Childre & Martin, 1999; Tiller et al., 1996). Emphasis is on awareness of energy depletion, renewal and resilience in preparing for challenges, shifting and resetting feelings after challenges and sustained reliance through regular HeartMath practice. Energy expenditure is needed for improved self-regulation, as techniques are practiced, anchored, become less effortful and more automatic. Continued practice shifts consciousness towards more consistent, intuitive alignment with the moment to moment intuitive guidance of the deeper Self (McCraty & Zayas, 2014). Specific psychophysiological coherence promoting techniques include Heart focused breathing, Quick Coherence, Freeze-Frame and Heart Lock-In (Childre & Martin, 1999). Tools include emWave, emWave pro and Inner Balance (Institute of HeartMath, 2014).

The HeartMath integral healing approach is supported by the research of Pribram and Melges (1969), Becker (1985), and Schwartz and Russek (1997). HeartMath studies consistently indicate that the heart transmits various, dynamic, energetic patterns of electromagnetic, neurological, hormonal, pressure and emotional information through moment to moment, beat-to-beat heart rate variability (HRV) communications. For example, signal averaging research techniques have provided evidence of one person's electrocardiogram (ECG) signals registered in another person's electroencephalogram (EEG) and electrocardiogram (ECG), in both physical contact and non-contact situations (McCraty, 2003). A bioenergetics communication system apparently also exists in highly coherent group contexts. Laboratory studies have provided evidence that people trained in achieving high states of heart coherence could facilitate coherence in other people (Leskowitz, 2008; Morris, 2010).

The excellent study by Morris (2010), which used a randomized experimental and control group design, warrants detailed discussion. The specific objective was to assess whether groups of three participants trained to achieve high states of heart rate variability coherence (HRVC) could facilitate higher levels of HRVC in an untrained subject seated at the same table. Fifteen adult volunteers were trained to increase HRVC. Six different experimental protocols were used in 148 ten-minute trials. Untrained receivers either practiced (a) quick coherence technique (QCT) or (b) relaxed. Trained senders used one of three protocols, (a) high coherence with intention to send this to the receiver, (b) high coherence with no intention to send this, (c) relaxation alone. Data analysis included two sophisticated research techniques. One technique, originally developed for analysing relationships between geophysical time series data, was customized for transforming heart rate time series into continuous wavelet transforms (CWT) and for analysing relationships between individual heart rate time series through cross wavelet transforms (XWT) and wavelet coherence (WTC) tests of significance. Another technique, originally developed for use in determining causal relationships in neural populations, was used for conducting a Granger causality analysis between heart rate rhythms of multiple pairs of subjects. Results indicated that the HRVC of the untrained subject was found to be higher in approximately half of all matched comparisons and was highest in cases where all four participants focused on achieving increased HRVC. Significant relationships were found between participants' comfort with each other and trial success. Greater levels of inter-group comfort were positively linked to increases in HRVC.

Finally, higher levels of HRVC correlated with higher levels of heart rate synchronization between participants. Morris (2010) concluded that findings indicate that: (a) a coherent energy field can be generated and/or enhanced by the intentions of small groups of participants trained to send coherence-facilitating intentions to a target receiver, (b) the field is made more coherent with greater

levels of comfort between group members (c) The heart rhythm synchronization evidence across participants points towards heart-to-heart bio-communications. Such research thus provides a plausible mechanism for energy exchanges between healer and client, which McCraty (2003: 17) explicates as follows:

"Coherence-building approaches may also help health care practitioners increase their effectiveness in working with patients. In self-generating a state of physiological coherence, the clinician has the potential to facilitate the healing process by establishing a coherent pattern in the subtle electromagnetic environment to which patients are exposed. Since even very weak coherent signals have been found to give rise to significant effects in biological systems, it is possible that such coherent heart fields may provide unsuspected therapeutic benefits. Furthermore, by increasing coherence, clinicians may not only enhance their own mental acuity and emotional stability, but may also develop increased sensitivity to subtle electromagnetic information in their environment. This, in turn, could potentially enable a deeper intuitive connection and communication between practitioner and patient, which can be a crucial component of the healing process."

These HeartMath coherence studies extend a body of psychotherapeutic evaluation findings, initiated many years ago by Rogers and others such as Gendlin, Carkhuff and Truax, who pioneered the development of accurate measurement scales for essential therapeutic variables (Carkhuff, 1969; Rogers, 1980). For example, Carkhuff (1969) provided convincing evidence that if helpers are functioning at a high level with regard to important facilitative conditions, constructive changes will take place in helpees. The Carkhuff scales present five facilitative levels for such variables as empathy, respect, genuineness, self-disclosure, concreteness, confrontation, immediacy and helpee self-exploration. Facilitative characteristics range from level one, where helper expressions are typically unhelpful or destructive, to level five, where helper communications are very effective and creative. For example, in the case of empathic understanding, level five involves helper responses that add significantly to the feeling and meaning of helpee expressions, firstly so as to accurately express feelings below what the helpee is able to express and, secondly, to be fully with the helpee in the event of ongoing deep self-exploration (Carkhuff, 1969). The scales are still widely used today.

In addition to empirical outcomes, HeartMath research provides further physical evidence for phenomenological intuitions relating to interpersonal, group and community psychotherapy. Findings support many evidence based studies with regard to propensity to facilitate consciousness, particularly moral consciousness and behaviour, creativity and health promotion (Alexander, 2005; Horan, 2007; Nidich et al., 2000). For example, well controlled, transcendental meditation collective consciousness research, using sophisticated, time series methodology,

has indicated significant correlations between size of meditation group, reductions in war deaths and/or intensity, as well as improvement in broad quality of life indices (Orme-Johnson, 2000). In simple terms, the great value of such studies is their support for what many people know intuitively, that good intentions, quality dialogue, genuine care and related actions, make a beneficial difference in the quality of life in society at large, in other words *Ubuntu*.

Ubuntu

The demise of formal Apartheid heralded South Africa's transformation from political polecat to political showcase. The slogan "we are one" (*simunye*) conveyed a timeous realization of the unity (*ubunye*) that can result from collaborative action. Despite ongoing political struggles, violence, illness, corruption and crime, transformation continues in the experience of new generations of people growing up together from childhood in freedom. Beneficial human relations continue amongst people of integrity (*ubuqotho*). The mutuality underling such essentially human and humanly essential relationships is aptly conveyed in the idiom "*isandla sigeza esinye*" which literally means one hand washes the other. Although the incomparable local and international effect of Nelson Mandela's contributions may not have been sustained, his legacy lives on in what he epitomized, i.e., *Ubuntu* principles and practices. The essential integrating theme is one of interrelationships.

Originally an African Nguni term (Zulu, Xhosa, Swati and Ndebele), *Ubuntu* has become an international philosophical concept and fundamental method of promoting social coherence and health (Edwards, Makunga, Ngcobo, & Dhlomo, 2004). Other African language equivalents are *Botho* in Sesotho and *Hunhu* in Shona. All connote interconnected sense of community and realisation that meaning in life is only possible through human relations as poetically expressed in the saying *'umuntu umuntu ngababantu'*, This literally means that a person is a person through others, resonating inter-human mutuality themes of philosophers such as Martin Buber (1958) and John Mbiti (1970). 'I am because we are'. 'Only through you do I become an I.' *Ubuntu* also implies that meaning in life is dependent upon the quality of human relationships as revealed in everyday meeting and lived dialogue. Through its emphasis on essential humanity and human essentials*, Ubuntu* is thus concerned with fundamental structures of being human, without which humanity would not survive in its present form, that is the giving, receiving and sharing of human care, support, companionship, help and healing. This is a foundational theme for all the caring, helping professions such as nursing, medicine, psychology, social work and theology. By implication, the theme forms an essential base for other academic and professional disciplines, from biochemistry through law to sociology, however much such knowledge differentiates, specializes and dilutes the

primordial lived world of care, help and health promotion as connoted by the term *Ubuntu* (Edwards, 2011).

Cilliers (2008) considers it impossible to do justice to the richness of the concept of *Ubuntu*. It develops social resilience (Manda, 2009). In its emphasis on humanity unfolding through ongoing humanization and socialization events, *Ubuntu* constitutes a unifying worldview which articulates basic respect and compassion, rules for conduct, social ethics, reciprocity, dignity, harmony and community building. It is a way of life, universal truth, expression of human dignity, an underpinning of the concept of open society, humanism, trust, helpfulness, respect, sharing, caring, community, unselfishness, etc. *Ubuntu's* general application includes the sphere of conflict resolution and reconciliation (Van Binsbergen, 2002). In traditional contexts, marital conflicts are reported to clan elders, who listen to both sides and facilitate reconciliation. *Ubuntu* informs values, beliefs and family life as expressed in the saying: "It takes the whole village to raise a child".

Ancestral consciousness forms the essence of most spiritual and/or religious traditions. Louw (1998) gives appropriate recognition to *Ubuntu* as a spiritual foundation for African societies. For example, indigenous views on survival, life and health are inextricably related in the emphasis on ensuring proper relationships with the community of ancestors, Creator and/or God. People work at this relationship through ceremonial and ritual gatherings to prevent illness and promote health. The term *umsebenzi* connotes many meanings including work, love, ritual, and ceremonial gathering. Such gatherings generally constitute communal, spiritual labours of love in order to appropriately remember revered ones as well as facilitate their provision of spiritual protection and social support for the collective. Thus, there is honouring of the inextricably interlinked and continuous relationship between life and death at all levels, matter to body to mind to soul to spirit. Family and communal spirituality are inextricably interconnected through communal rituals and sacrifices in ancestral remembrance, especially in the case of revered ancestors. This fundamental spirituality has infinite energy, for example as revealed through dreams and the extended African and family unconscious (Bynum, 1984, 1999; Ngubane, 1977). Being alive and healthy (in Nguni *impilo* is used for both concepts) includes beneficial relationships with the source of being, ancestors, community and natural environment/world. This implies a collective responsibility for harmonize everything.

Table 1, adapted from Broodryk (2006), provides a schematic overview of Ubuntu values, skills and social coherence outcomes.

Table 1: *Ubuntu* Values, Skills and Social Coherence Outcome

Ubuntu values	*Ubuntu* life skills	Outcome
Togetherness	facilitating togetherness	improved teamwork, family atmosphere, moral support
Brotherhood	implementing brotherhood	experienced unity, *simunye* (we are one), solidarity, commitment
Equality	support equality	practised non-discrimination, acceptance by all
Sharing	endorsing sharing	created different responsibilities, happiness and sorrow-participation
Sympathy	expressing sympathy	applied listening, problem analysis, consolation
Empathy	practising empathy	established open-mindedness, understanding
Compassion	honouring compassion	valued peace, cohesion, warmth
Respect	maintaining respect	structured order, discipline, dignity
Tolerance	allowing tolerance	self-controlled calmness, coolness, forgiveness
Humanness	saluting humanness	lived softness, bliss-ness, helpfulness
Harmony	propagating harmony	resulted steadiness, non-chaos, clarity of vision
Redistribution	redistributing wealth (and knowledge)	obtained sustainability, cooperation, capacity, empowerment
Obedience	applying obedience	justified relationship, convention, custom, values, norms
Happiness	living happiness	enjoyed spontaneity, long life, friendliness
Wisdom	loving wisdom.	executed resolution, decision, evaluation, happiness

Authentic divine healing epitomizes Ubuntu (Edwards, 2011, 2013). This includes an atmosphere of transcendent consciousness where the presence of the divine is profound apprehended**.** The transcendent message must be clearly felt, experienced and understood so that this sacred ancestral communication transferred can be clearly communicated to clients, their families and/or other relevant community stakeholders. This also implies highly developed moral consciousness referred to as *isazela* in Nguni traditions. Although everyone can contribute to social coherence through heart focused care, the genuine divine healer trains in order to very clearly communicate the truth, beauty and/or excellence of transpersonal consciousness' messages to optimize healing effect, quality and value. The genuinely gifted healer intuits the sacred communication as authentic to the extent to which it conveys clear, holistic, integral healing messages from transpersonal, moral and spiritual realms. This is the yardstick used also to assess progress along the path of calling to be a healer. It implies continual spiritual growth and moral discernment not to abuse gifts received as a result of divine calling (Edwards, 2013; Mlisa, 2009). It is also one of the qualitative measures that the community of diviners will use to assess the progress of the apprentice diviner.

Healers' intuitions are supported by empirical research in South Africa (Edwards, 2013) as well as the HeartMath Institute in the USA, which has provided significant electrophysiological evidence of intuition as a holographic, system-wide, energetic process involving a non-local realm outside the space time world, which is mediated by the heart, before the brain (McCraty et al., 2009). Traditional Nguni culture provides a process for auditing ancestral claim calls for their authenticity (Bojuwoye & Edwards, 2011; Mpofu, 2011). Intuition can be incubated and matured during initiation/apprenticeship. The divine calling into apprenticeship knows neither heredity nor genealogy. The experience is essentially spiritual in nature. In the process, spiritual-intuitive energy is mediated. The resultant energy reflects the power and spiritual nature of ancestral consciousness. The energy is strengthened by healing and good deeds (Edwards, 2013). Comparative research into interview, diagnostic and therapeutic approaches has indicated that authentic indigenous healers are equally as effective as modern professional psychologists and use similar essential interpersonal helping processes (Edwards, 2011; Mkwanazi, 1989).

In contemporary Southern Africa many traditional practices of indigenous healers have been integrated with activities of Christianity in the African Indigenous Churches (AIC). Members form spiritual healing groups that can be found throughout Southern Africa. In their brightly symbolically coloured clothing, such spiritual communities gather wherever convenient, at the river or the mountain, near the sea, at a vacant plot in town or at the bus stop, where inspirational, spiritual energy is invoked through Bible reading, praying, singing and dancing in a healing circle. In more formal meetings held in churches, community halls or houses, faith healers or prophets may close windows and doors to keep out distractions and amplify spiritual energy for an evening, day or weekend of intense individual, family and community healing and spiritual purification in a religious ceremony which includes rituals, music, drama and dance. As in countless other examples of spiritual healing, illusions of a separate, individual identity are shed as such empathic experiences and practices facilitate enhanced transpersonal collective consciousness and shared healing. Such churches and their faith healers have become increasingly popular in modern times as they are able to provide their local community with a communal-spiritual circle that addresses many needs; traditional ancestral reverence, Old and New testament inspirations, a substitute extended family, assistance with employment contacts, caring psychological experience of family and sense of community. Healing rituals are accompanied by music, drama and dance. Such socially coherent, communal spirituality harmoniously integrates community development, healing and education. As the largest organized religious group in Southern Africa, such groups are responsible for most local, everyday healing (Edwards, 2011).

Physical Activity Contexts

In physical activity contexts, the 1995 Rugby Union World Cup is often touted as an excellent example of social cohesion, nation building in practice. In HeartMath terms social coherence is a sine qua non for personal and global coherence. As epitomized in the saying *'umuntu umuntu ngababantu'*, Ubuntu interlinks the primordial, global, human personal, interpersonal, familial, group, communal and transpersonal. As integral healing approaches, HeartMath and Ubuntu recognize resilient illness- health continuums as well as distinctions between consciousness and behaviour that is incoherent and disordered or coherent and sound. This includes ordinary dualistic consciousness that inevitably produces destructive, habitual patterns of social incoherence as readily occurs in mob violence contexts as distinct from primordial, non-dual patterns of socially coherent consciousness and behaviour.

Primordial consciousness is known to have infinite energy. It reflects deep, empathic, transpersonal, inextricably interrelated interconnections, in a mutually facilitative pattern of healing, which becomes a shared resource for all members of community and society. Vast healing is effected when healers transmit energy that facilitates eternal, infinite levels of ongoing socially cohesive exploration, realization and unity consciousness. Such integral healing reflects synchronized, harmonious relationships between and among the individuals in all groups, communities, society and ultimately global context. It implies moral consciousness and behaviour, altruistic and selfless actions that put the greater good before the personal self and its desires. In sport contexts it is evident in athletes dedicated to excellence for the glory of the team and/or higher consciousness. Sports teams experience collective energy, group cohesion and team spirit when all players are in harmony. In competitive win-lose contexts, coaches are required to deflect negative energy, dissolve interpersonal conflicts, channel aggression and build momentum.

Nelson Mandela's Madiba jive become world famous. Such dance is not an event in itself, but expresses connectedness with others and the external world. Traditional Nguni dance includes both spectacular and spiritual forms. Ubuntu becomes especially apparent in original, ritual, ceremonial, sacred, original and/or wedding dances, which have to be simple and slow to cater for all, young and old, living and living-dead ancestors in the link to Creator/God. African dance has become deservedly celebrated for its social cohesion. It is typically accompanied by rhythmic movement and rich singing voices, as in the stirring *shosholoza.* Through the rhythm of the dance, energy is mobilized, motivation sharpened, communal spirituality stirred and the ongoing spiral of life and health amplified. Dancing remains a very popular pastime activity wherever people gather. Spectacular dance also demands social coherence and rehearsal as steps are not easily learned by new members.

In addition to more active, gross forms of physical activity and human movement, HeartMath and Ubuntu integrative healing approaches also emphasize that .Consciousness involves various subtle energetic regions in the yogic chakra system. Credo Mutwa (2003) explicates subtle energetic, heart based, breathing practices of *umbilini*, known as kundalini in yoga, which form the foundations for particular forms of integral healing. For example, pacemaker cells in the head, heart and gut area, responsible for various subtle energetic practices such as tai chi respectively form the physiological correlates for the upper, middle and lower *tan tiens*, in their associations with the medical, meditational and martial arts (Reid, 1998). In communal context, such soft style physical activity becomes a marvellous healing resource, and testimony to socially coherent forms of energy flow or *wu wei*.

HeartMath and Ubuntu integrative healing approaches empathize morals, values and/or principles, of order beyond chaos, of balance between polarities, of finding the golden mean and achieving harmony amongst distinguishable but inseparable relations such as body, mind and soul. Recognizing the dynamic reality of endemic, conflicting energies and forces in the universe, the Nguni practice of *ukulungisa* involves harmonizing human, environmental and ancestral relationships. In this sense, harmony becomes an original and fundamental value, excellence inclusive of beauty and truth, similar to what was celebrated in ancient Greece as *arête*. Finally, in addition to team sports such as rowing and dance, which demand harmonious breath and heart rhythm patterns, Ubuntu rhythmic pacing and turn taking attest to the effectiveness of Ubuntu approaches to distance running, transforming an otherwise individual sport into a collaborative event.

Conclusion

Along with their different orientations and distinctive perspectives, such dimensions as new and old, natural scientific and cultural-spiritual, individual and collective, HeartMath and Ubuntu approaches to social coherence reflect common integral healing themes. These include holism, consciousness, energy, interconnected relationships and healing resources, especially empathy. The focus of this paper has been on integrative, holistic, social, global and/or planetary healing, illness prevention and health promotion, realised through coherent, moral quality, social relations, harmony, coherence and/or synchrony. Integral healing approaches recognize the importance of not overemphasizing any particular aspect to the detriment of any other or the whole. In physical activity context this implies awareness of excess, and or vital importance of the harmonious development and training of all components, for example speed, suppleness, strength, stamina, spirit, sportsmanship, synchronicity and sociability.

Acknowledgment

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