

University of Massachusetts Boston

From the Selected Works of Carroy U "Cuf" Ferguson, Ph.D.

Winter October, 2005

Levels of Consciousness, Archetypal Energies, and Earth Lessons: An Emerging Worldview

carroy u ferguson



Available at: https://works.bepress.com/carroy_ferguson/23/

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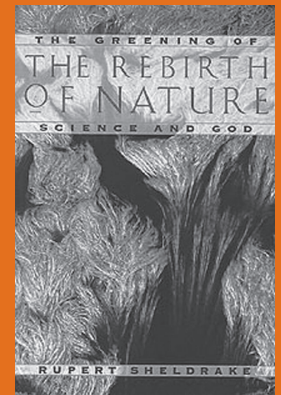
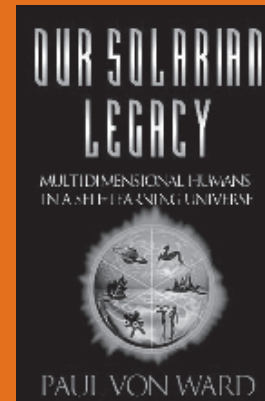
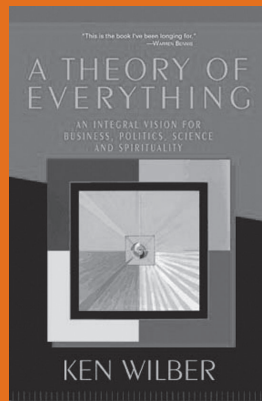
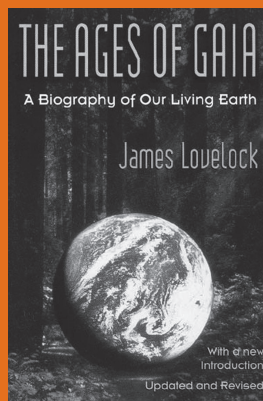
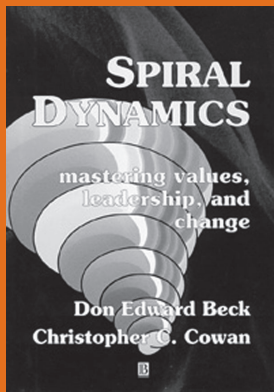
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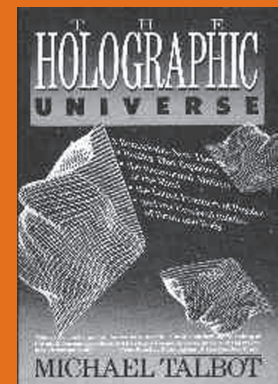
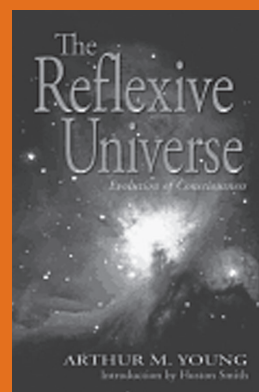
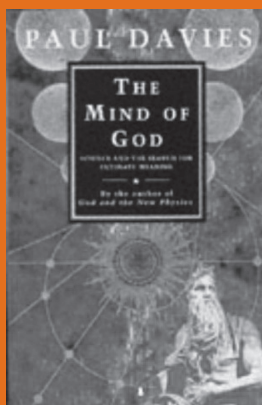
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WORLDVIEWS



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REVIEWS

IRV YALOM: CASE CONSULTATIONS & INTERVIEW

PSYCHOLOGY & ANCIENT WISDOM, MIJARES

WHY TRUTH MATTERS, LYNCH

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October / November 2005

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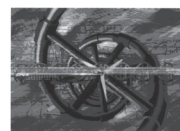
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EricksonEditorial@att.net; 415/435-1604

Fax: 415/435-1654; P. O. Box 1190, Tiburon CA 94920

Copy Editor/Proofreader: Bonnie Davenport

Guest Editor: Paul Von Ward

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Thanks to Paul Von Ward for creating this issue theme of Worldviews and Cosmologies and for collaborating with its authors as Guest Editor. A belated thanks to Don Eulert for Guest Editing the June/July issue on Integrative Psychologies.



EDITOR KATHLEEN ERICKSON

UPCOMING THEMES:

December: Critique of Psychology and the Status Quo

February: Intentional Healing

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& DAVID FEINSTEIN

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MORAL DEVELOPMENT AS A WORLDVIEW

— David Lavra

The study of moral development has stimulated much energy for me. In the past several years our society has experienced a rapid growth of fundamentalism and evangelistic religious cults. It seems that in Western societies it has been an assumption that morality is simply instilled in developing minds as a process of religious experience. Fortunately, the encroachment of fundamentalism has forced us to reconsider our assumptions. And their blatant contradictions force us to reexamine morality. Lawrence Kolberg has studied the development of moral thought, and through him I have had my eyes opened. I have examined my own assumptions and have also discovered that some of the more morally advanced people in my life have not espoused religion.

Kolberg offers a model and a tool for examining the evolution of healthy relationships. His model addresses both the individual and the society. An important dialectic comes to life in the nurturing of the individual and the nurturing of relationships. (Community is about relationships). This dialectic comes alive particularly in Kolberg's Stage 6, when the individual, through both internal and shared discourse, arrives at morality based on principles and universal application.

Built on the brilliant work of Jean Piaget, Kolberg's investigations found six stages of development through which he believed each person can advance. His research showed that people advance through stages at generally universal maturity (or age) levels. Moral maturity would to me seem to require mental maturity to accomplish the processes required for independent thinking.

In early childhood, stage 1, we tend to respond to punishment, or pain avoidance, and respond by conforming to the expectations of our caregivers. This is a ripe time to learn to manipulate or to be manipulated. (However, we respond better to love than manipulation).

In Stage 2 we more actively "interact" with our environment, particularly with our caregivers. We begin to weigh the odds (of punishment for our deviations). We tend to have no "fixed" moral convictions (while still living under parental rules). Rather, we are more apt to make individual judgments.

Stage 3 begins a shift away from individualistic thinking to an application of expectations and rules.

Our obedience becomes motivated more by good intentions and concern for others.

Stage 4 is characterized by more aware membership in groups and society. We better comprehend the rules and show more concern for society as a whole. (In my opinion, we can also get stuck at a level of moral development, or we can regress to a lower level.)

The last two stages have more sociopolitical ramifications, elucidated by Kolberg and his associates. (This may touch a raw nerve for some political and religious leaders—and their supporters—as it has for some academicians). In stage 5 we begin to express more theoretical perspectives, and we consider how rights and values should be applied. This stage of moral development requires more independent thinking even though it is still largely based on mechanisms to maintain the status quo.

Stage 6 ushers in even more individualistic thought which is based on sharing and debate of ideas. This can be stimulated with Socratic dialogue. The person who functions at this stage is one who applies concepts of universal justice, and who recognizes that all people must be judged impartially. At this stage we understand that democracy does not (by itself) guarantee justice.

Kolberg apparently retreated in later years, and downgraded Stage 6 to merely "theoretical" due to the lack of hard evidence that it could be consistently replicated. However, the implications of this theoretical construct are profound. People "not functioning consistently" in Stage 6 may be subject to cultural-political deficiencies rather than there being a flaw in Kolberg's construct. There are obviously those who prefer Stage 1 stimulus-response relationships, where people operate in conformity and are malleable to conditioning (for example to consume commodities). Fear-based communities exist, too.

But I believe a healthy community requires freedom of thought. A better community outlook would prefer diversity and universal justice, and thus nurture us toward Stage 6 morality. Such a level of morality would likely help to overcome many of the social and political ills of the world.

DAVID LAVRA is an AHP member writing a book to expand on this topic while he is in his "pre-emptive political asylum" phase.

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Vol. 45 No. 3, Summer 2005

— Tom Greening

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TOM GREENING

Commentary by the Editor Tom Greening

In the the Winter and Spring 2005 *JHP* issues, I announced that Kirk Schneider will succeed me as *JHP* Editor beginning in 2006. Now I am also pleased to announce that Kirk has selected Shawn Rubin to become the Managing Editor. See the Spring issue for my introduction of Kirk. Kirk and Shawn have already been reviewing some submitted papers, and they will replace me fully after I complete the Fall 2005 issue.

Kirk writes about Shawn Rubin:

*For me, Shawn is representative of the best of the emerging generation of humanistic scholars. He is extraordinarily knowledgeable about humanistic psychology's legacy and frontier, and he is impassioned about virtually every aspect of our perspective. I have had the privilege to work with Shawn in a variety of capacities over the years, including as his dissertation advisor, and I have been consistently impressed by his understanding of humanistic principles and applications, but also and equally, his personal integrity. Shawn is currently an adjunct professor of psychology and administrator at the Center for Humanistic Studies Graduate School. He is also a fine writer and clinician, and has authored a study of human resiliency titled *The Dynamism of Resolute Being: The Experience of Tragic Optimism in an Existential-Humanistic Worldview*. I hope you will find Shawn's work on behalf of *JHP* as dynamic and generative as I have found his other contributions, and that it will inspire others, particularly of his generation, to read and publish in *JHP*.*

It is a great relief to me to have Kirk and Shawn so willing and able to edit *JHP* and to continue developing this journal launched by Abraham Maslow and Tony Sutich back in 1961. Few journals last this long, and it is a tribute to humanistic psychology, its theorists and

practitioners, and all who have helped with *JHP* over the years that I can now pass it on to such able hands beginning with the Winter 2006 issue.

The Summer *JHP* issue begins with an article by Angela Pfaffenberger, an outstanding Saybrook Graduate School student who won the 2005 Rollo May Scholarship for her essay on conceptualizations of optimum adulthood as related to May's work. As I grow older (alas, it does seem to happen) I wonder if I have "developed" and whether I might still be doing so. Angela Pfaffenberger would claim the answer is "yes," even for me. Her article is titled **Optimal Adult Development: An Inquiry into the Dynamics of Growth**. I'm not personally hoping for "optimal," but certainly found her review of empirical research and theory valuable. At Saybrook, Angela is doing research on self-actualizers and how they move to higher stages of development. Maslow's theory of self-actualization has been around for about fifty years and is still being refined and expanded. Her work is an important contribution to that effort. Also, watch for another article by Angela titled **Critical Issues in Therapy Outcome Research** in a future issue.

Therapeutic communities were once growing in popularity and effectiveness, but they seem to have dwindled somewhat. We were saddened recently to lose Loren Mosher, originator of the Soteria House programs www.moshersoteria.com, and Kevin McCready, who created the San Joaquin Psychotherapy Center www.breggin.com/sjpc.html. Other such facilities are being started, however, and if you contact the International Center for the Study of Psychiatry and Psychology, you can find out more about them. Go to www.icspp.org. In this issue you can read a review of this movement by Veerie Soye and Eric Broekaert, both writing from Belgium. They discuss the dangers of destructive charismatic leadership and arrogant insularity that plagued some early experiments. Back in 1967, Abe

Maslow wrote in *JHP* about Synanon, as did Steve Simon in 1978. Books have been written about how that experiment devolved. Charles Hampden-Turner's 1976 *JHP* article on Delancey Street presented some alternative approaches. Delancey Street today is more vital than ever, and I'm pleased to report that its moving company (one of its many enterprises) recently did an excellent job hauling my daughter's belongings up a precarious hillside road. Veerie Soye and Eric Broekaert show how humanistic psychology and family therapy have contributed to the therapeutic community movement and how they can keep a program from becoming just another substance abuse treatment program.

Oryx Cohen is a leader in the movement by psychiatric consumers/survivors/ex-patients (c/s/x) to gain power in the wars involving psyches, theories, and treatments, wars in which people are killed and wounded, and which involve conflicts about reality and freedom, not oil. For the study reported in this issue, he collected stories from 36 "veterans" about how they reclaimed their lives. These psychiatric survivors talk about such things as "hope," "recovery," and "wellness," words they never heard while in "treatment." Oryx Cohen provides insight into possible sources of the finding in another study of 1,300 "schizophrenics," of whom, contrary to predictions from biological defect theories, well over half recovered or greatly improved. The process of "empowerment" must become better understood if we are to offer more facilitating humanistic interactions rather than disempowering and reductionistic medical treatments to suffering people. I found the quoted stories of the participants moving and enlightening, and I believe you will, too.

The next article, a related one by Nico Gallegos, is an example of how disciplined qualitative research using the approaches of Giorgi and others elucidates information not obtainable by quantitative research. Self-reports of lived experience are vital to humanistic psychology, and this article includes the finding that clients and their therapists do not always agree about what is helpful. I have found that true in my own work as a therapist, sometimes being surprised when clients report being greatly helped by an interaction that did not fit some theory or that I did not even realize was helpful. Psychotherapy effectiveness research is a large and controversial field with high stakes involving insurance money and human welfare. This article points to some ways it can be done better, including what some call "extratherapeutic" factors such as those also found in Oryx Cohen's study. These two articles by Oryx Cohen and Nico Gallegos should be required reading in graduate clinical psychology programs.

Jeffrey and Cecily Cornelius-White present a transcribed 1986 speech by Carl Rogers in which he reminisces sagely and wryly about his career, including his 1945 move to the University of Chicago against the advice of his Ohio State Department

chair, his first tape-recorded therapy session on ten coated glass records, the enticing smell of newly baked bread at the site of the counseling center he established, his risking of participatory management, what may have been the first encounter groups, and his early, modest efforts to engender reconciliation in South Africa. He gave this speech shortly before his trip to Russia. A lot has changed there and elsewhere, and the influence of Carl Rogers persists in myriad ways.

E. Fuller Torrey is a controversial person in the mental health world, and so is Thomas Szasz. In Torrey's comment here on Szasz's article **Psychiatric Fraud and Force: A Critique of E. Fuller Torrey** in the Fall 2004 *JHP*, you will see some of the basic issues that divide them. But I was also surprised to see that Torrey regards many of Szasz's contributions to be valuable. Arguments on both sides are complex and affect the fates of multitudes of suffering people.

The next article by Michael Schwartz reviews the ones by Szasz and Torrey and offers some insightful comments about their differences . . . and similarities. I have recently had the good fortune to become acquainted with Michael Schwartz and have found him to be an enlightened psychiatrist who challenges and expands my thinking about mental disorders (he calls them "mental illnesses," and we argue about that) and psychopharmacology (we argue about that, too, but he knows more than I do). In his comments on the *JHP* article by Szasz, and the one by Torrey in this issue, I think you will find that he engages in dialogue in a more creative way than I have expressed in the following poem:

Dialogue

*There's lots we can discuss so long
as you agree that you are wrong.
I'll show my deep respect for you
By clarifying what is true.
Through arguing all day and night
I'll make you see that I am right.
Be grateful that I humbly deign
To help you this way wisdom gain.*

When an editor starts writing poems like that, it's time for him to move on. The next *JHP* issue, Fall 2005, will be my final one, ending 35 years at this temporary but rewarding job. You can join me in looking forward to the excellent stewardship that Kirk Schneider and Shawn Rubin will provide.

— TOM GREENING



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Please send your unwanted back issues of the Journal to: Tom Greening, Saybrook Graduate School, 747 Front Street, Third Floor, San Francisco, CA 94111.

CONSCIOUSNESS RESEARCH ARCHIVE

The Princeton Engineering Anomalies Research (PEAR) laboratory for 26 years engaged in experiments on consciousness-related physical anomalies and proposed corresponding theoretical models. Productive pursuit involved a spectrum of political, cultural, personal, and interpersonal factors that are normally not encountered in more conventional scientific scholarship, but which enriched and complicated the enterprise in many ways. Some of the insights gleaned from the work are objectively specifiable, such as the scale and structural character of the anomalous effects; their relative insensitivity to objective physical correlates, including distance and time; the oscillating sequential patterns of performance they display; the major discrepancies between male and female achievements; and their irregular replicability at all levels of experience. But many others relate to subjective issues, such as the responsiveness of the effects to conscious and

unconscious intention and to individual and collective resonance; the relevance of ambience and attitude in their generation; and the importance of intrinsic uncertainty as a source of the anomalies.

Here are some of the studies available:

1. The PEAR Proposition presents an overview of the goals, methods, and findings of the PEAR program. princeton.edu/~pear/Allen_Press/PEARProposition.pdf.
2. A summary of PEAR's extensive remote perception enterprise, Information and Uncertainty in Remote Perception Research: www.princeton.edu/~pear/IU.pdf.
3. Sensors, Filters, and the Source of Reality builds on earlier efforts in A Modular Model of Mind/Matter Manifestations (M5) to establish a framework for representation of the empirical anomalies observed. www.princeton.edu/~pear/Allen_Press/Filters%20pdf.pdf.

VISIONARY DVD CLUB

Visionary thinkers such as Rupert Sheldrake, Laura Huxley, Judith Orloff, Richard Moss, Jeffrey Mishlove, Ilana Rubinfeld, Stanley Krippner, and Donna Eden, and 60 more, have presentations recorded on DVDs (3 lectures to a DVD), which are available in a monthly club for \$20 per DVD. The Visionary DVD Club is a subsidiary of The Message Company, which produces many conferences on consciousness and other topics.

www.visionarydvdclub.com.

AN ODE TO FELLOW BEACONS OF LIGHT

This ode emerged a while back when a dear friend and teaching colleague was struggling with the critical attitudes of others in her workplace who seemed to be both threatened and challenged by her compassion and sensitivity toward her students. I wanted to affirm and encourage her and maybe I also needed to encourage myself. Perhaps we all deserve a little ongoing encouragement during difficult times.

There are those who are called to shine light for the paths of our fellow travelers.

It is a noble and honorable calling that is bestowed on a precious few who are worthy of the task.

Such a calling is though sometimes a thorn for others.

They may ask who are you to take it upon yourself to shine light for others.

Perhaps we have an addiction problem and are unable to give up our gift.

Maybe we are suppressing our own unexpressed anger and in so doing must aggressively put the spotlight on others.

Or could it be that we cannot bear to see others find their own way and must compulsively cast our light for them.

It might even be that our own childhood traumas have left us so scarred that we are condemned forever to blast others with blinding, intrusive, and painful light.

And there is the possibility that we use our light to make ourselves look better.

It could be that all of this is true . . . however

I prefer to believe that to be such a beacon is our gift to our fellow human beings . . . given out of love, generosity of spirit, compassion, and a sincere and innocent desire to be of service and inspiration to those we care about. There is no hidden agenda, there is no ulterior motive, there is no malice involved, there is just the desire to be the best we can be in this shared human quest.

May your light shine strong and true.

May your light enrich and uplift those who choose to be guided by it.

And may you truly be blessed for caring enough to want to bless others.

Thank you to all at AHP for being such a beacon for me . . . you may never really know how precious your vision of hope is to me, but I want you to know you make such a difference in my life. — TONY MACCULLOCH, AUCKLAND, NEW ZEALAND



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INTRODUCTION TO THIS WORLDVIEWS ISSUE

The Role of Worldviews in Human Psychology

— Paul Von Ward

David Brooks, in his August 11, 2005, *New York Times* op-ed article, wrote “while global economies are converging, cultures are diverging, and widening cultural differences are leading us into [an unprecedented] period of conflict, inequality, and segmentation.” In my writing, I have called this worsening situation an “increasing fragmentation of species consciousness, where traditional self-segregating cultures become even more isolated and newly self-identified communities use modern media technology to circumscribe members’ minds.

Obvious examples are the virulent religious antagonisms fueling 21st century terrorism and the equally powerful, although presently less violent, divergences in American society. Wealthy elites and sectarian cults have gone beyond traditional class barriers to separate themselves from the “unwashed” and the “unsaved.” They build fortress neighborhoods and use divisive social programs to ensure they aren’t “contaminated” by those who are different. In an ironic twist of the democratic principles of free enterprise and private property, the founder of Domino’s Pizza is constructing an entire city in Florida where the university, businesses, and homes will all be reserved only for conservative Catholics.

Humanistic psychologists should be on the forefront of research into the existential basis of this phenomenon. Something more than superficial lifestyle choices are at work here. **The species appears to be engaged in a profound “retribalization” process**, at a time when the weapons for defending one’s culture and territory far exceed

the destructive power of clubs and rocks. The inability of such a fragmented species to reach consensus may threaten its very survival.

At the Association for Humanistic Psychology (AHP) June 2005 meeting at California State University–Northridge (CSUN), several presenters gave talks that either explicitly or implicitly dealt with the role of worldviews with regard to individual development or societal trends. While no one attempted to give a “one-serves-all” definition of worldview, a number of participants talked about the need for a better understanding of the role of personal worldviews in shaping human emotional and behavioral responses to events or issues.

The notion of something that might be studied and/or used in education, therapy, and even broader social interventions under the rubric **worldview** is sort of like the Supreme Court’s definition of pornography: “You know it when you see it.” Regardless of its currently nebulous state, attempting to look at worldviews as was done at the CSUN exchange may be a step toward dealing with the profound breakdown of comity now threatening modern society. In their most fundamental form, different worldviews appear to explain why the answer to the second question below is “No”:

Aren’t you curious why we don’t agree on certain issues? If two people have the same facts about an issue, then—if they both are logical—would they not draw the same conclusions?

These questions were raised by a doctrinaire writer with whom I had an e-mail exchange on the causes and possible remedies for terrorism. Despite an external reality that

a Martian observer might see, when two humans discuss an issue, they are likely to do so through two different—even mutually exclusive—a priori sets of assumptions or beliefs about the nature of reality and the human place in it. For all perceptual, emotional, and behavioral purposes, they live in two different realities. With such species dissociation, different groups are psychologically unable to draw compatible conclusions from the same facts.

For this discussion, let’s stipulate that culturally created worldviews lie at the roots of the mutual rejection of Islamic society by modern European and American culture and of Western culture by Islamic societies. Both are hyperaggressive fantasies of the way the natural world works, and this is suggested by science and secular historical research. In this issue, we attempt to understand why and how such artificial social constructs substitute for a tested reality where evidence provides a basis for consensus.

For both the person-centered psychologist and anyone who wants to understand the seemingly immutable conflicts that divide *Homo sapiens* into competing and even warring camps, certain steps may be helpful. The first step defines in an operational and communicable way what we mean by worldviews. Second, we need ways to identify or measure the differences among them. Third, we need to be able to predict the implications of such differences.

WHAT ARE WORLDVIEWS?

For the first step, worldviews may have been called paradigms, cosmologies, religions, core beliefs, mental maps, level of awareness,

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memes, and other things by various writers. For our discussion here, such potential synonyms will be defined as analogous to worldview.

The renowned Russian-born, Harvard sociologist Pitirim Sorokin developed in the 1930s a taxonomy of Sensate, Ideational, and Idealistic cultures whose central belief systems could be called worldviews in the present context. He wrote that all of these systems are logically correct, but that each starts with different major premises. Once each system accepts its major premises, all of its conclusions and behaviors are logically valid and predictable. Each has its own mentality, its own system of truth and knowledge, its own philosophy and Weltanschauung (a comprehensive conception of the world). This concept, from another era, suggests what we mean by worldview for purposes of this issue.

DIFFERENCES IN WORLDVIEWS

We posit that the “major premises” referred to by Sorokin are the answers any self-defined cultural group will give to existential questions such as: Where did humans come from? What is our purpose in the universe? What lies beyond life, if anything? In addition, the premises or assumptions making up a worldview would include the answers given to other questions such as: What is the nature of the origin or source of the universe? What principles govern natural and human events? How much and in what ways do humans control their own destiny? What is the human relationship to other species and natural phenomena? By what ways can we get knowledge and which are most valid?

To reach professional consensus about the worldview concept, to develop tools that enable us to identify and measure differences in worldviews, and to validate their predictive value requires long-term effort by scholars and practitioners.

To plant the seed for such a process, this issue gives several examples of worldview taxonomies. They help us to understand the role of such belief systems in human psychology. Cuf Ferguson suggests that “levels of consciousness” involve energetic emotions and experience in addition to intellectual assumptions. Larry Stevens describes with specific examples three levels of reality perception, which involve “locations of comprehension.” Ilham Al-Sarraf’s essay on cultural perspective underlines the role of worldviews in perpetuating violent conflicts. My piece on “four modes of consciousness” indicates that worldviews shape individual responses to events.

IMPLICATIONS OF DIFFERENCES IN WORLDVIEWS

From these few samples, it should be possible to begin to frame a dialogue about the importance of such a concept and method for tackling personal and societal issues in a different manner. It could also serve

as a self-learning tool as individuals begin to recognize and to make explicit their own unspoken beliefs. It could “out” the unconscious role they play in personal choices. Personal and group uses of worldview models might become an aid to self-transformation.

The questions raised in this issue are offered to the AHP community (and others who might be interested) for consideration and possible individual or collective action. One option might be a professional or annual meeting convened around this topic. Another might be a series of “response” articles to further explore this perspective and its relevance to efforts that could transform society. A psychology department might convene a forum for stimulating further research.

PAUL VON WARD, now an interdisciplinary cosmologist, is the author of GODS, GENES, AND CONSCIOUSNESS and OUR SOLARIAN LEGACY, among other books and articles. Contact Paul at www.vonward.com, paul@vonward.com.

Reading List

A THEORY OF EVERYTHING: An Integral Vision for Business, Politics, Science and Spirituality by KEN WILBER, Shambhala, 2001, ISBN 1570628556.

OUR SOLARIAN LEGACY: Multidimensional Humans in a Self-Learning Universe by PAUL VON WARD, Hampton Roads Publishing, 2001, ISBN 157174214X.

SPIRAL DYNAMICS: Mastering Values, Leadership, and Change by DON BECK, Blackwell Business, 1996, ISBN 1557869405.

THE AGES OF GAIA: A Biography of Our Living Earth by JAMES E. LOVELOCK, W. W. Norton, 1995, ISBN 0393312399.

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THE MIND OF GOD: The Scientific Basis for a Rational World by PAUL DAVIES, Simon & Schuster, 1993, ISBN 0671797182.

THE REFLEXIVE UNIVERSE: Evolution of Consciousness by ARTHUR YOUNG, Robert Briggs Associates, 1984, Anodos Fndn., 1976, ISBN 1892160005.

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FOUR TELEOLOGICAL MODES OF CONSCIOUSNESS

— Paul Von Ward

Although it may be the most powerful force in the universe, consciousness is the most amorphous and intangible aspect of human existence. We have a vivid dream that awakens us, thrilling or threatening, but we change position and it eludes us like a puff of cloud. An image or concept grabs our attention, but a friend telephones and we can't recall it. Sometimes we just "know" something, but a few rational thoughts reveal it has no substance or practicality.

How do humans corral and harness such a wild and tempestuous force as consciousness, making it respond to their daily need for interaction with nature and one another? We do so by learning basic assumptions that help us make sense of our reality. We commit them to deep memory banks and act on them without thinking. They move from our active yang mood of consciousness (thinking) to our passive yin mood of consciousness (knowing). They become the "truths" that impose personal order on the data coming through our physical and subtle senses. Such a mechanism is essential to human functioning. Without this core set of assumptions, the psyche would break up from the centrifugal force of internally inconsistent beliefs.

These beliefs, considered "truths," comprise our "worldviews" and cover most questions in life. They serve as the individual's "lens" for interpreting self, other, and external events. The more basic ones deal with the most fundamental of questions: What is the design and purpose of nature? This teleological question requires our assumptions of final causes: Why we think things work as they do. For example:

Yahweh created me. Mind rules. God/Allah decides all. Nature is neutral. Allah/God is just.

In this yin mood of consciousness, human behavior is guided by instinctual survival impulses and by our culturally conditioned assumptions about the nature of nature. These assumptions are largely implicit, outside of routine awareness. It requires great effort for people to even give expression to them. For the vast majority, these assumptions are simply considered to be "the truth." Most individuals and their cultural cohorts feel no need to question them.

CHANGING OUR TRUTHS

Because these assumptions derive from cultural practices and beliefs, they are mutable through experience or new learning. We can change these worldviews through a rethinking of specific beliefs. Sometimes this rethinking is stimulated by a powerful subjective experience. The active mood of consciousness tests and considers alternatives (based on new inner or external evidence) to the ingrained worldview. However, such change is not easy and requires several stages of conscious transformation.

The first is the most simple, yet the most difficult: Recognition that my perception of reality is based on assumptions that may be true or may not be true. If this first step does not stir up strong emotional reactions in the individual, it is likely that one is not yet dealing with worldviews as defined in this article.

The second step requires my identification of the central assumptions I hold. This can be done by reflecting on any event or aspect

of life and asking, "What causes, principles, or forces can I imagine that could result in this outcome?" And then I ask, "Which of these do I believe is the most likely to be correct?" (The self-assessment questionnaire introduced at the end of this article illustrates for the reader how this may be done.) The next step requires that I look for evidence that supports my chosen assumption over alternatives.

When I cannot find evidence that a "nonbeliever" will agree tends to support my assumption, I must conclude that I am taking it on faith. It is this "taking on faith of one's own or one's group's assumptions" as the absolute truth that leads to fragmentation of societal consciousness. In the context of religious and spiritual worldviews, the United States is in effect a "polytheistic" society.

Let me explain. An individual is not usually polytheistic, i.e. "worshipping more than one god." A social unit, however, can call itself polytheistic and provide for the worship of different gods, although not many do. However, this article deals with a situation where a group (a nation or some other collective) assumes everyone worships the same god, although under different names. But an analysis of worldviews may reveal that a nation is actually "polytheistic." That is because people do not directly worship the ineffable source of all that exists. They worship their own worldview's assumptions about it.

Thus, when fundamental divergences in worldviews exist, where the definitions of their god are mutually incompatible, groups actually believe and behave in a "polytheistic" way. Although they may use the same word—God, their

MODES OF CONSCIOUSNESS

definitions are so widely different that they, for all practical purposes, live under different gods. To the extent that groups believe that their concept of “god,” by whatever name, and their “god’s word” (as interpreted by them) is the Truth, they set themselves apart from all others with no less certainty than the Babylonians who worshipped Ba’al and the Hebrews who worshipped Yahweh 2,500 years ago. It is no wonder then that the *Quran*, from the newest of the three great supernatural religions, describes polytheism as “the path to Hell.”

Because their assumptions are taken on faith, based on a priest/rabbi/imam’s inspirations (which are infinite in number) and on varying levels of knowledge, over time the diverging worldviews result in deeper and deeper fragmentation of the species’ consciousness. Such diverging realities (caused by worldviews that shape the way people actually experience life) have always increased the potential for political and physical conflicts.

But to understand the depth and complexity, and the threat to human survival, of the current maelstrom of worldviews that socially and politically rend today’s world, we must look deeper than labels (the names groups use for their divine beings and give to their religions). Such analysis is necessary to understand the players in the current push for a more theocratic U.S. government.

Given their Deist perspective (belief in a creator or supreme power, but not in the anthropomorphic god of 18th-century religions), it appears likely that America’s Founding Fathers had an intuitive understanding of the competition for power that could arise among competing religious worldviews. They recognized that some groups in a “polytheistic society” (my term) with fundamentally different concepts of reality would want to impose their assumptions on others

through the political process. They foresaw a struggle to impose laws that would regulate what had been private matters from one religion’s perspective. For this reason, they established secular U.S. institutions with constitutional barriers to prevent the followers of one “god” from dominating the rest of society.

This problem is not limited to religious worldviews. Scientific theories and philosophical schools are also based on assumptions and beliefs founded on partial evidence, always subject to revision based on experience. When groups holding them consider their worldviews as the Truth, and dismiss other ways of knowing, they are in effect worshipping their own divergent “realities.” Until we find a way to transcend the hardened worldviews that now divide the species, we will not be able to “put the Humpty Dumpty (of human consciousness) back together again.” To help pierce this defensive shield of superficial labels and symbols, I have constructed a self-assessment tool to differentiate among groups at a teleological level regardless of their nominal religious or spiritual orientation. Its purpose is to provide a basis for dialogue across the barriers of deeply ingrained worldviews.

MOODS AND MODES OF HUMAN CONSCIOUSNESS

Above I described the natural yin (knowing) and yang (thinking) moods of human consciousness. They may be called the passive form “assuming” and the active form “thinking,” or, respectively, “perceiving” and “projecting.” It is through the explicit yang aspect that we can both identify the elements that make up a person’s worldview, and observe how it changes. We can participate in the change process with others.

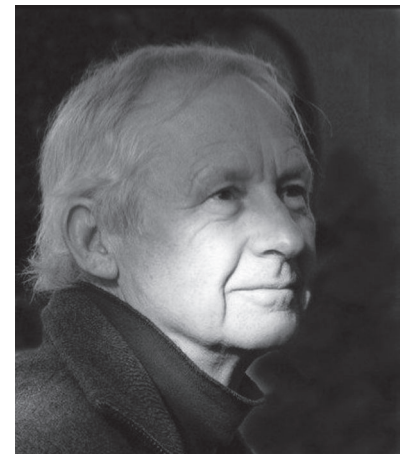
Worldviews may be assigned to various modes in this schema depending on which type and level of assumptions are included. I have chosen in this article to deal with what I believe are teleological

worldviews, or human assumptions that deal with the character and functions of human nature and the universe. In four decades of cross-cultural work on personal, scientific, political, and religious issues as a diplomat, educator, and psychologist,

I have dealt with different worldviews in 100 countries. Identifying and understanding their various assumptions about the nature of reality has been essential to cross-cultural communication and cooperation.

My work involved 15 years as a U.S. diplomat, 15 years as CEO of Delphi International, and 10 years as a cross-cultural independent scholar. From this experience, I have developed a tool that I believe can transcend language and cultural barriers. It can place people into various groups on the basis of fundamental beliefs that cut across current religious, educational, and social divides. I have chosen to use four descriptive terms for different modes of thinking that are somewhat self-evident: Material, Supernatural, Mystical, and Integral. (The modes of consciousness they suggest can be understood as actually “living in different worlds” or “different states of reality.” As worldviews, they are just that important for understanding one’s perceptions and behavior.)

The simple instrument comprises 32 questions with four possible answers to each. (Based on a forced-choice principle, the response closest to the person’s own belief must be marked by an X even if it doesn’t exactly represent that person’s view. During the pilot phase, one may note that no answer represents his or her view. One can also suggest language that would.) Each of the



Paul Von Ward

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responses falls into one of the four modes labeled above and described below. The scoring system clusters responses into the four modes.

The sample question/answer sets at the end illustrate the concept.

Most of us have some of all four modes of consciousness or worldviews in our makeup. The scoring system is designed to profile the relative strengths of the respective modes (basic paradigms that influence a person's thoughts and actions) in terms of their importance to a person. Each mode reflects a different approach.

I: PHYSICAL: Focuses on a material reality and depends on the five senses and human technology to validate one's beliefs. Subordinates inner experience.

II: SUPERNATURAL: Assumes a separate, divine realm from which a god rules daily events. Favors revelations from accepted translators of the truth.

III: MYSTICAL: Believes unseen and spiritual energies control events. Sees humans as spirits with the ability to directly control their reality through belief.

IV: INTEGRAL: Accepts various ways of gaining knowledge, but subjects them to consensual validation by nonbelievers. Seeks testable connections among all events.

The questionnaire rests on the hypothesis that it covers the central basic areas of beliefs that shape an individual's emotions and physical reactions to most categories of life experiences. With its comprehensive focus on the thinking (yang) level of consciousness, the instrument allows one to infer the underlying (yin) worldviews. These worldviews can be correlated with individual lifestyle categories and group norms. Consequently, data about worldviews can be used to predict choices that may lead to family, community, political, and economic comity or discord.

This concept and instrument is now in the pilot-study phase of development. Interested parties can

participate in the pilot phase, and help shape its outcome by contacting the author at the e-mail address shown below. Feedback on the article, concept, and the instrument/scoring package is welcome.

SOME OF THE QUESTIONS FROM THE QUESTIONNAIRE TESTING THE FOUR MODES OF CONSCIOUSNESS AND WORLDVIEW

6. Soulmates or life partners are probably:
- Joined first in heaven.
 - Through mutual self-definition.
 - Created by hormones and chemistry.
 - Made by prebirth agreement.
 - No answer closely represents my view. I would say _____.

7. The state of my health results from:
- A combination of several factors.
 - My attitudes and belief in myself.
 - Mine and my family's divine destiny.
 - Genes interacting with the environment.
 - No answer closely represents my view. I would say _____.

8. I see life on Earth as:
- A product of physical evolution.
 - Learning lessons on the soul's journey.
 - Doing the Lord's work.
 - Consciousness incarnate in matter.
 - No answer closely represents my view. I would say _____.

9. As a human, my role on the Earth is:
- To learn how nature works.
 - To prove my faithfulness to God/Allah.
 - To test my soul's progress.
 - To participate in Earth's development.
 - No answer closely represents my view. I would say _____.

10. Government policies should:
- Serve the highest purpose.
 - Reflect God's plan for humanity.
 - Represent agreed-upon goals.
 - Be the will of the majority.
 - No answer closely represents my view. I would say _____.

15. Tragedies occur in life:
- By accident or confusion of intentions.
 - To remind people of God's power.
 - As a result of the physical laws of nature.
 - Due to our inner need for course corrections.
 - No answer closely represents my view. I would say _____.

17. What is the relationship between God/Allah and Nature?
- God personally rules nature.
 - God exists in nature.
 - Nature and God are one.
 - Nature has no God.
 - No answer even closely represents my view. I would say ____.

21. I engage in prayer to:
- Link with the Universal Mind.
 - Help me feel better psychologically.
 - Communicate to God or the Trinity.
 - Energize or direct my intentions.
 - No answer closely represents my view. I would say _____.

22. Emotional suffering comes from:
- Natural causes.
 - Perceptions of events.
 - Human sins.
 - Human attachments.
 - No answer closely represents my view. I would say _____.

23. The divine or eternal realm is:
- Within natural human reach.
 - Potentially knowable by humans.
 - A projection of human hopes.
 - Beyond human understanding.
 - No answer closely represents my view. I would say _____.

24. Humans are born:
- Potentially good or bad.
 - Morally good.
 - Ethically neutral.
 - Sinners or fallen beings.
 - No answer closely represents my view. I would say _____.

26. Before conception humans are:
- Transcendent beings of energy.
 - Divine souls in waiting.
 - Nonexistent.
 - Potential life forms.
 - No answer closely represents my view. I would say _____.

27. The timing of my physical death:
- Is the choice of my soul.
 - Is in God's plan for my life.
 - May involve various dimensions.
 - Comes from natural or human causes.
 - No answer closely represents my view. I would say _____.

29. Truth is best learned through:
- Scientific experimentation.
 - Meditation and inner channels.
 - Comparing different ways of knowing.
 - Revelations from God or his angels.
 - No answer closely represents my view. I would say _____.

31. The implicit goal of most human actions is to:
- Resolve inner and conflicting impulses.
 - Achieve an immediate positive impact in the world.
 - Achieve personal unification with God.
 - Contribute to long-term peace and health.
 - No answer closely represents my view. I would say _____.

PAUL VON WARD, now an interdisciplinary cosmologist, is the author of **GODS, GENES, & CONSCIOUSNESS** and **OUR SOLARIAN LEGACY** among other books and articles. www.vonward.com, paul@voAwareness Levels

LOCATION AND THREE REALITIES OF BELIEF

Psychology in the Workplace

— Larry James Stevem

AWARENESS IN THE WORKPLACE

To better understand how consciousness level directly determines behavior and associated quality-of-life results [circumstances?], consider this narrative set in an office workplace, viewed through the omni-directional eyes of Holographic Psychology.

It's 9:03 a.m. and you've just settled into your desk chair to begin the day. With a steaming cup of coffee supplied by your smiling, ever-helpful secretary, you notice the red-hot, mostly delinquent to-do list staring you in the face. Before taking the first sip of fragrant mocha, your intercom beeps. Horror of horrors, it's the boss! In a strained, barely controlled voice, the Director demands your immediate presence. You feel the adrenaline surge through your plaque-filled veins, as trips to the boss' office are normally—for you—synonymous with disciplinary visits to the woodshed. Nervously jumping out of your seat, you spill hot coffee on yourself and all over your disorganized desk.

The moment your coffee-stained self hustles through the Director's threshold, s/he launches into a venomous tirade. Seems your boss is more than a little disappointed that the report you handed in yesterday was late . . . again.

FIRST REALITY

How do you respond? In typical First Reality fashion, your mouth—already full of cotton—goes completely dry. Regaining a small amount of survivalist composure, you quickly sputter out some lame excuse about how it's really your secretary's fault. "S/he's the slowest typist on planet Earth, perhaps the Universe," you exclaim. "It's a miracle I manage to meet any deadlines with that person hanging around my neck like a dead-sea anchor!"

Impressed not at all with your feeble explanation, and even more fearful this tardiness will continue, the Director gives you an extra-stern warning. Not only are your Christmas bonus and stock options at stake, but you also risk your job if you don't shape up immediately.

After mumbling a weak acknowledgment, you slither your miserable heart-pounding bod back to your enclave, stopping only to give an evil eye to your bewildered secretary. S/he looks up briefly as 100-words-a-minute greased-lightning

fingers fly over the keyboard, typing yet another report you dawdled over well past the last minute.

You slam the door behind you, hang out the do-not-disturb sign, put away the to-do list, and switch on a computer game. Desperately distracting yourself from your gut-wrenching feelings, you snarl at every person you meet the rest of the day. Why should they be happy when you're miserable? You assure your underlings that you consider their performance substandard in every way. Each one of them (also expressing from First Reality's reactive mind) transfers the hostility to their co-workers and loved ones, who in turn, pass ill tidings to everyone they come across—including any children or pets unfortunate enough to cross their knee-jerk pathway. When you get home that night, having accomplished little or no work, you fight with your mate and wonder why that wretched tic in your eye has returned. The nightmares that disturb your fitful attempts at sleep eagerly try to reach your conscious mind, suggesting you seek loving, understanding assistance in healing, releasing, reframing, and replacing your underlying feelings of worthlessness. You continue to deny the guiding message, labeling it just another unfair attack on your persecuted ego.

EARLY SECOND REALITY (ESR)

Now let's look at the same office scenario from the perspective of someone awakened to early-stage Second Reality (ESR). You respond to the summons without the total-panic, coffee-stained experience of the First Reality example. Concerned, but hopeful you can deal with any boss issue, your confidence level expresses in direct proportion the responsibility you've assumed for your thinking, feeling, and actions. With increased control and less anxiety over your daily events, and after listening intently—without interruption—to your boss's complaint, you take a deep breath to center yourself. Then you promptly apologize for your tardiness in completing the important report. You relate your understanding of the necessity for these particular documents in packaging the upcoming IPO stock offering. You acknowledge how your report delay likely put the Director in a tight spot with upper management.

You then reassure her, or him, that you more clearly understand just how long it takes to develop these new financial readiness reports, and all future documents will be delivered accurately and on time. Your boss, visibly relieved, senses correctly that s/he may now count on you and your expertise for the currently demanding crunch time, and that you are also aware and sensitive to pressures from senior management. The Director feels a little embarrassed about perhaps over-reacting. Obviously a motivated and competent worker, you need only a little guidance, now and again, to accomplish top-flight work.

Walking back to your office, you stop to thank your secretary for such valiant efforts speed-typing that last company financial report you delivered past deadline. You promise not to create unnecessary stress again through poor time-management or procrastination. S/he smiles radiantly, assured that you value and understand his/her (First Reality) world, as a compassionate—albeit imperfect—boss. S/he proves especially friendly and helpful to your team members and business clients who happen to visit or call that day. Subsequently they are better disposed toward you and your projects—making negotiations proceed more constructively.

Back at your desk, you take a moment to collect your thoughts and feelings—including the somewhat awkward ones with your superior. Closing your eyes, you take some cleansing breaths and allow yourself to enter those feelings fully and completely. Practicing techniques learned during a recently attended personal-development, emotions-management program, you mentally unlayer your feelings onion, and especially note the underlying unworthiness issues that lead to bouts of procrastination. After struggling with the effects of these unresolved issues for years, you now set a clear intention to heal and replace them. Finally ready to graduate from a self-sabotage curriculum, your resolve allows simultaneous blossoming of your infinite talent and creativity. You quickly visualize a peaceful river, and the accompanying self-forgiveness ritual, to



LARRY STEVENS

THREE REALITIES OF BELIEF

wash away lingering feelings of inadequacy. Your short but potent attunement completed, you organize your paperwork, placing the most-urgent documents on top. Pulling out your calendar to work out timelines for completing all future reports, you break various tasks into manageable, less-overwhelming steps. Now you're ready to tackle the to-do list.

With the benefit of Early Second Reality reflection, you have a heightened, observational awareness of how painful it is for First Reality oriented persons to receive negative feedback. At home, after some processing time in your private contemplation cave, you gently, courageously, share your previously embarrassing thoughts and feelings about the late report and your history of procrastination. Your trusted friend, partner, and mate listens attentively while you expose your vulnerabilities and list your alleged weaknesses. S/he loves and respects your courage and strength, feeling especially valued that you trust and openly reveal your human shadow. Together, using all the new tools you received in your self-development workshops, you strategize ways to overcome your troubling pattern of behavior. After an exquisitely passionate lovemaking session, you fall asleep nestled into each other like cradled spoons.

LEVEL RECAP

You are likely realizing that these two diverse reactions to the same circumstance are simply the result of one's inner perception, and not, as most believe, of differing environmental factors. Please also note that awakening to Second Reality is not the same as developed excellence. Repetitively practicing desired replacements gradually overrides the old, non-serving habits.

Even if your initial reaction to an attack was defensive, a competent manager will be impressed by your ability to shake off criticism, refocus, return to the playing field, and climb back in the saddle responsibly.

As dramatically different regarding quality of life and diminished suffering as our early Second Reality example demonstrated, let's look at how our world shifts when expanding our consciousness further. At advanced Second Reality (ASR), this office scenario would rarely present itself in the original form. Modified slightly, it more accurately reflects a possible ASR challenge situation.

ADVANCED SECOND REALITY

The boss' call comes in the same way. Consistently (habit) expressing both FUN and joyous personal responsibility for

some time, you rarely experience internal sirens or adrenaline flows during the course of your day—even during heat-of-the-moment situations. You easily coexist with various energy manifestations . . . including hysterical types.

You calmly respond to your boss' frantic call, with concern only for the plight of the company's supervising Director. Fully aware of your boss' pressures from upper management, you continue offering a sympathetic ear, while holding your self-empowerment knowledge in abeyance until counsel is requested. Upon arrival, you observe your friend and boss at the brink of emotional overload. The sense of desperation is so great that s/he launches into a sequenced denunciation, accusing you—among a list of other things—of sabotaging company negotiating efforts by submitting late financial reports. "Maybe you are a secret spy for the takeover vultures who would like to steal the company at a bargain-basement price," s/he cries! Your temporarily crazed Director infers your general calmness during the current crisis as further evidence of culpability.

You take a moment to reflect: Unlike your past, suffering, victim-like self, you feel no need to prove the timeliness of your reports, overtime hours, or the list of other supportive assistance you generously render in an effort to forestall the threat of a corporate takeover.

In the past, you would have been deeply hurt by these accusations, and felt intense suffering from your boss' lack of appreciation. Previously you would emotionally shut down for days—sometimes weeks—as you commiserated with your like-leveled associates. Prior to healing your internal issues and retraining your automatic responses to challenge, your self-image and general quality of daily life used to revolve around what you perceived your supervisors, friends, family, spouse, and various acquaintances thought and felt about you. Your social mask reflected your insecurity.

At this very moment, however, you lovingly direct your focus toward a friend in crisis. You sense correctly and identify (to yourself) all the illogical accusations as symptoms of your boss' abject terror. You actually delivered the reports two days early, but the Director's stressed-out assistant accidentally misplaced them.

With the expenses of three children in college and a humongous mortgage on a new custom home in the Heights, your boss' reasoning ability has been temporarily suspended through fear of losing a job. This distorted attack on your performance reveals a cry for help from your ego-shattered supervisor. Not the time for recriminations (your current ego rarely buys into them), you immediately process and

release transitory feelings of undervaluation. You step forward to console a fellow human being asking—through body language—for lifesaving intervention.

You reassuringly offer all your knowledgeable assistance, expertise, loyalty, and most important . . . your compassionate sensitivity and love. "You are not alone in this challenge. We will get through this temporary storm together," you state. Your unwavering confidence identifies the current crisis as serious . . . but solvable.

With gratitude evident in his or her demeanor, your Director can't find the words to thank you for seeing—without judgment—past the panic attack. Because of your presence of mind (awareness level plus practiced replacement), you do not counterattack or take the directed onslaught personally. You intuitively sense your boss' immense gratitude and a bit of embarrassment for showing weakness in the heat of the moment. Realizing this, you compassionately share how understandable the venting was under the circumstances. You respectfully accept the veiled apologies, not from a superior knowledge of manipulating psychology, but from genuine, heartfelt caring, combined with a healthy and secure self-love. Your spirit soars as you feel an inner appreciation for your heightened ability to be there for a valued friend and fellow Human Being. What a change from the old you!

With your developed ASR talents, you quickly enter, release, and reframe all illusions of temporary negativity. Practiced responsibility and pattern replacements have largely transmuted previous feelings of unworthiness. Traditional concepts of healing and forgiveness transform, as you gratefully realize the vested significance of every single experience in your life. Expunging those past concerns (distortions associated with victim acceptance or fear of environmental change) leaves no lingering apprehension about losing anything—especially a corporate position.

Your boss, disabled by fear, is not open to your independent confidence. S/he places security in the job, rather than in something deep and permanent within oneself. You recall how scary and painful outer-oriented beliefs were for you. For this and other sympathetic reasons, you intend to offer further reassurances and assistance to the troubled corporate director when and if the time comes for a blended transition to new and larger opportunities. The key will be to psychologically center your friend on all the internal gifts, talents, and marketable abilities already mastered. With a greater chance of success if your supervisory friend can heal and replace his or her security issues, you mentally reaffirm that his/her spiritually

created blueprint is not up to you. Your job: Be a supportive mirror and loving, nonjudgmental example, not a manipulator of another person's life curriculum.

ASR ORIENTATION

You feel blessed, beyond expression, to realize your ASR mastery is not directly tied to self-help tools. No particular religion, philosophy, process, book, tape, seminar program, guru, or separate Supreme Being gets the credit. You achieved success by reflective awakening (Location of Comprehension) and assigning beneficially synchronistic, philosophical, and psychological evaluations to those inventoried items. Your interpretation manifests ALL things and ALL associated meanings. Along with your newly expanded consciousness, understanding how your confidence and belief give self-help tools their vibrancy installs you as meaning-maker Captain of your ship. This more-expansive stage lifts your discernment to an unprecedented level of empowerment—one where personal salvation and the ability to direct your resultant experience reside fully within you. Observational witnessing (which begins in ESR) invites you to lend a helping hand without enabling others to avoid responsibility for their own life curricula.

ACCEPTING THE GIFT

I hope this role-playing demonstration helps you further appreciate how these principles—defined by Holographic Psychology—greatly empower our lives. The next time you feel upset with an individual person, group, or situation, quietly ask yourself: “If the vast minions of love guided me now, how would I respond?”

What about Third Reality, you ask? Presentation of the transcendent realm will have to wait for a future installment. Until then, consider that our supreme nature, ever expanding and all inclusive, encompasses the complete package of interwoven patterns that lead us to linearly participate in a particular dynamic, at a particular time, in a particular place. For here-and-now practicality, Second Reality, rooted in Humanism, provides all the openings we require to master our psychologically based dynamics in the Here and Now.

LARRY JAMES STEVENS is author of **CELESTIAL FIRE—A NAVAL AVIATOR'S SPIRITUAL ODYSSEY**, a Vietnam veteran, and human-potential, Science-of-Spirit researcher. His book, from which this article is excerpted, is available on his web site at www.soulmanlarry.com.

A BICULTURAL PERSPECTIVE ON WORLDVIEWS

— Ilham Al-Sarraf

Editors' Note: We asked the writer, an Iraqi-born scholar who received her Ph.D. in clinical psychology in the United States, to share her professional bicultural observations as she witnessed the Iraqi society's transformations during her many humanitarian journeys there, and to comment on the changes in worldviews in Iraq occurring because of the political unrest there.

Rooted in its Islamic history, Iraqi culture and education stress absolutes, generally calling for a monolithic society believing in the one God: Allah. However, there are fundamental differences between Shiaa and Sunni interpretations of Islam, based on politics involving the followers of the Prophet Mohammed 1400 years ago. The Shiaa considered themselves the followers of the teaching of the prophet and his descendents “or his household lineage—who were the 12 Imams.” The Shiaa had to go underground due to persecution by the Sunni rulers of that time. The Sunnis had four schools of thought, from four scholars who interpreted and taught the **Quran** according to their own knowledge.

There also are differences between the two groups involving interpretations of the **Quran**. The two models of interpretation are literal and philosophical. The Sunnis took certain texts literally; for example, “God has eyes over his worshippers.” No questions were allowed. The Shiaa philosophically interpreted the **Quran** in an esoteric manner, instead of God literally having eyes, they stated metaphorically that “God is overseeing his worshippers.”

Another difference involved the issue of human destiny: Is life predetermined, or do we have choices? Shiaa believe that human beings have “choices in life,” as the authors of our lives. We make choices and face the consequences (but, Allah ultimately judges and his will prevails). In this worldview, Allah gives believers choices, but cautions them about going astray. In the Sunni worldview, humans are “predetermined” by the will of Allah

from birth and “one's destiny is written on one's forehead the day you are born.” Kismet!

The Shiaa believe in Ijtihad/Jihad as a struggle to learn more about their faith in a proactive manner, finding the truth first in the **Quran** (in the Hadith or “the sayings of Muhammad”), then, in case of conflict, with the guidance of an Islamic scholar (called Calmar-Ayattallah Imam, the source of knowledge). The Sunnis rely only on the literal **Quran** and the Hadith for guidance.

The teachings of Islam are reinforced with fear and prohibitions (Haram); one dares not question instructions given by the family, school, or society. Most of the Iraqi schools' teachings were from the Sunni ideology. The oppressed Shiaa feared having their own schools, confining their teachings to their homes and places of worship.

Both groups believe the purpose of humans is to be the guardians of Earth, where they are tested on their endurance and acceptance. Joy and happiness belong to the devil. (“It is better to walk behind those who make you cry, than those who make you laugh.”) Both teach that the rewards of the hereafter are our real existence; the Earth life is nothing but a casing of the true kernel. Heaven is promised to those who follow Islam and its teaching with full obedience.

Both groups believe in total and categorical obedience to the faith, no questions allowed. Believers submit to the will of Allah; the Arabic word **Inshaa-Allah** is never far from one's lips. To be called a nonbeliever is the worst condemnation a person has to endure in society; it is worse than God's condemnation! Social pressure, created by rigid norms, controls the population. This structure provides safety and



Ilham Al-Sarraf

BICULTURAL PERSPECTIVE

security in a plural-collective enmeshment. (An Arabic proverb states “In a plural way of living, suffering becomes a celebration.”) Thus, there is uniformity in practice that few would dare to violate.

Transcending the differences between Shiaa and Sunni, a uniformity and obedience to concepts are created by the popular culture. These cultural norms surpass religious guidance. Tribal traditions and customs are reinforced by selected **Quran** verses that cannot be questioned. You can imagine how this contrasts with the U.S., where one feels free to listen to others’ views, where the world is not universally presented as black or white, right or wrong. This foundational worldview with its faith has organized and structured Iraqi society for decades, giving a sense of safety to believers although it provided for few, if any, personal choices.

However, the last forty years of oppression and struggle to survive has forced Iraqis through many transitions that have reshaped their lives, beliefs, values, faith, and consciousness, at both emotional and cognitive levels. Circumstances beyond their control (or so it seems to them) have caused deep transformations.

DIVIDED CONSCIOUSNESS

From 1967 on, submission to a ruthless dictator who ruled with an iron fist and intimidation caused the people of Iraq to completely lose their sense of trust in anyone, often even in their own children. A splitting of the personality went beyond private and public personas. Different subpersonalities were created to deal with family members, close friends, coworkers, neighbors, and authority figures. Everyone needed to be constantly vigilant. The inability to exercise any freedom—to feel, to think, to talk, to express any discontent—meant loss of human rights and adherence to blind obedience. Iraqis perceived they had no choices.

From 1991, submission to severe economic sanctions meant denial of essential materials for everyday living. It degraded, humiliated, and marginalized them below subhuman. They began to plead, beg, and bargain with their dictator, the Superpower, and the United Nations about their

suffering, but each of the three pointed to the others. Eventually reality sets in: No one in the world cares. Learned helplessness, depression, and apathy eventually lead to dissociation and, in many cases, undiagnosed psychosis. Control of their own destiny is out of their reach again.

During the period from 1994 to 1996, the only option seemed to be submission to the will of Allah (“He will not give us more than what we can handle”). The attitude became one of “this must be our destiny.

This dreadful living must be a punishment from up above for how bad we have been. Even Allah forsakes us.” The continuous bombings from the air were defiantly perceived as Allah’s wrath. The abyss was so deep during the middle 1990s that all one saw was the walking dead, on automatic and literally “pre-determined by a higher power.” They waited for external help; from within came only self-blame and anger at their failure to overcome the atrocities and injustice.

From 1997 to 2000, the youth began to express their frustrations by personalizing religion. A private religion was something that no one could take away from them. Their worship moved from being toward an external power to recognition of some autonomy, exercised from within. Trepidation and fear of retaliation by the dictator or the West were kept at bay. Creativity in their behaviors, with traditions and norms no longer keeping them from expressing their discontent against social stratification, prohibitions, and the rigid interpretations of the **Quran**, began shaping a new consciousness. What used to be “shameful, humiliating, and dishonoring behaviors” no longer held the same internal prohibition. A sense of internal control of their destiny begot an attitude of a triumph over victimization!

By 2000, this sense of an underground freedom began to roll back boundaries. The ability to bring in income, to earn, and to participate in society restored their shattered dignity and pride. There was a revival of life, living for the day, being carefree, enjoying hedonism, and being deaf to the world around them. They began to overcome their misery. With joy came a feeling that “I am the one responsible, I have nothing to lose.” With this attitude, they challenged the “we-collective

cultural practices.”

But by 2004, the war, terrorism, and internal conflicts had reversed the progression; regression arrived with plummeting speed. At first, the news of being liberated/invaded hit hard the newly freed Iraqi population. Fear, joy, and terror were the emotions when the coalition marched into Baghdad. Ridding the population of Saddam was a dream come true, but what followed was the nightmare they all feared. Self-determination was again taken away, replaced by the occupation of the Superpower. Their behaviors regressed to old familiar patterns of a power outside themselves. Material promises failed to materialize. A government to represent their needs became torn by violence, foreign terrorists, internal terrorists, invasion by a foreign power, open borders, no laws, no army or police, and no legislative body with the power to execute or implement. With a temporary central government, Iraqis saw themselves as powerless again.

Standing by and observing others determining their future ignited anger kept at bay for a long time. Releasing the pent-up rage resulted in the attitude “we have nothing to lose.” Having tasted the freedom of self-motivation and being co-creators of their destiny only for a short period makes civil war inevitable, proving the Darwinian theory of survival of the fittest.

The current breakdown of cultural and societal systems causes chaos in cognitive and emotional levels of the Iraqi consciousness. People trampled upon and then their unsuccessfully attempting to be proactive and to participate in creating their own destiny led to a psychotic breakdown. Historically, unable to tolerate differences among themselves, the Shiaa, the Sunni, the Kurds, the Chaldean, and many minorities who for a long time were muffled and intolerant of one another’s differences must today expand their worldviews to incorporate differences and a higher level of consciousness if the society is to survive.

ILHAM HEATHER AL-SARRAF, Ph.D., MFT, received her doctorate at California Graduate Institute and her Master’s in Educational Psychology at California State University-Northridge. She works as a psychotherapist for Kaiser Permanente in the L. A. area. ihbfree007@yahoo.com.

Levels of Consciousness, Archetypal Energies, and Earth Lessons: An Emerging Worldview *

— Carroy U. Ferguson

Worldviews emerge from our individual and collective Levels of Consciousness at given points in time and space and from what we come to “believe” is possible or not. In my own experience, my research on Consciousness, and my study of various cultures, societies, and Consciousness literature, I have identified at least seven Levels of Consciousness, twenty-five Archetypal Energies, and various Earth Lessons, which we seem to commonly experience as human beings, in our own unique personal, societal, and global life spaces.

Each of us simultaneously live in three life spaces—a personal life space, a societal life space, and a global life space—in which we focus our Levels of Consciousness, explore the Archetypal Energies, and engage in various Earth lessons (see Figure). **Personal life space** experiences involve our Levels of Consciousness focused on “direct, face-to-face experiences” with people, events, objects, or places around which we may have conscious or unconscious thoughts and feelings. **Societal life space** experiences involve our Levels of Consciousness focused on “indirect societal experiences,” which do not involve face-to-face contact, that we have **about** people, events, objects, or places around which we may have conscious or unconscious thoughts and feelings. These indirect societal experiences include, for example, encounters with books, the media, past or present secondhand information from others **about** the nature of society or societal issues and dynamics and public figures. **Global life space** experiences involve our Levels of Consciousness focused on

“indirect global experiences,” which do not involve face-to-face contact, that we have **about** people, events, objects, or places around which we may have conscious or unconscious thoughts and feelings. The indirect global experiences include, for example, encounters with books, the media, past or present secondhand information from others **about** the nature of global or international issues and dynamics and international figures.

To a large extent, then, societal life space experiences and global life space experiences take place in our minds as “indirect experiences.” If we have been fortunate enough to physically travel to other places in a society and/or in the world, then whatever societal and/or global experiences we encounter or encountered face to face become part of our personal life space as personal memory and beliefs (thoughts and feelings) **about** those societal and/or global experiences.

Using these notions makes room for a worldview in which we can “believe” in the interdependent nature of our world and in the “possibility” of becoming creators and co-creators of our highest good or optimal realities in our personal, societal, and global life spaces. It is a matter of what we **cause** to happen, or **allow** to be screened, into our various life spaces as we **consciously** use our programming, beliefs, emotions, and attitudes. While beliefs structure our experiences, they are not truths per se, and we can **consciously** accept, reject, or modify them to fit our unique life circumstances.

This framework is simply one version of what I call “an emerging worldview.” The guiding premise

for this “emerging worldview” is that we are Vibrational Beings in a Vibrational Environment (e.g., see Esther & Jerry Hicks’ **Ask and It Is Given**, 2004), and everything that we “think” we know, including our thoughts and emotions, are made up of Vibrational Energy. In this context, then, Lower and Higher Levels of Consciousness refer to lower and higher levels of energy vibrations (frequencies), and not better or worse, and therefore simply indicate “where” our Consciousness seems to be focused vibrationally.

Using this framework, then, similar to other authors, I suggest that the focus of our experiences in our individual and collective worlds may occur with a Lower Self Consciousness, an Observer Self Consciousness, and/or a Higher Self Consciousness (see Table). We commonly refer to Lower Self Consciousness experiences as those that resonate vibrationally with ego-based roles, and ego-based vibrational experiences related to the physical self (our physical body and our physically focused emotional and mental self-identifications). Higher Self Consciousness experiences can be referred to as Essence-based identifications related to the deeper aspects of the Self which vibrate at higher mental, emotional, and Soul-Source frequency levels. Observer Self Consciousness experiences are those resonating to the blending of energies, where the focus of Consciousness is on



CUF FERGUSON

LEVELS OF CONSCIOUSNESS

bringing together ego-based and Essence-based vibrational energies.

Associated with each Level of Consciousness are what I call Archetypal Energies and various Earth lessons. As I've mentioned in other writings, I use easily recognized terms to evoke a common sense of these Archetypal Energies (e.g., **Love**; **Trust**). Each Archetypal Energy has its own transcendent value, purpose, quality, and "voice" unique to the individual. Archetypal Energies are Higher Vibrational Energies that operate deep within our psyches, at both individual and

spaces. Difficulties, then, only occur in our personal, societal, and global life spaces when ego-based fears are allowed to focus our Consciousness, creating energy blocks to the "authentic expression" of these Archetypal Energies. That is, fear has the effect of distorting the focus of Consciousness with regard to the natural flow of these Higher Energies, resulting in energy blocks, misdirected energy, and a distorted worldview.

In this framework, there are three Vibrational Levels of Lower Self Consciousness related to three aspects of the physical self, each associated with Foundational Arche-

important Earth lessons that deal with life-promotion, vitality, survival of the body, safety, self-protection, groundedness, being present in the moment, and having confidence in the world. Such lessons enable the ego and personality to establish a foundational worldview that includes the "possibility" of a safe, abundant, and friendly world. When we say, "I trust you," to another, for example, what we really mean is, "when I'm in your presence, I'm in touch with the deeper energy vibration of **Trust** inside of me." This kind of statement also can be said for each of the Archetypal Energies and their respective

LEVELS OF CONSCIOUSNESS

Lower Self Consciousness

Level I Physical

Level II Emotional

Level III Mental

RELATED ARCHETYPAL ENERGIES

Foundational Archetypal Energies

Trust

Enthusiasm, Humor, Beauty, Hope

Flexibility, Courage

NATURE OF EARTH LESSONS

Foundational Lessons

Life-promoting energy, vital physical energy, security, survival of the body, safety, self-protection, groundedness, presence, confidence

Love as reserve energy, sex & reproduction, sexuality, creativity, sensuality, intimacy

Growth & healing, life-preserving energy, power & control & taking independent action, self-image, accomplishment

Observer Self Consciousness

Level IV Bridging States
of Consciousness

Transformational Archetypal Energies

Love, Acceptance, Inclusion, Harmony

Transformational Lessons

Love consciousness as mental energy, giving & receiving love, self-love & forgiveness & surrender

Higher Self Consciousness

Level V Higher Mental

Level VI Higher Emotional

Level VII Soul-Source

Spiritually Integrating Archetypal Energies

Understanding, Truth, Wisdom, Patience, Inspiration

Abundance, Compassion, Peace, Joy, Clarity, Vision

Oneness, Unity, Serenity

Spiritually Integrative Lessons

Volition, authentic communication & creative expression, spontaneity, speaking & hearing the truth, discernment

Transitional energy, synthesizing energy, seeing energy aspects of the world around oneself, spiritual vision, connectness to all humanity

Integration, sending intentions, insight, Soul awareness, Universal (unconditional) Love, connectness to All-That-Is

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collective levels. We tend to experience them as "creative urges" to move us toward our highest good or optimal realities. Each Archetypal Energy also seeks "authentic expression" at a particular Level of Consciousness, urging us to give it "authentic form" in our unique personal, societal, and global life

typal Energies. The focus of Level I Consciousness (Lower, Physical) is on energy vibrations related to the physical body and the physicality of people, events, objects, or places. The primary Archetypal Energy associated with this Level is **Trust**. **Trust** is a Foundational Archetypal Energy in that it urges us to learn

Level of Consciousness. With **Trust**, psychically we may develop the capacity for what might be called special intuition, or an intuitive feel for the space around us. At Level I Consciousness, then, energy blocks get misdirected as mistrust, generating a worldview of an unsafe and untrustworthy world.

LEVELS OF CONSCIOUSNESS

The focus of Level II Consciousness (Lower, Emotional) is on energy vibrations related to our physically focused emotions and our emotional identifications with people, events, objects, or places. The related Archetypal Energies are **Enthusiasm, Humor, Beauty, and Hope**, which seek "authentic expression" through various Earth lessons involving love as reserve energy, sex and reproduction, sexuality, sensuality, and intimacy. This level of consciousness often frames how our Lower Self views and approaches our varied emotional relationships and sense of physical connectedness in our personal, societal, and global life spaces, and the related Archetypal Energies urge us to establish emotional connectedness in alignment with their qualities. With the natural flow of the related Archetypal Energies at this level, psychically we may develop the capacity for what is commonly called "clairsentience." Misdirected energy at this level of consciousness occurs as self-limiting addictions and self-limiting beliefs about "what is possible or not" for emotional connectedness and interdependence in the world. Generated from this kind of misdirected energy is a worldview of an addictive world, whereby the power of choice seems limited or is minimized.

The focus of Level III Consciousness (Lower, Mental) is on energy vibrations related to our physically focused mental thoughts and beliefs about the physical self, people, events, objects, or places. At this Level, the Archetypal Energies **Flexibility and Courage** urge us to evoke them as we use "action-oriented communication" during various Earth lessons to move us toward growth and healing, life-preserving energy, power, control, taking independent action in the world, and establishing a positive self-image of someone who can accomplish things in the world. Psychically, with these related Arche-

typal Energies, we may also develop the capacity to "sense the power or action-oriented vibes" from other people and places. Misdirected energy at this level of consciousness is often perceived and experienced as ego-based pain, generating a worldview that the only worthwhile way to grow is through pain.

The focus of Level IV Consciousness (Observer) is on sensing, accessing and blending lower and higher energy vibrations so that we can bridge both Lower Self and Higher Self Levels of Consciousness. I call this the Level of the Observer Self because it is at this Level that we have the capacity to view the Self as both "creator" and "experiencer" of our individual and collective experiences and transformations with people, events, objects, or places. The bridging states of Consciousness at this Level are created and fueled by the Archetypal Energies **Love, Acceptance, Inclusion, and Harmony**. I call these Transformational Arche-

typal Energies as they facilitate an "openness" to Self-change, urge us toward "holistic possibilities," and gently integrate various vibrational preferences for the Self, particularly in relation to people, events, objects, or places in our three life spaces. The focus of these bridging states of Consciousness often engage us in various Earth lessons that deal with love Consciousness as mental energy, giving love, receiving love, self-love, forgiveness, and surrender. Many have referred to this Level of Consciousness as an experience of "opening the heart." Psychically, the Archetypal Energies at this Level open us to what might be called "authentic empathy." Misdirected energy at this Level is experienced as fear, generating a worldview of a frightening and scary world.

In this framework, there are also three Vibrational Levels of Higher Self Consciousness related to three aspects of the Spiritual Self, each associated with what I



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LEVELS OF CONSCIOUSNESS

call Spiritually Integrative Archetypal Energies. As a Higher Self Consciousness, the focus of Level V Consciousness (Higher, Mental) is on Higher Energy Vibrations related to Spiritually focused mental thoughts and beliefs about the Spiritual Self, and to Spiritually focused mental aspects related to people, events, objects, or places. The Archetypal Energies that function at this Level are **Understanding, Truth, Wisdom, Patience, and Inspiration**. The Earth Lessons at this Level enhance our Spiritual development as the related Archetypal Energies nurture our experiences with the nature and use of “free will,” “authentic communication,” creative expression, speaking our truth and hearing another’s truth, and the art of discernment in making choices without judgment. Psychically, at this Level, the Archetypal Energies may assist us

in developing the capacity for what is commonly called “clairaudience.” Misdirected energy at this Level of Consciousness is often mirrored as miscommunication, generating, in its extreme form, a worldview of a chaotic world.

The focus of Level VI Consciousness (Higher, Emotional) is on Higher Energy Vibrations related to Spiritually focused emotions about the Spiritual Self and to Spiritually focused emotional aspects related to people, events, objects, or places. At this Level, we encounter the Archetypal Energies **Abundance, Compassion, Peace, Joy, Clarity, and Vision**. Here, we enhance our Spiritual development through engaging in various Earth Lessons that deal with transitional energy, synthesizing energy, seeing the energy aspects of the world around us, using Spiritual vision, and sensing our connectedness to all of humanity. Psychically, at this Level, the Archetypal Energies may

assist us in developing the capacity for what is commonly called “clairvoyance.” Misdirection of energy at this Level of Consciousness is often mirrored as numbness in the Soul, generating a worldview of an uncaring and/or unaffected world.

The focus of Level VII Consciousness (Higher, Spiritual) is on Higher Energy Vibrations related to our Spiritually focused perspective about the relationship between the Spiritual Self and what I call Soul-Source or Source. At this Level, we encounter the Archetypal Energies **Oneness, Unity, and Serenity**. Here, we enhance our Spiritual development through Earth Lessons involving people, events, objects, or

places that deal with integrating all aspects of the Self with our unique inner and outer worlds, sending intentions to others vibrationally, receiving insights vibrationally, and vibrationally expanding our sense of Soul awareness, Universal or Unconditional Love, and our sense of connectedness to All-That-Is. Psychically, at this Level, the Archetypal Energies may assist us in developing the capacity for what is commonly called “telepathy” and, in an advanced state, the capacity for what has been called “Cosmic Consciousness.” Misdirected energy at this Level of Consciousness is often mirrored as a sense of separateness, generating a mechanistic worldview that we and our Consciousness are independent and apart from the material world, that we can know this material world “objectively,” and that what we think we know, we can therefore control. With this kind of misdirected energy, unfortunately it is easier to view people as “objects.” This kind of misdirected energy currently frames many individual and collective experiences in our three life spaces.

Unencumbered by our ego fears, then, this framework makes room at all Levels of Consciousness for “an emerging worldview” of an Interdependent, Vibrational World, characterized by the “possibility” of giving “authentic expression” and “authentic form” to the Higher Energy Vibrations of twenty-five Archetypal Energies in our three life spaces. In this context, then, if the Archetypal Energies were allowed to naturally flow individually and collectively, it would indeed be a safe, abundant, and friendly world in our respective life spaces at all Levels of Consciousness.

CARROY U. FERGUSON, Ph.D., is Professor at the University of Massachusetts–Boston, and Associate Editor of the *Journal of Humanistic Psychology*. * Some of these ideas have been adapted from my forthcoming book *Evolving the Human Race Game: A Spiritual and Soul-Centered Perspective*.

COSMOLOGY

In the first place, there's green fire reflected across our shoulders from a parrot feather or your wineglass at midnight.

Second, a plane full of people between the earth and orbiting space debris, undiscovered planets.

Third, the wet log burning pipes up, “Yes, can't you hear me!” going over into heat and light.

Fourth is frogs. Why do they wait to sing until water runs over their unseemly knees?

Then coyote eating mushrooms. The stems open phone lines to the full moon's talk show.

We will sail around the South Passage and back with your hand as a sextant, knowing the stars.

I can see a car dealership on the horizon.

When's the last time anybody's been at home?

~ Don Eulert

IRVIN YALOM: Live Case**Consultation**

Psychotherapy.net, 2005, DVD, 90 min., \$125.

THE GIFT OF THERAPY: A**Conversation with Irvin Yalom, MD**

INTERVIEWED BY RANDALL C. WYATT

Psychotherapy.net, 2002, DVD, 63 min., \$95.

Reviewed by Bob Edelstein

Over the last half century, Irvin Yalom, M.D., has been one of the pioneers and leaders in developing both the existential psychotherapy movement and the group psychotherapy movement. He has authored numerous books and articles, both nonfiction and fiction, including *The New York Times* bestseller *Love's Executioner and Other Tales of Psychotherapy*. In my opinion, he has written the main sourcebooks for both group psychotherapy, *The Theory and Practice of Group Psychotherapy*, and existential psychotherapy, *Existential Psychotherapy*.

Irvin Yalom: Live Case Consultation demonstrates him providing group case consultation for three therapists with varying levels of experience. The therapists present the following cases: 1. "Sue," a fifty-year-old divorced woman, struggling to find meaning in her life after a failed marriage and an empty nest; 2. "Paul," an artist with work inhibition, yearning for more in his life; 3. "Jeffrey," a group and individual therapy patient, seeking help to control angry outbursts in his marriage.

Each case consultation runs about thirty minutes. In the first case consultation on "Sue," Yalom continually engages the presenting therapist by asking relevant questions such as: Why are you presenting this particular client today? What issues do you want to look at? These questions both facilitate

the therapist discovering their own motivations, thoughts, and feelings more clearly, and model what a therapist might ask their client.

Yalom continually encourages the therapist to focus on what happens between therapist and patient. He also focuses on how to look at what is happening inside the therapist and using that as a lens to look at how to intervene with their patient. For instance, when the therapist working with Sue revealed to Yalom that Sue said, "I wish you hadn't asked me that," Yalom responds by asking the therapist, "What gets evoked in you, what do you make of it?" This type of questioning allows the therapist to access his/her inner reactions and express, as appropriate, these reactions to the client.

Throughout the DVD, I enjoy how Yalom references some of his interventions with existential concepts and the works of past existential philosophers. An example of this is that Yalom interprets Sue as having a boundary experience and existential crisis, which throws her into another state of being. Yalom alludes to Heidegger's influence on these concepts, then goes on to more clearly describe them.

I like how pragmatic, direct, and clear Yalom's interventions can be. For instance, he tells the therapist to let Sue know directly that if she doesn't deal with the pain now, it will come out in other and worse ways. He expresses this in a gentle and matter-of-fact way.

With Yalom's strong interpersonal emphasis, he asks Sue's therapist a key question: "How does Sue feel toward you?" He goes on to state that in nearly every session it is important to check how the patient is feeling about the dialogue and the patient-therapist relationship.

In the second case, with "Paul," Yalom again moves into asking Paul's therapist about her relationship to Paul. He asks, "What is the process of therapy like? What is it like to be with him?" And, when the therapist says, "I want to have an answer to allay his anxiet-

ies," Yalom interprets that as the therapist's countertransference. He feels action should come from interpretation, so he suggests that the therapist express to Paul what Paul evokes in her. In addition, Yalom asks the therapist if Paul has shared any dreams, for Yalom, like Freud, sees dreams as an opening to make one's unconscious conscious.

In feedback to Paul's therapist, he emphasizes the existential perspective. He interprets

Paul as only defining his existence through his performing and doing, so the idea of just being in existence isn't there for Paul. To me, this is an example of Yalom's pragmatic existentialism—too often existentialism is associated with ethereal and/or convoluted ideas. Another example of his pragmatic existentialism is his telling Paul's therapist that Paul is crippled with regrets for things that he hasn't done and for his unfulfilled potential—and that it would be good to shift Paul's focus on past regrets to his future, so that two years from now, more regrets are not accumulated.

Again, Yalom addresses the relationship between the therapist and her patient by focusing on the experience between them, rather than what Paul will produce or how he will perform, or how Paul's need to produce or perform enters into the therapeutic relationship.

In the final case consultation, with "Jeffrey," the therapist sees him in both individual and group psychotherapy. Yalom focuses primarily on the group psychotherapy aspect. He is interested in



Irvin Yalom

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how Jeffrey operates in the group, and how Jeffrey's existential issues are manifested in it. Yalom feels the group is a social microcosm of society, and the patient will show their pathology at some point in the group. When this occurs, and the patient's pathology is manifest, then the group can stop-action it, and the patient can choose to use the feedback to change. In Jeffrey's case, the group can be used to help him deal with his anger more constructively and more powerfully. Yalom feels that a great value of the group is to have so many different

worlds reacting in each of their unique ways to one stimulus, in this case, anger. I resonate with this, as it demonstrates the phenomenological roots of existential psychotherapy.

In Yalom's concluding remarks, he emphasizes the three major themes he covered in the case consultations.

The first theme is the importance of working in the here and now, which includes: the importance of exploring the relationship between the therapist and their patient and the importance of the therapist using one's self in the therapy. The second theme is the importance of identifying and exploring existential issues, such as grief, loss, responsibility, death-anxiety, and our search for meaning in life. The third theme is the importance and value of group psychotherapy as a means through which a patient can reveal and heal their pathology.

While I appreciated the incredible scope of Yalom's knowledge, I would liked him at times to be less

certain of his conclusions and to allow more space for the unknown. I also would have liked him to elicit more comments from the participating therapists regarding their observations of the other cases presented. I felt this limited facilitation of comments was a bit ironic given how much and how powerfully Yalom uses group process and dynamics.

Finally, while I value his emphasis on the interpersonal aspects of the here and now, I feel it is at times at the expense of the intrapsychic aspects of the here and now. I admit to years of training with Jim Bugental, who emphasizes the intrapsychic aspects.

In *The Gift of Therapy*, the interview of Dr. Yalom by Randall Wyatt, Ph.D., is excellent, and there is obvious rapport between the two men. Yalom discusses passionate and meaningful themes of his life's work as a psychotherapist and writer. He addresses such core concepts as existential psychotherapy, therapists' fear of self-disclosure, working in the here-and-now, group psychotherapy, and challenges for the next generation of therapists.

Yalom begins the interview process by stating his reason for writing *The Gift of Therapy*. In his youth, *Letters to a Young Poet* by Rilke had a profound influence on him. I greatly appreciate Yalom's self-disclosing manner throughout the whole interview, including his acknowledgment that he has accomplished a great deal in his life.

Yalom wisely, beautifully, and clearly describes existential psychotherapy and what it means to him. He similarly describes his interpersonal focus in psychotherapy.

I particularly liked his nuggets of wisdom: The word **patient** means one who suffers, so because we all suffer in one form or another, we are all fellow patients; The perfectly analyzed therapist is a myth; Let the patient matter to you, and let the patient know that; Happiness and meaning flow from engage-

ments and encounters in relationships; It is the relationship that heals; Throw-ins are an important component of the therapeutic process. This triggered a warm memory for me. I once had a client who was anxious about dating a woman. I said: "It would just be a date. You're not proposing marriage." This throw-in comment relaxed him enough to ask her out. Sure enough, he ended up marrying her.

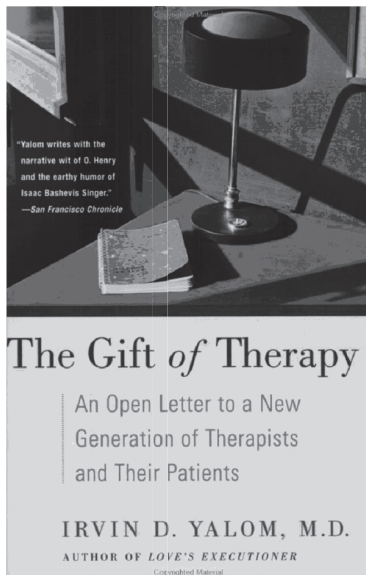
I especially appreciated Yalom's nonjudgmental attitude, his gentleness, and his deep caring for the human being. It touched me when he shared that self-disclosure is important to him, as he doesn't want to infantilize the patient. Thus, he will often disclose how he is feeling in the therapy process. He believes that being egalitarian in this mutual sharing process is a good thing. His comprehensiveness, wisdom, wit, and intuitiveness also come across in this interview.

I value Yalom's openness in the interview, such as his disclosure about his experimentation with different therapeutic ideas and processes. One example of this is he shared that he sent out weekly reports to his groups which included bringing into consideration his own mistakes in the group that week.

He says "I am still eager to see patients, to see what is going on, what will evolve, and what will be the next chapter in their story." I appreciated hearing this, as it resonates with a strong belief I have, that **enthusiasm** is a key quality to being an effective therapist.

His approach to his life and work describes to me the actualized human being.

BOB EDELSTEIN, LMFT, MFT, is an existential-humanistic psychotherapist based in Portland, Oregon. He also provides consultation, supervision, and training for other professionals, as well as workshops on **Authentic Engagement: A Radical Way of Being in the World**. Bob can be reached at BobEdeLMFT@aol.com, (503) 288-3967, www.BobEdelstein.com.



TRUE TO LIFE: *Why Truth Matters*

BY MICHAEL P. LYNCH

MIT Press/Bradford, 2005, 224 pp., \$14.95, ISBN 0262622017.

Reviewed by Cayce Jones

Telling the truth is a virtue we've all taken for granted, as something we understand implicitly, yet—on reflection—it is as enigmatic as any other virtue. Truth provides a fundamental basis for making judgments as to what is right and what is wrong. But your concept of Truth will probably differ dramatically from another person's. Does Truth only exist in the eyes of its beholder? Or does Truth exist outside of us, leaving us the task of seeing "things as they are" and not "as we see them to be"?

In this provocative book, Michael P. Lynch elaborates on four Truisms: Truth is objective; Truth is good; Truth is a worthy goal of inquiry; and Truth is worth caring about for its own sake. Lynch attempts to persuade the reader to accept these Truisms, as they will ultimately improve the reader's understanding of Truth.

His arguments are well thought through, are sometimes extremely complicated, and seem to be well considered, until he touches on anything regarding relativistic thinking. Lynch insists that relativistic thinking is a nihilistic approach to Truth; he holds that when people say that there is "your truth" and then there is "my truth," it undermines any actual value that the Truth might have. Upon read-

ing this statement one might find themselves perplexed, asking under their breath, "How can individual Truths be devoid of value?" The most relativistic thinkers on this topic would rarely state that local truths (as opposed to universal truths) are without meaning or value to those who hold them.

Lynch also dwells on topics so polemical that they are ultimately non-issues. One example is his argument that relativistic thinking is self-defeating because its purpose is to convince others that Truth is completely relative; thus, it

collapses its own argument by its mere attempt to convince others of a particular view. What Lynch has forgotten is that not all relativists are proselytists. Most, in fact, are content to state their case and let their readers or their listeners make

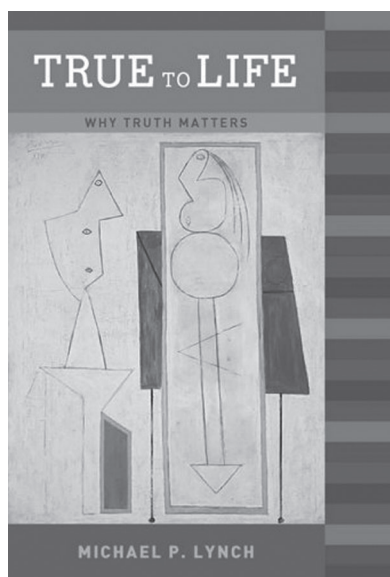
their own decisions. Therefore, the so-called Relativist Argument should not be seen as an argument at all but rather as a lifestyle. And thus, by redefinition, relativist thinking does not necessarily innately collapse itself.

Lynch claims that the existence of logical and factual "mistakes" demonstrates that false notions exist, and that there are thoughts about the world that are untrue or at least far from the truth on the universal scale of knowledge. This is hardly deniable except when taken down from the theoretical level that Lynch is arguing for and put into the lap of the individual who must make a moral judgment in his or her daily life. In this case, there may be no universally "false"

thought, just as there may be no universally "true" thought. There may be only personal experience in which Truth is given pragmatic meaning in the eyes of the beholder.

It is these one-sided arguments that keep **True To Life** from being more credible, because Lynch has taken on the role of a crusader. Nevertheless, **True to Life** is a stimulating book, and some of Lynch's metaphors are brilliant. For humanistic psychologists interested in postmodernism, **True to Life** confronts the issue of relativism in meaning and value and stimulates debate in a credible, although sometimes infuriating, manner.

CAYCE JONES is a freelance artist and writer living in Boise, Idaho.

**SECRETS, LIES, BETRAYALS: *The Body/Mind Connection***

BY MAGGIE SCARF

Ballantine, 2005, 384 pp., \$14.95, e-book \$9.95, ISBN 0345481178.

Reviewed by Stanley Krippner

The basic theme of this provocative book is that the body knows more about our experiences than words are capable of expressing. Secrets, lies, betrayals, and the like have long-lasting effects not only upon our mental health but also upon our physical health. As a result, according to Maggie Scarf, a therapist and best-selling author, our bodies speak to us by means of such phenomena as sleep disorders, hyperarousal, irritability, emotional outbursts, and depression. Secrets lie dormant because of shame, fear, loyalty, and even love. These furtive stories may be kept from the mind, but they are not kept from the body.

Our emotional lives are deeply rooted in our bodily experiences of emotionally charged events that are currently happening or that have happened in the past. Scarf calls them "somatic memories," and they

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have been the focus of such therapists as Lowen, Rolf, Feldenkrais, Rubinfeld, Gendlin, Mindell, and Hannah—all of them familiar to humanistic psychologists. It is the contention of these therapists that all the discussion, understanding, and insight given by family, friends, and psychoanalysts often fail to dispel the painful images, reactions, and somatic aftereffects of events that were once experienced as out of control or overwhelming. Because many of life's most distressing experiences cannot be "talked away," the remedy is what Scarf calls "top-down processing," from the prefrontal cortex to the rest of the body. She maintains that the body "stores" memories of intensively stressful experiences, particularly in the limbic system; bodily states of extreme stress trigger a panoply of psychophysiological responses. In a situation of threat, activating biochemicals such as the hormone cortisol (which is manufactured in the tiny adrenal glands above the kidneys), are immediately pressed into a state of high activity, as are "neural messengers" that serve to augment vigilance and to sharpen an individual's attention to the danger at hand. Severely emotional experiences are "stored" in the amygdala, often for years.

One of the many virtues of Scarf's book is her description of the psychophysiology involved in this "storage" process. The hippocampus and amygdala are part of the limbic system, which maintains

one's internal state, including fight or flight, and the ability to react before one is fully aware of the danger (as demonstrated by an elevated heart rate and an increase in blood pressure). **Traumatized people have smaller hippocampuses (that sort and organize sensory experiences) than non-traumatized people.**

Two approaches recommended by Scarf to "unlock" the body's secrets are eye movement deprocessing and reprocessing (EMDR) and Albert Pesso's psychomotor approach, both of which have accumulated significant supportive research data over the decades. Practitioners of these therapies attempt to "detoxify" bodily memories from the traumatic stresses that (in the words of the American Psychiatric Association's Diagnostic and Statistical Manual) have led to "the disorganization of a core sense of

self and safety in the world," leaving "an indelible mark on one's worldview."

This book, with its useful appendixes, is extremely timely in that one in three Iraqi veterans suffers from post-traumatic stress disorder (PTSD) or some other emotional difficulty, not to mention the soldier suicides in Iraq. Scarf also notes that the firefighters of 9/11

are requesting marital or family counseling at a rate more than three times higher than what was requested before the attacks on Manhattan and Washington, D.C.

Scarf writes in an engaging manner, utilizing case studies that illustrate her concepts, and ends with useful suggestions regarding what questions her readers can ask prospective therapists. **Secrets, Lies, Betrayals** is instructive not

only to people trying to untangle their body/mind knots but also for those people who are endeavoring to support their struggle.

STANLEY KRIPPNER, Ph.D., is Professor of Psychology at Saybrook Graduate School and a former President of the Association for Humanistic Psychology.

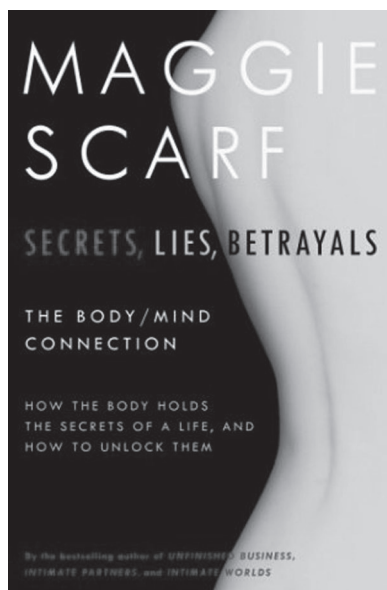
MODERN PSYCHOLOGY AND ANCIENT WISDOM: *Psychological Healing Practices from the World's Religious Traditions*

EDITED BY SHARON MIJARES
Haworth Press, 2003, 269 pp.,
\$29.95, ISBN: 0789017520.

Reviewed by David Lukoff

Modern Psychology and Ancient Wisdom is a "where the rubber meets the road" exploration of how these authors have, in their clinical practices, actualized the psychological healing practices and beliefs of the world's religious traditions. This book does not provide textbook understandings about religion. It provides ethical and practical guidelines for incorporating religious and spiritual practices in therapy. The book's editor Sharon Mijares points out that "it is time to take the psychological knowledge we've gleaned from the past 100 years and untie it with thousands of years of wisdom given by the healers, prophets, saints, and mystics" (p. 234).

The chapters are written by psychologists who are also seasoned spiritual practitioners of Buddhism, Sufism, Taoism, Judaism, Christianity, as well as Native American and Goddess paths. Each chapter begins with some background about a religious tradition and then a personal account of how the author(s) of the chapter has utilized specific religious healing practices in their clinical work. There is discussion of the use of practices in the therapy session as well as the role of the therapist in suggesting



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specific practices to explore outside of the therapy session. Sharon Mijares provides an introduction, prefaces to each chapter, and a conclusion that presents key issues in the integration of psychotherapy and religion.

Many psychotherapists who reject a simplistic medical model that focuses on symptom reduction are also seeking ways to help clients see their problems from a larger perspective in which loss of meaning and sense of connection to a higher purpose are the core issues in every problem. This book demonstrates how spiritual practices can help both the therapist and client awaken that perspective.

Stephen Gilligan eloquently expressed my evaluation of this book in his forward:

As I read it, I had the feeling of sitting raptly at a weaving ritual of multitudinous dimensions. Each chapter evokes a particular type of reverence, a special type of vibration, a unique feeling of wisdom and hope. When held together, they create a textured symphony of enlightened consciousness. You cannot help but feel hopeful about a future that allows all these different voices to be spoken in concert.

DAVID LUKOFF, Ph.D., is Co-President of the Association for Transpersonal Psychology and a Professor of Psychology at Saybrook Graduate School.

MODERN PSYCHOLOGY AND ANCIENT WISDOM: *Psychological Healing Practices from the World's Religious Traditions*

EDITED BY SHARON G. MIJARES
Haworth Integrative Healing Press, 2003, 269 pp., \$29.95, ISBN 0789017520.

Reviewed by Howard Gontovnik

Religious wisdom and practices are now part of the popular discourse within the mental health community. It is too early to know the extent of the impact of religious

teachings, however. But there is considerable excitement about the benefits and possibilities of these traditional ideas and practices being integrated as a therapeutic option within a counseling or psychotherapeutic modality. "Many professionals feel the spiritual element has been missing and that we will never be content until we know our inherent unity with the divine presence from which all life manifests" (p. 1).

Exploring the many integrative techniques emanating from the wisdom and practices of some of the world's oldest religious traditions is addressed in this book. As a "self-relations" psychotherapist and educator, Mijares has creatively

assembled an impressive group of practitioners and educators who provide a series of comprehensive presentations clarifying how religious wisdom and its practical elements can be applied within a therapeutic context. As a result, this publication can be considered both a reference manual and an opportunity for augmenting one's knowledge base to apply to therapeutic practice.

For those looking for deeper challenges, this book can be a significant point of departure for furthering the adventure of therapeutic growth and responding to people looking for inspirational avenues in their lives.

Primarily intended as a book for psychotherapists, counselors, and students, this creatively arranged selection of religious teachings is infused with therapeutic options found in prominent religious traditions in North America. Each chapter begins with an introductory review of the basic religious tenets and associated ethical dimensions

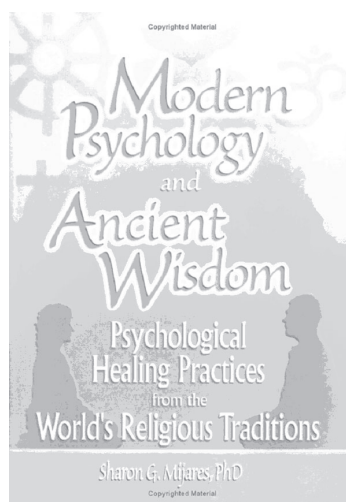
that provide a background to the origins of a particular religious wisdom. Intertwined are practical applications and relevant therapeutic features. With this in mind, this text goes beyond normative explanations and becomes a journey through the thoughts and experiences of practitioners who have applied this knowledge.

The reader is left with a resonating sense of possibilities and implications of these perspectives. Whether it is the teachings of the Buddha or Jesus, Goddess Spirituality, Kabbalah, Native American Psychospirituality, Sufism, Taoism, Yoga, or Hinduism, Sharon Mijares and friends will help you to consider the wider applications

of these unique roadmaps toward living a more spiritually enhanced life.

A week or so after finishing this book, I was able to apply some of the ideas that I had read about in the section on Christianity. At that time, I was meeting with someone who was severely distressed over a particular family matter. In the course of the session, we explored the deeper religious implications of finding strength within and incorporating the technique of visualizing a supportive Jesus as a means of guidance during this time—something that was helpful for the person.

In other words, the goal is not to provide answers but rather to help the individual discover their deeper potential to become what they have the ability to become. Then again, as I have found frequently in the past, the knowledge and use of religious teachings (whether they were Buddhist, Islamic, or Jewish) have always been beneficial when looking to empower human potentiality.



REVIEWS

Each contributor to the book conveys the essential structure and applicability of their respective area of expertise. Their illustrated approaches stimulate the creative nature of a therapeutic setting to elevate it above the usual predetermined parameters and classical models of therapy.

Consider the traditional Buddhist story of a person who stands on the side of a river and attempts to describe the flowing water as a constant and an unchanging situation. In this case, the person assumes that the river is always the same and unchanging—a reference that may reflect a similar line of thinking about one's life circumstances. The message of the story is that it is not realistic to think of any life condition as permanent or inevitable. Like the flowing river, life does not remain the same on that day or any other day after and is in a constant flux. It conveys the logic of impermanence, that "there is nothing in us that remains unchanged over time" (p. 23), and the impracticality of clinging to something that will only lead to further suffering or discomfort.

Therefore, using such wisdom is meant as a helpful reflection (to use a Buddhist expression) to see things the way they really are. The letting go of "something" that may be blocking, delaying, or confusing involves the choices that a person has to make to confront their life situation. **This could be a way to deal with the kind of thinking that looks for evidence that things never work out. This is a different approach from the classical therapeutic phrase—"it is time that you take a look at life a little differently and take more responsibility for things."**

Each religion section successfully offers a variety of techniques and approaches that consider the importance of spirituality as the basis for bringing about the healing process. The use and mixture of reli-

gious icons with absorptive meditative exercises or stories is a helpful diversion from the usual non-engaging psychotherapeutic adventures. These ideas and techniques challenge the reader to consider the wider implications that each approach can offer. Whether it is the visualization of a helpful Jesus or a special meditation based on specific Kabbalistic teachings of the ten sefirot (divine emanations), these are examples of methods that help unfold the extensive "spectrum of inner psychological, physical, and spiritual themes . . ." and that open new doors of revitalized perception. These techniques show how "spiritual practices begin to awaken the practitioner's finer sensibilities When people are authentically in touch with their deepest and truest nature and experience spiritual realization, their lives are forever changed" (p. 229).

In today's fast-paced culture, the individual's spiritual nature is often sacrificed to a destructive work ethic that overemphasizes achievement and status rather than contributions to the betterment of the society. As a result, many people are out of touch and "suffering because of a lack of connection with themselves, others, and life." As Sharon Mijares and her co-contributors imply, today's world is in need of greater spiritual focus. It's time to move away from contagious thinking about "dysfunctions" and "illnesses." The real search should be to discover challenging novel ways that radically alter our direction of personal growth and reveal the ubiquitous deep desire for a major transformation in what we are and what we can eventually become.

HOWARD GONTOVNIK is a Ph.D. candidate in the Department of Religion at Concordia University, Montreal, Quebec, Canada. He is a practicing psychotherapist.

REGRESSION AND PROTECTION: How to Provide Safety When Working With Deeply Wounded Clients

By ELAINE CHILDS GOWELL

Good Grief Rituals, 2001, 104 pp., \$14.95, ISBN: 0971149208.

HEALING YOUR INNER CHILD, STAGES OF AGES, RECHILDLING AND REGRESSION

By ELAINE CHILDS GOWELL AND

Z. SHARON GLANTZ

Good Grief Rituals, 2002, 120 pp. spiral, \$30.50, ISBN: 0971149224.

Reviewed by David Lavra

Regression and Protection is a theoretical manual describing why the therapy process is successful and showing safety to be its primary gift. **Healing Your Inner Child** is the technical manual that provides a breakdown of the stages of therapy and rechilding, illuminated by samples of actual sessions. The author describes the professional qualities of the therapist and her/his function in the healing process. After working for years with child victims of abuse, trauma, and foster lives, I find the author's efforts to be priceless. However, when

reading the author's sales pitch for Transactional Analysis (T.A.), I asked myself whether these same goals are not the aim of behavior modification therapy. Fortunately,

though, this did not detract from this carefully and caringly designed method of providing greatly needed relief for those of us dealing with attachment and abuse issues.

I initially had skeptical reactions to the many assumptions that I encountered, particularly the un-



REVIEWS

defined term **spiritual**. And despite the author's arduous attempts to connect T.A. and Buddhism, I was not convinced. But in the course of attempting to make this connection, she helped me better understand the goals of rechilding and regression therapy.

Revisiting preverbal periods in one's life (or preteen childhood) to reopen traumatic memories in mind and body has big risks. What I found most valuable in this set of books were the deliberate mechanisms and safeguards to protect the participant from harm while still encouraging change. In my own training, I learned to respect clients' resistances and to prevent the damage we can cause by going too far or too fast. The author takes great pains to ensure this. She clearly defines the boundaries and issues around touching in therapy.

These two books give an easy presentation with concise definitions of the idiosyncratic terms despite numerous spelling and grammar errors (particularly in the **Regression** book). Together, these books offer a fairly complete outline of the processes and goals of this kind of therapy.

DAVID LAVRA is a Case Manager of a foster home agency and a part-time schoolteacher.

THE LIFE EXTENSION REVOLUTION: *The New Science of Growing Older Without Aging*

By PHILIP LEE MILLER
Bantam, 416 pp., \$26, ISBN 0553803530.

Reviewed by Marilee Niehoff

Up, Down, wiggle your fingers, touch the ground." I glance across the room of faintly writhing elderly folk, and sigh. For years I have worked teaching, training, and instructing in therapeutic movement and flexibility retention exercises

with the elderly, and the amount of variability among seniors never fails to astound me.

Even among the most intellectually active seniors, one of the biggest obstacles I encounter in this field is attitude—the drive and openness to explore new techniques and life-enhancing exercises. These methods, once incorporated as daily habits, are those that I see making the difference of twenty to forty years in terms of vigor, youthfulness, and strength.

I applaud Dr. Miller, the Life Extension Foundation, and Ms. Reinagel for making so clear these vital practices and attitudes that accumulate and that can make such a difference in life time and quality. From everyday nutritional, physical, and mentally stimulating practices, to the cutting edge of the latest technology, this book broaches the entire field of work on the subject. It balances the discussion of practical and daily needs with complicated and aggressive procedures, while hinting at provoking moral and philosophical questions about life and death, technology, and the ever-expanding control we can exert over our own lives.

Broaching controversial topics such as hormone replacement therapy for men, Andropause treatment, and cryonic suspension, this

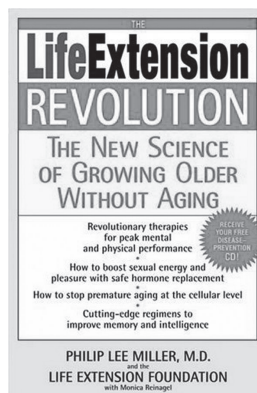
book serves as an informative and comprehensive resource on anti-aging medicine for the 21st century.

Quotes such as those by Jonathan Swift, Hans Selye, and Henry David Thoreau introduce the latest technology within the context of man's time-enduring struggle with his own mortality. These come as short breaths of reflection before the headlong plunge of each chapter takes us into issues of cellular-disease stopping techniques, hormonal treatments, and biochemical technology, and are much appreciated!

This book is well assembled, easy to understand, accompanied by helpful diagrams, and is thought-provoking in content. While it is conclusive in favor of radical changes which "we have little choice but to embrace," it does not explore any of the deeper psychological, social, or moral implications of this technology. It does provide information necessary to track changes in medical advances, and I hope it will open up educated and informed bioethical debates, and discussions about what it means to live the good life.

To y'all, buy **The Life Extension Revolution** and give it to everyone you know!

MARILEE NIEHOFF, Ph.D., has spent a lifelong career as an Organizational Psychologist helping people relieve stress.



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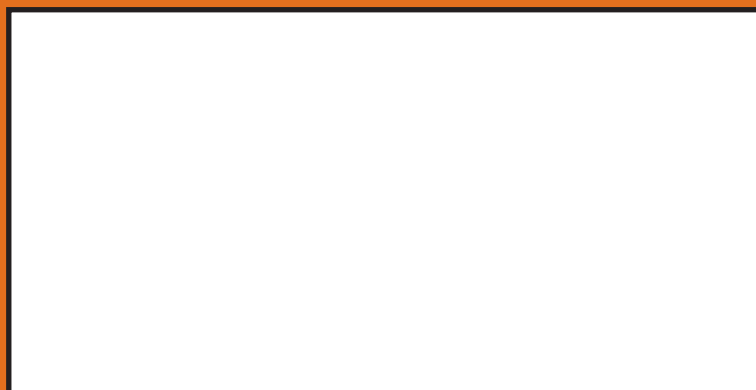
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Contact:

Kathleen Erickson
EricksonEditorial@att.net
P. O. Box 1190 Tiburon CA
94920, (415) 435-1604
fax (415) 435-1654

ASSOCIATION FOR HUMANISTIC PSYCHOLOGY
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