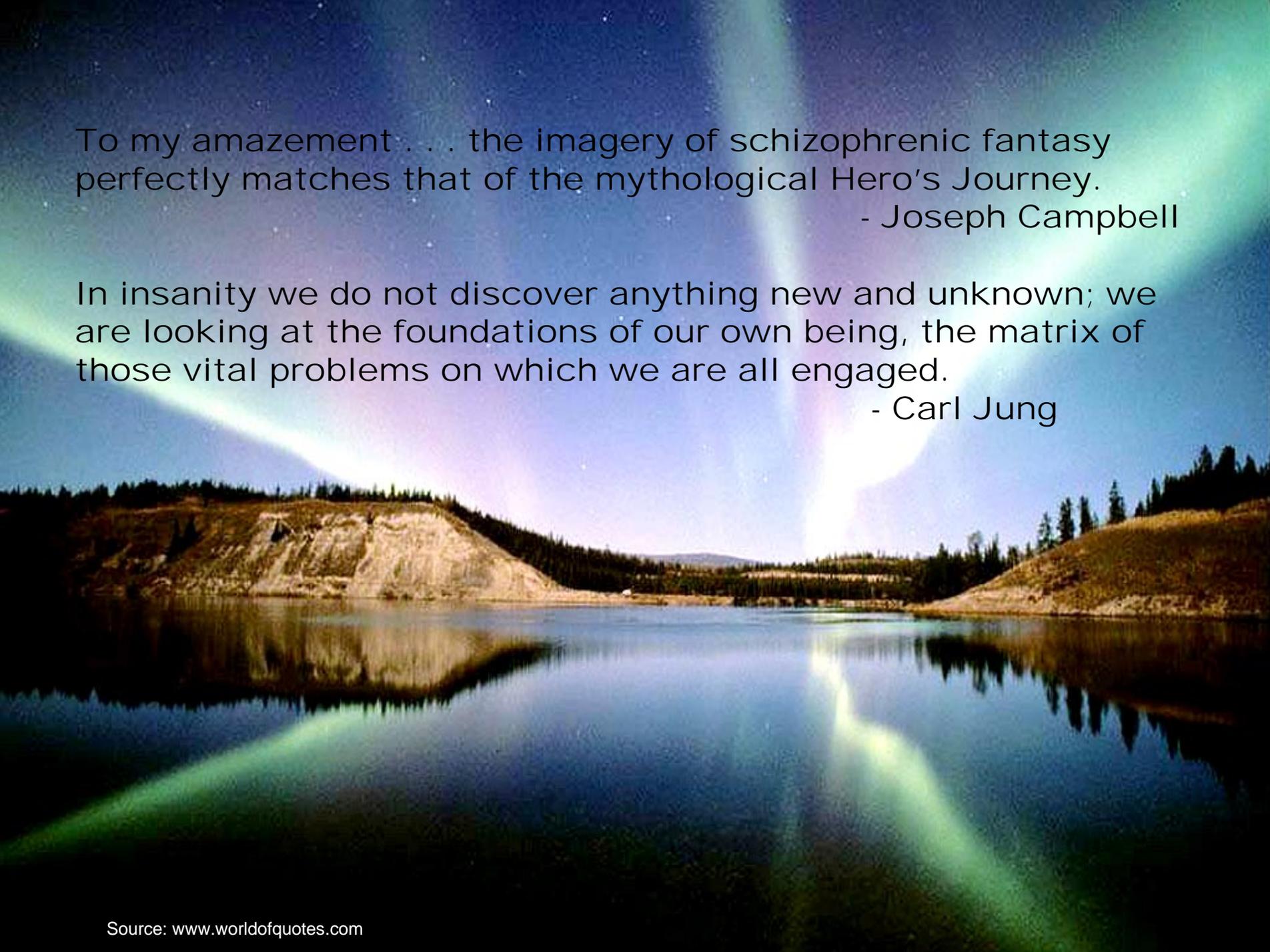# TRANSPERSONAL THEORY IN SOCIAL WORK

Joanne Owuor & Greg LeMoine

SCWK 4016PS -- Theory for Social Work Practice II
Instructor: Dr. John Coates
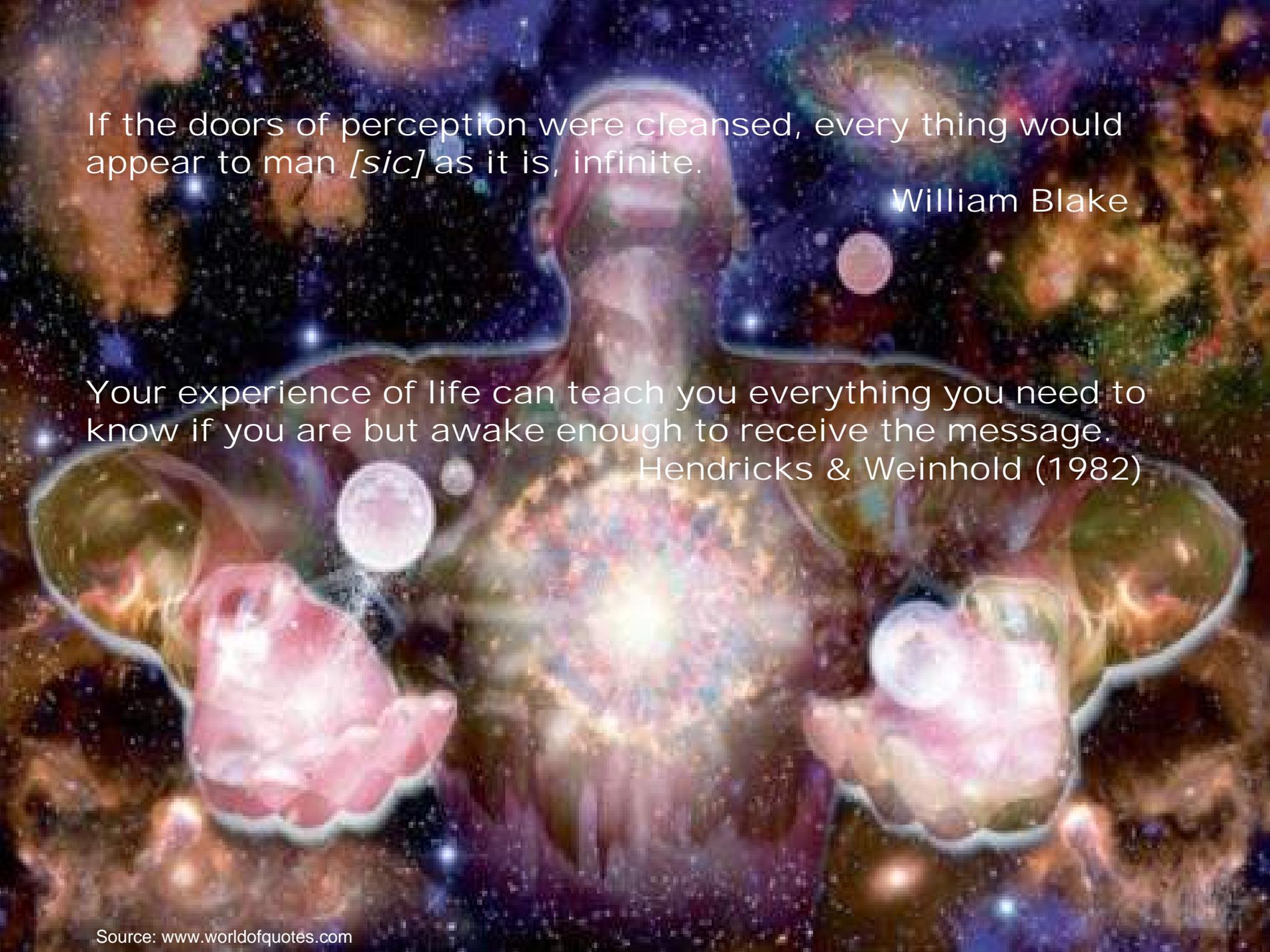St. Thomas University
Fredericton, NB
November 16, 2006

To my amazement . . . the imagery of schizophrenic fantasy perfectly matches that of the mythological Hero's Journey.

- Joseph Campbell

In insanity we do not discover anything new and unknown; we are looking at the foundations of our own being, the matrix of those vital problems on which we are all engaged.

- Carl Jung

If the doors of perception were cleansed, every thing would appear to man *[sic]* as it is, infinite.

William Blake

Your experience of life can teach you everything you need to know if you are but awake enough to receive the message.

Hendricks & Weinhold (1982)

AGENDA

- Influences
- Transpersonal Theories and Spokespeople
- Nature of the Problem
- Major Assumptions
- Conditions for Change
- Cause of Change
- Goals of Intervention
- Methods & Skills
- Human Energy System (Chakras)
- Role of Social Worker
- Case Study
- Strengths and Limitations
- Links to Structural Social Work Practice
- Summary
- Guest Speaker

CASE STUDY
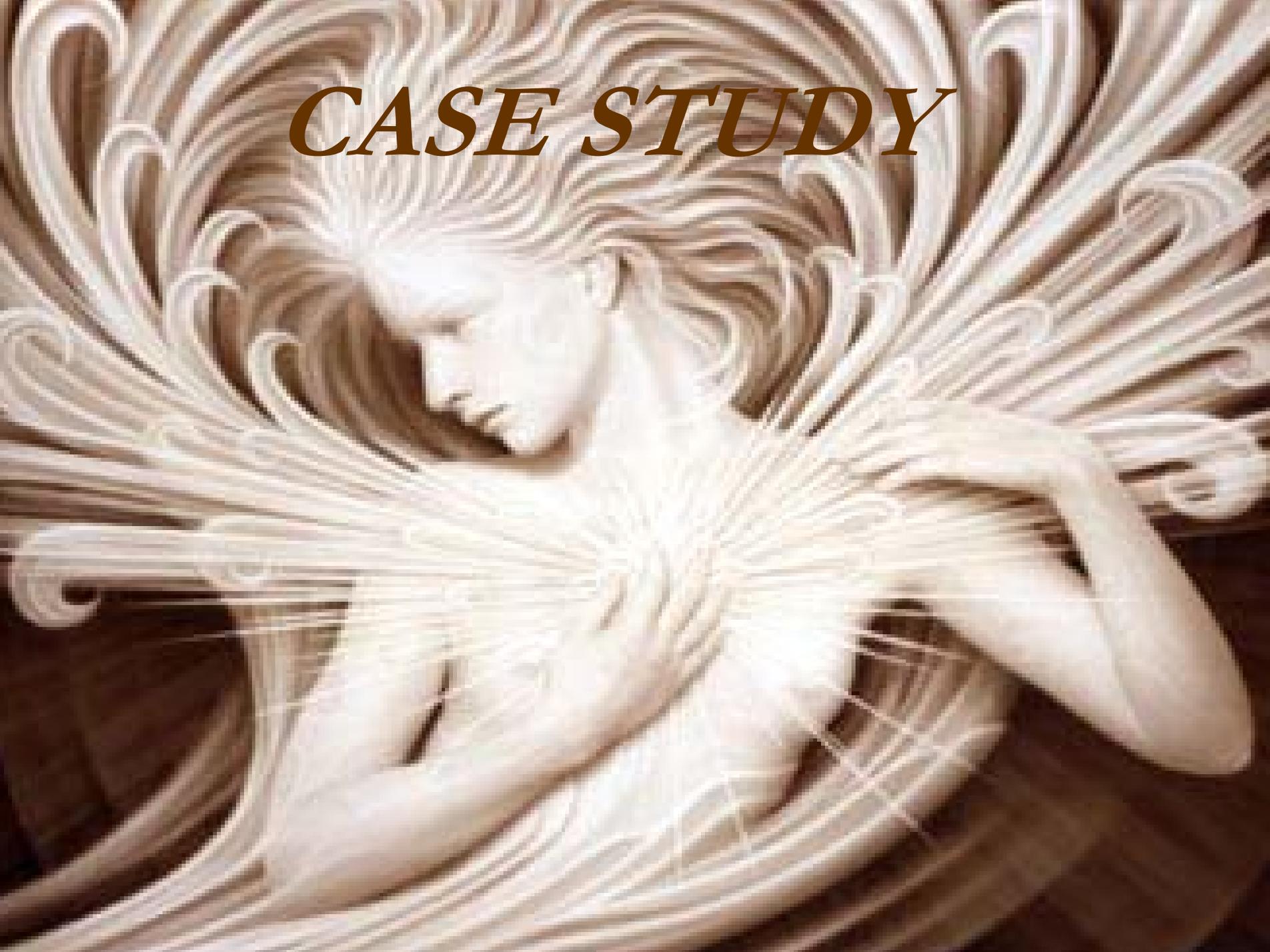
WHAT MAKES A TRANSPERSONAL SOCIAL WORKER?

INFLUENCES

➢Diverse worldviews (e.g., Halifax—shamanism)

➢Transpersonal psychoanalytic approaches (e.g., Engler, Epstein, Suler)

➢Body-centred transpersonal approaches (e.g., Hakomi, Pierrakos' Core Energetics, work of Wilhelm Reich, rebirthing)

Source: Robbins, Chatterjee & Canda (1998, 2006); Cowley (1993, 1996)

Existential Theory

- Perspectives within existential theory which emphasize that authentic meaning comes from personal experiences of a transpersonal or sacred nature
- focus on meaning-making
- Donald Krill (Christian/Zen-influenced social worker)
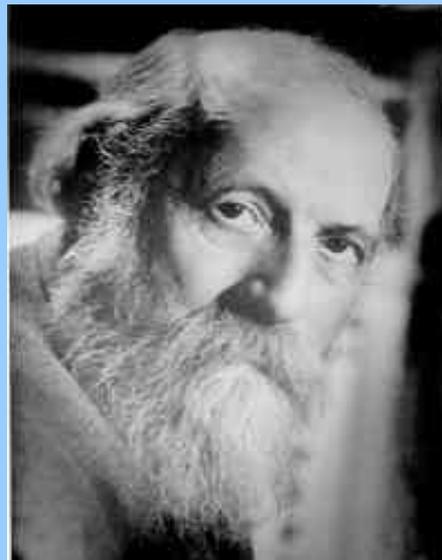
Paul Tillich   **Martin Buber**   **Viktor Frankl**

Source: Robbins, Chatterjee & Canda (1998, 2006); Cowley (1993, 1996)

Diverse Religious Practices

Transpersonal Psychodynamic Theories

Carl Jung
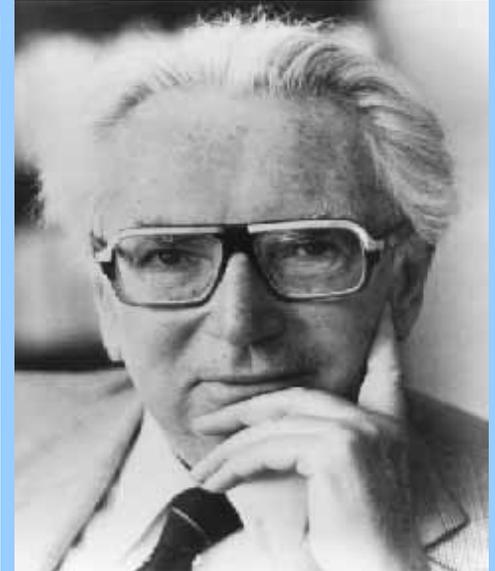
- Saw psychotherapy as healing for the soul
- *Preconscious* – stores easily retrievable memories; *Personal Unconscious* – repressed and long forgotten memories; *Collective Unconscious* – universal potentials for meaning which he termed "archetypes"
- *Synchronicity* – acausal relationship between two events
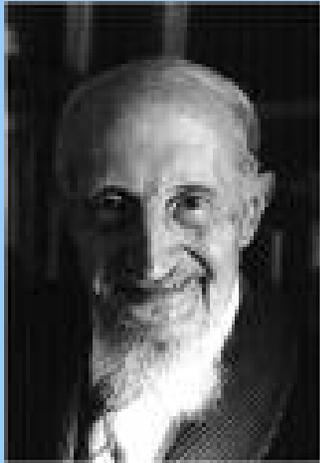
Roberto Assagioli

- Model termed *Psychosynthesis*
- Involves disidentification with the subpersonalities of the lower unconscious and making contact with the higher conscious (Transpersonal Self)
- Process uses guided imagery and contact with the inner child

Source: Robbins, Chatterjee & Canda (1998, 2006); Cowley (1993, 1996); Rowan (1993)
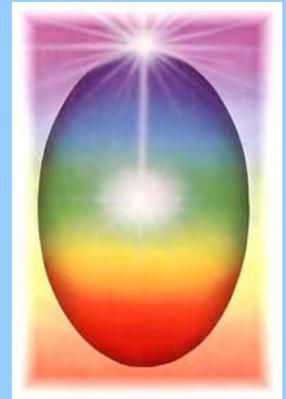
Humanistic Psychology

Theory of Self-Actualization and Self-Transcendence
➢ **Based on the notion of living with dignity and worth rather than living based on acquisitiveness/materialism**
➢ *__Unitive Consciousness__* **– experience of self in communion with others**
➢ **coined terms:**
  __Peak Experience__ **– individual's ego boundary loosens or dissolves altogether**
  __Nadir Experience__ **- intense encounters with death, medical emergencies, and psychological traumas**
  __Plateau Experience__ **– state of pure enjoyment/happiness**

Abraham Maslow

MASLOW'S Hierarchy of Needs

Tran-scendence
Self-Actualization
Aesthetic Needs
Need to Know & Understand
Esteem Needs
Belongingness & Love Needs
Safety Needs
Physiological Needs
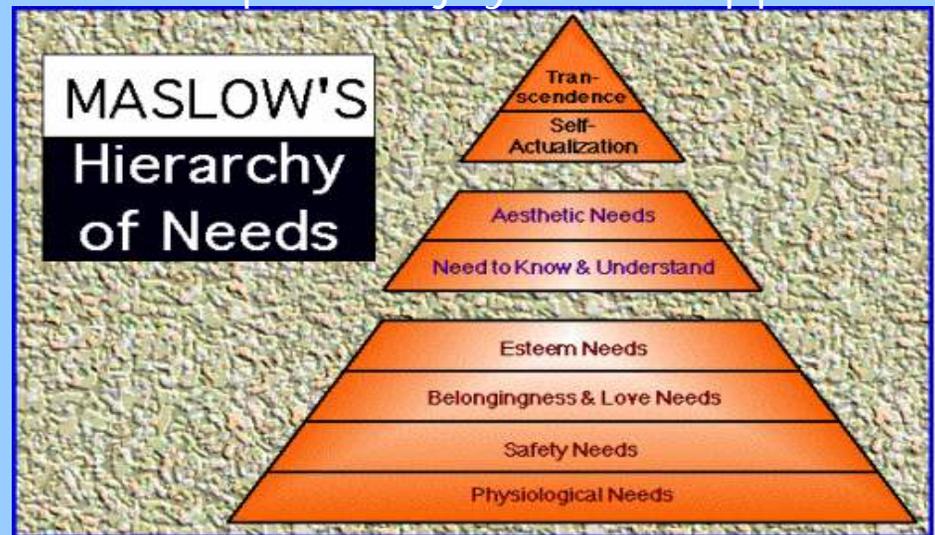
STUDIES OF ALTERNATIVE STATES OF CONSCIOUSNESS

Holotropic Model

➤ **Based on studies on the effects of LSD use**
➤ **Individuals must work through the realm of the sensory barrier/personal unconscious, and the perinatal/birth-related realm, into the transpersonal realm in order to work through the individual's psychopathology**
➤ **Through the use of holotropic breathwork (which mirrors the effects of LSD), oxygen increases the energy in the person's system**
➤ **The increased energy activates the parts of the psyche that need healing**

Stanislav Grof

Source: Robbins, Chatterjee & Canda (1998, 2006); Cowley (1993, 1996); Rowan (1993)

Spectrum Model/ Integral Theory

Proposes three basic stages of development:

➤ ***Prepersonal*** **– developmental failures during these levels manifest as psychosis, borderline personality disorder, and neurosis**

➤ ***Personal*** **– developmental failures during these levels result in identity neurosis, existential pathology, and cognitive-script pathology**

➤ ***Transpersonal*** **– developmental failures during these levels result in psychic disorders (e.g., dark night of the soul), subtle disorders, and causal disorders**

Ken Wilber

Source: Robbins, Chatterjee & Canda (1998, 2006); Cowley (1993, 1996)

EXAMPLES OF

TRANSPERSONAL EXPERIENCES

Clairvoyance

Unorthodox spiritual healing

Intuitive Experience

Out-of-Body Experience

Telepathy

Numinous Dream

Ghost Encounter

Déjà-Vu

Gaia or Earth Experience

Clairsentience

Near-Death Experience

Angel Encounter

Deathbed Experience

Kundalini

UFO Encounter

"Peaks of 'wonder joy'"

Nature of the Problem

➢ **Disconnection from the sacred nature of life (oneness, nondualism, interconnectedness), as well as deeper sources of meaning and fulfillment**

➢ **Attachment and identification with personality (which is conditional) rather than with a transpersonal reality (which is unconditional)**

➢ **Responsibility for change lies with the client, but the larger goal is for societal transcendence of ego attachment**

➢ **Contraindications for transpersonal social work: unwilling clients, clients in the preegoic phase**

Source: Robbins, Chatterjee & Canda (1998, 2006); Hendricks & Weinhold (1982)

MAJOR ASSUMPTIONS

➢ *Our essential nature is spiritual*

- the spiritual source supports and upholds the psychological structures of the self; see the light in self and others

➢ *Consciousness is multi-dimensional*

- normal, ordinary consciousness is very limited and restricted—other approaches adopt an impoverished view of consciousness

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➤ *Spiritual seeking is a valid and healthy human urge*

- quest for spiritual union and wholeness results in a deepening individual, social, and transcendent awareness

- client may need to embark on a journey of descent (e.g., mythic Hero's Journey)

➤ *Connecting with a deeper source of wisdom/guidance within is part of human growth*

- accessing inner wisdom; authentic self versus defensive false self

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➤ *It is healthy for individuals to attempt to unite with the divine*

- this creates optimal conditions for psychological integration; there are many paths to unity, including atheism

➤ *Altered states of consciousness are a mechanism for accessing transpersonal experiences and can aid healing/growth*

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➢ *Our life experiences and actions are meaningful*

- the wounds and tragedies of life provide the impetus to make the inward journey

- life seen as a series of opportunities rather than obstacles

- human need to continually discover deeper meaning, and to continually construct and interpret the meaning we have made

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➢ *Awakening comes through self-observation and dispelling knowledge/social conditioning*

➢ *Accepting and loving self and others leads to transformation; otherwise endless energy is expended in resistance*

- the way out is through

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➢ *Context shapes how the person/ client is viewed*

- rather than seeing the client as "other", client and social worker are viewed as evolving beings and fellow seekers

- results in compassion towards the client

- social worker required to move towards heart-centred practice while still maintaining boundaries

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

CONDITIONS FOR CHANGE

➢ Mutuality/collaborative relationship between social worker and client

➢ Bring client's awareness to their level of consciousness and that of their support systems (e.g., family members)

➢ Allow client to talk through feelings

➢ Willingness for social worker to explore and understand their own feelings (self-understanding)

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➢ Willingness of client to recognize manifestations of self in other people

➢ Willingness to explore transpersonal experiences (e.g., nadir, peak, plateau) indepth and to the limit

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

CAUSE OF CHANGE

➢ Expanded awareness of individual which allows for fuller life experience

➢ Acceptance that life experiences which are typically viewed as being external to oneself are actually projections

➢ Reclaiming these projections which may involve learning new techniques

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➢ Realization that there is absolutely no difference between what is experienced as within and what is experienced as outside the self

➢ Reclaiming, voicing, and embracing disowned experiences and shadow selves, and making them part of personal understanding

➢ Determination of level of consciousness of everyone in client's support system (assessment)

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

GOALS OF INTERVENTION

➢ Enable the client to gain an expanded view and a deeper understanding of self

➢ Assist client in grounding their behaviour and experiences in a new context

➢ Assist client in understanding their beliefs to identify whether their mind is serving them or enslaving them

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

- Client to assume complete ownership for personal behaviour and responsibilities
- Work towards developing a deeper understanding of identity and roles (masks), and self-image
- Learn to experience things the way they are in the present (the "power of now")
- Balancing personal energy system (chakras)

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➢ Help client recognize misperceptions and the negative, limited effects these are having on them and their life

➢ Help client develop a more transpersonal view of themselves, other people, and the world (oneness)

➢ Help the client to learn to integrate this and become grounded

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

ROLE OF SOCIAL WORKER

➢ Enabler

- normalizes and contextualizes transpersonal experiences as opportunities for growth and development

➢ Guide

- social worker must be dedicated to a personal spiritual path and have direct transpersonal experiences

- supports client through integration process

Coach

- assists client in learning to utilize expanded context in daily life

- assists client in developing tools and learning skills to incorporate transpersonal experiences into everyday life

- preparing client for spiritual emergence (to avert emergencies)

Facilitator

- assists in the process of meaning-making and integration of transpersonal experiences

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)

➢ Advocate

- working to transcend modernity paradigm

➢ Other roles of the social worker:

- performs assessment to determine development stage (preegoic versus transegoic)

- develops resource base for referrals where social worker cannot provide training

- provides resources

CASE STUDY

REDUX

CASE STUDY QUESTIONS

1. How would you define the nature of the client's crisis?

2. What would you see as signs that the client might have reached a higher level of transcendence or self-actualization?

3. As the social worker, what roles would you see for yourself in this situation?

4. How would you facilitate the meaning-making process and normalize the client's experiences?

5. What interventions would you recommend to the client to assist him in integrating this experience into his daily life?
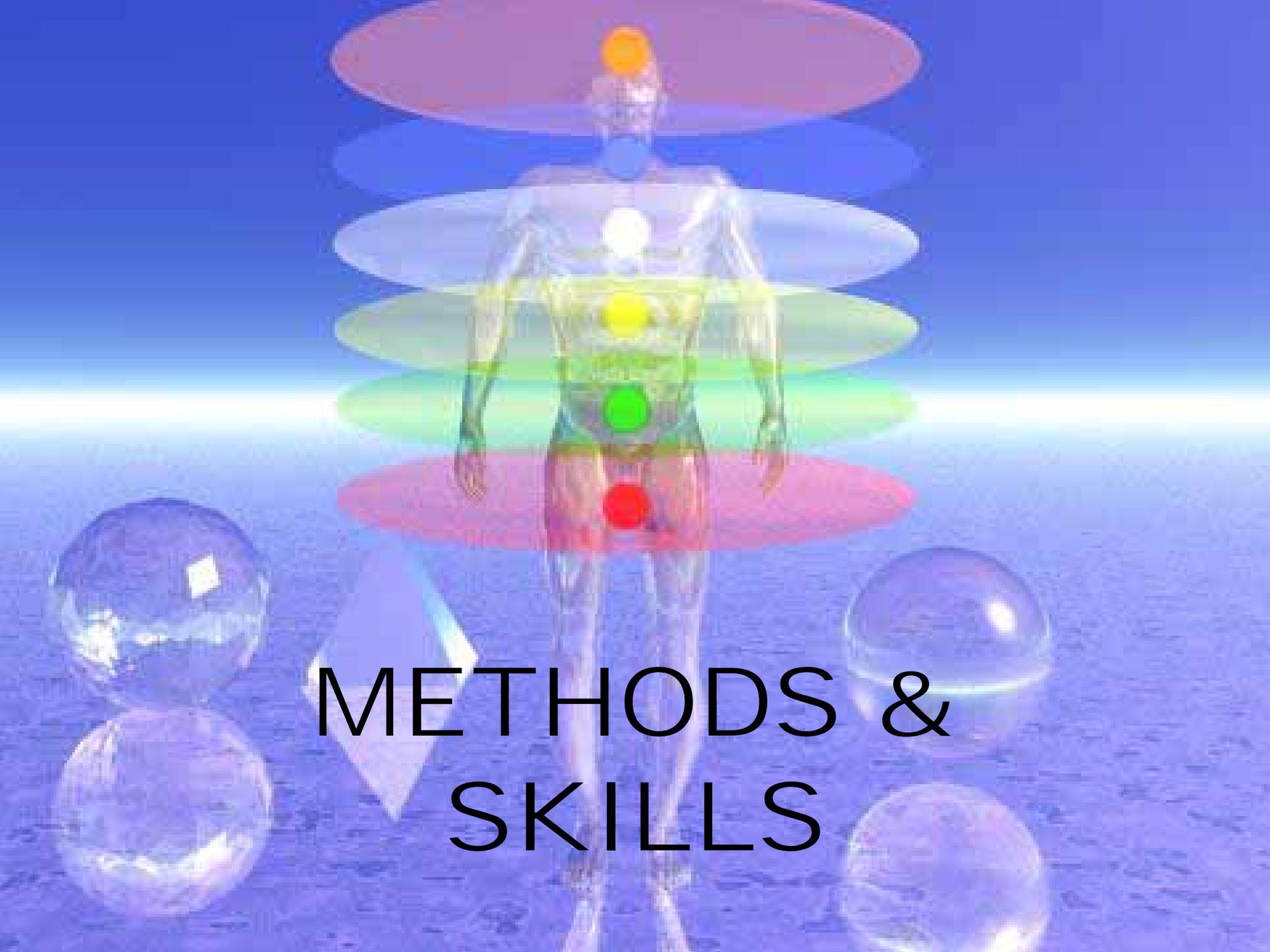
METHODS & SKILLS
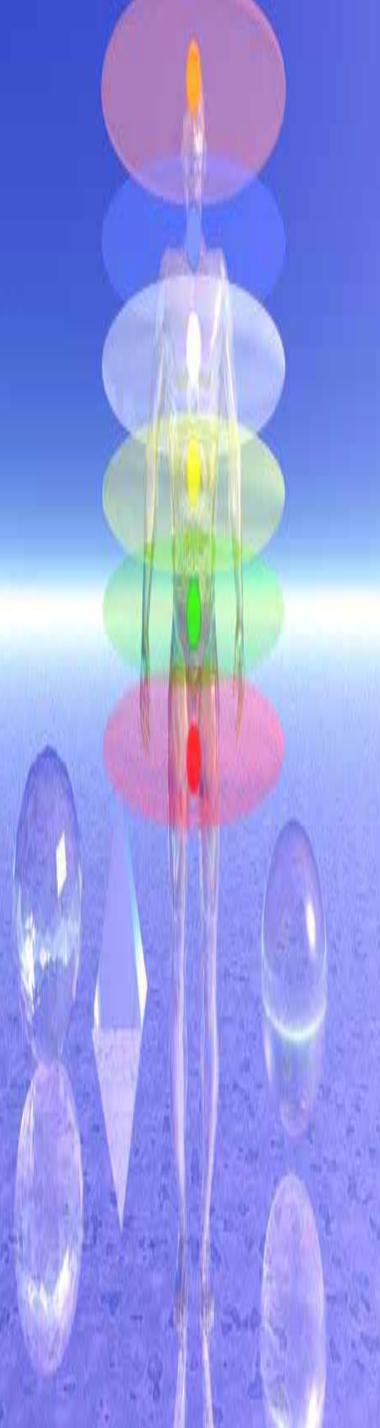
- Attentive listening
- Empathy, validation, and affirmation
- Unconditional positive regard
- Open-mindedness as well as a willingness to experience and share all feelings, thoughts, ideas
- Examining client's beliefs ("mind scripts")
- Challenge labelling and scientific knowledge

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)
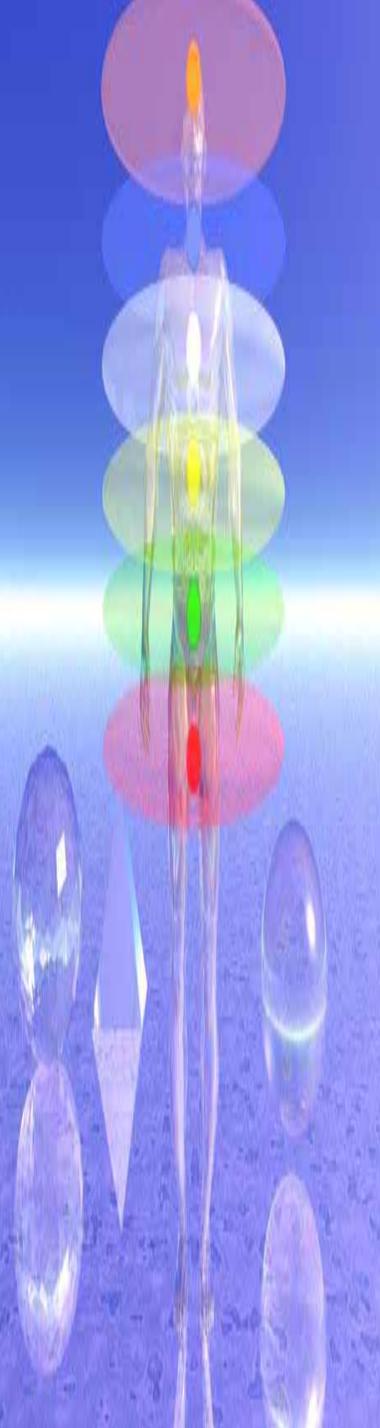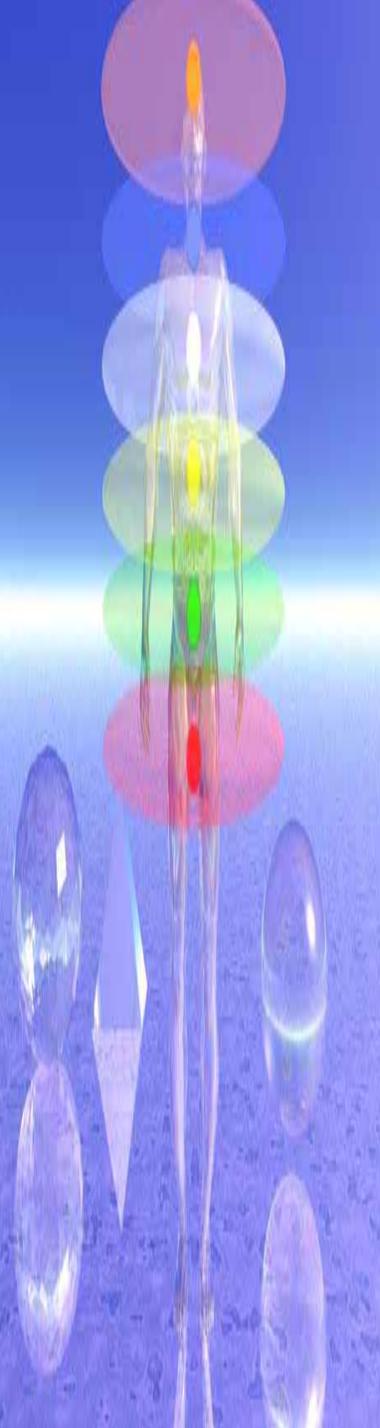
SOME INTERVENTION TECHNIQUES

➢ Meditation

➢ Breathing/Holotropic breathwork

➢ Bibliotherapy

➢ Yoga, tai chi

➢ Dance and movement

➢ Personalized ritual

➢ Hypnotism, guided imagery

➢ Chakra clearing and balancing

➢ EFT (Emotional Freedom Technique)

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)
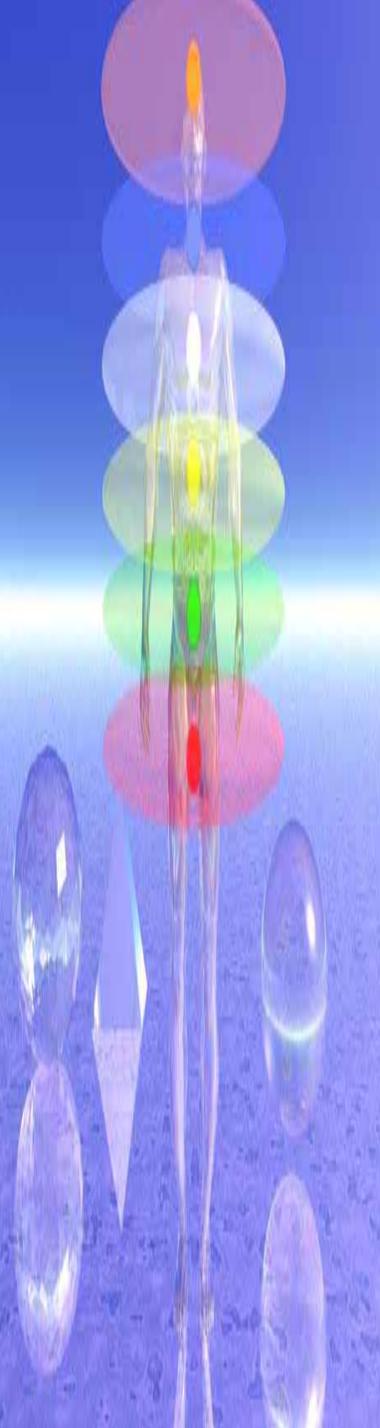
- Relaxation training
- Dream interpretation, archetypes
- Centering exercises
- Shamanic journeying
- Bioenergetics
- Journal work
- Developing personal mythology (overwrite dysfunctional ones)
- Development of mental strategies to enable the individual to cope better with their feelings (e.g., fear, anger), relate to them, and accept them

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999)
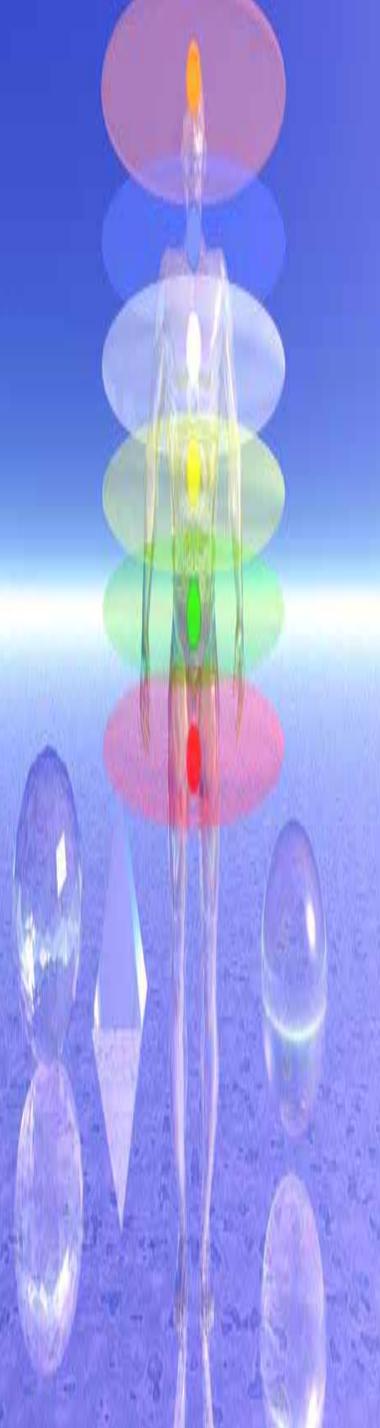
Traditional neglect of transpersonal aspects of assessment and intervention have led to:

➤ devastating misdiagnoses

➤ not infrequent mistreatment

➤ development of helper insensitivity

➤ an increasingly poor reputation amongst social workers and other helpers

➤ inadequate research and theory

➤ a limitation of helpers' own personal development

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999); www.spiritualcompetency.com

Other theories' views of transpersonal experience:

➢ Spirit and soul is horseshit of the worst sort. Obviously there are no fairies, no Santa Clauses, no spirits. What there is, is human goals and purposes.... But a lot of transcendentalists are utter screwballs. The elegant therapeutic solution to emotional problems is quite unreligious.... The less religious they [patients] are, the more emotionally healthy they will tend to be. (Ellis -- REBT)

➢ A system of wishful illusions together with a disavowal of reality, such as we find nowhere else...but in a state of blissful hallucinatory confusion (Freud – psychoanalysis). He also saw the experience of mystics as an infantile helplessness and a regression to primary narcissism.

➢ [Religion] is an explanatory fiction, of a miracle-working mind...superstitious behavior perpetuated by an intermittent reinforcement schedule. (Skinner – behaviourism)

Source: Ellis & Yeager (1989); www.spiritualcompetency.com

DSM-IV

The incorporation of spiritual and religious problems into the DSM-IV was intended to:

➤ increase the accuracy of assessments when religious and spiritual issues are involved

➤ reduce the occurrence of iatrogenic (professionally-induced) harm from misdiagnosis of religious and spiritual problems

➤ improve treatment of and interventions for such problems by stimulating clinical research

➤ improve treatment of and interventions for such problems by encouraging training centres to address religious and spiritual issues in their programmes
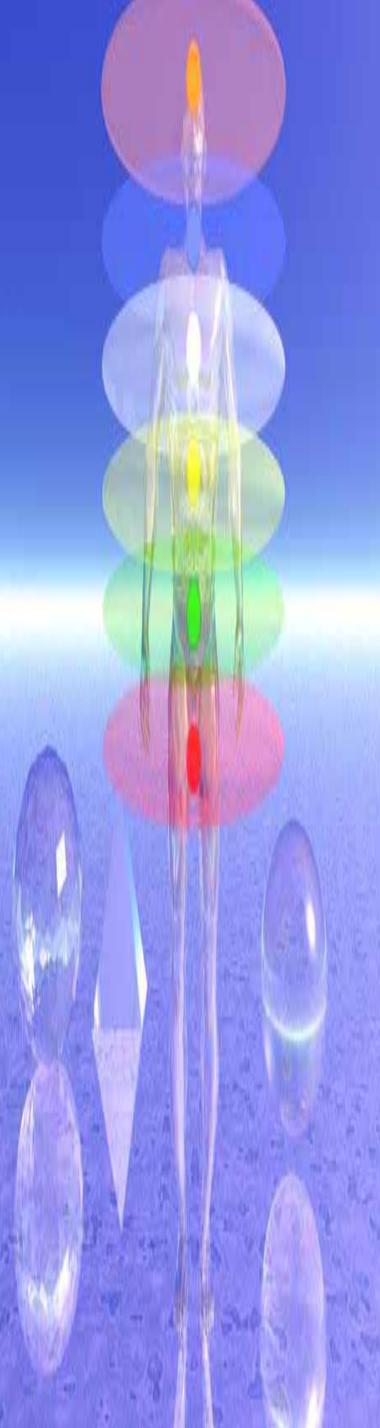
➢ Differential diagnosis

- religious problem, spiritual problem (emergence versus emergency), psychotic episode

➢ Pre/trans fallacy

- must take into account the difference between preegoic and transegoic stages of development during assessment to avoid inappropriate diagnosis

➢ Limitation of DSM-IV: V-codes

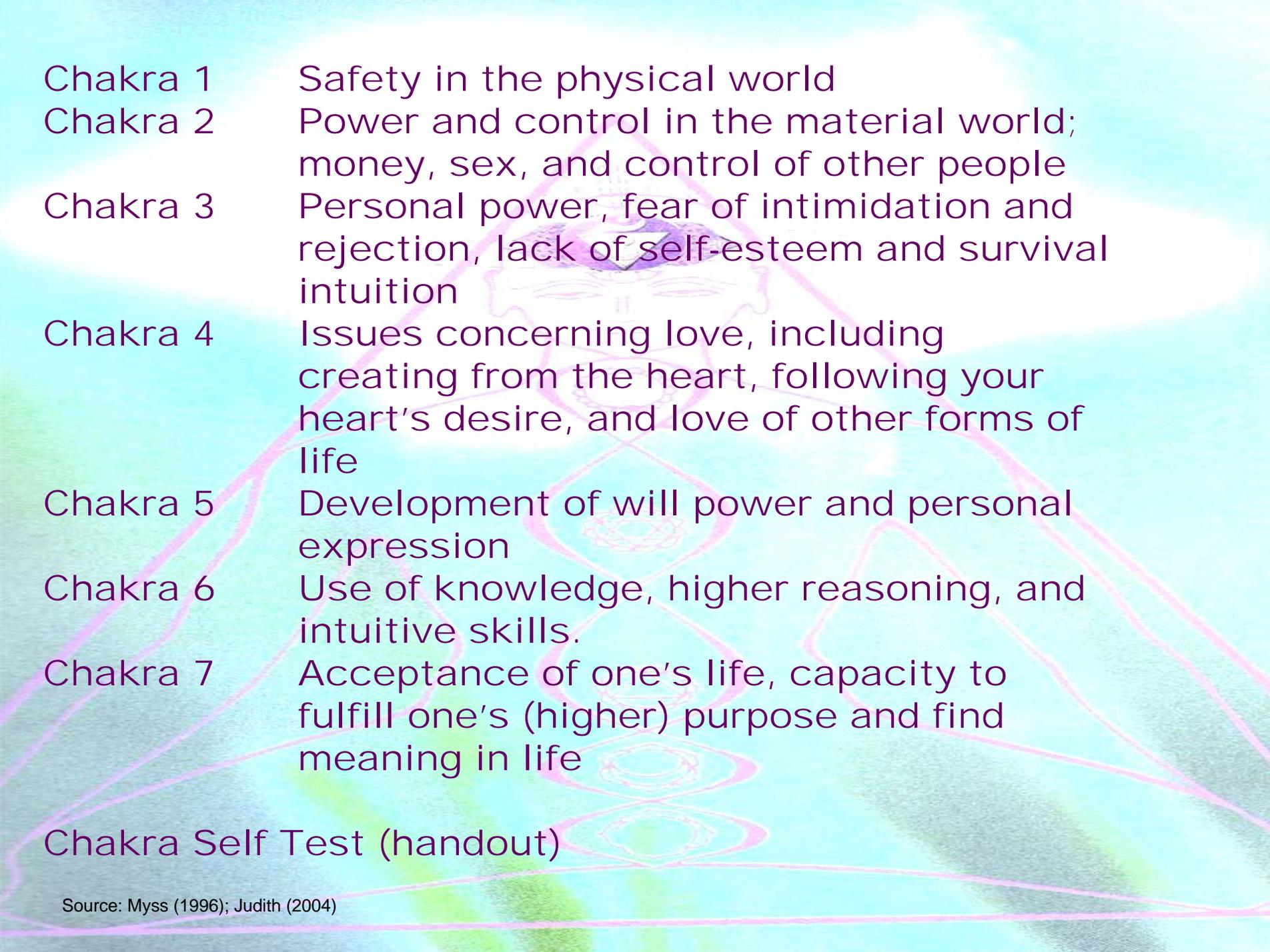# HUMAN ENERGY SYSTEM

TRANSCENDENCE

MIND; CLARITY

WILL

LOVE

SELF

POWER

TRIBE

Source: Myss (1996)

Chakra 1	Safety in the physical world
Chakra 2	Power and control in the material world; money, sex, and control of other people
Chakra 3	Personal power, fear of intimidation and rejection, lack of self-esteem and survival intuition
Chakra 4	Issues concerning love, including creating from the heart, following your heart's desire, and love of other forms of life
Chakra 5	Development of will power and personal expression
Chakra 6	Use of knowledge, higher reasoning, and intuitive skills.
Chakra 7	Acceptance of one's life, capacity to fulfill one's (higher) purpose and find meaning in life

Chakra Self Test (handout)

Living solely by the influence of the lower 3 chakras results in things like:
➢**acting inappropriately in situations**
➢**jumping to conclusions**
➢**second-guessing others**
➢**taking everything personally**
➢**misinterpreting casual kindness for romantic**
➢**affection**

ARCHETYPES

➢**According to Myss (2003), every individual has twelve archetypes which influence their development. These include the 4 survival archetypes:**

　　- Child, Victim, Prostitute, and Saboteur
➢**Each archetype can operate in the light or in the shadow.**

Source: Myss (1996, 2003)

STRENGTHS
&
LIMITATIONS

STRENGTHS

➤ Mutuality between client and social worker—they are engaged in mutual growth and development as well as learning from each other

- common growth-oriented intention for sessions allows for closer interaction between client and social worker (less distance between them)

- social worker is not seen to be the 'expert' and plays the role of guide and facilitator

- Validates and normalizes client knowledge and experience, and offers tools/skills for integration of these experiences
- 24-hour therapy—relevant to all experiences in life
- Recognizes there are many paths to awareness/consciousness without showing preference for one over another
- Reminds individuals to accept and listen to their inner voices, precognitions, and intuition

- Recognizes that everyone and everything can teach/guide you along your journey
- Peace-oriented teachings (compassion for all)
- More holistic than most other theories—incorporates mind-body-spirit approaches to human growth and development
- New literature supporting use in mezzo- (France, 2002) and macro-level practice

- Postmodern in nature—questions scientism, materialism, and modernity
- Offers alternative viewpoints and interventions which challenge more mainstream approaches (e.g., psychopathological, biomedical, behavioural)
- Does not seek to pathologize, label, or modify behaviour—no stigmatization

LIMITATIONS

➤ No unified theory as yet ('transpersonal' is an umbrella term for a multitude of theories and debates continue)

➤ Does not address power imbalance between client and social worker

➤ Involuntary clients may resist this type of approach

➤ Difficult to implement in mainstream social work practice—social work practice in agencies is too task-oriented, time-limited, and label-focused

- Sometimes seen as inaccessible, overwhelming, even unrealistic since it challenges mainstream paradigms
- Claims that transpersonal theory has been outmoded by more holistic approaches (e.g., intrapsychic humanism, positive psychology)
- Lack of empirical basis results in theory being marginalized

  - more qualitative with emphasis on feelings and experiences

 - experiences cannot always be replicated by everyone

Source: Ferrer (2002); Canda & Furman (1999)

- Intervention training can be costly
- Most of the interventions and literature focuses on the individual (micro) level of practice
- Transpersonal social work literature is newly developing (Canda)
- Spirituality/Transpersonal practice are not often taught as part of social work education (dual degrees are a rarity)
- Open to interpretation and can be taken to extremes (Cf. Albert Ellis' *Why some therapies don't work*)

- Because of its reliance on conventional psychological development models to explain the preegoic and egoic stages, transpersonal theory has been criticized for being ethnocentric, heterosexist, and sexist

- Based on highly abstract concepts with no empirical basis fuels continued debate between Wilber's and Washburn's models, as well as existentialists' claims that it is naïve in its attempts to escape the tensions of mortality/human finitude

Source: Hendricks & Weinhold (1982); Rowan (1993); Cowley (1993); Canda & Furman (1999); Ferrer (2002)

- Risk of social worker either minimizing or overplaying the client's experiences (need to find a balance)
- Unlike other theories, social worker must have personal familiarity with transpersonal experiences in order to act as an effective guide
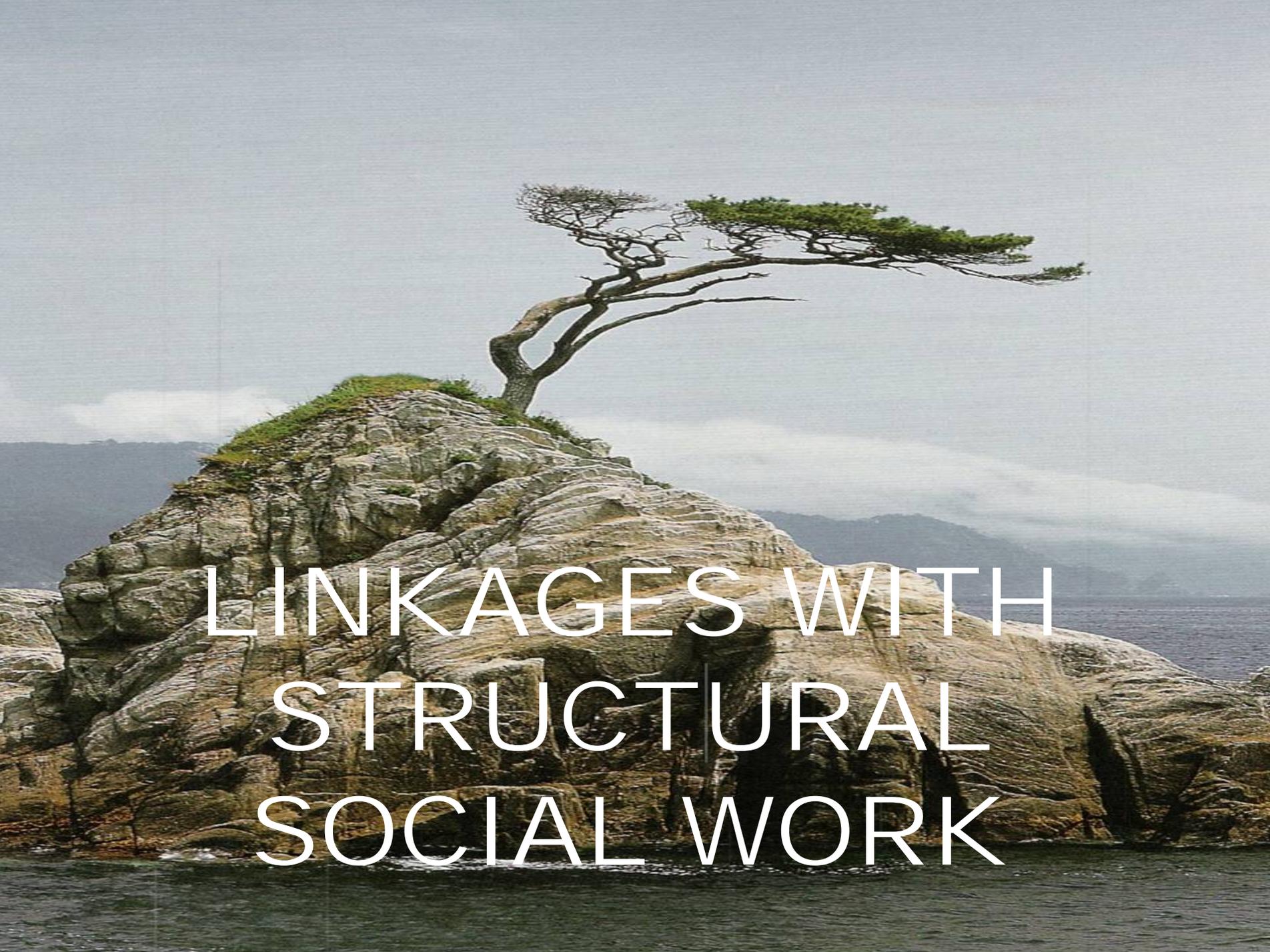
LINKAGES WITH STRUCTURAL SOCIAL WORK

- Transpersonal pushes the boundaries of structural social work (could be seen as postmodern, possibly even poststructural)
- It is inclusive of all spiritual traditions (anti-oppressive) and holistic
- Seeks to effect structural change by focusing on expanding individual, group, and societal consciousness to transcend the paradigm of modernity (e.g., nondualism, oneness, interconnectedness)

- Challenges to dualistic thinking means that personal and political are one and inextricably interconnected rather than being seen as juxtaposed
- Personal experience is validated and behaviour is legitimized rather than being pathologized (anti-oppressive)
- Social worker and client, as seekers, are empowered through a process of growth and development through mutual self-knowledge, self-care, and self-validation

"Please Call Me By My True Names"

Do not say that I'll depart tomorrow—
even today I am still arriving.
…

I am the twelve-year-old girl,
refugee on a small boat,
who throws herself into
   the ocean
after being raped by a
   sea pirate.
And I am the pirate,
my heart not yet capable
of seeing and loving.

I am a member of the politburo,
with plenty of power in my hands.
And I am the man who has to pay his
"debt of blood" to my people
dying slowly in a forced labor camp.

My joy is like Spring, so warm
it makes flowers bloom all over
   the Earth.
My pain is like a river of tears,
so vast it fills the four oceans.

Please call me by my true names,
so I can hear all my cries and
   laughter at once,
so I can see that my joy and pain
   are one.

Please call me by my true names,
so I can wake up
and the door of my heart can be
   left open,
the door of compassion.

Nhat Hanh (2005, p. 66-68)

May I become at all times,
   both now and forever
A protector for those
   without protection
A guide for those
   who have lost their way
A ship for those with oceans
   to cross
A bridge for those with
   rivers to cross
A sanctuary for those
   in danger
A lamp for those
   without light
A place of refuge for
   those who lack shelter
And a servant to all in need.

Dalai Lama
(1999, p. 246)
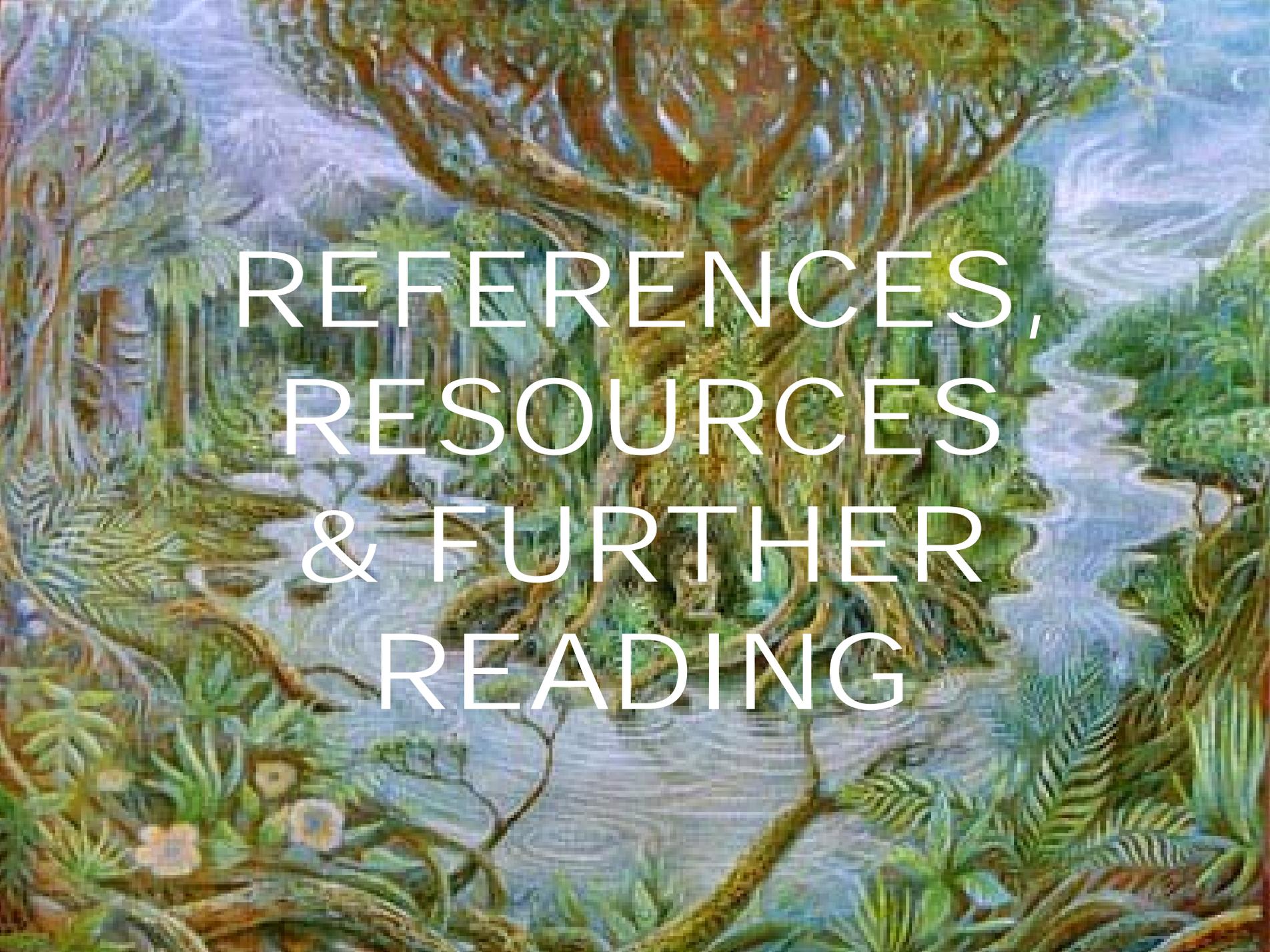
REFERENCES, RESOURCES & FURTHER READING

Assagioli, R. (1973). *Psychosynthesis: A collection of basic writings.* New York: Viking.

Assagioli, R. (1993). *Transpersonal development: The dimension beyond psychosynthesis.* San Francisco: Harper Collins.

Bragdon, E. (1990). *The call of spiritual emergency: From personal crisis to personal transformation.* New York: Harper & Row.

Canda, E. R., & Furman, L. D. (1999). *Spiritual diversity in social work practice: The heart of helping.* New York: Free Press.

Canda, E. R., & Smith, E. (Eds.). (2001). *Transpersonal perspectives on spirituality in social work practice.* Binghamton, NY: Haworth Press.

Cortright, B. (1997). *Psychotherapy and spirit: Theory and practice in transpersonal psychotherapy.* Albany, NY: State University of New York Press.

Cowley, A. S. (1993). Transpersonal social work: A theory for the 1990s. *Social Work, 38*(5), 527-534.

Cowley, A. S. (1996). Transpersonal social work. In F. J. Turner (Ed.), *Social work treatment: Interlocking theoretical approaches* (4th ed.) (pp. 663-698). New York: Free Press.

Ellis, A., & Yeager, R. J. (1989). *Why some therapies don't work: The dangers of transpersonal psychology.* Buffalo, NY: Prometheus.

Ferrer, J. N. (2002). *Revisioning transpersonal theory: A participatory vision of human spirituality.* Albany, NY: State University of New York Press.

Firman, J., & Gila, A. (1997). *The primal wound: A transpersonal view of trauma, addiction, and growth.* Albany, NY: State University of New York Press.

Fisher, R. M. (1997, Fall). A guide to Wilberland: Some common misunderstandings of the critics of Ken Wilber and his work on transpersonal theory prior to 1995. *Journal of Humanistic Psychology, 37,* 30-73.

France, M. H. (2002). *Nexus: Transpersonal approaches to groups.* Calgary, AB: Detselig Enterprises.

Friedman, H. L., & MacDonald, D. A. (1997). Toward a working definition of transpersonal assessment. *Journal of Transpersonal Psychology, 29*(2), 105-122.

Grof, S., & Grof, C. (Eds.). *Spiritual emergency: When personal transformation becomes a crisis.* New York: Jeremy P. Tarcher/Putnam.

Gyatso, T. [Dalai Lama]. (1999). *Ancient wisdom, modern world* in *The path to freedom.* London: Abacus.

Hendricks, G., & Weinhold, B. (1982). *Transpersonal approaches to counseling and psychotherapy.* Denver, CO: Love Publishing.

Jerry, P. A. (2003). Challenges in transpersonal diagnosis. *Journal of Transpersonal Psychology, 35*(1), 43-59.

Judith, A. (2004). Chakra self-test. *Wheels of life: A user's guide to the chakra system* (2nd ed.), pp. 360-364. St. Paul, MN: Llewellyn Publications.

Kelly, S. M. (2002). Space, time, and spirit: The analogical imagination and the evolution of transpersonal theory part one: Contexts—theoretical and historical. *Journal of Transpersonal Psychology, 34*(2), 73-86.

Kelly, S. M. (2002). Space, time, and spirit: The analogical imagination and the evolution of transpersonal theory part two: Contemporary transpersonal models. *Journal of Transpersonal Psychology, 34*(2), 87-99.

Krill, D. F. (1978). *Existential social work.* New York: Free Press.

MacDonald, D. A., & Friedman, H. L. (2002, Fall). Assessment of humanistic, transpersonal, and spiritual constructs: State of the science. *Journal of Humanistic Psychology, 42*, 102-125.

Maslow, A. H. (1964). *Religions, values, and peak-experiences.* Columbus, OH: Ohio State University Press.

Maslow, A. H. (1969). The farther reaches of human nature. *Journal of Transpersonal Psychology, 1,* 1-9.

Maslow, A. H. (1968). *Toward a psychology of being* (2nd ed.). Toronto, ON: Van Nostrand Reinhold.

Myss, C. (1996). *Anatomy of the spirit: The seven stages of power and healing.* New York: Three Rivers Press.

Myss, C. (2003). *Sacred contracts: Awakening your divine potential.* New York: Three Rivers Press.

Nhat Hanh, T. (2005). *Being peace.* Berkeley, CA: Parallax Press.

Palmer, G., & Braud, W. (2002). Exceptional human experiences, disclosure, and a more inclusive view of physical, psychological, and spiritual well-being. *Journal of Transpersonal Psychology, 34*(1), 29-59.

Ring, K. (1974). A transpersonal view of consciousness: A mapping of farther regions of inner space. *Journal of Transpersonal Psychology, 6*(2), 125-155.

Robbins, S. P., Chatterjee, P., & Canda, E. R. (1998). *Contemporary human behavior theory: A critical perspective of social work.* Needham Heights, MA: Allyn and Bacon. (See Ch. 12 – Transpersonal Theory).

Robbins, S. P., Chatterjee, P., & Canda, E. R. (2006). *Contemporary human behavior theory: A critical perspective of social work* (2nd ed.). Toronto, ON: Pearson Educational. (See Ch. 12 – Transpersonal Theory).

Rothberg, D. (1986). Philosophical foundations of transpersonal psychology: An introduction to some basic issues. *Journal of Transpersonal Psychology, 18*(1), 1-34.

Rowan, J. (1993). *The transpersonal: Psychotherapy and counselling.* New York: Routledge.

Walsh, R. N., & Vaughan, F. (1980). *Beyond ego: Transpersonal dimensions in psychology.* Los Angeles: J. P. Tarcher.

Washburn, M. (1988). *The ego and the dynamic ground: A transpersonal theory of human development.* Albany, NY: State University of New York Press.

Washburn, M. (1990, Summer). Two patterns of transcendence. *Journal of Humanistic Psychology, 30*, 84-112.

Washburn, M. (2003). Transpersonal dialogue: A new direction. *Journal of Transpersonal Psychology, 35*(1), 1-19.

Wilber, K. (1995). *Sex, ecology, spirituality: The spirit of evolution* (2nd ed.). Boston: Shambhala.

Wilber, K. (1996). *The Atman project: A transpersonal view of human development* (rev. ed.). Wheaton, IL: Quest Books.

Wilber, K. (1996). *Up from Eden: A transpersonal view of human evolution* (2nd ed.). Boston: Shambhala.

Wilber, K. (2001). *The eye of spirit: An integral vision for a world gone slightly mad* (3rd ed.). Boston: Shambhala.

Websites:

- www.spiritualcompetency.com
- www.marni.ca

Images:

All images obtained from Google Images (retrieved Nov. 11-12, 2006) with the exception of:

Slides 24-26, 60-62: Coogan, M.D. (Ed.). *Eastern religions.* London: Duncan Baird Publishers.

Slides 47-49: Wauters, A. (2002). *The book of chakras: Discover the hidden forces within you.* London: Quarto Publishing.