University of Providence

Master of Science in Counseling
Summer 2022

MSC 505: Spirituality and Counseling (3 Credit Hours)

Location/Time: Online via Moodle

Instructor:

Office Hours: By Appointment

I. **COURSE DESCRIPTION:**

A. **CATALOG DESCRIPTION:** This course will examine the similarities and differences between spirituality and religion, including the basic beliefs of various spiritual systems, major world religions, agnosticism, and atheism. The role of religion and spirituality on individual worldviews and psychological functioning will be considered. As a part of the course, students will explore their own attitudes, beliefs, and values about spirituality and religion, and how these views may influence clients and the counseling process. Students will identify the limits of their own understanding and will develop a conceptual framework for responding sensitively to client communications about religion/spirituality and identifying spiritual and religious themes in client communications.

B. **INSTRUCTOR'S ELABORATION:** This course is designed to assist you in becoming more informed about and aware of spiritual issues that affect you, your clients, and society. The emphasis is on how spiritual practice influences your work as a counselor, and how in-session psycho-spiritual interventions and between-session spiritual practice may deepen the client's work beyond the analytic and recollective levels addressed by traditional talk therapies. The course is guided by ASERVIC's *Competencies for Addressing Spiritual and Religious Issues in Counseling.*

The topics presented and discussed in class may generate vulnerable feelings on sensitive topics. It is important that you feel as comfortable, safe, and free as possible to discuss your reactions to the readings and class experiences. Therefore, it is important for everyone to be respectful of one another's positions on various issues. In this class, spirituality is viewed as an important component of mental health and as being necessary for a balanced sense of wellness.

Spirituality is conceptualized from a perspective of inclusiveness and tolerance for difference.

II. **BEHAVIORAL OBJECTIVES OF COURSE/ ANTICIPATED STUDENT COMPETENCIES:**
At the conclusion of this course, students will demonstrate the ability to integrate ASERVIC's revised competencies into counseling practice by:
A. Understanding diverse beliefs and practices of spirituality and religion and how these interact with mental health and wellness.
B. Engaging in self-exploration of their own religious and/or spiritual beliefs to foster understanding and acceptance of their beliefs.
C. Applying spiritual development models to self and others and integrating them with current lifespan development theories.
D. Using spiritual and/or religious terms and concepts that are meaningful to the client.
E. Demonstrate various means for assessing and understanding the client's spiritual and/or religious perspectives and beliefs.
F. Articulating ethical considerations and appropriate boundary setting for dealing with spiritual and/or religious issues in counseling.
G. Implement treatment plans, goals, interventions, and techniques that are consistent with the client's spiritual and/or religious beliefs and perspectives.

III. **PREREQUISITES TO THIS COURSE AND/OR REQUIREMENTS THIS COURSE FULFILLS:**
This is an elective course for Master of Science in Counseling students.

IV. **REQUIRED AND/OR RECOMMENDED TEXTS AND COURSE MATERIALS:**
A. **Required Texts**:
Cashwell, C. S., & Young, J. S. (2011). *Integrating spirituality and religion into counseling: A guide to competent practice.* (2nd ed). Alexandria, VA: American Counseling Association.

Frame, M. W. (2003). *Integrating religion and spirituality into counseling: A comprehensive approach.* Belmont, CA: Wadsworth.

B. **Recommended Texts**:
American Psychological Association. (2009). *Publication manual.* (6th ed.). Washington, DC.

V. **COURSE REQUIREMENTS**
A. **ASSIGNMENTS**
MOODLE PARTICIPATION: *80 points* (10 points per week)
Please complete all readings <u>before</u> their scheduled discussion date. There is some overlap between the two texts for the class. The Moodle discussions are intended to extend and solidify the readings, and otherwise greatly enhance the learning experience. Participation includes asking questions, exploring alternatives, making appropriate comments pertaining to the subject matter, expression of personal experiences to support your ideas, and contributing to overall class atmosphere. Students will provide an initial original response to each weekly topic and at least one response to another class member.

Each initial response **must be at least 300 words**. Students are required to offer a substantive response to at least one original post. Please offer replies that add content to the original post, rather than a simple commendation/summary of what

was already posted. References to the texts must be cited in-text using APA style. Initial postings will be due by 11:55PM Thursday of each week, and response postings will be due by 11:55PM Sunday of each week. Your final course grade will be affected by both the quality and the quantity of your discussion participation.

SPIRITUAL AUTOBIOGRAPHY: *20 POINTS*
Students will submit a 6 – 8 page spiritual/religious autobiography (this might include a timeline) that offers a representation of their own spiritual and/or religious journey and experience. The specific content for the autobiography will not be delineated, but may include how you experience spirituality, how you live religion, how you experience God, whether there exists evil, what represents truth, how truth is found, what provides purpose, what provides meaning, etc.
Due: July 24

SPIRITUAL PRACTICE EXPERIENCE AND PAPER: *40 Points*
Students will engage with a faith community that differs substantially in some way from their own. Examples of ways you might meet this requirement would be to attend a meeting, service, or ritual of a different world religion than your own, attend a religious meeting of a different cultural group from your own, or read a writing from a world religion that is different than your own. This activity may be impacted by COVID-19 where you live, which may necessitate an online or sacred text experience.

Students will submit a 5 – 7 page reflection paper describing the experience, learning from the experience, and any hindrances to engage in the experience. This experience may also be shared with the class.
Due: August 17

ARTICULATION OF LEARNING PAPERS: *60 Points* (20 points/paper)
At various points throughout the term students will submit a 3 – 4 page reflection paper articulating their learning to that date. In addition to personal reactions, students will describe how they anticipate how the information from the course will impact their work as professional counselors. **Due: July 17, July 31, August 14**

VI. GRADING
   A. **Points**
   Spiritual Autobiography   20
   Spiritual Practice Experience & Paper   40
   Articulation of Learning Papers   60
   Moodle Participation   80
                         TOTAL   **200 points**

   RUBRIC FOR ALL WRITTEN ASSIGNMENTS CAN BE VIEWED AT THE END OF THE COURSE SCHEDULE.

PAPER SUBMISSION REQUIREMENTS:
All papers should include a title page and reference page (no abstract necessary), be typed, double-spaced, with 12-pt font, 1-inch margins, and should conform to APA style. Proper spelling, grammar, and punctuation are expected. Proofread writings prior to submission. To be considered on time, papers are due before midnight on the due date. Late papers/assignments will lose a full letter grade without prior approval.

TECHNOLOGY REQUIREMENTS:

You will need access to a personal computer with Internet for this course. The course will occur online via Moodle. Students will find course articles and other relevant information on Moodle:

I will use the e-mail address you have registered with UP's Moodle system. Important e-mails will be sent throughout the semester. You are responsible for checking your UP e-mail on a consistent basis.

B. **Grading Policy:** Grades in the course will not be curved. Students will receive the grade they earn.
   A = >= 90%
   B = 80 – 89%
   C = 70 – 79%
   D = 60 – 69%
   F = <= 50%

C. Late or missed work policy: Late papers/assignments will not be accepted without prior approval, and must be due to a legitimate emergency.

VII. UP Class Attendance Policy (the minimum number of online logins)
"Students are expected to attend all classes and complete all assigned work. Attendance includes attending on-campus classes and logging on a minimum of 3 times per week for on-line courses. The specific attendance and grading policy for each class is determined by the instructor and is listed in the course syllabus. Students who miss classes due to participation in University sanctioned events are required to make up any work or assignments they have missed in an equitable manner determined by the instructor and should not have their grade affected by the absence itself. In isolated cases involving family or medical emergencies, students are encouraged to speak with their instructors. Instructors may require documentation of family or medical emergencies." *(UP Catalog: "Academic Policies")*

VIII. ACADEMIC MISCONDUCT

A. UP Policy:

"Students should exhibit high standards of academic conduct. All acts of dishonesty in academic work constitute academic misconduct. Such acts include:

Cheating: use or attempted use of unauthorized material or the work of another student in any academic assignment, paper or examination.

Plagiarism: representation of another's work as one's own. This includes the unauthorized and unacknowledged use of the phrases, sentences, paragraphs, ideas, illustrations, drawings, photographs, or computer programs of another whether by using exact or nearly exact words without quotation marks or by omitting citations or both.

The course instructor is the initial judge of whether a student is guilty of academic misconduct. Should a student disagree with an instructor's judgment, the student may appeal the instructor's decision by following the "Academic Related Appeals Process" on page xxi of the UP Catalog.

The minimum penalty for an act of academic misconduct shall be a grade of "F" (failure) on the paper, assignment or examination involved. More severe penalties may be enforced by individual instructors, provided that such penalties are identified in the course syllabus. The maximum penalty for plagiarism that may be levied is a grade of "F" (failure) for the course. Copies of plagiarized work will be placed on file with the Coordinator of Student Faculty Relations. Severe or repeated instances of academic misconduct will result in more severe sanctions up to and including expulsion." *(UP Catalog: "Academic Policies")*

B. B. Instructor's additions to the Academic Conduct policy

Students who engage in these behaviors will receive a failing grade (an "F") for this course. Strict adherence to APA Guidelines will keep you from plagiarizing. Please remember that plagiarism includes, but is not limited to, copying, quoting without referencing, paraphrasing, or summarizing another author's work without citing the original source.

IX. PROVISION FOR SPECIAL NEEDS

Accommodation for documented disabilities: If you have a documented disability and would like the professor to make accommodations, visit with Kay Seilstad, Disability Counselor, in the Center for Academic Excellence or call Kay at 406-791-5212.

X. TENTATIVE CLASS SCHEDULE AND OUTLINE:

WEEK	READINGS FOR THE WEEK	ASSIGNMENTS DUE IN ADDITION TO MOODLE POSTINGS
JUNE 27 – JULY 3		Introductions
JULY 4 – JULY 10	*C&Y* Chapters 1 & 2 *Frame* Chapters 1 & 3	Online Moodle Discussion
JULY 11 – JULY 17	*C&Y* Chapters 3 & 4 *Frame* Chapters 5 & 10	Online Moodle Discussion; 1st Articulation of Learning Paper **due July 17**
JULY 18 – JULY 24	*C&Y* Chapters 5 & 6 *Frame* Chapters 2 & 6	Online Moodle Discussion; Spiritual Autobiography **due July 24**
JULY 25 – JULY 31	*C&Y* Chapters 7 & 8 *Frame* Chapters 4 & 9	Online Moodle Discussion; 2nd Articulation of Learning Paper **due July 31**
AUGUST 1 – AUGUST 7	*C&Y* Chapters 9 & 10 *Frame* Chapters 7 & 8	Online Moodle Discussion
AUGUST 8 – AUGUST 14	*C&Y* Chapters 11 & 12 *C&Y* Chapters 13 & 14	Online Moodle Discussion; 3rd Articulation of Learning Paper **due August 14**
AUGUST 15 – AUGUST 19		Spiritual Practice Paper **due August 17**

Master degree requirement	MSC competency objectives	MSC 592 – Program and Outcome Evaluation Behavioral Objectives	Assessment Measurements
Reflective Learning: To apply major theoretical perspectives in their field of study to real-life cases and to reflect on these applications	To provide participants with knowledge and skills that serve as a basis for critically consuming data-based professional literature and inform data-based counselor practice.	Articulating ethical considerations and appropriate boundary setting for dealing with spiritual and/or religious issues in counseling. Implement treatment plans, goals, interventions, and techniques that are consistent with the client's spiritual and/or religious beliefs and perspectives.	Participation in weekend sessions and Moodle discussions Articulation of Learning Papers
Reflective Scholarship: Understand the major theoretical perspectives within their field of study	To provide participants with a broad theoretical base that serves as the basis of a personal model of counseling. To expose participants to historical, current, and emerging issues that provide options for the best counseling practice.	Applying spiritual development models and integrating them with current lifespan development theories. Understand diverse beliefs and practices of spirituality and religion and how these interact with mental health and wellness.	Participation in weekend sessions and Moodle discussions Articulation of Learning Papers
Reflective Practice: To reflect and act on one's own ideas, analyses, values, and personal and organizational interests in relation to one's field of study	To provide participants with opportunities to develop knowledge and skills necessary for self-growth and self-care for continued exemplary practice through time. To deliver knowledge and skills necessary for a professional counselor as set forth in the eight common core areas of the CACREP criteria	Engaging in self-exploration of one's own religious and/or spiritual beliefs in order to foster understanding and acceptance of others' beliefs. Using spiritual and/or religious terms and concepts that are meaningful to the client. Demonstrate various means for assessing and understanding the client's spiritual and/or religious perspectives and beliefs.	Participation in weekend sessions and Moodle discussions Articulation of Learning Papers Spiritual Autobiography Spiritual Practice Experience and Paper

Criterion				
	Poor	**Fair**	**Good**	**Exceptional**
Content & Discussion 40 %	Poor - Content is incomplete. - Major required topics are lacking or not all included or poorly discussed.	Fair - Major points are addressed, but not well supported or discussed.	Good - Content is accurate - Content is mostly complete	Exceptional - Major points are stated clearly and are well supported. The purpose of the writing is clear.
Organization & Structure 15 %	Poor - Structure detracts from the message of the writer. - Introduction and/or conclusion are missing. - Paragraphs are disjointed and lack transition of thoughts.	Fair - Structure of the paper is not easy to follow. - Introduction does not preview all major points. - Paragraph transitions need improvement. - Conclusion is does not flow well.	Good - Structure of the paper is clear.	Exceptional - Introduction previews major points. - Paragraph transitions are logical. - Conclusion flows from the body of the paper
Grammar, Punctuation & Spelling 15 %	Poor - Paper contains numerous grammatical, punctuation, and spelling errors.	Fair Paper contains some grammatical, punctuation, and spelling errors.	Good - Paper contains few grammatical, and a few punctuation and spelling errors.	Exceptional - Paper contains less than 1-2 errors in grammar, punctuation or spelling. - Language is clear and precise.
Integration of your own thinking 30 %	Poor Offered no personal analysis.	Fair Offered very little personal analysis.	Good Personal analysis was adequate but not thought provoking.	Exceptional Personal analysis was well scripted.

Altman, A. N., Inman, A. G., Fine, S. G., Ritter, H. A., & Howard, E. E. (2010). Exploration of Jewish ethnic identity. *Journal of Counseling and Development, 88,* 163-173.

Aten, J. D., & Leach, M. M. (2009). *Spirituality and the therapeutic process: A comprehensive resource from intake to termination.* Washington, DC: American Psychological Association.

Assagioli, R. (1965). *Psychosynthesis: A manual of principles and techniques.* New York: Viking Penguin.

Assagioli, R. (1989). Self-realization and psychological disturbances. In S. Grof & C. Grof (Eds.), *Spiritual emergency: When personal transformation becomes a crisis* (pp. 27-48). Los Angeles: Tarcher.

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

Basham, A. (2011). Ritual in counseling. In C. S. Cashwell & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A guide to competent practice* (pp. 209-224). Alexandria, VA: American Counseling Association.

Boadella, D. (1997). Embodiment in the therapeutic relationship: Main speech at the first Congress of the World Council of Psychotherapy, Vienna, 1-5 July 1996. *International Journal of Psychotherapy, 2,* 31-44.

Boadella, D. (1998). Essence and ground: Twoards the understanding of spirituality in psychotherapy. *International Journal of Psychotherapy, 3,* 29-51.

Booth, L. (1991). *When God becomes a drug.* Los Angeles: Tarcher.

Brantley, J. (2003). *Calming your anxious mind.* Oakland, CA: New Harbinger.

Cashwell, C. S. (2005). Spirituality and wellness. In J. E. Myers and T. Sweeney (Eds.), *Wellness in Counseling*. Alexandria, VA: American Counseling Association.

Cashwell, C. S. (2007). Breath of heaven. In O. Miller (Ed.), *Counseling and spirituality: A view from the profession* (pp. 110-126).. Boston: Lahaska Press.

Cashwell, C. S. (2010). Spirituality and religion: Unity in diversity. In D. G. Hays & B. T. Erford (Eds.), *Developing multicultural competency: A systems approach* (pp. 367-387). Pearson Merrill Prentice Hall.

Cashwell, C. S., Bentley, D. P., and Bigbee, A. L. (2007). Spirituality and counselor wellness. *Journal of Humanistic Counseling and Development, 46,* 66-81.

Cashwell, C. S., Bentley, D. P., and Yarborough, P. (2007). The only way out is through: The peril of spiritual bypass. *Counseling and Values, 51,* 139-148.

Cashwell, C. S., Clarke, P. B., & Graves, E. G. (2009). Step by step: Avoiding spiritual bypass in 12-step work. *Journal of Addictions and Offender Counseling, 30,* 37-48.

Cashwell, C. S., Glosoff, H. L., & Hammonds, C. (2010). Spiritual Bypass: A Preliminary Investigation. *Counseling and Values, 54,* 162.174.

Cashwell, C. S., Myers, J. E., & Shurts, M. (2004). Using the Developmental Counseling and Therapy model to work with a client in spiritual bypass: Some preliminary considerations. *Journal of Counseling and Development, 82,* 403-409.

Cashwell, C. S., & Rayle, A. D. (In press). Spiritual bypass. In D. S. Sandhu (Ed.), *Spirituality as a fifth force in counseling and psychology: Implications for Practice, Training, and Research.* Alexandria, VA: American Counseling Association.

Cashwell, C. S., & Watts, R. E. (2010). The new ASERVIC competencies for addressing spiritual and religious issues in counseling. *Counseling and Values, 55,* 2-5.

Cashwell, C. S., & Young, J. S. (2004). Spirituality in counselor training: A content analysis of syllabi from introductory spirituality courses. *Counseling and Values, 48,* 96-109.

Cashwell, C. S., Young, J. S., Cashwell, T. H., & Belaire, C. (2001). The inclusion of spiritual process in counseling and perceived counselor effectiveness. *Counseling and Values, 45,* 145-153.

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Chandler, C. K., Holden, J. M., & Kolander, C. A. (1992). Counseling for spiritual wellness: Theory and practice. *Journal of Counseling and Development, 71,* 168-175.

Christ, C. P., & Plaskow, J. (Eds.). (1992). *Womanspirit rising: A feminist reader in religion.* San Francisco: HarperSanFrancisco.

Coe, J. H. (2000). Musings on the dark night of the soul: Insights from St. John of the Cross on a development spirituality. *Journal of Psychology and Theology, 28,* 293-307.

Coles, R. (1992). *The spiritual lives of children.* London: Harper Collins.

Corliss, R. (2001, April 23). The power of yoga. *Time, 55-63.*

Eaton, J. (2007). Medicine, spirituality, and alcoholics anonymous: A personal story. *Southern Medical Journal, 100,* 441-444.

Elkins, D. N., Hedstrom, L. J., Hughes, L. L., Leaf, J. A., & Saunders, C. (1988). Toward a humanistic-phenomenological spirituality. *Journal of Humanistic Psychology, 28,* 5-18.

Epstein, M. (1995). *Thoughts without a thinker.* New York: Basic.

Enright, R. D., & Fitzgibbons, R. P. (2000). *Helping clients forgive: An empirical guide for resolving anger and restoring hope.* Washington, DC: American Psychological Association.

Faiver, C., O'Brien, E. M., & McNally, C. (1998). The "friendly clergy": Characteristics and referral. *Counseling and Values, 42,* 217-221.

Faiver, C., Ingersoll, R. E., O'Brien, E., & McNally, C. (2001). *Explorations in counseling and spirituality: Philosophical, practical, and personal reflections.* Pacific Grove, CA: Brooks/Cole.

Feldman, C., Kornfield, J. (Eds.). (1991). *Stories of the spirit, stories of the heart: Parable of the spiritual path from around the world.* San Francisco: HarperSanFrancisco.

Foster, R. D., & Holden, J. M. (2011). Human and spiritual development and transformation. In C. S. Cashwell & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A guide to competent practice* (pp. 97-118). Alexandria, VA: American Counseling Association.

Foundations of Inner Peace. (1975). *A Course in Miracles.* Mill Valley, CA: Author.

Fowler, J. (1981). *Stages of faith.* New York: Harper and Row.

Frame, M. W. (2000). The spiritual genogram in family therapy. *Journal of Marital and Family Therapy, 26,* 211-216.

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Fukuyama, M. A., & Sevig, T. D. (1999). *Integrating spirituality into multicultural counseling.* Thousand Oaks, CA: Sage.

Gendlin, E. (1963). *Focusing.* Toronto: Bantam Books.

Germer, C. K., Siegel, R. D., & Fulton, P. R. (2005). *Mindfulness and psychotherapy.* New York: Guilford.

Gill, C. S., Harper, M. C., & Dailey, S. F. (2011). Assessing the spiritual and religious domain. In C. S. Cashwell & J. S. Young (Eds.), *Integrating spirituality and religion into counseling: A guide to competent practice* (pp. 141-162). Alexandria, VA: American Counseling Association.

Golden, J., Piedmont, R. L., Ciarrocchi, J. W., & Rodgerson, T. (2004). Spirituality and burnout: An incremental validity study. *Journal of Psychology and Theology, 32,* 115-125.

Gorsuch, R. L., & Miller, W. R. (1999). Assessing spirituality. In W. R. Miller (Ed.), *Integrating spirituality into treatment: Resources for practitioners* (pp. 47 – 64). Washington, DC: American Psychological Association.

Greason, P. B. (2011). Mindfulness. In C. S. Cashwell & J. S. Young (Eds.) *Integrating spirituality and religion into counseling: A guide to competent practice* (pp. 183-208). Alexandria, VA: American Counseling Association.

Greason, P. B., & Cashwell, C. S. (2009). Mindfulness and Counseling Self-Efficacy: The Mediating Role of Attention and Empathy. *Counselor Education and Supervision, 49,* 2-19.

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Hahn, T. N. (1975). *The miracle of mindfulness.* Boston: Beacon.

Hahn, T. N. (2002). *Be free were you are.* Berkley, CA: Parallax.

Harner, M. (1990). *The way of the shaman.* New York: Harper.

Hinterkopf, E. (1994). Integrating spiritual experiences in counseling. *Counseling and Values, 38,* 165-175.

John of the Cross. (1991). The dark night. In K. Kavanaugh & O. Rodriguez (Trans.), *The collected works of St. John of the Cross* (Rev. ed., pp. 353-457). Washington, DC: Institute for Carmelite Studies.

Johnson, R. (1991). *Owning your own shadow: Understanding the dark side of the psyche.* San Francisco: Harper.

Kabat-Zinn, J. (1994). *Wherever you go there you are.* New York: Hyperion.

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Kaiser, L. R. (2000). Spirituality and the physician executive. *The Physician Executive, ,* 6-13.

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New York: Bantam.

LaBerge, S. (1993). Learning lucid dreaming. In R. Walsh & F. Vaughan (Eds.), *Paths beyond ego: The transpersonal vision* (pp. 78-80). New York: Jeremy P. Tarcher.

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Malamud, J. (1993). Lucid dreaming. In R. Walsh & F. Vaughan (Eds.), *Paths beyond ego: The transpersonal vision* (pp. 71 – 78). New York: Jeremy P. Tarcher.

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McCullough, M. E., & Larson, D. B. (1999). Prayer. In W. R. Miller (Ed.), *Integrating spirituality into treatment: Resources for practitioners (*pp. 85 – 110). Washington, DC: American Psychological Association.

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Moore, T. (1992). *Care of the soul: A guide for cultivating depth and sacredness in everyday life.* New York: HarperCollins.

Narby, J. (Ed.). (2001). *Shamans through time: 500 years on the path to knowledge.* New York: Penguin.

Nassar-McMillan, S. C., & Hakim-Larson, J. (2003). Counseling considerations among Arab Americans. *Journal of Counseling and Development, 81,* 150-159.

Newman, B. (1987). *Sister of wisdom: St. Hildegard's theology of the feminine.* Berkley, CA: University of California.

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Richards, P. S., & Bergin, A. E. (1997). *A spiritual strategy for counseling and psychotherapy.* Washington, DC: American Psychological Association.

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Sperry, L. (2001). *Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling.* Ann Arbor, MI: Brunner-Routledge.

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Sumrall, A. C., & Vecchione, P. (1997). *Storming heaven's gate: An anthology of spiritual writings by women.* New York: Plume.

Taylor, K. (1994). *The breathwork experience: Exploration and healing in nonordinary states of consciousness.* Santa Cruz, CA: Hanford Mead.

Tillich, P. (1959). *Theology of culture.* New York: Oxford University Press.

Tonigan, J. S., Toscova, R. T., & Connors, G. J. (1999). Spirituality and the 12-step program: A guide for clinicians. In W. R. Miller (Ed), *Integrating spirituality into treatment* (pp. 111-132). Washington, DC: American Psychological Association.

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Wilber, K. (1993). The pre-trans fallacy. In R. Walsh & F. Vaughan (Eds.), *Paths beyond ego: The transpersonal vision* (pp. 124-129). Los Angeles: Tarcher.

Wilber, K. (1995). For a radiant star. In L. Vardey (Ed.), *God in all worlds: An anthology of contemporary spiritual writing* (pp. 554-569). New York: Vintage.

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