

Spirituality, Psychotherapy and Transformation – A Dance Toward Wholeness

Libby Kostromin

Abstract

This paper articulates a personal perspective on spirituality, psychotherapy and the relationship between the two, particularly with respect to the healing, growth and transformation possible within the context of a psychotherapeutic relationship. Definitions of spirituality and psychotherapy are offered and explored. The relationship between psychological and spiritual work is presented as fundamentally developmental, in that avoidance of the first negates any real potential for the second. The role and practice of spiritually-inclusive psychotherapy is discussed, including its relevance for various levels of development. A journey of increasingly deeper awareness, authenticity and integration, through continued openness and enquiry in both psychological and spiritual arenas is envisaged as a ‘dance toward wholeness’.

Spirituality, Psychotherapy and Transformation – A Dance Toward Wholeness

This paper is the result of an enquiry into my personal beliefs, experiences and understanding of spirituality and psychotherapy and relationship between the two, which is seen to be developmental and integrative. It includes brief definitions of key terms as a basis for interpretation of subsequent sections about the nature of psychotherapeutic relationships, motivations for change, the dangers of what is known as ‘spiritual bypassing’ and the role and practice of spiritually-inclusive psychotherapy.

Definitions

Perhaps nowhere more than any do the limitations of language apply than in attempts to define spirituality, the spiritual or spirit itself. As the “animating or vital principle in man and animals” the term spirit comes from the Latin *spiritus* and is related to *spirare*, which means ‘to breathe’. This points to spirit as *essential* in human and other beings. Something we might recognise as deepest authenticity, our innermost breath, or, what Jared Kass describes as, our “fundamental ground of being” within (2007, p. 42). Spirituality, then, may be seen as the quality of being concerned with this deep innermost or fundamental ground.

In his comprehensive text *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*, Kenneth Pargament makes the case that ‘spirituality starts and stops with the sacred’; the ‘concepts’ (God, the divine, and transcendent reality), ‘qualities’ and ‘varieties’ of which he articulates at length (2007, p. 49). And while I appreciate Pargament’s perspective and the scope of his inclusions, I find myself uneasy with its fundament, because, by definition, that which is sacred is chosen, or selected, as such by *us*. Individually and collectively, as human beings, we are the ‘deciders’ of what to deem sacred in our lives, in this world, and beyond. And yet, prior to such determinings we are of spirit: we *are* spiritual. As this there seems to be no ‘starting or stopping’ when it comes to spirituality, because it points to the core of what we always were, are and will be.

Griffin and Griffin (2002) offer another perspective, one that emphasises connectivity and relationship. They see spirituality as a “commitment to choose, as the primary context for understanding and acting, one’s relatedness with all that is” (p. 15-16), including ourselves, other people, our physical environment, our heritage, our body, our ancestors and God. One making such a choice then lives in “attunement” with this web of connectivity by “maintaining a posture of active, continuous responsiveness and movement’, through which the fundamental relationship can remain constant” (Griffin & Griffin, 2002, p. 16). This points towards our interconnectedness and perhaps even the essential sameness that Harry Stack Sullivan observed was “more simply human than otherwise” (Evans, 1996, p. 18). A ‘sameness’ that is deeper than our humanness. A sameness of essence, of spirit. The fundamental ground of ‘beingness’ shared by all.

It seems prudent to include a brief word here about the relationship between spirituality and religion, particularly as some authors blur these terms and this may easily lead to confusion. From my perspective the distinction between the two is that the first, spirituality, is a prerequisite for the second, religion. That, as Sheldrake writes, “all religions are fundamentally based on a spiritual vision” (2012 p. 99). And further, that “institutionalization of a religion tends to be a later fossilization of what began as a dynamic wisdom tradition” (2012 p. 99).

In an engaging dialogue with philosopher, transpersonal psychologist and originator of Integral Theory, Ken Wilber, the Trappist monk and priest Father Thomas Keating, articulates the nature of this prerequisite relationship by stating that:

Faith precedes belief systems... Faith is the consent or surrender to the divine reality...*before* it’s broken down into different belief systems, which are bound to be influenced by the cultural conditioning... Faith, when it becomes contemplative, begins to perceive the oneness behind all the religions. (Wilber & Keating, 2007)

This ‘oneness’ behind all the religions is, for me, the essence of spirituality. And while we

cannot have religion without spirituality, the reverse is not also true, which is why some authors, including Sheldrake, speak of ‘secular’ spiritualities including Philosophy, Psychology and Psychotherapy (2012 p. 16-18).

In my own lived experience, a spiritual journey is one of movement towards essential wholeness, authenticity and unconditional connectedness. It draws us towards the fundamental ground of oneness. As Sheldrake points out “...every classic spiritual tradition offers some form of wisdom regarding transformation from the humanly ‘inauthentic’ to the ‘authentic’” (2012 p. 63). This journey of transformation towards authenticity take us further and further into what is most deeply real, known and true.

By comparison to spirituality, one might imagine that arriving at an agreed definition of psychotherapy is a breeze. It turns out, however, that differences of emphasis and scope are not unusual. The American Psychological Association (APA) describes psychotherapy as “a collaborative treatment based on the relationship between an individual and a psychologist” (APA, 2018). A succinct definition which emphasises the collaboration, relationship and treatment elements that would seem essential to effective practice.

According to Frank and Frank (2010, p.347), there are:

... four common factors in therapy: (a) an emotionally charged and confiding relationship between the healer and the client, (b) a healer who is given special status and is perceived to have the powers to heal, (c) a powerful and cogent rationale for the healer’s actions, and (d) a set of treatment actions that are consistent with the rationale.

In comparing the two definitions above, we see that ‘relationship’ and ‘treatment’ are shared elements, but that Frank and Frank’s factors also point to a power-based relationship between the psychotherapist and the client, in which the therapist is accorded ‘special status’ and ‘powers’ to help

and heal.

Studies indicate that the nature of the relationship, or “therapeutic alliance” between the therapist and their client is the single most important factor in successful psychotherapy (Stamoulos et al, 2016). Such an alliance being made most likely by what Carl Rogers termed the therapist’s “empathic understanding and unconditional positive regard” (1957, p. 100).

That some kind of treatment is involved in the context of a psychotherapeutic relationship is widely agreed. Treatment based on what Frank and Frank refer to as a “cogent rationale”, illuminating the intrinsic connection between therapy and the application of a sound theoretical framework. In class, Nicole Imgrund emphasised that “without theory, there is no therapy”; suggestion that the therapist’s application of a theoretical framework is what makes the difference between helpful listening and actual psychotherapy.

My own engagement with psychotherapy, to date, includes two brief encounters with relationship counsellors, nine sessions with a Gestalt therapist, five with a Voice-Dialogue practitioner and perhaps three years—in two stages—with a wonderful psychotherapist called Enna, whose theoretical framework I never did identify or enquire about. I mention this by way of supporting both points above. In every situation, excepting my time with Enna, the theoretical framework of the therapist was front-and-centre – a key part of my reason for engaging with them. In the case of Enna though, it was primarily the quality of the relationship between us that nurtured and sustained my development through our years together.

The Relationship between Psychology and Spirituality

The relationship between psychological enquiry and spiritual practice, in my experience, at least initially, might be described as each occupying lanes on a road towards authenticity. I actually can’t recall which came first. There was a sense that both were important, that each was part of my

‘whole’, and required attention in order that I could grow and develop in a balanced way.

My interest in the nature of the relationship between the two was to a significant extent sparked by personal experience with ‘seekers’ both inside and outside of spiritual communities. In an unsettling number of instances it seemed to me that people who described themselves as spiritual or became devoted to spiritual practices and/or teachers were often a) avoiding addressing psychological problems by seeking liberation through enlightenment, b) seeking answers to psychological issues from a spiritual source, or c) unconsciously seeking to address a perceived lack in their psychological constitution through their relationship with a teacher and/or community. Sometimes it was those doing the ‘teaching’ who themselves seemed to be acting out personal distortions, especially around power and control.

It wasn’t until this course that I learned that the term ‘spiritual bypassing’, coined by John Wellwood, refers specifically to that which I had observed. Wellwood describes spiritual bypassing as a tendency “among Western spiritual seekers to use spiritual ideas and practices to avoid dealing with ... emotional unfinished business” (2000, p. 5). He notes that this is:

... particularly tempting for people who are having difficulty navigating life’s developmental challenges, especially in a time and culture like ours, where what were once ordinary landmarks of adulthood—earning a livelihood through dignified work, raising a family, keeping a marriage together, belonging to a meaningful community—have become increasingly elusive for larger segments of the population (2000, p. 12).

Writing at length on the subject, Robert Masters suggests that spiritual bypassing—which he wittily refers to as “avoidance in holy drag”—fits “almost seamlessly into our collective habit of turning away from what is painful, as a kind of higher analgesic with seemingly minimal side effects” (2010, p. 1). He warns that promises of spiritual serenity and detachment may amount to little more than “metaphysical valium” (2010, p. 5).

Somewhat ironically, in our unwillingness to confront psychological difficulties, spiritual bypassing actually prevents us from genuine spiritual enquiry and engagement. As Masters writes, it “distances us not only from our pain and difficult personal issues but also from our own authentic spirituality, stranding us in a metaphysical limbo, a zone of exaggerated gentleness, niceness and superficiality” (2010 p. 5).

Even though, in my own experience, psychological work and spiritual work occurred in parallel and seemed to occupy different realms of my existence, it was while I was in therapy, with Enna, that I began to observe what I now understand to be ‘spiritual bypassing’ and to question whether the nature of the relationship was, in fact, developmental, in that psychological work might be a necessary pre-requisite to spiritual evolution.

At that time, around seventeen years ago, I came across the following quote—which I later discovered to be John Wellwood’s—posted above a friend’s desk:

If psychological work thins the clouds, spiritual work invokes the sun. (Wellwood, 2006 p. 21)

This arrived as a kind of answer to my ponderings and it reflected my own experience in each of these realms of my life at the time. It was a quote I held close for many years.

In reading Wellwood now, in more detail, I find that his perspective resonates deeply with my own lived experience of the relationship between psychology and spirituality as essentially developmental, integrated and giving rise to increasing authenticity. For example, he observes that many of us spend most of our lives “unconsciously re-enacting distorted patterns established in childhood” and that “recognizing, working with and growing out of” these patterns is psychological rather than spiritual work, work which he describes as “the groundwork for developing an authentic individuality that is not compulsively driven by conditioned tendencies from the past” (2000, p. 15).

In this way, psychological work is groundwork that helps us get to know ourselves, to discover

what makes us tick and become triggered, to recognise and appreciate our own unique personality and our egoic self. Psychological work helps us learn how to function effectively in this world. And yet, as Wellwood points out, becoming familiar with our personality is “simply a stage on the path”, and that “at some point in adult development we may start to recognise that ego’s effortful striving does not really work” (Wellwood, 2000, p. 38). My own experience of arrival at the ‘point’ that Wellwood refers to is illustrated in the passage below from a journal entry circa 2008:

Life itself feels so continuous that you can fail to notice an entire phase has passed unless you stop, detach and stand well back in order to take it in. If you did that you might see a giant, flattened ‘X’, each line vaguely representing head and heart, or mind and spirit, and indicating the relative influence of each, over a long period; the mind’s power diminishing as the spirit slowly ascends, until a crossover point is reached and a subtle yet significant flip occurs. A flip that brings the heart to the fore. A flip that soon has you realising something truly fundamental for the first time. That life’s meant to live us and not the other way around.

(E. Kostromin, personal communication, 2008)

For me, this shift of perspective – from living *my* life to me living *life* – reflects the transition from an egoic, mind-led ‘managing life’ orientation, to a heart-centred, faith-guided ‘letting life arise’ one. In my experience, this transition was made possible once I had developed a sufficiently balanced and integrated relationship with my self, or what Wellwood describes as “a workable self-structure” (2000, p. 15). A structure that, as we continue to awaken and develop, is progressively relinquished, through realisation that “genuine action, decision, understanding and feeling arise, in truth, from a larger grace and intelligence that lies outside the ego’s grasp”. (2000, p. 38).

Wellwood encapsulates this transition as follows:

While psychological work helps us come into form, spiritual work emphasizes what is beyond form, the boundless. (Wellwood, 2000, p. 21)

Later in the same text he restates it as:

If psychological work helps us *find ourselves*, spiritual work takes a further step, helping us *let go of ourselves*. (Wellwood, 2000, p.97)

The sensitivity with which Wellwood articulates this delicate and transformative progression is beautiful and notable, however, as Sheldrake indicates, a number of eminent humanistic or transpersonal psychologists share a similar perspective in writing of “ascending ... stages of development throughout life” which are “usually associated with some kind of moral or spiritual integration” (2012, p. 62).

About Change

If we agree that the relationship between psychology and spirituality is essentially reflective of developmental progress and an increasing integration of our interior, this raises something of an obvious question; why doesn't this happen for everyone? In my view, the answer is also the reason why so many avoid the grit of psychological work and instead search for the gold of the spiritual. The answer is simple; it's because change is difficult.

In the opening workshop of my post-graduate studies in Organizational Change and Consulting some 18 years ago, I vividly recall one of the faculty staff informing us, quite plainly, that learning is painful. Having mostly enjoyed school, university and other opportunities to take on new skills, I had never thought about it that way. And yet her words resonated deeply, equal parts shock and truth. I soon realised she was speaking about a different, deeper, kind of learning. The kind of learning that brings about real change—transformation—of our behaviour and of our lives. It seems to me that our “collective habit of turning away from what is painful”, as Masters (2010, p.1) puts it, is, at least in part, what makes genuine development so rare and beautiful in this world.

So how does change actually happen in the context of a psychotherapeutic relationship?

Carl Rogers contended that for “constructive personality change” to occur, six conditions must be met, and continue, over a period of time. These are that:

1. Two persons are in psychological contact.
2. The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious.
3. The second person, whom we shall term the therapist, is congruent or integrated in the relationship.
4. The therapist experiences unconditional positive regard for the client.
5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavours to communicate this experience to the client.
6. The communication to the client of the therapist's empathic understanding and unconditional positive regard is to a minimal degree achieved. (Rogers, 1957, p. 95-96)

In *A Theory of Personality Change* Eugene Gendlin streamlines Rogers' list to two “universal observations of personality change”, as a) involving some sort of intense affective or feeling process occurring in the individual, and b) occurring almost always in the context of an ongoing personal relationship (1964, p. 5).

The nature and quality of the relationship between client and therapist is emphasised in both cases, but Rogers is careful to point out that psychotherapy is not necessarily a “special kind of relationship, different in kind from all others”, like friendships, “which occur in everyday life” (1957, p. 100). Rather, he suggests that a psychotherapeutic relationship may be seen as a “heightening of the constructive qualities which often exist in part in other relationships, and an extension through time of qualities which in other relationships tend at best to be momentary” (1957, p. 100). When coupled with application of an appropriate theoretical framework, real change is made possible.

From my perspective it is important to acknowledge that change may occur and relate to different levels within us. Abraham Maslow's developmental model suggests that during the course of life we develop in response to a series of needs, starting with basic physiological ones, moving into security-dependency needs, then interpersonal motives for love and belonging followed by those associated with self-esteem and self-assertion. Finally, motives for what he called "self-actualization" and "self-transcendence" come into play (Scotton, Chinen & Battista, 1996). Maslow refined this hierarchy of human motivation into a threefold model that identified deficiency-motivated, humanistically-motivated and transcendentially-motivated individuals (Scotton et al., p 56).

The following passage—a later excerpt from the journal entry quoted previously—was an attempt to articulate my own experience as I wrestled to navigate the transformational change that was taking place in me:

...it's all so elusive and intangible and those moments, or hours, or occasionally even days when the flip sticks, when you're attuned to something deeper than the rattling in your mind, it's great. And it's hard to believe, but with attention or practice or effort—though it seems wrong to call it these—it does come. Over time an odd kind of progress is made and the feeling of freedom and integration becomes familiar and more easily accessible so that even when life on the outside is heated, or painful, or pretty much fucked, even then, you can still grab a corner, a thread maybe, of the fabric of the place on the inside where you know that The Real You can't be hurt by it and that this too shall pass and that none of it really matters because the whole 'life' thing, as we think we know it, is a kind of movie that is playing in our minds and bears no resemblance to the One that we all are, and that everything really is, and that will keep on, regardless, of whether I get it, or you get it, or whether we stress or fight or cry or laugh or anything else. (E. Kostromin, personal communication, 2008)

In my own experience and work with change in others I find that self-awareness is key. Only

once we are able to more clearly see how we *really* are do we even have an opportunity to choose to be or become different. This ‘seeing’ however, requires a shift of perspective towards something that is ‘other’, or in my experience, deeper, than that which is causing the problem itself. The place or position from which we *relate* to the problem is most important. As Einstein is quoted as having said something to the effect that no problem can be solved from the same level of consciousness that created it. Wellwood places this into a psychological context when he explains how change arises when we are able to relate to our issues from a more spacious perspective, or deeper level. He writes that “psychological problems move in the direction of healing only when we can relate to them in a spacious way, from the space of our being” (2000, p.83).

The core of this perspective—that healing, growth and transformation become possible when we relate to our difficulties from ever deeper levels within—was encapsulated by Thomas Hora, founder of metapsychiatry, when he said that “all problems are psychological, but all solutions are spiritual” (as cited in Levine, 2010, p. xiv). From this perspective psychological problems can actually be addressed by what may be seen as spiritual work making the relationship between the two not just developmental, but supportively integrated: the two together necessary to build and transform the same whole.

Spiritually-Integrated Psychotherapy

To the best of my recollection I was never asked about spirituality, religion, sacredness or the metaphysical in any one of my various therapeutic encounters and this became a hindrance in the later stages of my work with Enna. By that stage I was meditating daily, engaging with spiritual texts and teachings and attending satsangs at a local Ashram. It was like walking on two paths that didn’t seem to come together. I recall ‘testing the waters’ occasionally, by speaking about spiritual experiences with her but each time I was left somewhat hollow. I had the sense that she couldn’t go where I wanted to go, which, in essence, as I now see it, was deeper. Wellwood writes of this as a

limitation of conventional psychotherapy in that it “teaches clients to understand, manage, and reduce the suffering that arises out of identification with a separate ego-self, but rarely questions the fundamental inner setup that gives rise to it” (2000, p. 101).

In a psychotherapeutic context the part played by spirituality will invariably depend on the client. Spirituality means significantly different things to different people. What I have been describing, of my lived experience, reflects an intrinsic or essential internal relationship with spirituality, which accounts for the integrated nature of the relationship between the psychological and the spiritual, in that they both form parts, or levels, of the one being. Extrinsic and quest-based orientations reflect a relationship with spirituality and/or religion that is outside, or beyond, the individual concerned.

A way to visualise the potential differences might be to imagine the client’s interior as a house and their relationship with spirituality or religion represented by various part of the house. For example, they may relate to the spiritual, sacred or religious in their lives as a room that is visited, on occasion, perhaps during difficult, trying times. Or perhaps it is best represented by the roof of the house, serving as a kind shelter and protection for all that is within. As the front door of the house, it could be something visible and ‘on show’ to others but taking little actual space within the individual themselves. Or it may be the very foundation of the house itself; upon which everything within rests and is built. Spiritual assessments including spiritual genograms, lifemaps, histories or eco-maps would seem to be helpful tools to discover and engage the client in locating and articulating the place of spirituality in their lives.

Pargament defines spiritually-integrated psychotherapy as “an approach to treatment that acknowledges and addresses the spirituality of the client, the spirituality of the therapist and the process of change” (2011, p. 176). He suggests that “spiritual knowledge, openness and tolerance, self-awareness, and authenticity are four essential qualities of the spiritually integrated therapist”

(2011 p. 190). Of these, I wonder only about the need, or perhaps the nature of the “spiritual knowledge”, on the part of the therapist, even though I appreciate Pargament’s clarification that this knowledge “transcends a particular set of spiritual teachings, beliefs, and practices” and refers to a “wisdom” about bringing knowledge of spirituality and knowledge of therapy together. (2011, p. 190)

As we might expect, Wellwood offers a slightly different take. He warns that when therapists “operate primarily from knowledge, they are more likely to be manipulative” and when they operate from “not-knowing”, they are more likely to “embody authentic presence”. That in “letting themselves not know what to do next invites a deeper quality of stillness and attentiveness into the work.” (2000, p. 142)

Perhaps different approaches to spiritually-integrated psychotherapy are not only understandable, but appropriate, in addressing different client needs, or stages of development. These stages of development can be seen as part of a continuum of human functioning or consciousness, ranging from the “pre-personal (before the formation of a separate ego), to the personal (with a functioning ego), to the transpersonal (in which the ego remains available but is superseded by more inclusive frames of reference)” (Scotton et al., 1996, p. 4).

Maslow suggested that psychotherapy conducted at the “deficiency” (or pre-personal) level would “operate by way of the traditional medical model in which the therapist is the knowledgeable authority who tells the person what to do and supplies him with what he needs”. At the humanistic (or personal) level, he said, the client is concerned with realising his or her identity and the therapist then offers an “authentic encounter and relationship”, of the kind articulated by Rogers. At the transpersonal level—meaning development beyond conventional, individual levels—Maslow saw psychotherapy as concerned with self-transcendence, and that here the therapist serves as “a compassionate teacher for the individual” (Scotton et al., p. 56).

In applying this framework to my own experience, I see that, at least in part, I ‘outgrew’ the humanistic, personal approach that Enna had provided and was becoming more attuned to the transpersonal level. I was now looking for something, or someone, else, perhaps what Anderson and Hopkins’ have described as “resonator”, being “someone who is true to his or her own inner reality and, in turn, inspires others to identify and live more faithfully according to their own deepest values” (as cited in Pargament, 2007, p. 85).

Implications for Practice

Exactly how these perspectives, beliefs and experiences will mingle and coalesce into my work as a practitioner of spiritually-integrated psychotherapy remains to be seen. But perhaps, even at this early stage, a number of elements are clear.

The first is that both aspects—the psychological and the spiritual—are part of everyone, and that recognising and becoming familiar with the nature and quality of each within ourselves, is valuable and life-affirming work. In appreciation of a developmental and integrative relationship between the two, it bemuses me that psychological work often seems to exclude the spiritual, and that equally, and in reverse, spiritual traditions and practice rarely address the ‘bypassing’ of fundamental psychological wellbeing. Wellwood provides a simple, yet powerful depiction of how the two may initially come together in a spiritually integrative psychotherapeutic context, when he writes:

Psychological work, when practiced in a larger spiritual context, can help people discover that it is possible to be unconditional with themselves—to welcome their experience and hold it with understanding and compassion, whether or not they like it at any given moment.

(Wellwood, 2000, p. 164)

Freud himself wrote that “psychoanalysis is, in essence, a cure through love” (personal communication, 1906), leading us to consider that the essence of psychotherapeutic work *is* spiritual.

A second key element, or belief, with significant implication for my practice as a therapist, might be simply expressed as ‘the value of deepening’. As we loosen ties to conditioned patterns of behaviour and open into unfamiliar and uncomfortable places in our interior, moving beyond our shared tendency to bypass the pain of change, we transform ourselves and are able to enter what Masters describes as a “deeper life—a life of full-blooded integrity, depth, love and sanity; a life of authenticity on every level; a life in which the personal, interpersonal, and transpersonal are all honoured and lived to the fullest” (2010, p. 7).

It is this kind of life that I wish for myself and for those I work with.

In essence, my own belief about the nature and potential of spiritually-integrated therapy is that it may provide a means to discovering and revealing our true nature. True therapy, then, is an opportunity to uncover and reveal what we really are. This is most beautifully depicted in this piece from non-duality teacher, Jeff Foster:

True therapy is more of a rediscovery: that this broken, incomplete, separate ‘me’ is not who you really are, and that in fact you are not a ‘self’ at all, but the wide open space of awareness in which all thoughts, sensations, feelings, sounds, smells, arise and pass. You are not a separate person looking out at the world, but the wide open space in which the world appears and disappears, an open space which is ultimately inseparable from that very world. True therapy, therefore, is not about working towards a future wholeness – it is the rediscovery of that very wholeness in the midst of every present moment experience. It is about life as it already is, not life as it could be or should be. It is about this moment. It is about the place where we really meet – here and now, a place where therapist and client are radically equal, a place that we could call ‘love’... And so in true therapy, we do not aim to heal a separate person, because there is no such thing – we simply get back in touch with that which is already healed. (Foster, 2011, p.3)

Conclusion

In this paper I have explored and articulated my personal beliefs, experiences and understanding of spirituality and psychotherapy and the nature of change. The word "therapy" has its roots in the word "therapeia", which is the Greek word for 'healing' - and 'healing' simply means 'making whole'. In my view, it is through attending to both our psychological and spiritual wellbeing and development that we enable ourselves to become functional, authentic and whole human beings in this world. As a practitioner of spiritually-integrated psychotherapy my work will be in journeying with clients into progressively deeper levels of enquiry and development, collaborating to reveal and discover the essential goodness that we all, already, are. Together participating in a dance toward wholeness.

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