

TRANSPERSONAL PSYCHOLOGY:

A BIBLIOGRAPHY

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Foreword

There have always been psychologists (several of them even Presidents of the American Psychological Association), who have felt that academic psychology, as embodied in its curriculum and its textbooks, was not adequately reflecting the **whole** range of human experience. Due to its too rigid paradigm, which originally was borrowed from the natural sciences, academic psychology still tends to overlook or even arbitrarily discard some areas which in all cultures - in the East as well as in the West - have always been considered as essential or, at least, as very important parts of human life. As early as the 1930's, one of Freud's disciples, Otto Rank (1), deeply dissatisfied with the psychology of his time, sarcastically remarked that "man is born beyond psychology and he dies beyond it..." Rank was thus expressing his strong conviction that real human beings would never submit to such an arbitrarily-imposed and dehumanizing paradigm, but would keep living their own human life and would continue to have a rich variety of deep, meaningful, and rewarding experiences, even if these experiences happen to fall well "beyond" the narrow boundaries of a behavioristic, mechanistic and reductionistic psychology. In fact, that very book in which Rank criticized the psychology of his time, he humorously entitled *Beyond Psychology*, i.e. beyond the kind of "psychology" which was taught in those years.

Since the 1940's, the demand for an expansion of the psychological paradigm became ever more insistent and widespread, giving birth to the humanistic revolution in psychology. For nearly three decades, Maslow was one of the pillars of that movement. In 1968, Maslow was elected President of the American Psychological Association. He then realized that even humanistic psychology was not enough, and that there was a need for a still further expansion of the psychological paradigm. He then became a co-founder of transpersonal psychology, which he described as "transhumanistic psychology", "transcendental psychology", or "height psychology". While still incorporating and confirming all the positive contributions of behavioristic psychology, Freudian psychology and humanistic psychology, it **adds** the **spiritual** dimension ("spiritual" in a **broad** sense, i.e. either in a religious sense or not) as an essential part of the human potential: an insight already found in all cultures. It was also an increasing realization that the individual self is essentially **a self-as-part-of-a-Larger-SELF** and that, consequently, the humanistic ideal of self-actualization had to be accompanied or complemented by self-transcendence and beyond-ego or transpersonal motivation, an important insight perfectly in accord with the great wisdom traditions. Hence, later, Maslow modified his famous "hierarchy of needs". At the top of the hierarchy, **above and beyond** "self-actualization", he **added** the "metaneeds", which he defined as "spiritual needs" or "transcendental needs". His hierarchy of needs is also a hierarchy of values. Hence, Maslow also described "metaneeds" as "metavalue": i.e.

the “highest values”, “ultimate values”, such as Truth, Goodness, Beauty, Justice, Peace, etc. He (2) then emphasized that “the highest values, the spiritual life, the highest aspirations of mankind are therefore proper subjects for scientific study and research”.

In his later years, Carl Rogers (3) (another President of the American Psychological Association) wrote the following: “Our experiences in therapy and in groups, it is clear, involve the transcendent, the indescribable, the spiritual. I am compelled to believe that I, like many others, have underestimated the importance of this mystical, spiritual dimension.” Besides, in the same book, he predicts that one of the characteristics of the persons of tomorrow will be “a yearning for the spiritual”.

Along the same line, in 1993, in his Presidential address to the American Psychological Association, Frank Farley (4) deplored the fact that we, psychologists, have too much neglected the spiritual dimension of the human being. He then declared the following: “We [psychologists] are not too good on the ‘spiritual’ side, by and large. I think it is because we compartmentalize things so much. We specialize in bits and pieces of the puzzle but rarely seek the whole picture, trying to put pieces together. My sense is that spirituality – deep feelings about soul and eternity – will be pervasive in the yet-to-be-completed picture. The spiritual side, the generous and loving side, are humankind’s finest features...My dream is of a psychology of meaning in the broadest sense, uplifting, ennobling, placing the mystery of life in a context, and showing the road to generosity and love”.

Not a few psychologists have had a similar insight, and tried to describe this spiritual level within each human being. However, since this spiritual dimension is beyond our so-called self-concept and even transcends our rational intellect, it is somewhat ungraspable. Following is a list of 39 different terms which I have found in the writings of 28 psychologists, five of them (James, Allport, Maslow, Rogers, and Farley) former Presidents of the American Psychological Association: terms which they have used to designate such a dimension. Of course, this list is incomplete. I am sure that many more psychologists have used **some** of these terms, and even **other terms** not listed here.

List of terms:

- “True Self” (Assagioli, van Kaam)
- “Real Self” (Maslow, Assagioli)
- “Higher Self” (James, Assagioli, Brown)
- “The better self” (James)
- “The Self” [intentionally using the capital “S”] (Assagioli, Jung, Brown, Whitmore, etc.)
- “Deep Self” (Lilly)
- “Deeper Self” van Kaam, Aldous Huxley)
- “Deepest Self” (van Kaam)
- “Transcendent Self” (van Kaam)
- “Transpersonal Self” (Assagioli, Vaughan, Crampton)
- “The Overself” (Brunton)
- “The Undiscovered Self” (Jung)
- “The Archetypal Self” (Jung)

Our "core Self" (van Kaam)
 "Spiritual Self" (Rank, Frankl, Assagioli)
 "Spiritual 'I'" (Assagioli)
 "Spiritual Center" (Frankl)
 "The center of spiritual activity" (Frankl)
 "Higher center" (Assagioli)
 "Deeper center" {Gerard}
 "The true Center" (Harman & Rheingold)
 "Higher transpersonal Center" (Ferrucci)
 "This Center is my truest being" (Ferrucci)
 "The authentic unifying center" (Small)
 "Soul" (James, Rank, Jung, Fromm, Frankl, Maslow, Assagioli, Farley, etc.)
 For instance, the following books:
 Rank, "Psychology and the Soul";
 Jung, "Modern Man in Search of a Soul"
 Frankl, "The Doctor and the Soul"
 "The Over-soul" (Emerson)
 "The deeper core of our being" (van Kaam)
 "The transcendental core of me" (Rogers)
 "The truly significant core of human nature" (Allport)
 "The Inner Source" (Emmons)
 "The Hidden Mind" (Harman)
 "The Apex" (Assagioli)
 My "Higher identity" (Wilber)
 My "continuing spiritual essence" (Rogers)
 "My true essence" (Whitmore)
 "Imago Dei" (Image of God) (Jung)
 "A transcendent identity" (Erikson)
 "An 'I'...which can transcend and must survive (our) psychosocial identity" (Erikson)
 "The deep and abiding core ...that is forever" (Moustakas)

But paradigms are typically rigid or stubborn: They do not give up easily. Due to the blinding effect that a firmly-believed paradigm has on its believers, many academic psychologists are still calling transpersonal psychology nothing but a particular "school" of psychology, using exactly the same set of defense mechanisms they had first used against the humanistic movement. They have failed to realize that transpersonal psychology, not unlike humanistic psychology, is rather an across-school movement. For instance, Frankl (the founder of logotherapy), Jung (the founder of analytical psychology), Assagioli (the founder of psychosynthesis), etc., though representing different schools of psychology, made many valuable contributions to the transpersonal movement.

How this bibliography was born

For the past thirty years, I have continually observed the growth of the transpersonal movement. While reading numerous books and articles on this new development, I became interested in accumulating relevant references, i.e., those usually listed at the end of scholarly books as well as those found at the end of relevant articles in various journals of psychology. Of course, I went through all the articles of the *Journal of Transpersonal Psychology* since its first issue in 1969, and recorded the numerous references found at the end of each article. In so doing, my original purpose was simply to satisfy my own curiosity and interest in that new development, and also to occasionally provide my graduate students with references about the various transpersonal themes elaborated during my courses. As the bibliography kept growing, I was amazed at the tremendous abundance of psychological materials dealing with transpersonal or spiritual themes, even though these writings do not always appear expressly under a “transpersonal” label, and even though some of the writers would not necessarily call themselves “transpersonal” psychologists. After all, many might not agree with the choice of the term “transpersonal” to designate that new development. Some might prefer to call it “spiritual psychology” or something different. Anyway, no matter whether they are aware of it or not, all these psychologists are, through their writings, participating in, and contributing to, that movement (whatever its name) which has never stopped growing since the 1960’s.

The compilation work, just described above, led me to a second discovery: namely, academic psychology, as it is transmitted to students through its curriculum and textbooks, not only fails to faithfully reflect the **whole** range of human experience (as I have already remarked) but, ironically, **it even fails to reflect the wealth of psychological literature itself**. As a result, we are faced with two partially different psychologies: the psychology found in many textbooks (with a few exceptions), and the much more comprehensive, human and meaningful psychology found in the psychological literature.

Many years ago, when this bibliography was still in its early stage, I had already found such an overwhelming abundance of materials that I had to abandon my earlier ambition - which was quite naive - of preparing a bibliography which would be exhaustive, for I soon realized that this was just an impossible task. For instance, in the sole area of “Psychology of Religion”, there already exist several quite extensive bibliographies. This is also true for the area of “Psychology of Death and Dying”. I then opted for a much more realistic goal: namely, to prepare a bibliography which, by its very structure, would display the various areas - often neglected by most textbooks - which, in the last three decades, have attracted the interest of an increasing number of psychologists. Though necessarily incomplete, this bibliography would still present for each of the covered areas an amount of materials more than sufficient to demonstrate how inadequate and impoverished is the psychology regularly transmitted to our students. The result is the present bibliography: 22,458 entries – including 2,232 doctoral dissertations - classified according to thirty-one areas or categories. Due to my own physical and time limitations, this bibliography, of course, is extremely incomplete. Moreover, this

bibliography still keeps growing, and will **never** be complete, because there are constantly new articles, new books, new master's theses, and new doctoral dissertations which are being published.

The structure of the present bibliography

Since transpersonal psychology is not so much a school of psychology as a movement and, in fact, an irreversible trend, it is essentially dynamic: That is, it keeps growing, gradually filling up the serious loopholes found in academic psychology. Besides, the scope of its interests is very broad, for its ambition is no less than to investigate the **whole** range of human experience: It has no taboo. It is very probable that, among the many areas already being explored, some might have escaped my attention.

The paradigm of academic psychology has been criticized not only for the narrowness of its scope and its neglect of many important and meaningful areas, but also for its rigid and inadequate methodology, a methodology borrowed from the natural sciences. In fact, one of the main reasons why so many human experiences and phenomena had been discarded in the first place was precisely that they supposedly could not be studied "scientifically", for the simple reason that they could not be measured! Fortunately, in the recent decades, an increasing number of psychologists have come to the conclusion that the deepest and richest human experiences simply cannot be measured. In 1956, a famous physicist, Robert Oppenheimer (5), was invited to give a lecture during the annual meeting of the American Psychological Association (APA). It was quite an event! He told them: "It is not always tactful to try to quantify; it is not always clear that by measuring one has found something very much worth measuring...It is not necessarily the best way to advance true understanding of what is going on." In human sciences, an exclusively quantitative methodology is necessarily condemned to remain at the surface of phenomena. It needs to be complemented with qualitative methodology. As can be seen from the section on "**A More Appropriate Methodology**", there now exists a huge and ever growing literature describing a vast array of new methods. However, in order to clearly demonstrate that this effort to develop a more flexible and appropriate methodology has not remained at the purely theoretical stage, I have listed in that section a considerable number of studies in which those new methods have been applied. I have also included a sub-section presenting more than 400 doctoral dissertations in which this new methodology has already been used and accepted as perfectly legitimate. Although most of the researches listed in this section do not necessarily explore transpersonal or spiritual topics, anyhow I have decided to include them because of their methodological contributions, hoping that this same methodology will be increasingly used to explore transpersonal or spiritual topics. In other words, the traditional objection of lacking an appropriate methodology is not valid any more. That special section on methodology will, hopefully, be useful both to professors and students who would like to get acquainted with the new methodology since in it they will find many references to

either extensive or brief theoretical presentations as well as numerous concrete applications.

Many readers will probably be surprised to find an especially long section about **“The Great Traditions and Their Psychologies”**. Their psychological textbooks had, most probably, no chapter at all (perhaps not a single page), for instance, about Hindu psychology or Buddhist psychology. Gardner Murphy, a former President of the American Psychological Association and one of the most authoritative and respected historians of Western psychology, probably knew quite well what can be called “psychology”! In 1968, together with Lois Murphy, he edited a book (6) entitled *Asian Psychology* in which are presented the psychological systems imbedded in Hinduism, Buddhism, Taoism, and Confucianism.

Several-thousand-year-old traditions - Western as well as Eastern - representing the inspiration and wisdom of great sages, and the cumulative experience of mankind, are extremely rich sources of insights about human nature, its place and role within the cosmos, and the meaning and purpose of human life. Besides, those traditions provide numerous models and techniques for both psychological and spiritual development. Of course, as psychologists, we are not asked to blindly accept the whole content of those traditions, but at least to approach them with a more humble, respectful, open-minded, and empathic attitude. With the proper attitude, we might discover many unexpected psychological treasures. Besides, we should not overlook the fact that those great traditions are still very much alive and keep having a strong and subtle influence on the mentality of masses. For instance, how can one really understand the mentality of the people of India, while remaining completely ignorant of Hinduism? How can one really understand the mentality of Middle-East people, if one does not know anything about Islamism and Judaism? Likewise, how can one really understand the mentality of most South-East Asian people while totally ignoring the traditional psychologies embedded in Confucianism, Taoism and Buddhism? As Donald Campbell (7), a psychologist especially reputed as a hard-nose researcher, emphasized in his Presidential address to the American Psychological Association, “[regarding the issue of how people should live their lives], psychology and psychiatry cannot yet claim to be truly scientific and thus have special reasons for modesty and caution in undermining traditional belief systems...On purely scientific grounds, these recipes for living might be regarded as better tested than the best of psychology’s and psychiatry’s speculations on how lives should be lived”. The numerous doctoral dissertations and other studies listed in this section on traditional psychologies clearly demonstrate that a considerable and increasing number of psychologists seem to agree with Campbell.

The section entitled **“From the Individual Self to the Big SELF”** has a strong post-humanistic or transhumanistic flavor. After decades of mechanistic and deterministic psychology, the humanistic revolution had come as a much needed reaction. Its emphasis on human dignity, free will, the value of subjective experience, imagination, creativity, human potentialities, self-actualization, etc., was and remains

a precious contribution. Unfortunately, its strong emphasis on the value of the individual had often been misrepresented or misunderstood or misused. The individual self was too often conceived as an absolutely separate, skin-encapsulated, independent, and self-sufficient entity. Such an erroneous conception led easily to an excessive and exclusive concern for the self, too often resulting in a kind of unhealthy individualism, morbid self-centeredness, and arrogant self-worship. The transpersonal movement, while integrating all the positive contributions of the humanistic movement, goes further and invites us to a critical reexamination of our notion of true identity. Indeed, individuality does not mean division, and distinction does not mean separation either. The notion of an absolutely separate, isolated, independent and self-sufficient individual is a pure fiction. Without denying individuality, transpersonal psychologists see each individual as a sub-system within a Larger System, a self-as-part-of-a-Larger-SELF. Hence, each individual's spiritual or higher Self is himself a part of, or rooted in, **a Larger Reality** (Universal Self or Big Self), variously conceived and called according to different traditions and faiths. From this essential interconnectedness and interdependence flows the need for self-transcendence: i.e., respect and concern for others, unselfish love, empathy, caring, compassion, genuine altruism, selfless service, readiness to forgive, commitment to social justice, regard for public welfare, nonviolence, a sense of the human family, concern for world peace, ecological responsibility and even perhaps - if and when needed - the ultimate sacrifice of one's own life. All of the above may be called "transpersonal qualities", for they all imply self-transcendence, i.e., beyond-ego motivation or "metamotives" (Maslow's term). Most of the above can be found in the daily life of many so-called "ordinary" people. Indeed, it is a serious mistake - though quite common - to reduce the transpersonal to the "extraordinary". Unfortunately, because transpersonal psychology is interested in studying the whole range of human experience and has, consequently, investigated also such extraordinary phenomena as mysticism, shamanism, etc., as a result it is sometimes misperceived or misrepresented as only or mostly interested in the extraordinary! Likewise, because the transpersonal movement, after three centuries of rationalism, represents an urgently-needed reemphasis on the spiritual dimension of the human being - either in a religious or non-religious sense - and stresses the importance of fostering spiritual growth along with physical and psychological growth, as a result it is often misperceived or misrepresented as only interested in the spiritual dimension.

Another section which might puzzle some readers is the one on "**Biofeedback**". Transpersonal psychologists are interested in this area for several reasons: First, because numerous experimental studies on biofeedback (studies conducted in university laboratories and with the help of instruments) have scientifically confirmed a central tenet of many great spiritual disciplines - Western as well as Eastern: namely, that the mind is not merely an epiphenomenon of the brain, but that it can (within certain limits, of course) influence the body, including even the brain itself. Breathing techniques, concentration techniques and visualization techniques which, for thousands of years had been practiced in those spiritual disciplines, are now being adopted and adapted to counseling and psychotherapy. This has sometimes been called "Yoga for the West". A second reason is that the practice of biofeedback

frequently triggers special states of consciousness (SoC), and transpersonal psychologists are particularly interested in exploring consciousness and its various states.

Another area which needs a few words of explanation is the one on **“Free Will”**. Ironically, there is a sharp contrast between, on one hand, the 19th-century thesis of radical or hard determinism (the complete negation of free will) which is still assumed by some psychologists and, on the other hand, the attitudes and writings of the majority of psychologists which obviously imply the belief in a soft determinism (a real, though limited, free will). Hence, beside those studies which are expressly or directly about free will, the reader will also find in this section a great number of studies which, directly or indirectly, suppose, assume or imply free will. Such are, for instance, the studies about moral development, conscience, responsibility, guilt, obligation, purpose, intention, self-assertion, courage, risk, self-control, self-management, self-discipline, self-sacrifice, inner locus-of-control, autonomy, etc. Transpersonal psychology, with its emphasis on personal responsibility and spiritual growth, considers the training of the will as well as the submission of the will to one's conscience (not to be confused with the Freudian superego) as extremely important.

The area entitled **“Psychology of Religion”** needs some explanations. “Psychology of religion” is the use of scientific methods for the exploration of religious phenomena, whatever they are and wherever they appear. In principle, it is neither confined to, nor dependent on, any particular religious faith. Without, of course, having to blindly accept all the tenets of those religions, psychologists should, as much as possible, adopt a neutral and impartial, though respectful and empathic, attitude towards the various religions which they are studying. After all, according to Encyclopedia Britannica (year 2001), about 85% of the world population - that is the overwhelming majority of people - are members of some organized religion. When looking through this section of the bibliography, many readers will certainly be astonished to discover the huge number of studies conducted in this area. Many readers will be equally astonished to learn that the psychology of religion, far from being a recent development, is in fact as old as scientific psychology. Because many psychological textbooks remain completely silent on this topic, many readers will especially be surprised to find that some of the most famous psychologists were extremely interested in, and have written extensively on, the psychology of religion. For instance, most textbooks do not tell us that Wundt, who in 1879 founded the first laboratory of psychology and is generally considered the “founder of experimental psychology”, soon realized the serious limitations of the experimental method and that, later, his interest switched from laboratory psychology to folk psychology. Hence, his monumental work of three volumes on myth and religion. A former student of Wundt, Stanley Hall - the founder and twice President of the American Psychological Association - not only published extensively on the psychology of religion, but he even was the founding-editor of the *American Journal of Religious Psychology and Education*. Another of Wundt's former students, William James, (who also was twice elected President of the American Psychological Association, and who is generally called the “father of American psychology”), wrote *The Varieties of Religious Experience*, now

considered a classic. As for Freud, despite his reductionistic approach and his negative attitude toward religion, (seeing religion as nothing but a mere sublimation of the sexual instinct), one may say that he was almost obsessed with, and wrote extensively about, religious phenomena. But no need, here, to extend this list, for the reader has only to refer to the special sub-section entitled **“Famous Psychologists and Religion”**. Besides, may I remind the reader that, since the mid-seventies, there has been within the American Psychological Association itself a special Division (Division 36) for “Psychologists Interested in Religious Issues”. This Division 36 has been later renamed “Psychology of Religion”. Recently, what a surprise when I heard of the Sommervogel Archive developed by Michael Donahue, Ph.D. (www.psywww.com/psyrelig/sommervogel.htm) and financially supported by Division 36! It includes more than 44,000 articles on the psychology of religion!

Conclusion:

Besides having an eye-opening effect, the broad scope of the bibliography I am presenting here will, I hope, be an encouragement and a source of suggestions for all those who have felt the urgent need for an expansion of the psychological paradigm and who have been struggling for a more meaningful and human curriculum.

This bibliography might also act as a reminder or as a guide for the prospective authors of psychological textbooks, since it expressly points out many important areas which heretofore have often been forgotten or neglected.

While I was accumulating and classifying this huge amount of materials, I constantly had in mind graduate students in psychology and in other closely related fields. To them this bibliography is especially offered as a source of suggestions for their term papers, master’s theses, doctoral dissertations, and other research projects. They will find in it a variety of “new” areas which might attract their curiosity and interest, and challenge their intellectual abilities. Besides, within each of these areas, they will also find many meaningful research topics together with a considerable amount of references to relevant documentation. I also hope that they will get acquainted with the new methods presented in the section on methodology, and that they will be bold enough to use some of them in their research projects.

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Part I

The Transpersonal Movement

I. What is Transpersonal Psychology?

A. Doctoral Dissertations

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3. A More Appropriate Methodology

A. Methodological Innovations and their Applications

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B. Doctoral Dissertations Using the New Methodology

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Part II

The Great Traditions

and

Their Psychologies

1. Buddhist Psychology

A. Doctoral Dissertations

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2. Christian Psychology

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6. Jewish Psychology

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7. Taoist and Confucian Psychologies

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8. Other Traditional Psychologies

A. Doctoral Dissertations

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Part III

The Spiritual Dimension

1. The Spiritual Dimension: Theoretical Aspects

A. Doctoral Dissertations

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2. The Spiritual Dimension: Practical Aspects

A. Doctoral Dissertations

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Part IV

From the Individual Self

to the Big SELF

1. Concern for Others

A. Doctoral Dissertations

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3. Forgiveness

A. Doctoral Dissertations

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4. The Individual-Self-as-Part-of-a-Larger-SELF

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Part V

Other Areas

1. Biofeedback

A. Doctoral Dissertations

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2. Free Will and Its Implications

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3. Mystical Experiences

A. Doctoral Dissertations

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4. Peak-Experiences

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5. The Psychology of Consciousness

A. Doctoral Dissertations

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6. The Psychology of Creativity

A. Doctoral Dissertations

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10. The Psychology of Myths

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12. The Psychology of Symbols, Archetypes, and Rituals

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