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Integrative Psychologies

DON EULERT
KIRK SCHNEIDER
DON BECK
DICK BLASBAND

ATP NEWSLETTER

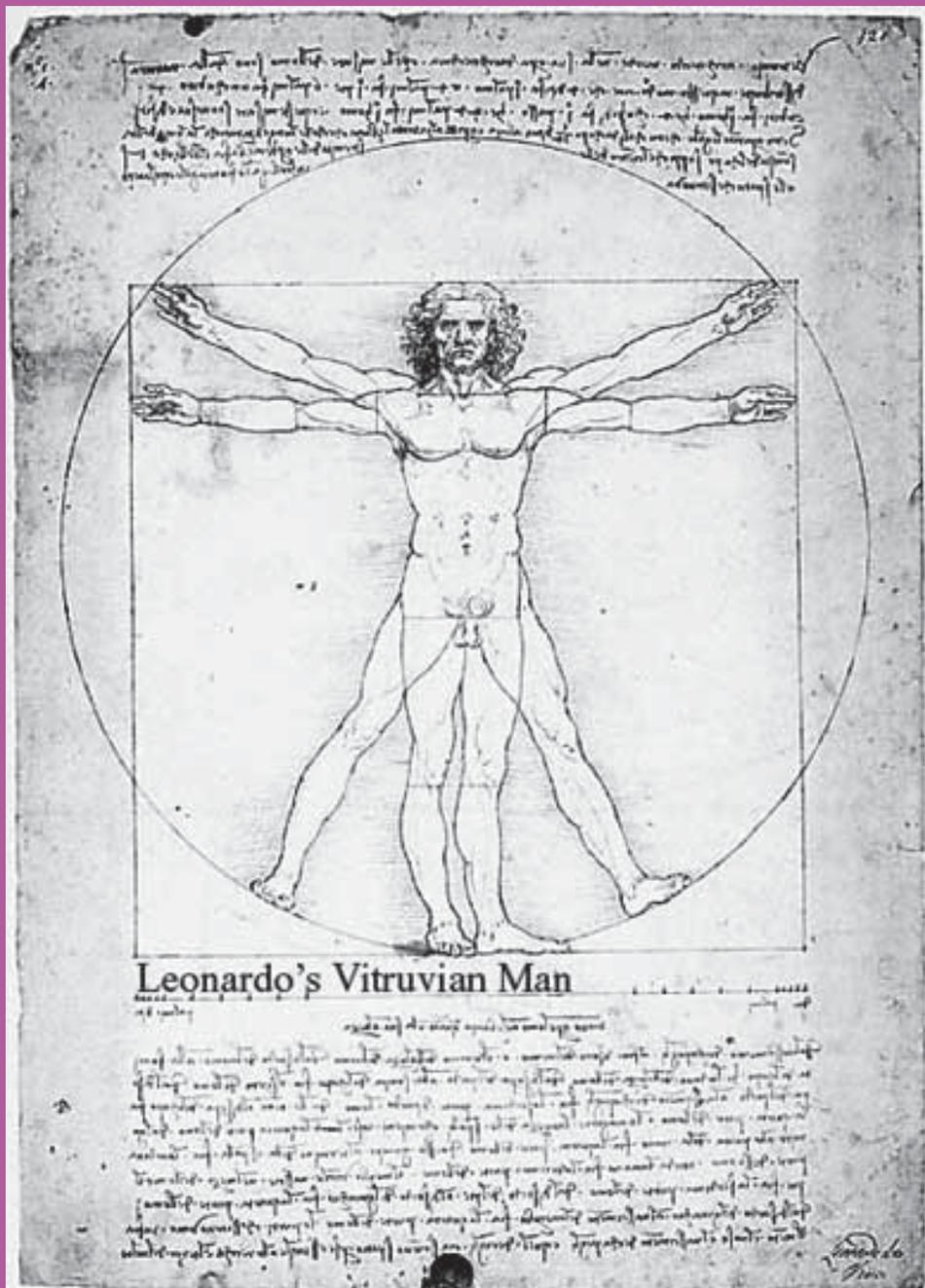
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Transpersonal
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Leonardo's Vitruvian Man

June / July 2005

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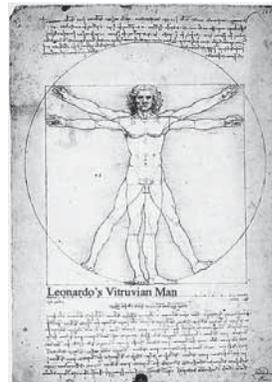
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COVER ART: VITRUVIAN MAN
DRAWING BY LEONARDO DA VINCI, 1490.

THE DRAWING AND TEXT TOGETHER
ARE KNOWN AS THE CANON OF PROPORTIONS.

THE DRAWING ILLUSTRATES VITRUVIUS'
DE ARCHITECTURA 3.1.3.



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IN THIS ISSUE ~

Don Eulert does his usual clear and workmanlike job on the cover story, integrating some ideas about integrative psychology and the articles in this issue on the subject. We also have 9 book reviews for you. Check out the ATP Newsletter, including announcements of the events recommended by the Association for Transpersonal Psychology.



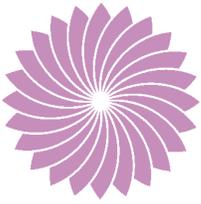
EDITOR KATHLEEN ERICKSON

AUGUST ISSUE Music therapy; writing.

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EricksonEditorial@att.net; or P.O. Box 1190, Tiburon, CA 94920, or fax 415/435-1654

COVER ART ARTISTS Receive \$100



ASSOCIATION FOR TRANSPERSONAL PSYCHOLOGY NEWSLETTER

Aikido Across Borders

Transpersonal psychology has been influenced by many spiritual traditions, including Aikido. According to its Founder, Morihei Ueshiba, the goal of Aikido is world harmony. Aikido creates harmony and builds bridges by its very nature.

Last April 14–17 in Cyprus, the potential of Aikido as a way to bring harmony and healing to troubled communities in the Middle East was demonstrated. The Training Across Borders Project brought together Aikidoists from several countries in the Eastern Mediterranean including Cyprus, Bosnia, Yugoslavia, Greece, Turkey, Palestine, Israel, Syria, Jordan, and Egypt.

Those present experienced Aiki-

do's power to bring persons from divided groups together through harmonious, physical, fun training. Participants also realized that the principles of Training Across Borders could be applied within



DONALD LEVINE AND RICHARD STROZZI-HECKLER, ORGANIZERS OF TAB.

their own local communities. The experience was so exhilarating that the participants have agreed to hold another TAB event in Jordan next year. More information is available about the sponsoring organization at www.aiki-extensions.org.

ST. GEORGE HOMES FOUNDER HONORED

ATP recently recognized **Dorothea Romankiw**, founder/director of St. George Homes, an innovative residential treatment center for disturbed adolescents that provided transpersonally oriented treatment from 1967 to 1987. Her training vision that “healing is found at the deepest archetypal level involving both therapist and client in processes of self exploration” inspired hundreds of former staff members around the world. We at ATP are proud to honor this important and innovative legacy.

ATP Salon Evening

Sex, Love & Spirituality, August 5, 7:30-10:00 p.m., 6225 Doremus Ave, Richmond, CA. Discussion and exercises on this crucial interface of life concerns and presentation on Gender Worship from ATP Co-president Stuart Sovatsky's research on tantra yoga. E-mail stuartcs@jps.net to reserve a space.

ATP BOARD NEWS

In keeping with the Association for Transpersonal Psychology's commitment to international outreach, the Board met with representatives from the **Transpersonal Training Center in London** and with Dr. Ando, President of the **Japan Transpersonal Association**, which led to a joint project in creating a graduate-level training curriculum for Japanese transper-

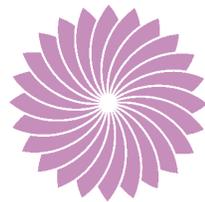
sonal psychotherapists, and a translation project to bring Japanese-authored articles to the readers of the **Journal for Transpersonal Psychology**.

The Board voted to honor **Jim Bugental** with a lifetime achievement recognition and to pay tribute to the contributions of Stan Grof by naming the ATP audio archives (including several hundred tapes from

past conferences—available online to ATP members) in his name.

Board member Olga Luchacova will chair a **2006 ATP Conference on World Cultures**; e-mail info@atpweb.org for information. ATP Co-presidents David Lukoff and Stuart Sovatsky will attend the **Eurotas Conference in June in Moscow**. See the next **ATP Newsletter**.

ASSOCIATION FOR TRANSPERSONAL PSYCHOLOGY NEWSLETTER



Journal of Transpersonal Psychology

JTP Volume 36, Number 2, 2004

(mail date Summer 2005)

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Terror in the God-Shaped Hole: A Buddhist Perspective on Modernity's Identity Crisis . . . David R. Loy

Eternity is in Love with the Productions of Time: A Dialogue . . . S. I. Shapiro & T. R. Soidla

Book Reviews

The Sacred Mirror: Nondual Wisdom & Psychotherapy by J. P. Prendergast, Peter Fenner, and Sheila Krystal
(eds.) . . . Ray Greenleaf

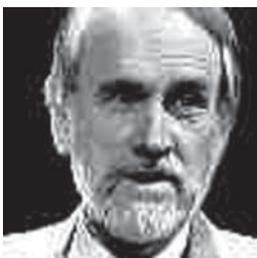
Ken Wilber: Thought as Passion by Fran Visser . . . Daryl S. Paulson

Kosmic Consciousness by Ken Wilber (10 cassettes) . . . Daryl S. Paulson

Radical Dreaming: Use Your Dreams to Change Your Life by John D. Goldhammer . . . Sandy Sela-Smith

The Art of Dreaming: A Creativity Toolbox for Dreamwork by Jill Mellick . . . Sandy Sela-Smith

Existential Foundations of Transpersonal Psychology: The Pioneering Legacy of Jim Bugental JULY 16, 2005 JFK UNIVERSITY



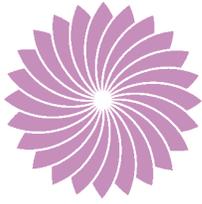
John F. Kennedy University Graduate School for Holistic Studies along with the Association for Transpersonal Psychology, on July 16, 2005, will honor Jim Bugental's championing the "search for authenticity" as foundational for a Transpersonal Psychotherapy grounded in the here and now. Jim's protégés Ken Bradford Ph.D., Ray Greenleaf, MFT, Cheryl Krauter, MFT, Kirk Schneider, Ph.D., Molly Sterling, Ph.D., and Bryan Wittine, Ph.D.,

will present and discuss with the audience the uniqueness of Dr. Bugental's personal contributions and the value of existentially grounded transpersonal therapy in general, and they will also lead a contemplative Question and Answer period with Dr. Bugental. Cost for the day: \$75 General, \$65 Students and Alumni, \$95 Professional with Continuing Education Credit. Saturday, July 16, 2005, 10 a.m. to 5 p.m., 5 hours CEU (pending). atpweb.org

Spirit in Dying Conference

On June 10–12, 2005, the **ATP Spirit in Dying Conference** will be held at Grace North Church in Berkeley, California, with Keynote Joan Halifax and presentations by Frank Ostaseski, Matthew Fox, The Threshold Choir and Mikael Stillwater, on Interfaith beliefs about death and afterlife, spiritual practices in approaching end-of-life issues, grief counseling methods, hospice, home memorial services. A lifetime achievement honoring of Elizabeth Kubler Ross will take place on Saturday. Register online at www.atpweb.org.





ASSOCIATION FOR TRANSPERSONAL PSYCHOLOGY NEWSLETTER

CONFERENCE ON SPIRITUAL ACTIVISM

July 20–23, U. C. Berkeley

Conference on Spiritual Activism at the University of California, Berkeley, will be held July 20–23, 2005, and will include people from many religious traditions working together with many people who are not affiliated with any particular religious tradition and who see themselves as “spiritual but not religious” to put together a Network of Spiritual Progressives. For more information: www.tikkun.org/community/spiritual_activism_conference/document.2005-04-27.5780162886. Issues to be discussed include:

- 1) Sexuality
- 2) Science and Religion
- 3) Separation of Church & State
- 4) Secularism & Moral Relativism
- 5) How to get A New Bottom Line into the economy & environment
- 6) Social Responsibility Amendment to the U.S. Constitution.

International Journal of Transpersonal Studies

The **International Journal of Transpersonal Studies (IJTS)** has just published Volume 23, 2004. The **IJTS**, an annual publication of the Saybrook Graduate School and Research Center, is dedicated to theory, research, practice, and discourse in the area of transpersonal studies. Transpersonal studies may be generally described as a multidisciplinary movement concerned with the exploration of higher consciousness, expanded self/identity, spirituality, and human potential. Volume 23 of the **IJTS** highlights the breadth and depth of transpersonal studies, ranging from poetry and innovative prose style to qualitative and quantitative empirical research. Articles in this issue

explore diverse areas of research including: art as an expression of culture’s spiritual dimension and a powerful driver for individuals’ spiritual experiences; explorations into physics as a scientific foundation for transpersonal consciousness; research into the possibility of studying “other minds” including animal minds; and an in-depth look at the role of masks in psychodrama and art therapy with specific focus on adapting Noh theatre techniques to the Western context. For subscription information or to inquire about submitting articles, e-mail ijtssubscriptions@saybrook.edu



TRANSPERSONAL CONVERSATIONS ON DVD

Transpersonal Conversations is an in-depth series of cinema-quality, documentary-style interviews (filmed in High-Definition) with the founders and leaders of transpersonal psychology. Each unique DVD contains nearly an hour-long conversation with one of these transpersonal giants. That’s almost six full hours of detailed discussions about transpersonal topics with the minds that created the field, all in one collection. For more information, visit: www.tpconversations.com.

STANISLAV GROF, M.D., PH.D., on LSD and psychedelic research, the naming of the field of transpersonal psychology, the development of Holotropic Breathwork, and more.

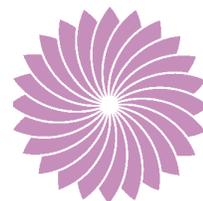
FRANCES VAUGHAN, PH.D., on transpersonal psychotherapy, Healing Awareness, Ken Wilber, and other topics.

CHARLES T. TART, PH.D., on Altered-States-of-Consciousness, “Scientism,” the scientific study of the Human Soul, parapsychology, & more.

RALPH METZNER, PH.D., on the Harvard Psilocybin Projects, “set-and-setting” in the psychedelic process, alchemical divination, and more.

JAMES FADIMAN, PH.D., on the 1960s consciousness revolution, Dr. Richard Alpert (Ram Dass), the Institute of Transpersonal Psychology.

CHRISTINA GROF on transpersonal psychology and the recovery movement, Global Addictions, Holotropic Breathwork, and the Esalen Institute.



Is Spirituality Necessary For Psychological Healing?

CONFERENCE REVIEW: 5th Annual Conference on Spirituality, Psychotherapy, and Healing, May 13–15, 2005, New York

— Richard Schiffman

After handing out the obligatory “tree-of-life” diagrams and discoursing on the connection between **tikkun olam** (healing the world) and **tikkun ha nefesh** (healing the soul), Rabbi Simcha Raphael got down to business. Raphael, an author on Jewish mysticism and a therapist living in Philadelphia, reflected on the question that had brought more than two hundred psychologists to Fordham University in Manhattan for the annual conference of The **Association for Spirituality and Psychotherapy** (ASP)—Is spirituality necessary for psychological healing?

In truth, for the Rabbi and his dozen or so workshop attendees the question was essentially a moot one. As past life therapist Roger Woolger put it: “Is music necessary for ballet?” The conviction that spiritual principles and practices are essential elements in any effective psychotherapy is an article of faith for most of those who had gathered for a weekend of workshops, panel discussions, and keynote talks. But if they were agreed that spirituality is essential, what was less obvious to the group of practitioners of diverse healing modalities was how exactly to integrate it into their therapeutic work.

Raphael observed that what we think of as psychological problems often have their roots in unresolved spiritual issues about the meaning

and purpose of life, and the inevitability of death. To truly help his clients, the Rabbi believes, he needs to help them to reconnect with their own souls. But soul work falls beyond the purview of conventional psychotherapy, which generally focuses on the needs of the personality rather than on the deep hungers of the spirit. How does a therapist introduce spiritual issues into the therapeutic environment? The

rabbi answered his own question in a confidential whisper: “Sometimes I talk to them about their relationship to God.”

The “G” word—so rarely spoken aloud in psychological circles—was out there on the table. But did it belong there? For Freud and many of his followers, religion—rather than being an ally in the quest for psychological integration—was regarded as the enemy. The founder of psychoanalysis argued that, by fixating one in an essentially infantile relationship to a great father in the sky, religious devotion prevents

one from taking responsibility for one’s own psychological health. Psychoanalysis, of course, has moved on since Freud. Therapists such as Carl Jung, with his theory of the collective unconscious, William James, the chronicler of mystical states, and Victor Frankl, the founder of logotherapy, have borrowed freely from spiritual teachings to enrich our understanding of the psyche. Yet notwithstanding

their pioneering work, the world of mainstream psychoanalysis remains resistant to incursions from spirituality into their bastion of “pure science.”

In his keynote address to the conference, Professor David Lukoff, an author on spiritual issues in clinical practice, said that while 95% of the general public believe in God, according



DAVID LUKOFF, AN ASP KEYNOTE SPEAKER

to a recent Gallup poll, only 43% of psychologists do, and fewer still incorporate spiritual elements into their therapeutic practice. Despite their professional skepticism, Lukoff argued that the evidence for

CONFERENCE REVIEW

the efficacy of religious belief in healing is unambiguous. He quoted a variety of studies that demonstrate that religious believers as a class are healthier than nonbelievers, that they are less prone to substance abuse, that they are four times less likely to commit suicide, that they are more likely to recover, and to recover more quickly from heart surgery than their agnostic counterparts. He also cited the growing body of research which shows that prayer is a powerful aid in both physical and psychological healing. Lukoff went on to assert that lack of religious belief is a risk factor equivalent to tobacco and alcohol abuse for a wide assortment of illnesses of the body and the mind.

So given the accumulating evidence for the connection between faith and healing, why are psychologists as a profession so reluctant to incorporate spirituality into their theory and practice? Light on this question was shed by Barry Farber, the Chairperson in Clinical Psychology at Columbia Teacher's College. Farber, who said that he felt a bit like Michael Moore being invited to the Republican convention, outlined the case against spirituality, which he said is often used "in the service of denying death, disallowing the inherent complexity of life, and avoiding hard work on oneself and relationships." The "good stuff" that spirituality offers—love, compassion, and caring concern for others—comes hopelessly embedded, according to Farber, in a matrix of superstitions, like belief in the healing power of crystals and in astrology, which prevent people from grappling with the real psychological issues that confront them. He quoted the lyrics

of Billy Joel: "Some people hope for a miracle cure, some people see the world as it is."

Is the real divide, as Barry Farber suggests, between a head-in-the-sand spirituality that pretends that everything is perfect and that denies human mortality and the dark side of our emotional lives, on the one hand, and an unblinking psychological realism, on the other hand? Professor Bernard Starr of Marymount College challenged Farber's stereotypical "over-characterization" of spirituality.



SAM MENAHAN, PRESIDENT
ASSN. FOR SPIRITUALITY & PSYCHOTHERAPY

Starr went on to suggest that, given the disappointing results of conventional psychology—some studies show little difference between psychotherapy patients and control groups in their rates of emotional healing—psychology would do well to remain open to spiritual ap-

proaches to personal growth.

Why does psychotherapy have such a lackluster cure rate? Charles Tart, a Buddhist writer and transpersonal psychologist, pointed out that traditional spiritual techniques often do not fare any better than psychotherapy in bringing about measurable relief to their practitioners. He quoted a well-known Buddhist teacher who estimated that he is lucky if 5% of those who attend his meditation retreats are still sitting a year later—which would clearly be an unacceptable success rate in any therapeutic regimen. Tart said that most Eastern teachers employ a "one-size-fits-all approach" to spiritual growth, satisfied to pass on the technique which their master gave them to all and sundry rather than working to tailor their teachings to the unique needs of each individual who comes to them. He suggested that while psychology needs the

inspiration that spirituality can bring to it, spirituality needs the precision and efficiency that the scientific method of psychology can provide in evaluating the efficacy of its methods.

One thing is for certain: There was no shortage of exotic methods on display during the conference. Scores of presenters shared their unorthodox approaches to healing. Roger Woolger described his technique of past life therapy; Wendy Hurwitz, an M.D. and medical intuitive, talked about her work releasing subtle energy blockages in the human body; Harvard Medical School Professor Dr. Jeffrey Rediger described his research into psychic healers such as John of God in Brazil; Kenneth Wapnick presented the teachings of the Course in Miracles as a bridge between spirituality and psychology; and Luisah Teish offered guidance on seducing the muse within.

Teish, the official Conference Weaver who induced the participants to wag their largely white and middle-aged bottoms in a Nigerian welcome dance, together with ASP President Sam Menahan, a self-described Marxist of the Groucho variety who began each session with a barrage of corny jokes, helped to set the tone of smiling conviviality for the conference. I'm not sure if anyone left the weekend sessions with a definite answer to the question of how to wed spirituality and psychotherapy. There were as many different answers as there were conference participants. But I suspect that most attendees were inspired to pursue their own adventures on the heady frontiers of psyche and spirit with renewed enthusiasm.

RICHARD SCHIFFMAN is a freelance journalist for National Public Radio and a spiritual writer whose latest book is **Mother of All, A Revelation of the Motherhood of God in the Life and Teachings of the Jillellamudi Mother** published by Blue Dove Press. He is working on a book on the archetypal meaning of the Exodus story.