

CEU Test Questions on
Trauma, Transitions, and Thriving
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1. Transitional experiences, what happens between states when someone changes developmentally, are special windows of opportunity for growth. They can be instigated by:
 - a. ecstasy
 - b. trauma
 - c. either a or b
 - d. neither a nor b

2. Common impediment(s) to navigating these transitional windows are:
 - a. an arrested development in one's "optimal developmental line"
 - b. identification with a false-self
 - c. the inability to mourn for the losses inherent in "moving on"
 - d. all of the above

3. When an individual encounters adversity, be it accidental or malicious, sudden or lingering, there are at least four potential consequences. He or she:
 - a. becomes heroic, neurotic, borderline, or psychotic
 - b. succumbs, survives, recovers, or thrives
 - c. develops a false self, rescuer self, persecutor self, or victim self
 - d. either b or c

4. According to James Hillman, one's soul is most apt to emerge:
 - a. in times of greatest experienced safety and peacefulness
 - b. in the experience of asking God for connection
 - c. in chaotic, pathological moments of the disintegration of our beliefs, values, and security
 - d. none of the above

- 5., The losses inherent in trauma may become psychological building blocks of transformation when:
 - a. the traumatized individual's identity is based on something transcendent to himself and the world
 - b. the traumatized individual's identity is based largely on his/her interaction with the world
 - c. the traumatized individual's identity is based on independence and autonomy
 - d. the traumatized individual's identity is based on splitting away from the "true self"

6. Two levels of trauma, conceptualized as wounding to the self and wounding to the ego, are:
 - a. equally healed through cathartic release techniques
 - b. reflected in the degree of disconnection from oneself, from one's identity
 - c. intergenerational or spiritual disconnection
 - d. perpetrated through malevolence or evil

7. Indwelling is the process by which one's 'true self' (an individual's 'inherited potential') incarnates to become actualized in a 'personal body scheme,' according to:
- James Hillman
 - Carl Jung
 - Ralph Metzner
 - Donald Winnicott
8. *Transliminality* refers to the tendency for psychological material (imagery, ideation, affect, and perception) to cross thresholds into or out of consciousness with ease, and:
- is highly correlated with the 'Big Five' personality dimension of openness to experience
 - is suppressed by drugs such as lithium and the antidepressants
 - could account for mania, depression, mystical experience, or dissolution of the identification with the solid, bounded self
 - all of the above
9. Effective change, including any developmental growth,
- requires a renunciation of the impulse of desire and enchantment
 - requires some degree of chaos
 - requires a willingness to deintegrate or unlearn
 - both b and c
10. Individuals have a collection of self-conceptions and self-images, "possible selves" including the good selves, the bad selves, the hoped-for selves, the feared selves, the not-me selves, the ideal selves, the ought selves. Which statement is false?
- Possible selves represent how individuals think about their potential and about their future.
 - Possible selves represent who you want to be, or who you are afraid of becoming.
 - Possible selves can never be past selves.
 - Possible selves function as incentives for future behavior.
11. One elaboration of how to navigate transitional space is the Tibetan Buddhist tradition of *bardos*. Which statement is true?
- At the moment of death, there are two things that count: Whatever we have done in our lives, and what past life karma we continue to carry.
 - In the Tibetan tradition, a person who is liberated at the moment of death is considered to be liberated in one of the bardo states after death.
 - The present moment, the now, is a continual bardo, always suspended between the past and the future.
 - The three bardos are the transitional spaces of death, the interlife, and rebirth.
12. It is prudent to have anchors to call on in times of transition to avoid being distracted from our real purpose. Which statement about anchors that have proven helpful in transformation is false?
- Rites of passage and rituals enable one to "cross the threshold" of any change in life with conscious awareness of what has been departed from, and with a roadmap to facilitate navigating the terrain between what has been departed from and what lies ahead.
 - In times of transition one needs the underlying foundation of basic principles to defend against the seduction of distractions which are always competing for attention.
 - Transitional objects are vitally important in successfully navigating transitional space.
 - Letting go of what didn't work in the past is a powerful and useful "negative anchor."

13. In psychobiological terms, the process of transition from deep sleep is one of *feedforward* (as opposed to feedback). Feedforward is:
- a process of generating images of future behavior, focusing intentional choice on what has not yet happened, what has no form or substance yet
 - a process of detection and utilization of the consequences of past action for the sake of preservation of homeostasis
 - a prototype for the process of creation, utilizing intention and imaging, volition and awareness to conjure the template of what will become
 - both a and c
14. In the threshold between dream state and everyday waking state, similar to that preceding a spiritual awakening, an individual experiences an increasing sense of disintegration. Disintegration:
- is the process of splitting into pieces, shattering apart
 - is a comfortableness at the edge of the unknown abyss, observing each experience bring new possibilities
 - creates catastrophic despair
 - refers to expansion of worldview
15. Successive deintegrations are necessary in the developmental process to allow for new growth. It is the capacity to let go, to suspend controls with pleasure and to permit ideas and fantasies to emerge in a regressed state thus furthering imagination, play, humor, inventiveness, and creativity. Deintegration:
- is seldom “in the service of the ego”
 - leads to an expansion of experience, a widening of consciousness, a deepening of self concept, an opening to a new identity, and thus to a new level of integration.
 - relaxes primary process thinking and increases secondary thinking
 - is observed in children only after about age seven
16. James Joyce asked Carl Jung what the difference was between his own mind and that of his schizophrenic daughter. “She falls,” Jung is said to have replied. “You jump!” This story illustrates the distinction between:
- disintegration and unintegration
 - deintegration and reintegration
 - disintegration and deintegration
 - disintegration and integration
17. “_____ is a slumbering power deep within each one of us. We cannot compel its awakening. We can only promote or hinder its course, foster favorable conditions or allow unfavorable ones to delay its flight to the heights of humanness” according to van Kaam.
- Unboundaried radical connectedness
 - Transcendent formation
 - Openness to experience
 - Ego permissiveness
18. William James (1961) identified four hallmark qualities of a transcendent experience:
- ineffability, noesis, transiency, passivity
 - ineffability, tolerance for the irrational, sense of sacredness, passivity
 - tolerance for logical inconsistencies, paradoxicality, loss of self-awareness, sense of sacredness
 - unitive experience, peak experiences, transiency, transcendence of space and time

19. The transition from the existential level to the transpersonal level requires the ego to occasionally *unintegrate*. Which statement is true?
- a. The experience of unintegration is awareness without self-consciousness, unity with the external world in a state of *unboundaried* radical connectedness, sublime peacefulness, as if the personality is taking time off from being self and dipping into formlessness for rest.
 - b. The states of ego permissiveness, transcendent experience, unitive experience, mild mystical experience (flow), and mystical experience are closely related to unintegration.
 - c. Unintegration can be accessed in many diverse ways, e.g., through pleasant task absorption, sexual union, insightful therapeutic self-awareness, or spiritual meditation and prayer.
 - d. all of the above
20. What developmental experiences prenatally, perinatally, and in early childhood lead to a receptivity to the *vast openness* of unstructured being, to a readiness for the deintegration and unintegration experiences that propel one's adult development?
- a. the ability to relax and trust, the security to explore states of consciousness
 - b. the ability to acknowledge and tolerate both positive and negative emotions toward the same person or object, object impermanence, noetic knowing, transliminality
 - c. reaction to obstacles, experience of oneness, containment, self-reflection, God as a secure base for exploration
 - d. all of the above

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