ANNOTATED BIBLIOGRAPHY OF SELECTED ARTICLES ON ETHNIC MINORITIES, CULTURAL PERSPECTIVES, AND TRANSPERSONAL PSYCHOLOGY

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This bibliography is intended to be a resource for course readings in general psychology and transpersonal psychology. It provides annotated references for articles with ethnic and multicultural relevance that also intersect with themes in transpersonal psychology and general psychology. These articles can be used in course assignments and research readings to provide diverse points of view on topics such as personal identity, motivation, human development, consciousness, counseling, language and culture, cultural paradigms, spirituality, and transcendence. They also demonstrate the many contributions of ethnic minority authors and ethnic minority perspectives to psychology.

There are, of course, books and book chapters on these topics, including many by authors listed herein, but this bibliography has focused on short articles which can be used in courses, readers, and assignments.

The articles all have relevance to

- ethnic minorities and multicultural perspectives in the United States and in psychology,
- topics and themes in transpersonal psychology, and
- methods, topics, and theories in general psychology.

The articles present topics, authors, and worldviews that bring an ethnic or cultural perspective to the field. Paradigms of mind-body integration, spiritual worldviews, and extended identity provide alternatives to cultural assumptions often found in psychology and other fields that are dominated by classical Euro-American psychology, emerging as it has from the Western natural philosophy and science of the past 200 years. Now different perspectives are emerging from the heritages of many peoples and are offering alternative concepts and data in psychology, the social sciences, health, and science itself.

Another theme is that of the approach of ethnic cultures to health and healing. For

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example, the theory and practice of psychotherapy and counseling are predominantly Western oriented, and several of our articles present healing approaches based on ethnic cultural patterns, including elements such as dreams, meditation, holistic treatment, and spiritual beliefs.

All contributions reflect some dimension of transpersonal psychology, in such areas as religious and spiritual perspectives, consciousness, meditation, expanded notions of self, transcendence, altered and nonordinary states, and the effects of religious motivation. The specialization of transpersonal psychology takes these topics as worthy of systematic research and theory in the many ways they occur and in how they are incorporated in global settings.

Some of the articles are recent; others are classics going back several decades (and which can provide motivation for pursuing their particular theme in more recent studies). The articles are drawn from the psychology literature and also from publications in communication, anthropology, cultural studies, and other areas. They reflect conceptualization, paradigm building, quantitative studies, qualitative methods, experiential work, and other approaches to understanding.

We hope that students and faculty alike will find their ways of knowing expanded by these points of view and that the "self-identity" of psychology will begin to extend through ideas, research, and theories that respect these multiple ways of knowing and being.

REFERENCES

1. Aboul-el-Azayem, G., & Hedayat-Diba, Z. (1994). The psychological aspects of Islam: Basic principles of Islam and their psychological corollary. *International Journal for the Psychology of Religion, 4*(1), 41-50.

This article examines the religion of Islam, focusing on the psychological impact of the religion on Muslim practitioners. Emphasis is given to the Five Pillars of the Islamic faith: (a) the *Shahada,* or belief that there is one God; (b) prayer; (c) giving alms to the needy; (d) fasting; and (e) pilgrimage to Mecca. It is stressed that these spiritual practices give the devoted qualities such as compassion, discipline, maturity, peace, and psychological support. Aspects of daily Islamic life noted in the article result in strong, supportive communities. Through the practice of Islam, an individual can achieve health in all areas of life: social, physical, mental, and spiritual.

Key words: Allah, alms, Arab American, charity, community, faith, fasting, Five Pillars, Islam, Mecca, Muslim, prayer, religion, *Shahada*, spiritual practice

2. Alatreb, B. (1996). Islamic spirituality in America: A middle path to unity. *Counseling and Values, 41*, 29-38.

This article briefly explains the religion of Islam in the United States, with emphasis on the Five Pillars of Islam: (a) the declaration of faith, (b) prayers, (c) charity, (d) fasting, and (e) pilgrimage to Mecca. The article suggests that Islamic practice

leads to a balanced life that makes Islamic spirituality an effective means by which to live in the modern world. For example, the ways in which Islamic beliefs help Muslims navigate community, family, and sexual relationships are outlined. Implications for counselors working with Islamic clients are discussed, such as understanding how important the religion is to the individual and how he or she can integrate Islamic practices into an American way of life.

Key words: Allah, alms, Arab American, charity, counseling, faith, fasting, Five Pillars, Islam, Mecca, Muslim, prayer, religion, *Shahada*, spiritual practice

3. Alawneh, S. (1998). Human motivation: An Islamic perspective. *American Journal of Islamic Social Sciences, 15*, 19-39.

An Islamic conceptualization of human motivation is compared with the theoretical models of motivation from psychoanalytic, behavioral, cognitive, and humanistic schools of psychology. Requisite to understanding motivation in the Islamic faith is the knowledge of man's genesis; his interrelatedness with others, nature, and God; and the presupposition of free will. The basis and activating force of all motivation from the Islamic perspective is *Iman* (faith), a profound core belief in Allah. The basic characteristics of Islamic motivation include

1. the hierarchical nature of motives,
2. clarity of aims and objectives,
3. goal orientation,
4. a realistic perspective of man, and
5. the comprehensibility of human behavior.

Key words: Allah, cross-cultural, faith, free will, *Iman*, Islam, motivation, nature, theory.

4. Anand, B. K., Chhina, G. S., & Singh, B. (1961). Some aspects of electroencephalographic studies in yogis. *Electroencephalography and Clinical Neurophysiology, 13*, 452-456.

The brain wave activity (EEG) of four Indian yogis in samadhi meditation was measured. The meditation technique is from the Indian *Raja* yoga system and is produced by concentration of attention, for instance, on specific points of the vertex of the head. The EEG showed prominent alpha waves (8-12 cycles per second) in the resting state, with increased amplitude (strength) of alpha rhythms in the meditation state. When the yogis were meditating, they were exposed to strong light, sound, vibration, and touch, but none of these affected the alpha rhythm, consistent with the claims for this method that it creates obliviousness to external and internal environments. When the yogis were in a nonmeditative state, their alpha rhythms were blocked by the stimuli. Two other yogis were studied who could keep their hands in water at 4°C for 45 to 55 minutes without discomfort. During this time, they showed alpha activity, suggesting that they were able to block the sensations at a neurological level and remain in meditation. This classic study shows a method of correlating EEG brain activity with meditative states of consciousness. The nonawareness of stimuli (nonblocking of the alpha rhythm) demonstrates physiologically that the technique was achieving its goal of focused concentration. The authors speculate on

the neurological mechanisms that might be involved.

Key words: Alpha blocking, altered states of consciousness, brain waves, electroencephalographic research, EEG, India, meditation, neurophysiology, research report, *samadhi*, spiritual practices, states of consciousness, subjective states, yoga.

5. Asante, M. K. (1984). The African-American mode of transcendence. *Journal of Transpersonal Psychology, 16*(2), 167-177.

The author notes that while transcendent experience may be named differently and take different forms, it occurs in all societies, and is not just a phenomenon of the Western and Eastern cultures. The African Sudic ideal emphasizes harmony. The healthy personality is harmonized internally as well as within the community. It grows from encounters with others and finds life and energy in being in the midst of persons. Encounters, music, and activities provide rhythms for the harmony of the community. The self is seen as spiritual; there is no separate outside power. Transcendence in this mode is through other persons rather than being a solitary pursuit. The community is the source of an extended self and is the ground of transcendence. Asante writes eloquently, often personally, and with concrete examples. The methods of research involved in the article include field study and participant observation.

Key words: African American, community, development, extended self, field study, first person, harmony, health, identity, participant observation, personality, possession, psychology of music, self-concept, socialization, spirituality, transcendence.

6. Bynum, E. B. (1992). A brief overview of transpersonal psychology. *The Humanistic Psychologist, 20*(2-3), 301-306.

This article traces the history and transformation of the seminal ideas of transpersonal psychology from the earliest known civilizations (those of the Nile valley systems of Kemetic Egypt and Nubia) through their dispersion and development in Europe, India, and West Africa, and finally to the Americas. Transpersonal psychology is defined as a clinical and scientific tradition within psychology that studies nonordinary states of consciousness not traditionally covered by the discipline of ego psychology, and its ancient psychospiritual lineage is examined. Contemporary transpersonal theories of K. Wilber and M. Washburn are discussed.

Key words: Africa, African American, Americas, Christian, culture, Egypt, Europe, history of psychology, India, theory, transpersonal psychology, Washburn (Michael), Wilber (Ken).

7. Bynum, E. B. (1996). Research methods in clinical spirituality. *The Humanistic Psychologist, 24*(2), 257-261.

The author identifies three interconnecting spheres of human experience as the physical, the mental (psychological), and the numinous, or spiritual. All three are realms to be explored, but the disciplines and methodologies for verification, validation, and research must be appropriate and specific to the dictates of the each of these realms. The sensory and symbolic realms have predominated in scientific

materialism. However, disciplines and theories for the spiritual realm have emerged in world cultures such as the East, meaning primarily India, China, and Tibet, and in Africa, especially from the Kemetic Egyptian sciences. Within these various traditions, there are paths of psychospiritual human development, with lineages, disciplines, and specific unfolding of experiences and states of awareness. Examples are given of African personalism and tantric kundalini yoga. In addition to research, these paths inform the practice of clinical psychospirituality, which deals with pitfalls on the interface between psychological issues and the spiritual path.

Key words: Africa, China, counseling, development, East, Egypt, India, kundalini yoga, personalism, psychospiritual, science, spiritual practices, tantra, theory, Tibet.

8. Csordas, T. J., & Lewton, E. (1998). Practice, performance, and experience in ritual healing. *Transcultural Psychiatry, 35*(4), 435-512.

The authors review the literature of religious and ritual healing practices throughout the world. They organize their survey into geographic areas and categorize and summarize their findings for each area. Finally, they address healing both in terms of efficacy (its use in treating sickness) and in terms of religion or ritual (its connection to meaning). Although the review is broad, this article presents a thorough overview of the ritual healing traditions around the world, with excellent references for further research.

Key words: African Americas, Anglo-America, Asia, Central America, cross-cultural, Europe, healing, ritual, Hispanic America, indigenous people, Middle East, North Africa, North America, Oceania, performance, religion, South America, transcultural.

9. Garrett, M., & Wilbur, M. (1990). Does the worm live in the ground? Reflections on Native American spirituality. *Journal of Multicultural Counseling and Development, 24*(4), 193-206.

This article is coauthored by two Native American professors, Michael Tlanusta Garrett of the Eastern Band of Cherokee and Michael Wilbur of the Anishinabe Nation. Stressing that in Native American spirituality one's life is experienced through the senses and emotions, the authors discuss four basic cultural elements that inform Native American spirituality across tribes. The Native American concepts of Medicine, Harmony, Relation, and Vision are explained and the implications of working with these ideas in therapy are discussed. The authors emphasize that understanding Native American spirituality can prepare therapists to recognize culturally specific meanings and practices and help therapists to understand clients' issues and appropriate ways to address them. An appendix is provided which recommends concrete ways to honor Native American spirituality in therapy in terms of greetings, hospitality, silence, space, eye contact, intention, and collaboration.

Key words: Anishinabe, Cherokee, counseling, culture, harmony, medicine, Native American, relation, spirituality, spiritual practices, vision.

10. Goleman, D., & Epstein, M. (1980). Meditation and well-being: An Eastern model of psychological health. *ReVision: A Journal of Consciousness and*

Transformation, 3(2), 73-84.

Goleman is the author of articles and a book on the subject of meditation and Eastern psychologies and Epstein is a practicing psychotherapist and a long-time student of vipassana meditation. The authors present the Eastern psychology of *Abhidhamma* (known as "the ultimate doctrine" in Buddhism), which uses introspection to study the mind's multitudinous changes. The aspects covered are healthy and unhealthy mental factors, hindrances in mental health, healthy personality and mental disorder, pseudo-nibbana, pseudo-nirvana, and healthy spirituality.

Key words: *Abhidhamma*, Eastern psychology, health, meditation, mental disorder, mental health, personality, psychological health, psychopathology, spiritual practices, vipassana.

11. Harari, C. (1981). Transpersonal psychology: A bridge between Eastern and Western psychology. *Journal of Indian Psychology, 3*(2), 31-36.

This paper, presented at the 5th International Conference of the International Association of Cross-Cultural Psychology held in Bhubaneshwar, India, asserts that transpersonal psychology represents a synthesis of Western science with both Western and Eastern philosophy and psychology. The author suggests that this synthesis represents a move toward a broader, new conceptualization of science, with a focus on energy exchange and flow in all its forms, human and nonhuman, as a central concern. The link between spiritual phenomena and psychology, from the time William James brought attention to it, is shown as one bridge—a transpersonal perspective—connecting science and East-West psychology and philosophy.

Key words: Consciousness, cross-cultural, East, history of consciousness, James (William), paradigm, philosophy, transpersonal psychology, science, theory, Western.

12. Jafari, M. (1993). Counseling values and objectives: A comparison of Western Islamic perspectives. *American Journal of Islamic Social Sciences, 10*, 326-339.

Written by a professor at the International Islamic University in Malaysia, this article discusses modern psychological counseling as developed in Western society with emphasis on the context, values, and objectives of traditional counseling. It then compares these aspects of Western counseling with the context, values, and objectives of the Islamic belief system. Differences such as the following are discussed:

- Western-style counseling is based on the separation of spiritual and material life, whereas Islam is based on an inherent connection;
- Western counseling is based on personal freedom and self-fulfillment, whereas Islam holds social responsibility as paramount; and
- Western counseling seeks to promote individual well-being by enhancing effective functioning in the world, whereas Islam seeks to promote the pursuit of a life pleasing to God.

In conclusion, the author states that the goal of Islamic counseling would be to develop an Islamic personality. He also suggests stages of development necessary

to make Western counseling work with Islamic clients.

Key words: Consciousness, counseling, cross-cultural, East, faith, history of consciousness, Islam, James (William), paradigm, philosophy, responsibility, science, *Shari'ah*, spirituality, theory, transpersonal psychology, values.

13. Kasamatsu, A., & Hirai, T. (1966). An electroencephalographic study on the Zen meditation (Zazen). *Folia Psychiatria et Neurologica Japonica, 20*, 315-336.

This classic study measured brain waves (EEG) of 48 Japanese Zen Buddhist practitioners and found that the meditation state produced persistent alpha waves (11-12 cycles per second). The Zazen meditative technique is a sitting practice, with eyes open. As the meditation state continued, the strength (amplitude) of the alpha waves increased, then the frequency began to drop, sometimes resulting in theta rhythms (6-7 cycles per second). These changes were not seen in a control group, in sleep, or in a hypnotized participant. The research showed that the more years spent in Zen training, the more changes occurred in the EEG. The subjective evaluations of the Zen Master of the proficiency of the individual students was borne out by the extent of the EEG changes in those students. An interesting aspect was that the Zen practitioners did not stop reacting (i.e., did not habituate) to a repeated click sound, but continued to respond, which is in accordance with the Zen principle of meditative mindfulness of experience. The study demonstrates that subjective states can be correlated with neurophysiological changes, and that the Zen meditation state produces objective and specific changes in the nervous system.

Key words: Alpha blocking, altered states of consciousness, brain waves, EEG, electroencephalography, experimental research, habituation, Japanese, meditation, neurophysiology, phenomenology, research report, spiritual practices, states of consciousness, subjective states, Zazen, Zen.

14. Krippner, S., & Thompson, A. (1996). A 10-facet model of dreaming applied to dream practices of sixteen Native American cultural groups. *Dreaming, 6*(2), 71-96.

The authors compare contemporary Western approaches to dream interpretation developed by Freud, Jung, and Ullman with dream traditions of 16 Native Canadian and American peoples. Tables presenting 10 facets of dreamwork (e.g., source of dreams, function, meanings, relation to life) are given for each system. In the traditional systems, dreams are given high value, and for many there is no distinct separation between the dream world and lived experience. Many of the models and methods of Western dreamwork were found in the traditional systems, such as symbolization, archetypes, role-playing, dream sharing, and visionary dreams. Other aspects are original, such as vision quests and dream songs. There are similarities and also pluralistic approaches within the traditional groups. Dreams and dream practices reflect the social cultures and also support them. The study used archival research and suggests the value of using cross-cultural psychology, post-modern perspectives, and hermeneutical analysis as applied to dreams.

Key words: Altered states of consciousness, archetypes, archival research, consciousness, cross-cultural psychology, dream interpretation, dreams, dreamwork, hermeneutic analysis, language and culture, Native American, Native Canadian, postmodern, symbols, visions.

15. Krippner, S., & Maliszewski, M. (1978). Meditation and the creative process. *Journal of Indian Psychology, 1*(1), 40-58.

Creativity is considered a Western concept, while meditation is a practice associated with several Eastern traditions. Developments in humanistic and transpersonal psychology have stimulated an interest in both. This paper reviews contemporary theories of meditation and explores the relationship between meditation and creativity in experimental studies and several phenomenological self-reported cases.

Key words: Biological basis of psychology, creativity, Eastern psychology, experimental research, language, meditation, personality, spiritual practices, thinking and intelligence, Western psychology.

16. Kumar-Kiran, S. K. (1986). Are Indians trans-personal in locus of control belief? *Indian Journal of Behavior, 10*(4), 25-31.

The author, a Lecturer in psychology at the University of Mysore, India, discusses Indian cultural practices that have been practiced from the Vedic period up to the present that contribute to stereotypes about Indians being fatalistic. The article traces the development of locus of control (LOC) belief from the Indian perspective, focusing on the important role of cultural factors. The viewpoint that Indians have an external LOC is countered by the concept that their outlook is, instead, transpersonal. Transpersonal orientation emphasizes coordinating one's actions with cosmic order, rather than using personal ego as the sole determining agent. The Indian cultural outlook views every situation as a matter of skill and cosmic order, not as a matter of chance.

Key words: Cosmic order, culture, ego, fatalism, free will, learning, locus of control, motivation, reinforcement, social psychology.

17. Lewis, E., Duran, E., & Woodis, W. (1999). Psychotherapy with the American Indian population. *Psychiatric Annals, 29*(8), 477-479.

This article stresses the importance of Western-trained therapists understanding the nonlinear worldview and spiritual beliefs of their American Indian clients. Additionally, in order to be responsible therapists with this population, practitioners must realize that core to the traditional belief system is a cosmology of a spiritual nature. Specific elements of American Indian worldview are discussed, such as trance states, the concept of time, ritual and prayer, and synchronous events. Therapists who work with these clients are encouraged to seek adequate supervision from a practitioner who understands the Aboriginal worldview. The authors use the terms American Indian and Aboriginal interchangeably in their writing.

Key words: Altered states of consciousness, American Indian, cosmology, counseling, Native American, prayer, ritual, spiritual, synchronicity, time, trance, worldview.

18. Morones, P., & Mikawa, J. (1992). The traditional mestizo view: Implications for modern psychotherapy interventions. *Psychotherapy, 29*(3), 458-466.

Drawing on published literature, an overview of the basic tenets of the traditional mestizo (people of mixed Spanish and Native American heritage) perspective is outlined to support the use of a holographic model based on the principle of holographic functioning generated by physicist David Bohm and neuropsychologist Karl Pribram. The holographic model is used as a conceptual bridge between mestizo and Western-oriented therapies. In the mestizo view, all elements of life are seen as interconnected, including the mind-body relationship, and the individual is interdependent with family and community; the metaphysical being infused throughout the entirety. The holographic paradigm parallels this view with shared central principles of interrelatedness, oneness, and harmony. In holographic theory, any part will reflect the whole. Therapy from the holographic perspective views the client as multidimensional and whole.

Key words: Bohm (David), counseling, cross-cultural, holographic model, interrelatedness, mestizo, metaphysical, mind-body relationship, Pribram (Karl), psychotherapy, worldview.

19. Myers, L. J. (1985). Transpersonal psychology: The role of the Afrocentric paradigm. *Journal of Black Psychology, 12*(1), 31-42.

The author, a faculty member in the Department of Black Studies at Ohio State University, draws on the traditional African worldview that the spiritual and the material are not separated and that the self is not limited but extended. Her conclusion is that many of the Western transpersonal principles already exist in African psychological theory. The article deals with African history, culture, and language, and criteria for scientific theory, and includes a critique of current transpersonal theory. The article includes extensive references to African-American literature.

Key words: African American, African psychology, Afrocentric, culture, extended self, language, personality, self-concept, spirituality, theory, worldview.

20. Nelson, J. E. (1994). Madness or transcendence? Looking to the ancient East for a modern transpersonal diagnostic system. *ReVision: A Journal of Consciousness and Transformation*, *17*(1), 14-23.

The author is a psychiatrist and a long-time student of Eastern philosophy and transpersonal psychology. This article offers an opportunity to consider the connections between mind and body by using the chakra system, taken from Tantric yoga, as a diagnostic tool. The chakras are said to be centers of subtle energy that vitalize the human body. In this context, the author discusses them as metaphors for seven psychological stages of development for both individual humans and for humanity as a whole. This system can be used to determine levels of personal and spiritual growth and to identify counseling interventions appropriate to the client's level. Nelson discusses the chakra system in terms of current transpersonal theories, especially Wilber and Washburn, thus integrating Eastern and Western transpersonal theories.

Key words: Chakra, counseling, development, diagnosis, diagnostic tool, humanity, mind-body, psychodiagnosis, spirit, spiritual, tantra, theory, transpersonal, Washburn, Wilber, yoga.

21. Ogbonnaya, A. O. (1994). Person as community: An African understanding of the person as intrapsychic community. *Journal of Black Psychology, 20*(1), 75-87.

The author first presents an African view of the person as a community, or plurality of selves, including ancestral selves. He then extends this premise to examine the intrapsychic interaction of these selves and what this means for the wholeness of the entire person. Third, the author discusses how the "person as community" ontology relates to healing. The African person-as-community mirrors the social community. A person is therefore not healed as an individual, but rather as a person in relationship with the past (ancestors), nature, and other people. The African person-as-community concept is contrasted with European ego psychology in its mostly monolinear view of the person as individualistic. (Psychosynthesis, a theory originally developed in the West by Assagioli, is an exception.) A good case example is given of a person seeking healing through a traditional practitioner in Africa. This case demonstrates the way in which a healer addresses the multiple "selves" in healing and uses this to heal not only the person seeking help, but multiple relationships—ancestral, natural and familial—in which the person is involved. This article is primarily philosophical, but is rooted in first-hand knowledge of African traditions and psychology. The author also provides many useful counseling suggestions.

Key words: Africa, African psychology, community, counseling, culture, ego psychology, healing, intrapsychic selves, multiple selves, personality, psychosynthesis, relationship, spiritual traditions, spirituality, theory.

22. Rao, K. R. (1998). Two faces of consciousness: A look at Eastern and Western perspectives. *Journal of Consciousness Studies, 5*(3), 309-27.

The author is a member of the Institute for Yoga and Consciousness in India. He suggests two dominant perspectives on consciousness representing the Eastern and Western viewpoints. Rao also suggests that consciousness encompasses two different domains, the transcendental and the phenomenal, and that humans enjoy dual citizenship in them. The Eastern and Western viewpoints both seem to be directed more toward one domain or the other, resulting in a biased emphasis. Seen as complementary rather than in opposition to each other, the two perspectives may give us a more comprehensive understanding of consciousness and its role in our being.

Key words: Amkhya, awareness, buddhi, chitta, consciousness, cross-cultural, Eastern worldview, manas, Patanjali, phenomenal world, transcendental, Western worldview, yoga.

23. Saral, T. B. (1983). Hindu philosophy of communication. *Communication, 8*(1), 47-58.

Most research in communication revolves around "surface structure" features such

as verbal language, body language, and so on. However, it is often the "deep structure" features that make a critical difference in one's ability to communicate effectively cross cultural boundaries. This deep structure is shaped and influenced by the cultural, philosophical, and metaphysical assumptions about truth and reality. Most current models of communication have developed in the West and reflect the biases of Western thought and worldview. In this article the author explores the metaphysical threads that form the fabric of Indian culture and speculates as to how these thought and belief patterns affect the nature, scope, content, and form of communication in that culture. Transcending the boundaries of inter- and intrapersonal communication is the concept of transpersonal communication, which finds expression in most Hindu philosophical thought and literature. Hindu scriptures refer to a realm beyond that of the five physical senses where two minds can communicate spontaneously through intuition or *Aparoksha* and transcend the boundaries of time and space. The Indian communicator is continually searching for universal truths rather than being excited about or satisfied with partial truths.

Key words: Aparoksha, communication, cross-cultural, deep structure, development, Hinduism, India, intuition, philosophies, theory, transcendence, transpersonal, universal truths.

24. Shimbakuro, K. P., Daniels, J., & D'Andrea, M. (1999). Addressing spiritual issues from a cultural perspective: The case of the grieving Filipino boy. *Journal of Multicultural Counseling and Development, 27*, 221-239.

The authors, one professional counselor and two professors of counseling, present a counseling framework for working with culturally diverse groups. Through the cross-cultural case study of one Filipino boy dealing with his mother's death, they describe methods for obtaining cultural competencies as well as a well-rounded overview of Filipino spiritual practices and attitudes regarding death. This article deals with spirituality in counseling, Filipino spiritual identity, and multicultural research and counseling methods.

Key words: Case study, counseling, cross-cultural, cultural competencies, death, Filipino, identity, multicultural, spiritual identity, spiritual practices, spirituality.

25. Underwood, P. S. (1990, Summer). A Native American worldview. *Noetic Sciences Review*, (15), 14-20.

Written by an Oneida Native American, this is a sophisticated account of ways of learning the Oneida tradition, styles of perception (metaphorically described as Hawk and Eagle), comparison of Western and Native American paradigms, states of consciousness, and the role of language in consciousness. The author compares Western and Native American attitudes toward psychic and parapsychological experiences. She writes in first person and communicates her experiences learning the tradition. While this is not intended to be a research report, the article certainly has elements of narrative, feminist, and participant observation, the latter informed by the author's multicultural expertise. The article illustrates nonconventional ways to teach psychology.

Key words: Bicultural, childhood education, cross-cultural, culture, feminist, first person, language and consciousness, multicultural, narrative, Native American, Oneida, parapsychology, participant observation, perception, psychic, states of consciousness, worldview.

26. Vickers P. (1998). To know another's heart: Intimacy in two cultures. *ReVision: A Journal of Consciousness and Transformation, 21*(2), 11-15.

The author has been a psychotherapist for many years, with the experience of working in the First Nations communities in British Columbia. She is of Tsimshian (Aboriginals of the northwest coast of British Columbia) and English ancestry. The author writes in first person about her Tsimshi and her European-based worldview through her parallel childhood training in two cultures, specifically Tsimshian teachings of spirituality and her Christian religious training. She shares how her established cultural roots in the Tsimshian nation and spiritual teaching from her Christian belief helped her through crisis and trauma situations in her life.

Key words: Bicultural, Christian, cross-cultural, First Nations, first person, intimacy, multicultural, Native American, participant observation, spirituality, Tsimshi, worldview.

27. Walsh, R. (1999). Asian contemplative disciplines: Common practices, clinical applications, and research findings. *Journal of Transpersonal Psychology, 31*(2), 83-107.

The author, a leading transpersonal psychologist, contextualizes the Asian contemplative disciplines historically, as well as in their current situation as "partial practices" in the West. He suggests that there are seven practices that are "central and essential for effective transpersonal development." He describes these seven practices as redirecting motivation, transforming emotions, living ethically, developing concentration, refining awareness, cultivating wisdom, and practicing service and generosity. He presents them as they are practiced in Asia in the traditions of Buddhism, Hinduism, Taoism, and NeoConfucianism. Walsh makes suggestions for clinical applications of these techniques.

Key words: Asia, Buddhism, China, Confucianism, contemplation, counseling, Hinduism, India, meditation, NeoConfucianism, spiritual practices, Taoism, yoga.

28. Wenger, M. A, & Bagchi, B. K. (1961). Studies of autonomic functions in practitioners of yoga in India. *Behavioral Science, 6*, 312-323.

This article reports results obtained during 5 months of research done in India. The main purpose was to test various claims of voluntary control of autonomic functions and to record physiological changes during yogic meditation. The authors concluded that direct voluntary control of autonomic functions is probably rare among yogis, although marked changes in autonomic functions occur during yogic exercises. Some indications of racial differences in autonomic nervous system functions were noted.

Key words: Autonomic control, India, meditation, physiology, research report, spiritual practices, yoga.

INDEX

The references above, which are numbered sequentially, are referred to in this index by those numbers. The language and wording used for concepts, experiences, and topics varies among the authors. We have tried to index both the particular usage of the authors and also generally used subject headings.

World Wide Web. The current version of this bibliography can be found at the ITP library website at www.tgd.com:591/ITPLibrary, and from the library link of the ITP website at www.ITP.edu.

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