



The Transpersonal Research Colloquium (TRC) 2015 follows the EUROTAS Transpersonal Festival in Milan on June 22-23, 2015 at Centro d' Ompio, Italy (www.ompio.org).

Facilitators for the colloquium are Drs. Pier Luigi Lattuada of the Integral Transpersonal Institute (www.integraltranspersonal.com), Rosemarie Anderson of Transpersonal Consultancy (www.transpersonalconsultancy.com) and Professor Emerita at Sofia University, and Giovanna Calabrese and Regina U. Hess representing the EUROTAS Division of Transpersonal Research (<http://eurotas.org/division-of-transpersonal-research-edtr/>).

Cosponsored by the EUROTAS Division of Transpersonal Research, Integral Transpersonal Institute, and Transpersonal Consultancy, researchers worldwide will engage in dialogue and trainings related to current and emerging research projects on transpersonal, spiritual, and related topics.

The program includes topics such as transpersonal approaches to research, epistemological considerations, studying therapeutic interventions, combining qualitative and quantitative methods effectively, a transpersonal approach to evidence-based practice, and embodied and art-based approaches to research





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*Note: The presenters from the United Kingdom are representing the Transpersonal Section of the British Psychological Society.

1. Facilitators presentation

1.1 Transpersonal Research Approaches.

Rosemarie Anderson, Ph.D.

While qualitative approaches have a long history in medicine and philosophy, the formal articulation of qualitative research methods begin with Phenomenological Research and Grounded Theory in the 1960s; Ethnography and Case Study methods in the 1970s; Narrative Research, Heuristic Research, Art- and Body-based Approaches, and Transpersonal Approaches in the 1990s; and Auto-biographical Approaches, Interpretative Phenomenological Analysis, and Mixed Methods, among others, in the 2000s. Qualitative Methods rapidly secured strong traditions especially in the United Kingdom and the United States and increasingly elsewhere. All these methods are rooted in hermeneutic perspectives developed in Europe in the late 19th C. and 20th C.

The Transpersonal Approach developed by the late William Braud and myself in the mid-1990s and first published in 1998 are essentially “mixed-method approaches,” that endorse both quantitative and qualitative approaches for the study of transpersonal and spiritual topics. However, in addition, to the standards of detailed documentation and analysis, we advocated that transpersonal research incorporate the following principles to guide transpersonal research:

- An interior interpretative and reflective perspective
- Research topics evolve from explicit personal life experience
- Multiple ways of knowing, including intuition and personal insights
- Transformation of self and others through research
- Research as a response to the Sacred world

1.2 Second Attention Epistemology

P.L. Lattuada M.D., Ph.D.

The object of Second Attention epistemology is to suggest an approach to the inner experience of states of consciousness that focuses on the subject of the experience and on the guarantee of validity of its claims.

It establishes attention (mindfulness) as a new frontier and the ulterior mode as the instrument with which to investigate it.

It postulates the ability to distinguish a first attention, born of the reactive mind and emotional identification, from a second attention, born of conscious observation and dis-identification.

It outlines a method of investigation and validation based on participatory dialogue between man and the environment that has its roots in the organismic Self, as well as psycho-physical content that may be standardized as a result of measuring it against phenomenological accessible reference maps.

It brings together, just to name a few, Hartelius' Quantitative Somatic Phenomenology, Varela's First-person methodology, as well as Tart and Wilber's State-specific science in a bid to set standards for a science of consciousness.

1.3 A transpersonal perspective of evidence based practice

Giovanna Calabrese, M.D., Ph.D., D. Psy.

The concept of Evidence Based Practice (EBP) goes back to the last century and still has a pivotal importance for health care providers. However, since the last 10 to 15 years some criticism aroused mainly from the post-positivism philosophy of science. When applied to psychotherapy EBP has even more limitations as discussed by many authors. Here I would like to discuss a new perspective of "evidence" based not only on objective observation but also on subjective reports, not only on controlled parameter changes but also on multi-parameters interaction which will consider the holistic approach to the individual. Still the approach will be framed in a scientific and research based practice.

Discussion will be focused on studies using a new and original approach to describe the effect and/or effectiveness of different psychotherapy or self evolutionary intervention.

1.4 Embodied Phenomenology and Aesthetic Embodied Interpretation. Re-Connecting With Ourselves and the World.

Regina U Hess, Ph.D.

The central concept in Embodied Phenomenology (Les Todres, 2007) is 'embodied understanding' seen as a place where being and knowing meet. It inter-twins Gendlin's concept of felt sense and bodily knowing with Heidegger's link of phenomenology, language and poetry, in order to provide possible expression for bodily experiences. It emphasizes on the implicit aspect "the more than words can say." The implicit carries the spiritual, the mystery, the mystic and wonder by accessing non-ordinary states of consciousness. It is a non-linear experience, such as listening to music—where the experience is much more than the individual notes. Nevertheless, our implicit experiences look for expression. Words and poetry may help to "give voice" to layers of embodied understanding. Embodied phenomenology seeks to collect and analyze data that attend to the aliveness and fullness of the human experience.

Aesthetic Embodied Interpretation not only links our embodied experiences with language and poetry, but connects it with other evocative and non-verbal forms of expression such as art, music, and film to enhance our aesthetic resonances of embodied understanding, which is a conceptual development of Hess (2012) in conjunction with the aim that such an approach may serve as a way of disseminating scientific knowledge that reaches out to a general public to convey social impact.

2 Quantitative Approaches (Rosemarie Anderson)

2.1. Chris Roe (UK*)

Tapping unconscious processes; the case for using experimental methods

Parapsychology is concerned with understanding experiences that suggest a transcendent aspect to the human condition, including apparent instances of extrasensory perception, where people acquire information about their environment that are not explicable in terms of conventionally understood sensory-motor systems and are typically interpreted as reflecting a deeper interconnectedness between emotionally close or biologically related persons. Investigating such claims is made more difficult where they are believed to operate at an unconscious level and so are not available for introspective scrutiny. In this session I will describe some of the current advances in parapsychology research that focus on unconscious psi effects, including experiments looking for effects of subtle knowledge upon one's physiology by Dean Radin and indirect effects upon behavior by Daryl Bem, but also including original studies conducted at the University of Northampton. I will argue that while quantitative-experimental approaches are clearly incapable of capturing some of the richness and personal meaning of such experiences, they provide an important complement to more qualitative approaches, particularly in establishing a scientific evidence base for claimed phenomena.

2.2 Ovidiu Brazdau (RO)

The Consciousness Quotient': introducing the consciousness experience as a research variable in psychological assessment

Since 2005 I been developing the Consciousness Quotient Theory and the CQ Inventory (CQ-i ©), as a part of my PhD thesis. This process took me eight years, while trying to ascertain a way to identify and scientifically measure the so-called "aware/conscious behaviors". CQ-i was developed through 14 studies on a population of 6,800 individuals. The CQ-i beta version was first released in 2008, and presented the following year at the Toward a Science of Consciousness conference. Since then, it has been updated many times in order to become a very reliable and valid assessment instrument that measures consciousness as a psychological variable.

The final beta version was released in autumn 2014, after a study on its content validity. We are now repeating the validation studies for this version, before publishing it.

2.3 Kimberley Sheffied (UK*)

Using Q-methodology in the study of practitioners of loving kindness meditation

As part of a wider PhD project exploring practitioners' understanding of the nature and effects of Loving Kindness Meditation (LKM), Q-methodology was employed to study how a range of existing LKM practitioners understand their practice. Q-methodology involves a set of statements about a topic being given to individuals to sort into a normal distribution shape, from strongly agree to strongly disagree, in whatever order they wish. This allows the individual to present their view of what the topic means to them, with correlations and factor analysis allowing the researcher to recognise patterns across individuals in their statement placing preferences and therefore identify groups of thought about a topic. It allows for viewpoints and perceptions to be assessed and so is particularly useful for exploring how individuals understand a concept. The presentation will give an overview of the methodology as applied with a group of experienced LKM practitioners and show how the outcomes can be analyzed, interpreted and contextualized using data from the PhD study.

2.4 Jan Pilotti M.D. B.Sc. (DM)

Consciousness spacetime - consciousness beyond the brain

Taking existence as absolute, that is independent of observer, it can rigorously be proven in Einstein's theory of relativity that spacetime is ontological four-dimensional. Actually it is so already in Newton physics and can also be seen in daily life in our experiences of changes, and is especially so e.g. music. So in physical reality all events - past, present and future exist at once. It is here argued that when persons near death experience their whole life at once this can be interpreted as that 4D spacetime is open for direct experience. There are arguments to extend Einstein's theory of relativity to six dimensions three space and three time dimensions and it is here argued that phenomenal experience taken as fundamental, which David Chalmers strongly argues for, can be described in 6D spacetime which, in contrast to 4D, also allow many possible futures. In this view sensory experiences exists outside the brain, in the body or the 3D space around the body and memories, fantasies thoughts etc. exist in spacetime outside the now and the past, the now and the future exist at once and is open for conscious experience. There are persons who experience their whole life, 4D, and also can walk around in their 4D life history, thus experiencing change which need another time dimension, so can be argued to be 5D experiences. The brain is extended in time so brain is a 4D structure. I have a strong intuition that it is possible to mathematically rigorously prove that a 4D structure cannot in any intelligible sense create a 5D experience. If this proof can be done it can be concluded that there exists experiences, which cannot be produced by a brain and thus are beyond the brain and thus that some

experiences can exist without a brain. This then proves or at least strongly supports that we are not human beings with spiritual experiences but spiritual beings with human experiences. It is hoped and believed that this will have a positive effect upon how we live our lives on our Planet Earth.

2.5. Anca Munteanu & Iuliana Costea (RO)

The role and effects of different meditation techniques on personality and health perception in non-clinic population

One of our research interest in transpersonal field is regarding meditation techniques and the effects over all aspects of human's life. This is no longer a mysterious subject for researchers, as it used to be two decades ago (Murphy, Donovan, Taylor, 1997). In the last year thousands of research papers were published in this direction, confirming that millenary philosophy can find a way into our present lives (T. Rutledge, S. Nidich, et. Al, 2014; Burke, 2012; Simkin&Black, 2014; Schneider & Carr, 2014; Li, Hu, et. Al, 2014). The aim of this research project is to focus on finding the effects of different meditation techniques regarding several aspects of personality and the perception of health in non-clinic population. If most studies are interested in the effects of meditation on anxiety, depression, cancer recovery, stress reduction, chronic illnesses, this study wants to examine if non-clinic population can have any benefits from meditation.

The data collected in our study took in consideration 3 meditation techniques: Sahaj Marg meditation, Pranayama techniques and Transcendental meditation. Participants (90 people) are non-clinical groups that are constantly practicing one of these techniques, for over one year, with average age 45 years old, both men and women (27 men and 63 women). Also, there is a control group (30 people), in which participants are not practicing any meditation techniques. They were measured with several psychological test, measuring personality traits, the perception on their own health and quality of life. Several hypothesis were formulated regarding the statistical differences between the test groups. Results are still to be analyzed in order to validate or not own initial hypothesis.

3 Hermeneutics & Intuitive Inquiry (Pier Luigi Lattuada)

3.1 Les Lancaster (UK*)

Hermeneutic neurophenomenology: A method for integrating the textual core of mystical traditions with psychology and neuroscience

I am interested in the ways in which the distinctive hermeneutic approach to scripture found within mystical traditions may be incorporated in transpersonal psychology as an adjunct to the dominant scientific orientation in psychology. This distinctive feature concerns the central role accorded to experience, particularly in terms of psychological transformation. In the first place, mystical exegesis may be indecipherable without the reader having experienced the phenomena being elucidated; and in the second place, the exegesis may function as a trigger for bringing about key experiences. As Wolfson puts it in relation to the classic work of kabbalistic exegesis: "From the point of view of the Zohar, visionary experience is a vehicle for hermeneutics as hermeneutics is a vehicle for visionary experience" (Wolfson 1994, p. 333). Given the centrality of hermeneutics to all methods employed in psychology, this experiential dimension embedded within the hermeneutic endeavor merits further study, especially as it relates to phenomenology. I am currently exploring the ways in which different states of consciousness are conveyed through the Zohar's exegetical style, and how their details, as codified in this form of mystical exegesis, might be instrumental in building models of consciousness that can accommodate data from phenomenology and cognitive neuroscience

3.2 Meili Pinto (USA & China)

Confucius' hermeneutical lenses

It turns out that many of Confucius' time-honored aphorisms function more as methods towards than as defining statements of wisdom. Two basic paths of discernment that Confucius lived by and taught are zhizhi 知止(knowing end) and zhicheng 至誠(attaining integrity). Each is supported by subsidiary lenses, such as an-安 (experiencing peace or rest) and zhishan- 至善 (attaining actualization) for the first; and, for the second, shendu- 慎獨 (observing solitude) and muziqi- 毋自欺 (not deceiving oneself).

The Confucian version of the Golden Rule, "Do not do to others what you don't want done to you 己所不欲勿施於人," uses the particular lens of one's own reactions as guide to appropriateness in ethical conduct. Thus, one's responses must be absolutely true to oneself and meet with the reality that everyone has the same destiny of actualization. Anyone denying my actualization process gives me the wisdom to see what not to do to others.

Confucius' personal findings on the ontology of human existence were never flagged as models, but his methodology for others to find answers for themselves

has been his enduring legacy. In contemporary terminology, Confucius' principal lifetime activity was hermeneutical research, providing us with many other lenses aside from those cited here.

3.3 Paul Frienkel (South Africa)

Illustrating the application of Intuitive Inquiry Using Research into the Transpersonal Implications of Bel Canto Singing

Intuitive inquiry (II) is a hermeneutical research method that joins intuition to intellectual precision. It consists of five iterative cycles of inquiry and interpretation that span the entire research project. It seeks to bring the researcher's inner being into the research process by placing the research squarely in the context of the researcher's personal growth, and actively encourages the researcher's personal unfolding while he or she is researching the topic through the experiences of others. I used II in my doctoral research to explore the transpersonal implications of Bel Canto singing, a topic that had been prompted through a deeply personal journey that I was going through in learning to sing. In this presentation I will use my research as an example to demonstrate: 1. the application of II to a doctoral research project, 2. the nuanced results that II can produce, 3. the growth that the researcher may undergo through the use of the method, and 4. the use of II to build theory.

4 Interpretative Approaches (Giovanna Calabrese)

4.1 Dwight Turner (UK*)

What is the Transpersonal experience of difference and how does this relate to the archetype of 'the Other'?

Centred in the afro-centric spiritual belief that relationship to the other is a path to wholeness (Mazama, 2003) my research asserts that we all have an experience of being other. Combining heuristic research methods with creative techniques common to Transpersonal psychotherapy, my belief is that by working with one's unconscious experience as the outsider metaphorically and symbolically it is possible to access spiritual wholeness.

Following Moustakas' (1990) heuristic stages, this researcher therefore undertook a 6 month study into his own experience as other. As well as the recording of dreams and creative exercises designed to access the deeper symbolic experience as other, this researcher also undertook 4 'self-interviews' designed to challenge his own resistance to entering the shadow (Sela-Smith, 2002; Stevens, 1990). During the interviews visualizations, bodywork and drawing were used to understand the internalized experience as other, whilst sand tray work, common to play therapy, utilized symbolism and metaphor to express the unconscious experience as other via projection (Taylor, 2009). By observing the products of the interviews and the creative exercises through the lens of an alchemical process, it was found that working heuristically with one's experience as other is a route towards better relationship with self and others.

4.2 Lindy McMullin (Greece)

The application of Ancient Greek Myth & Music in Professional, Personal and Transpersonal Development.

The aim of my study is to explore inner potential during the adult phase of life, looking at the application of Ancient Greek Myth and Music as a tool for personal, professional and transpersonal development. The use of guided visualization and Mindfulness Practice is known to enhance well-being and in today's changing society, more and more individuals are questioning their place in society and seeking greater fulfilment. Drawing on Ancient Mythology, it is hoped that a passage through challenges may be found where internal resources provide solutions rather than external ones, factors that may bring about feelings of inadequacy, fear of the future and lack of motivation.

This qualitative study carried out in Athens, Greece, will explore the use of imagery from Ancient Greek Myths with music to deal with the individual's relationship to him or her/self and to enhance personal, professional and transpersonal development. I will be using Denzin's Interpretive Interactionism which highlights the Epiphany, as my research method, and the study will take place using 10 participants who will experience 5 sessions in total and have up to

6 weeks to write a reflective essay. There will be an interview prior to the sessions, during and after.

4.3 Jurg Fuhman (DE, CH)

The correlation between Nadir-Plateau and Peak Experiences regarding to the personal fulfillment of life.

Actually Fuhrmann is working on a PhD-Research in the Field of Transpersonal Psychology on the Question of the Correlation between Peak-Experiences and Nadir-Experiences. Relying on his own personal life Experiences the Nadir-States of (spiritual) Crisis are working together with Peak Experiences and can lead to a process of Self-Awareness and Self-Actualization, as well as to a transpersonal Dimension, which gave himself answers on the burning Questions regarding to the "Meaning of Life". To find answers if and how this states work together and if they also affect other People in a similar transformative way, he is following Abraham Maslows Steps, by starting his Research with intuitive Interviews with Experts in the Field of Transpersonal Psychology, Meditation, Shamanism and scientific Research. These Interviews on personal Experiences with such states will alter and form the Questioning for the quantitative Part of the PhD-Research.

5 Art-based Research (Regina Hess)

5.1 Marleen de Villiers (South Africa)

Surrealism in the story hour: the practice of being a psychotherapist performing art therapy.

The purpose of art is to lay bare the questions which have been hidden by the answers." James Baldwin (1962). As a practicing psychotherapist who does research on various aspects and dimensions of the process of psychotherapy and on being a psychotherapist, I explore the process of psychotherapy along the lines of Baldwin's suggestion. There are moments in therapy where beauty, pain, hope and horror link together in the embrace of a dance. In the mystery of this moment an opportunity is created for Light to break through the darkness. As surrealism explores symbols and juxtapositions, space, time and depth, my practice as psychotherapist leans into my transpersonal

practice of dream work, meditation, writing, mandala-- - work, making art, etc. where I visit the museums of the minds¹ of myself and my clients. The study I propose to present at the Transpersonal Research Colloquium, aims to explore the question: "Is The Psychotherapist A Surrealist Artist? " Transpersonal research methods are employed to explore this question, creating a fractal that reflects transpersonal, mindfulness -- - and self-- - mastery practices, lived by this psychotherapist-- - artist-- - researcher. These are described by features of Intuitive Inquiry and other (arts based) research methods. Post script: It is important to note that this is not a study about art therapy, rather an exploration of the art (ist) and science (tist) chiasm.

5.2 Forencia Benitez-Schaefer (Austria)

Awakening the Knowledge in the Room – 'Theater for Living' as Transformative Research

Decades ago, Augusto Boal opened up the notion of the theater-spectator to transform him into an spect-actor, calling him to become an active part of the stories told on stage. On that ground, David Diamond has developed the 'Theater for Living', which aims towards unveiling our knowledge about human struggles by entering into an open dialogue through our bodies. Understanding that this knowledge is never only individual and this dialogue is never only spoken, 'Theater for Living' aims to awake the consciousness in the room in order to investigate social-individual struggles and their potentials for transformation. By shaping each other's bodies to make visible the hidden messages of symbolic images, by giving them movement and sound to sense their depth and by interacting with each other to experience transformation, this form of

participatory theater facilitates a form of research that is always shared, embodied and transformative. Thus, in the field of Peace Studies and in the spirit of elicitive conflict transformation, 'Theater for Living' becomes crucial for enhancing a 'Research for Living', a research that integrates embodied wisdom and creativity in order to tap into the innate potential of communities to become whole.

5.3 Dorit Netzer (USA & Israel) & Jacqui Linder (Canada) Imaginal Resonance Uncovering Meaning of Nonverbal Data

Imaginal Resonance (Netzer,2008,2013), an approach to gathering and analyzing nonverbal data, was originally constructed within an Intuitive inquiry (Anderson 2000, 2011) in which participants responded to mystical poetry with mental images, artwork, and embodied writing (Anderson, 2001). This creative approach to working with multi-- - sensorial and felt imagery represents an applied synthesis of two theories:

Intuitive experience (Petitmengin-- - Peugeot,1999) and experiential knowing (Maslow, 1998).

In the phase of data gathering, mental imagery, creative expression, and embodied writing constitute forms of qualitative data. The data analysis is a five-- - step procedure that structures

an otherwise fluid process of interpretive response to imagery in its own intuitive, analogical,

and transpersonal language. The procedure supports the researcher's trust in her/his own intuition,

experiential knowing, and felt sense of the data's meaning as it pertains to discovery and transformative experience. In this colloquium, the presenters will discuss the background, structure,

and significance of the Imaginal Resonance approach through examples of its applications in past and present research projects (e.g., Linder, 2014). Issues of ethics and validity will be addressed.

Suggestions for how this process can be included within compatible transpersonal research designs will close this presentation.

6 Narrative Approaches (Regina Hess)

6.1 Diane Rogers (USA)

Life Story Inquiry

Positivist research methods are inadequate to measure the science of transpersonal phenomena. Understanding the depth of human experience requires capturing rich, descriptive information portraying the qualities and characteristics alive within individual occurrences. This presentation will explore the application of life story inquiry as a method for conducting transpersonal research, as well as its usefulness in investigating an array of imponderable moments and reflections that research participants often have difficulty relating to researchers, such as a sense of longing for a place, the feeling of being “called” to a place, and a feeling of being spiritually connected in a place. Techniques for applying life story inquiry and content analysis to the collection of narrative data will be discussed, including the practicality of exploring hidden aspects of perception and the evolution of awareness, including research participants’ interpretations of their past experiences and imagined futures. Additionally, this presentation will incorporate a case study of the use of life story inquiry to investigate insights into self-concept change; that is, the evolution of what people think and believe about themselves, including self-worth or social value, skills, and abilities over time across different geographical locations.

6.2 Diana Raab (USA)

Creative Transcendence: Memoir Writing for Healing and Transformation

Inspired by the researcher’s own experiences as a memoirist, this narrative inquiry examined the transformative and empowering dynamics of writing a memoir in connection with transcendent/pivotal experience pertaining to loss, and the relationship between Maslow’s theory of meta-motivation, B-(being) creativity and D-(deficiency) creativity, and the writing of a memoir. The participants were esteemed writers with at least one full-length memoir. The study offered a comprehensive profile of each participant and showed the transpersonal relevance of writing as a transpersonal practice, using creative expression via reflective, reflexive, and embodied writing. In lieu of presenting a problem, this study presented an opportunity to examine the transcendent experiences leading to the writing of a memoir. Data collection was presented in the form of memoir excerpts, interviews, lectures, and observations. Data analysis used thematic content analysis. The findings contribute to the ongoing knowledge of the important role of writing as a transpersonal practice. The results illustrate the transformative dynamics of writing a full-length memoir and how the process is transformative and empowering. The results show that writing a full-length

memoir offers the chance to review a life, find resolution regarding a transcendent or pivotal experience, and find inner peace and a sense of well-being.

6.3 David Lipschitz (South Africa)

Case studies: a mainstream approach to integrate transpersonal data.

Honoring the full measure and depth of human experience is essential to conducting consequential transpersonal research (Braud & Anderson, 1998, p. xxvi). The proposed presentation suggests that case studies have the ability to achieve this intent.

Ginn Fourie's daughter, Lyndi was killed in an attack at the Heidelberg Tavern, Cape Town in December 1993. The head of military operations of the Azanian People's Liberation Army (APLA), Letalapa Mphahlele, ordered this attack. I adopted a single, exemplary case study to trace the lives of these remarkable people on their journey of forgiveness. It tells their story through a transpersonal lens.

Case studies hold an inherent flexibility to integrate multiple data sources. In this way, this approach was probably unique in its ability to offer a comprehensive and in-depth narrative of Ginn and Letlapa. That is, data ranging from a more traditional quantitative realm, was combined with data from a transpersonal perspective, and so contribute to the pool of knowledge in the forgiveness field.

The proposed presentation outlines the details of the case study approach, and offers learnings gleaned from this particular research experience.

6.4 Louise King (UK*)

Auto-ethnography - a transpersonal qualitative methodology from the heart

Transpersonal experiences offer personal transformation by highlighting the contrast between felt experience and a previously held sense of self-identity and world (Walsh & Vaughn, 1980). They are highly subjective — often labeled as irrational or pathological (Walsh & Vaughan, 1993), thus posing difficulty for 'objective' approaches to human research (Anderson & Braud, 2011).

A contemporary autobiographical genre of research, auto-ethnography offers voice to personal experience in such a way that the quality and depth of experience is felt by the reader (Boylorn, 2006; Jago, 2002). It seeks to evoke a lived experience within a socio-cultural context, initiating personal and societal change (Ellis, 2000). Using a variety of creative genres (Bochner & Ellis, 2002), it emphasizes embodied expression from the heart (Grant, Short & Turner, 2013).

In this talk I will explain how auto-ethnography can be applied as a transpersonal research method. I will discuss its use within my research into transpersonal experiences occurring during epileptic events and the specific character and intensity of the feelings that accompany them (Trimble & Freeman, 2006). By

giving details of the approach, I will demonstrate how it provides an understanding of experiences that is not easily accessible through other research methods (Laslett, 1999).

7 Mixed Methods & Ethics (Rosemarie Anderson)

7.1 Harris Friedman (USA)

Choosing Among Research Methods

I share a wide variety of creative ways to do transpersonal scholarship, and discuss their relative advantages and disadvantages. I start with discussing "methodolatry," the worshiping of method as a false idol. I then share two of my recent papers, one criticizing "romanticist" transpersonal research and the other criticizing "scientific" mainstream psychology research, both errors of methodolatry. I then focus on ways to reconcile both errors through a "middle way," which I simply call "good science." I dispute that there is any uniquely transpersonal approach to science but, rather, good science can be applied effectively to a variety of transpersonal concerns. However, I also discuss the limits of transpersonal science, and the importance of non-scientific approaches to wider transpersonal studies. My discussion of good transpersonal science focuses on both methods of discovering or constructing mid-range theory, as well as testing such theory empirically. I share quantitative and qualitative strategies I have used over four decades of doing transpersonal research, as well as ways I have worked with mixed-methods that combine quantitative, qualitative, and other methods (e.g., graphical). Last, I illustrate this through my own major research stream on "transpersonal self-concept" by discussing methods I have used to explore this topic.

7.2 Marta Rubinart Rufach (Spain)

Jesus Prayer spiritual intervention with Catholic people: a mixed method pilot study.

People who profess the Christian faith may benefit from Christian contemplative practices rather than from other meditation forms originating in the East. Studies have shown that the Jesus Prayer, an ancient Christian contemplative prayer from the Orthodox tradition, may have positive effects on wellbeing and depressive symptoms. However, these studies have used Christian Orthodox samples; therefore, prayer's positive effects cannot be extrapolated to people from other Christian denominations. This study explored the psychological impact of the Jesus Prayer among a Catholic sample. The study used a mixed method design that collected pre and post intervention quantitative data on personality, psychological symptoms, anxiety, and transient mood states, and qualitative data on religious and spiritual background and on adherence to the Jesus Prayer over five months and two years after the inquiry. The Collaborative Inquiry method was used as a tool for learning the Jesus Prayer. This strategy empowered participants, and produced abundant phenomenological accounts on

participants' experiences when practicing the Jesus Prayer. By integrating qualitative and quantitative data, this study allowed for the formulation of a hypothesis regarding what psychological variables may the Jesus Prayer have an effect upon, and what people's inner and outer conditions may mediate this effect.

7.3 Elisabeth Roxburg (UK*) & Rachel Evenden (UK)

Combining qualitative and quantitative approaches to investigate anomalous experiences

Combining qualitative and quantitative approaches is often referred to as mixed methods research. Johnson, Onwuegbuzie, and Turner (2007, p. 123) define mixed methods research as "the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration. The central premise is that a combination of qualitative and quantitative design components is likely to result in a more substantial understanding of the topic of interest than a singular approach would allow. We will discuss certain decisions that need to be made when undertaking mixed methods research such as how data collection might be implemented (i.e., whether concurrent or sequentially) and prioritized (i.e., whether qualitative and quantitative aspects will have equal or unequal emphasis), and at what point data will be integrated or mixed (i.e., at the data collection, analysis or interpretation stage). Using illustrations from our own work exploring mediumistic phenomena and a current project investigating counseling for anomalous experiences we will demonstrate the value of adopting a mixed methods approach in transpersonal research.