

# From disconnection to harmony: the tapestry of psychological inquiry

## Editorial

This issue of the *MedCrave/Psychology Journal* (Volume 17, Issue 3, 2026) arrives at a fascinating cultural and scientific moment. As our discipline moves deeper into the twenty-first century, we find ourselves navigating a gentle but persistent challenge: how to balance our highly structured, logical frameworks with the deeply personal, relational, and sometimes unpredictable sides of being human.

The diverse collection of research and commentary in this issue highlights exactly this balance. Whether looking at the comforting illusions of youth, the heavy toll of modern labor, the emotional pathways of healing, or the subtle biases within psychological research itself, these papers invite us to look beneath the surface. They encourage us to move away from isolated viewpoints and instead embrace a more integrated, heart-centered, and collaborative understanding of the human psyche.

## The architecture of belonging and belief

We begin our journey on the landscape of youthful vulnerability and belief systems. The exploratory study, “**Vulnerability of school students believing in lucky charms,**” investigates why magical thinking persists among private school adolescents. In an era focused so heavily on evidence-based education, we might expect these beliefs to fade. Yet, the data shows that lucky charms still hold significant psychological meaning for young minds, revealing a striking difference in how boys and girls experience this vulnerability.

This finding opens a thoughtful dialogue when read alongside Judith Stevens-Long’s evocative paper, “**Differences in research focus by gender in the study of adult development and wisdom.**” In her review of foundational literature, Stevens-Long uncovers a distinct divergence among first authors: men heavily dominate cognitive development and wisdom research, while authorship in emotional development and temperament reflects a much more even or female-leaning distribution.

Could the gender differences we see in early superstition mirror the broader social expectations that later guide researchers into separate conceptual corners? Stevens-Long notes that cultural stereotypes often peg men as “thinkers” and women as “feelers”—a division that risks narrowing our definitions of thought, temperament, and wisdom. Bridging this gap invites us to integrate these complementary energies into a more balanced whole.

## The toll of separation: overwork and disturbed rest

When our logical minds become disconnected from our emotional and physical realities, well-being naturally suffers. Tiffany Field’s comprehensive narrative review, “**Workaholism research: a narrative review,**” outlines the severe systemic consequences of work addiction. Ranging in prevalence from 14% to 42%, workaholism shows up in a painful combination of:

- (i) **Technostress** and severe burnout

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- (ii) **Work-family conflict** and profound loneliness

- (iii) **Elevated blood pressure** and physical ailments

Remarkably, Field notes a glaring absence of intervention studies in current literature. This suggests that while we excel at cataloging the pain of over-production, we are still learning how to treat the underlying compulsion to keep producing.

This sense of alienation even bleeds into our sleeping hours, as explored in Field’s second contribution, “**Dreaming: a narrative review.**” Dreams act as a theater where our waking intentions, complex narratives, and visual experiences come together. Yet, when the psyche is overtaxed, dreaming degrades into insomnia, nightmares, and depression. Conversely, a total absence of dreaming correlates with severe neurodegenerative decline, such as Parkinson’s and Alzheimer’s diseases.

Both papers highlight a modern crisis: humans are increasingly trapped in a disconnected, mechanical mode of survival that disrupts both our daytime autonomy and our nighttime restoration.

## The path to resolution: forgiveness, resentment, and the muse

How do we break free from these cycles of isolation, overwork, and distress? The answer often lies in the tender, shared spaces of human emotion. Gershons Breslavs’ study, “**Is forgiveness a derivative of resentment?**” explores the complex emotional tie between these two experiences. While resentment predictably weighs down our well-being and fuels unhappiness, Breslavs notes that true forgiveness demands a profound shift of mind and heart—an explicit belief in the offender’s remorse and good intentions.

It is precisely this relational shift that Barry and Max Hammer expand upon in their inspiring opinion piece, “**The co-creative muse as a process of interpersonal synergy and entelechy.**” The Hammers argue that the highest forms of creative insight, vitality, and well-being do not emerge from isolated self-absorption. Instead, true greatness is birthed through heartfelt, empathetic communion—an intentional, close attunement with the presence of others.

Drawing beautifully on Martin Buber’s *I-Thou* relationship, Abraham Maslow’s *Peak Experiences*, and Mihály Csíkszentmihályi’s *Flow*, they remind us that the analytical intellect operating entirely alone creates a shallow model of reality. When we shift from viewing the world mechanically (*I-It*) to an authentic, relational stance (*I-Thou*), we trigger an inner transformation. This attunement

activates our *entelechy*—the inherent, seed-like blueprint of our highest potential—allowing us to unfold into our destined fulfillment.

### **Toward an integrated psychology**

As we bring the insights of this issue together, a clear editorial narrative emerges. Whether we are looking at an adolescent holding tight to a lucky charm for security, a professional drowning in work addiction, a researcher implicitly steering toward a familiar domain, or a fractured relationship seeking genuine forgiveness, the core human yearning is the same: a desire for authentic connection.

As psychologists, researchers, and clinicians, our challenge is to mirror this integration in our own work. We must bridge the gap between the cognitive and the emotional, the quantitative and the deeply experiential. By honoring the intelligence of both the mind

and the heart, we cease merely cataloging human suffering and begin cultivating the collaborative, supportive spaces necessary for true human flourishing.

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