

# Introduction to Part 1

## Transpersonal Research Methods

The transpersonal research methods presented in Part 1 invite transformation of self and others in all aspects of research praxis and application—from the investigator’s conceptualization of a study through the consumers’ appreciation of research as they read and apply findings to practical life problems. All three research approaches—namely intuitive inquiry, integral inquiry, and organic inquiry—seek to invite everyone involved in research to engage the possibility of being transformed in some way by their participation. In transpersonal research, researchers, participants, and the audience or readers of research reports often change or transform their understanding of the research topic, including self understanding in relationship to the topic. Researchers are invited to study topics about which they are passionate and likely to have experienced themselves. Researchers analyze, interpret, and present findings in ways that engage their own participation, attitudes, and life stories and prompt changes in the ways they feel and think about the topic, themselves, others, and the world. Research participants, too, are actively involved and encouraged to engage the topic in ways that enhance their life journeys and personal growth. The eventual readers and consumers of research reports and applications are also invited to integrate and apply research findings in ways that further their self understanding and the transformation of their communities. The transpersonal research approaches presented in Part 1 share these common end goals.

Intuitive inquiry, integral inquiry, and organic inquiry began their development within the field of transpersonal psychology in the mid-1990s. Rosemarie Anderson and William Braud, the developers of intuitive inquiry and integral inquiry respectively, were the principal

facilitators of these emerging transpersonal approaches to research in the context of teaching research methods and supervising doctoral dissertations at the Institute of Transpersonal Psychology (ITP). In 1994 and 1995, a set of unexpected circumstances led to one of the most fruitful endeavors of our careers. We began teaching quantitative and qualitative research methods together. The course became a laboratory to expand and extend established research methods *transpersonally*. One afternoon, wanting “to set a field of intention,” we practiced what we were asking our students to do. We timed ourselves. In eight minutes, we had articulated a comprehensive list of ways in which well-established research methods, both quantitative and qualitative, could be extended or expanded to make them more applicable to the exploration of transpersonal and spiritual experiences. Around the same time, Jennifer Clements and colleagues Dorothy Ettlting, Dianne Jenett, and Lisa Shields (1999) began to develop organic inquiry at ITP.

Our ongoing conversations and interactions with students and colleagues led us to coauthor *Transpersonal Research Methods for the Social Sciences* (Braud and Anderson 1998), in which the three approaches were presented in the theoretical way they emerged at the time. Since the mid-1990s, our three approaches have been tested and refined in a large number of empirical studies, mostly conducted by ITP graduate students who were engaged in dissertation research (see Chapters 1, 2, and 3 for descriptions of these studies). In classroom applications and research supervision, we have also learned ways to apply and broaden our approaches, making them relevant to beginning and mature researchers and professional practitioners in the human sciences. The presentations of intuitive inquiry, integral inquiry, and organic inquiry in Part 1 represent our readiness to offer the fruits of our transpersonal research practices to the wider human science research community.

Intuitive inquiry, integral inquiry, and organic inquiry are applicable to research endeavors throughout the human sciences. Many fields of scholarship and science seek to explore the potential of human transformation in our engagement with one another and the world at large. Transpersonal psychology is in no way unique in its exploration of the “farther reaches of human nature” as Abraham Maslow put it so well in the 1960s. These other fields of study include economics, education, educational psychology, counseling, environmental studies, nursing science, medicine, political science, public health, and others that we cannot now envision. These three research approaches share some common features with current, fast-paced developments in qualitative research methods as well, though it is beyond the scope

of this book to make these comparisons (see the appendixes in Braud and Anderson 1998 for some of these comparisons).

In our deepest self understanding, we hope that human science researchers who seek transformation for themselves and others in the practice and applications of research will incorporate our transpersonal approaches and skills, or aspects of them, in ways that further the transformative end goals of their fields of inquiry. Nothing would please us more. In no way, do we consider our approaches fixed or immutable but rather as scholarly grist for the mill in scientific discourse and discovery. Use these approaches toward positive, transformative ends so that all of us as scholars and researchers may collaborate and contribute to a better world for everything that lives.

### Rationale for the Development of Transpersonal Approaches to Research

Explicit in the early transpersonal conversations was a recognition that methods more fitting to the nature of transpersonal and spiritual phenomena would eventually have to be created, validated, and employed within the scientific community. That is, the definition of *empirical* must eventually be expanded to include inner experiences, which are private and therefore unobservable by an external observer. Of course, while the study of researchers' and participants' inner experience is relevant to a wide variety of topics and human experiences, inner-experience data are essential to the study of transpersonal and spiritual experiences. Our first book, *Transpersonal Research Methods for the Social Sciences* was the first book to explore such methods in detail.

In transpersonal research, the Renaissance view of the artist may present a more complete model for investigating human experience than that of the nineteenth century physical scientist. Evaluated candidly, the most eloquent speakers today on the human experience often seem to be poets, novelists, playwrights, film-makers, storytellers, and theologians—and more *rarely* psychologists, anthropologists, sociologists, and other scientists. By copying the objectivist and positivist views of the physical scientists (who are now abandoning that model themselves) and owning radical positivism and psychological behaviorism as the epistemological imprimatur, psychologists and other human scientists have ignored and even trivialized vast realms of fascinating human experiences. A well-known existential clinical psychologist, James Bugental, puts the dilemma quite succinctly: "The

objectivist view of psychology . . . regards all that is not familiar as dangerous, mythical, or nonexistent" (Valle and Halling 1989, ix). Even when investigating extraordinary human experiences, researchers often seem content with meaning-diminishing methodologies. Without supporting methodologies, rich topics such as the study of passion, making love, giving birth, grieving, ecstasy, quietude, and mystical experiences are too often neglected. So often our research methods fall flat before the fullness and extraordinary experience of being human day-to-day. Having ceded the exploration of the expansive nature of being human to others by default, it may be time to re-enchant our methods of inquiry and related epistemologies with the rigors and vigor of imagination and more fully dimensionalized concepts and theories. Instead of tightening controls, we propose the rigors of full disclosure and complexity.

The paradigms of science are shifting. The stage is set for change. To quote Adrienne Rich (1979), we must get beyond the "assumptions in which we are drenched" (35). Along with the theories and critiques proposed by transpersonal psychologists and scientists in related fields, other developments and critiques have loosened the exclusive hold on psychological research that the experimental method once enjoyed. Some of these alternative views stem from the counterculture of the 1960s and 1970s, feminist critique and theory, existential-phenomenological theory and phenomenological methods, deconstructionism and the post-modern critique of culture, the epistemological insights of quantum and high-energy physics, parapsychological investigations, narrative methods and discourse analysis, in-depth case studies, heuristic methods, and the concerns about external and effectual validity taking place within experimental psychology. There has been a series of critiques within psychology itself, notably from Bruner (1990), in reconceptualizing cognitive psychology as folk psychology, and from recent developments in the human sciences in general. Once thought of as unassailable epistemologies, behaviorism and some aspects of cognitive science have been besieged by still more complete and far-reaching ideas and methodologies. In wave upon wave, these critiques have enlivened scientific discourse as academic disciplines once again search for more suitable epistemologies and methods of inquiry.

Along with these transpersonal research approaches, of course, conventional qualitative and quantitative methods also may be employed—depending on how well they, or a mix of methods, suit the topic of inquiry. By presenting these transpersonal approaches to research, we hope to enliven scholarly and scientific inquiry in many fields with transpersonal approaches to investigating the nature

and potential of human experience and—more generally, to support renewed imagination, creativity, and wonder/wonderment throughout all scientific inquiry and discourse.

### Overview of Intuitive Inquiry, Integral Inquiry, and Organic Inquiry

Intuitive inquiry, integral inquiry, and organic inquiry share many of the same common values and end goals regarding the importance of the transformation of the researcher and others. Because the three approaches were developed within transpersonal psychology, the approaches also share values and end goals widely held within the field of transpersonal psychology and related fields. A description and a history of transpersonal psychology are provided below to help orient readers to this movement within psychology and the human sciences in general. All three of these transformative approaches emphasize complementary or multiple ways of knowing, usually known in scholarly literature as “multiple intelligences.” All three also emphasize the evolving and organic quality inherent to all good research; the researcher’s willingness and preparation to engage research activities wholeheartedly and personally; the appropriateness of the approaches to the study of experientially-based topics; and an unequivocal invitation for researchers, participants, and eventual readers of research reports to have a rollicking good time while participating in research.

The ways in which the three approaches differ tends to reflect the theoretical traditions emphasized or the scope of the method. For example, intuitive inquiry has been influenced primarily by traditions of European hermeneutics (interpretation), and organic inquiry was influenced by Carl Jung’s concepts of the transcendent function and the four typological functions of thinking, feeling, intuition, and sensation. Integral inquiry differs from both intuitive inquiry and organic inquiry in its comprehensive integration of quantitative and qualitative data collection, analysis, and interpretation, and its presentation of findings in ways aligned with mixed-method approaches to research (Creswell 2009; Creswell and Clark 2006; Tashakkori and Teddlie 1998; Tashakkori and Teddlie 2003) developed in the last decade. Intuitive inquiry and organic inquiry emphasize qualitative data collection and analysis. That said, the differences become much more obvious in the *doing* of these approaches, because the different traditions emphasized and the scope of the methods invite distinctive processes more easily felt than conceptualized.

*Intuitive Inquiry*

Intuitive inquiry invites intuitive processes and insights directly into research practice—in the formulation of a research topic or question; the reflection on pertinent theoretical and empirical literature; data collection, analysis, and interpretation; and the presentation of findings. Based on the classic hermeneutical understanding that interpretation is personal and cyclical rather than linear and procedural, the approach provides a series of cycles that carry the research process forward. Throughout intuitive inquiry, compassion toward self and others is considered central to understanding.

*Integral Inquiry*

Integral inquiry provides both a comprehensive overview of psychological research methods and a means to blend these methods and to apply them to a particular research topic. Affirming the view that human experience is multileveled and complex, integral inquiry is multifaceted and pluralistic. A key feature of the approach is the presentation of a continuum of qualitative and quantitative methods, both conventional and avant-garde, from which researchers may choose or mix approaches to best suit their research questions. An inclusive approach to research is fostered by encouraging the integral inquirer to address four types of research questions—what is the nature of an experience, how has the experience been conceptualized through history, what are the triggers and accompaniments of the experience, and what are the outcomes/fruits of the experience? The approach also emphasizes expanding the time frame for a literature review; letting one's research be informed by a variety of disciplines; expanding the ways of collecting, treating, and presenting one's data and findings; and appealing to a variety of audiences.

*Organic Inquiry*

The fundamental technique of organic inquiry is telling and listening to stories. The topic of an organic inquiry grows out of the researcher's own story, and the researcher writes his or her own story at the start of a study. Analysis involves a presentation of participants' stories using their own words as much as possible, a group story reflecting the shared meanings of the stories collected, and a report of the researcher's own transformative changes during the course of the study. At the core of organic inquiry is the transformative power of

inviting, listening to, and presenting stories among research personnel and eventually the readers of a research report.

### What is Transpersonal Psychology?

Initially, as a social movement and evolving perspective, transpersonal psychology was dedicated to the study and cultivation of the values and experiences that inform the highest potential in human nature (Braud and Anderson 1998; Grof 2008; Grof, Lukoff, Friedman, and Hartelius 2008; Maslow 1967; Maslow 1969; Maslow 1971; Sutich 1968; Sutich 1969; Sutich 1976a; Sutich 1976b). In an address at the San Francisco Unitarian Church on September 14, 1967—following closely behind its historical predecessors of psychoanalytic theory, behaviorism, and humanistic psychology— Abraham Maslow announced this “fourth force” within psychology. In June, 1969, the first issue of the *Journal of Transpersonal Psychology* was published with Maslow’s (1969) address entitled “The Farther Reaches of Human Nature” as the opening article. About midway in that address, he states:

The fully developed (and very fortunate) human being, working under the best conditions, tends to be motivated by values which transcend his self. They are not selfish anymore in the old sense of that term. Beauty is not within one’s skin nor is justice or order. One can hardly class these desires as selfish in the sense that my desire for food might be. My satisfaction with achieving or allowing justice is not within my own skin; it does not lie along my arteries. It is equally outside and inside: therefore, it has transcended the geographical limitations of the self. Thus one begins to talk about transhumanistic [later transpersonal] psychology. (4)

In the first issue of the *Journal of Transpersonal Psychology* in 1969, Editor Anthony Sutich (1969) portrays the emerging field of transpersonal psychology as the study of “those *ultimate* human capacities and potentialities . . .” specifically the

empirical, scientific study of, and responsible implementation of the findings relevant to, becoming, individual and species-wide meta-needs, ultimate values, unitive consciousness, peak experiences, B-values, ecstasy, mystical experiences, awe, being, self-actualization, essence, bliss,

wonder, ultimate meaning, transcendence of self, spirit, oneness, cosmic awareness, individual and species wide synergy, maximal interpersonal encounter, sacralization of everyday life, transcendental phenomena, cosmic self-humor and playfulness, maximal sensory awareness, responsiveness and expression; and related concepts, experiences and activities. (16)

In a letter in February 1968, from Maslow to Sutich (cited in Sutich 1976a), Maslow credits Stanislav Grof for suggesting the name *transpersonal* to replace the term *transhumanistic*, with which Maslow, Sutich, and others had become increasingly dissatisfied. The term *transpersonal* seemed familiar, perhaps reminiscent of the term *überpersonlich* (meaning more than or above the personal in German) used earlier in the century by Carl Jung. The word *transpersonal* has its etymological roots in two Latin words: *trans* meaning beyond, across, or through, and *personal* meaning mask or facade—in other words, beyond, across, or through the personally identified aspects of self.

After surveying the many definitions of transpersonal psychology proposed between 1968 and 1991, Lajoie and Shapiro (1992, 91) conclude by defining the field of transpersonal psychology as “. . . concerned with the study of humanity’s highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness.” Shortly thereafter, Walsh and Vaughan (1993) emphasized the study of transpersonal experiences “in which the sense of identity or self extends beyond (*trans*) the individual or personal to encompass wider aspects of humankind, life, psyche or cosmos” (203).

Caplan, Hartelius, and Rardin (2003) updated and expanded our understanding of transpersonal psychology by surveying and presenting definitions of the field written between 1968 and 2003 by forty-one transpersonal professionals who were active in the field. Their survey revealed a rich diversity of views, especially as related to the value placed on the potential of transpersonal and spiritual experiences to support individual and communal transformation. Whereas the early years of transpersonal psychology emphasized individual experience, transpersonalists were beginning to explore the impact of transpersonal and spiritual experiences on communal and even global values and actions and apply them to practical ends, related to personal growth and in service to the environment and peace among nations and people. What also stands out among the definitions is the placement



of the field's activities within the cosmic dimensions of experience. As cited by Caplan et al. (2003), Jack Kornfield describes transpersonal psychology as an exploration of our "sacred place in the cosmos" (150) and Richard Tarnas portrays transpersonal psychology as an "opening to a fuller participation in the divine creativity that *is* the human person and the ever unfolding cosmos" (156). A few years later, Hartelius, Caplan, and Rardin (2007) presented a thematic analysis of the definitions of transpersonal psychology published between 1969 and 2003, concluding that the field can be summed up in three themes: beyond-ego psychology, integrative or holistic psychology, and the psychology of transformation—ways that align with the three definitions of the Latin *trans* meaning beyond, across, and through. The beyond-ego theme concerns the *content* of transpersonal psychology and aligns with Sutich's initial definition of the field cited above. The integrative or holistic theme "provides a widened *context* for studying the whole of human experience." The psychology of transformation is the "*catalyst*" for change, which signals both personal and social transformation (Hartelius, Caplan, and Rardin 2007, 9-11). Laura Boggiot Gilot (cited in Caplan, Hartelius, and Rardin 2003), portrays the hopes for change of many transpersonalists:

Aiming to contribute to healing the pervasive disease affecting the life of the planet, from the more advanced lines of transpersonal psychology are growing people of wisdom and maturity, capable of acting with altruistic purposes, not only to relieve suffering, but also to awaken consciousness to the universal meanings of life, which can only lead to lasting peace and unity. (148)

Kaisa Puhakka (cited in Caplan, Hartelius, and Rardin 2003), states: "The best way to guard against [mistaking egoic functioning for something beyond it] and to ensure the continued vitality of inquiry in Transpersonal Psychology is to consider its theories, methods, and definitions . . . as provisional and open-ended" (153). We agree. Therefore, in the spirit of open-ended definitions of the field, we propose our own definition: Transpersonal psychology is the study and cultivation of the highest and most transformative human values and potentials—individual, communal, and global—that reflect the mystery and interconnectedness of life, including our human journey within the cosmos.

## A Brief History of the Transpersonal Movement

Historically, the transpersonal movement emerged amid the cultural melee of the 1960s in the United States with the vanguard of the movement epicentered in Northern California. The challenges and eccentricities of the 1960s awakened so many, as though we had been sleeping while awake and listlessly unaware. The Vietnam War raged in Asia. Experimenting with psychedelics was commonplace. American culture rocked with voices of conflict and derision. Fresh perspectives rushed in, as if replacing a vacuum. Ancient spiritual lineages, especially from Asia, were openly discussed and explored, and young people went to Asia to explore these traditions for themselves. The ideological “shakes” of this era became a worldwide cultural phenomenon—impacting not only politics but the arts, music, interpersonal relations, and societal values. It is difficult to imagine how the emerging field of transpersonal psychology, with limited funds and few resources aside from dedicated volunteers, could have nurtured and sustained this movement without the high-voltage atmosphere of the San Francisco Bay Area and the expanding U. S. economy of the 1960s and 1970s.

As with so many things in this era, the context for this emerging field of transpersonal psychology began informally—friends gathered in their homes to talk, spiritual leaders came to North America to join the conversations and often stayed, up-and-coming transpersonalists met to chat while on the road lecturing, and many exchanged letters with like-minded scientists, scholars, and spiritual teachers around the world (Sutich 1968; Sutich 1976a; Sutich 1976b). Although the transpersonal movement has been housed within the field of psychology, a multidiscipline emphasis was present from the start. The two primary proponents of this transpersonal vanguard were Abraham Maslow and Anthony Sutich. Maslow was a well-known public figure and scientist, and traveled extensively. Due to his travel schedule and declining health, Maslow’s influence on the new journal was mostly through his writing and lively correspondence with Sutich (excerpts from his letters in Sutich 1976a; Sutich 1976b). Sutich was a busy psychotherapist and organized his private practice and professional activities at his home in Palo Alto, California. As a result of an accident in a baseball game at age twelve that led to progressive arthritis, Sutich was severely disabled and transacted all his activities while lying on a gurney. Like Maslow, Sutich was a big thinker and was always interested in being at the cutting edge. For years, he had used his home as a salon for innovative thinking and

conversation. Joining these early transpersonal exchanges were James Fadiman, Stanislav Grof, Sonja Margulies, Michael Murphy, Frances (nee Clark) Vaughan, and Miles Vich. Eventually the salon became the editorial board for the new *Journal of Transpersonal Psychology* (JTP), meeting on Wednesday afternoons and into the evenings to discuss submitted manuscripts, the latest developments, and to converse with guests (Anderson 1996a).

Throughout the years, one of the distinguishing characteristics of the transpersonal movement has been the desire to integrate our understanding of human nature and behavior with the wisdom psychologies of the world's spiritual and religious traditions. From the beginning, Buddhism, Hinduism, and indigenous forms of shamanism were actively explored. Spiritual teachers Ram Dass, Chögyam Trungpa Rinpoche, Sensei Kobun Chino Otogawa, and others regularly joined the Wednesday meetings for conversation. In the last twenty years, the faith and mystical traditions of Judaism, Christianity, and Islam (especially Sufism) also have been influential in shaping the transpersonal orientation to understanding human experience. An excerpt from an article by Tarthang Tulku (1976) in the new journal provides a glimpse of what these early conversations might have entailed:

According to Buddhist psychology, the mind manifests over fifty specific mental events and at least eight different states of consciousness, but even these comprise just the surface level of the mind. In the West, for example, it seems that when anyone talks about "mind," it is "mind-sensing" that is meant—relating mind to a series of perceptual processes such as seeing, hearing, smelling, tasting, touching, and conceptualizing. . . . Beyond this level of perceptual processes and interpretations . . . there is a more pervasive substratum of consciousness, termed *kun-gzhi* in Tibetan, which is a kind of intrinsic awareness which is not involved in any subject/object duality.

Mind itself has no substance. It has no color and no shape. It has no form, no position, no characteristics, no beginning, no end. . . . When the mind becomes still, thoughts are like drawings on water—before you finish, they flow away. . . . (42–43)

In 1969, the Transpersonal Institute was founded to sponsor the JTP. In 1972, the Association for Transpersonal Psychology (ATP) was created as a membership association. By the mid-1970s, a second

wave of scholars and researchers had joined the efforts and made important contributions to the JTP. These included Robert Frager, Alyce and Elmer Green, Daniel Goleman, Stanley Krippner, Charles Tart, Roger Walsh, John Welwood, and Ken Wilber. Over the years, many of them have made contributions in other fields as well. In 1975, Frager, as founding president, founded the (California) Institute of Transpersonal Psychology (ITP), dedicated to transpersonal theory, research, and graduate-level education. In 1978, Grof, as founding president, and Michael Murphy and Richard Price, co-founders of Esalen Institute, founded the International Transpersonal Association (ITA), which includes members and sponsors conferences representing a multidisciplinary spectrum of transpersonal interests. After a proposed new APA Division of Transpersonal Psychology failed to receive the requisite two-thirds vote from the APA Council of Representatives in 1984 and 1985 (Aanstoos, Serlin, and Greening, 2000), transpersonal psychologists, therapists, and practitioners renewed their efforts to support their own associations and conferences. Graduate programs and undergraduate courses in transpersonal psychology and related fields continue to grow in the United States (see the ATP directory, at [www.atpweb.org](http://www.atpweb.org), for a current listing).

In the last thirty years, in countries around the world, the transpersonal perspective took root with different research and application emphases. The *International Journal of Transpersonal Studies* (IJTS), representing a wide spectrum of transpersonal interests, theory, and applications, was founded as the *Australian Journal of Transpersonal Psychology* in 1981 with Don Diespecker at the University of Wollongong as the founding editor. IJTS is currently awaiting sponsorship as an official publication of ITA. The Japanese Association of Transpersonal Psychology/Psychiatry was formed in 1998 and has sponsored several conferences ([www.soc.nii.ac.jp/jatp](http://www.soc.nii.ac.jp/jatp)). After organizational meetings in Europe in the late 1990s and yearly conferences in Europe since 2000, the European Transpersonal Association (EUROTAS, [www.eurotas.org](http://www.eurotas.org)) was incorporated in 2003. Currently, EUROTAS includes twenty-two national and regional transpersonal associations. In the United Kingdom, a Transpersonal Section ([www.transpersonalpsychology.org.uk](http://www.transpersonalpsychology.org.uk)) of the British Psychological Society draws broadly upon the insights of Eastern psycho-spiritual traditions, the human sciences, and the humanities to provide a “much-needed impetus for research, as well as offering a forum in which ideas and initiatives can be exchanged and developed” (Fontana and Slack 1996, 269); the Section publishes its own journal, the *Transpersonal Psychology Review*. Since the early 2000s, several transpersonal related conferences that emphasize the

field's common boundaries with Buddhist, Taoist, and Confucian traditions have been held in China. If the announcements we receive about transpersonal activities in our faculty mail and email inboxes is any indication, transpersonal professionals are located in most countries worldwide, at least in small numbers. What is still lacking in the transpersonal movement and associations is strong representation throughout Asia and the Southern Hemisphere generally (Hartelius, Caplan, Rardin 2007). The current reorganization of ITA seeks to engage greater worldwide participation and promote transpersonal dialogue and conferences among like-minded colleagues across many disciplines in the humanities and human sciences—people who seek to study and apply spiritual insights and orientations, when applicable, to modern culture (Grof, Lukoff, Friedman, and Hartelius 2008).

Details regarding the history of the early years of the transpersonal movement are not readily available in print, except as cited in the sources used in this Introduction to Part 1. In addition, the archives of the correspondence and production files of the first thirty years of the *Journal of Transpersonal Psychology* are located in the library of the Institute of Transpersonal Psychology ([www.itp.edu](http://www.itp.edu)). The authors acknowledge and thank Miles Vich and Sonja Margulies for providing important information about the transpersonal movement in 1960s and 1970s, especially as related to activities of JTP.

### Suggestions for Using Transpersonal Research Approaches

Students and experienced researchers alike are encouraged to engage the three transpersonal research methods presented in Part 1 with *a beginner's mind* and a spirit of adventure. Some of the ideas contained in the approaches may seem familiar to you, and others may not. If you are experienced in meditation or well versed in the personal growth movement, aspects of the approaches and the experiential exercises of Part 1, and the transpersonal skills in Part 2, are more likely to seem familiar. Whether the approaches and exercises seem familiar, unfamiliar, inspiring, or challenging, we invite you to explore the three transpersonal approaches and try the experiential exercises with an exploratory mind and open heart.

The authors of this book were trained as experimental psychologists in the late 1960s and early 1970s, when the reigning research strategies were experimental design and statistical analyses. We know that some of the ideas represented by these three approaches are different than those we learned earlier because we have lived through

the changes in human science research and methods ourselves. Depending on your research background, these new approaches may seem challenging. Know that the transpersonal approaches in Part 1 are invitations to explore and expand your research horizons and to practice these new approaches. You are invited to try them out and use and integrate these transpersonal approaches, or aspects of them, with other research approaches in ways that help you become a more accomplished and versatile researcher. Take what works for you and leave the rest—perhaps for another time or, more likely, for use with a research topic that might otherwise escape your understanding.