

THE ROMANIAN ASSOCIATION FOR TRANSPERSONAL PSYCHOLOGY

Professor Honoris Causa Ion Mânzat, PhD – President

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Journal of Transpersonal Psychology

Nr.6 / 2006

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ARPT – Bucharest, 2006

Publisher

The Romanian Association For Transpersonal Psychology

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Intuitive Inquiry: The Ways of the Heart in Research and Scholarship

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Intuitive inquiry is an interpretive research method intended for the study of subtle, and sometimes complex, human experiences. Intuitions are sought, rigorously explored via the external data collection and analysis, and findings expressed in a series of conceptual lenses that explicate the topic. At the heart of the method is intuition, defined as a facility of knowing gained through imaginal and symbolic processes, refined attention to bodily sensations, or alternative states of consciousness in contrast to rational processes. In a manner long claimed as essential to wisdom in indigenous and spiritual traditions worldwide, the method advances the ways of the heart as a means to balance analytical ways of knowing. Specifically, intuitive researchers refine and challenge their initial understandings through in-depth reflection on empirical data, seeking new and renewed understanding as five iterative cycles of interpretation unfold.

In pursuing matters of the heart, intuitive inquiry aligns with the creative process of artists and scientists down through the centuries. Ordinarily, intuitive researchers care deeply about their research topics and wish to honor their own life experiences as unique sources of inspiration and insight. They study topics that seem to be chasing them, pursuing them. They want to know more. Often, their enthusiasm (etymologically, *en-theo*) is contagious: As a supervisor of many intuitive inquiries, I am often drawn into topics for which I had heretofore no prior interest. These intuitive inquiries often transform the researcher's understanding of the topic studied *and* the personal lives of the researcher, sometimes profoundly so. Again and again, intuitive researchers inform me that the method invites an in-depth process akin to psychotherapy. Be forewarned. The simplicity and ease with which I can now describe the interpretive cycles of intuitive inquiry belie the personal challenges and intellectual integration that lie within the method.

As the developer of intuitive inquiry, the variety of intuitive styles used by researchers using intuitive inquiry pleases me immensely. The "soft" containment of the cycles invites exploration within a process that cycles in and out of creative chaos to intellectual precision but inexorably moves forward. In the best of circumstances, the "tale" of the research process is told and projected forward toward the future in research reports, and other applications of the findings, as an impetus for individual and collective change. What may seem like one researcher's persistent interest in a narrow topic may be the tip of an iceberg of a call from the culture at large for change. A universal need may be disclosed by the particular and the personal, as I discussed in earlier publications (Anderson, 1998, 2000).

For intuitive researchers, understanding is discovered between what the researcher brings to the data and the data that comes forward from research participants and the culture. Discovery is in the “in between.” In his own way, Ken Wilber (2000) refers to such an intersubjective space in his Four-Quadrant Model, as his model for integral research requires many perspectives to create an integral understanding of important topics. Similarly, spiritual traditions worldwide tend to use symbolic language for similar experiences. In the depths of creative acts is Spirit—an unfathomable mystery that forms and molds us in an ever-changing world.

Intuitive inquiry is *not* for every researcher or every topic. Not every researcher wants to explore the spontaneous and inchoate nature of the human psyche, as so often happens in the course of an intuitive inquiry. Many topics in psychology, and the human sciences generally, do not require such an in-depth, reflective process. Certainly, aspects of intuitive inquiry can be used in any scientific inquiry and blended with other qualitative and quantitative research methods, especially Cycles 1 and 2 described later. However, as presented in this chapter, intuitive inquiry is optimally used as a full hermeneutical process of interpretation. From the start, I developed intuitive inquiry in response to the challenges posed by my doctoral students’ research studying complex topics characteristic of psycho-spiritual development. “Right body size” for women (Coleman, 2000), the healing presence of a psychotherapist (Phelon, 2001), grief and other deep emotions in response to nature (Dufrechou, 2002), true joy in union with God in mystical Christianity (Carlock, 2003), storytelling and compassionate connection (Hoffman, 2003), the dialectics of embodiment among contemporary female mystics (Esbjörn, 2003), the role of consciously-chosen “dark” activities on psychospiritual development (Rickards, 2005), joy remembered among a circle of Native American women (Hill, 2005), and nature as a source of creative inspiration (Manos, 2005) are among the topics studied. Such topics are more likely to be found in the fields of humanistic, transpersonal, and positive psychology; education; wellness; and related fields in other human sciences.

The first version of intuitive inquiry incorporated intuition and compassionate ways of knowing in the selection of a research topic, data analysis, and presentation of findings in what might be described as an in-depth qualitative research method (Anderson, 1998). Later, I developed a hermeneutical structure of iterative cycles of interpretation to give a flexible, “soft” structure to the intuitive process that invites freedom of expression throughout the method (Anderson, 2000). In this second version, intuitive inquiry was uniquely informed by feminist theory and research (e.g., Nielsen, 1990; Reinhartz, 1992), heuristic research (Moustakas, 1990), Focusing (Gendlin, 1978), classical hermeneutics (e.g., Bruns, 1992; Husserl, 1989; Packer & Addison, 1989), the phenomenology of the lived body (e.g., Abram, 1996; Levin, 1985; Merleau-Ponty, 1962, 1968; Romanyshyn, 1991), and Gendlin’s (1991, 1992, 1997) “thinking beyond patterns.” The version of intuitive inquiry presented in this summary and elsewhere (Anderson, 2004, Esbjörn-Hagens & Anderson, 2005) represents a deepening cultivation and

integration of these resources from many years as a quantitative and qualitative researcher. (I want to thank the students, faculty, and staff of the Institute of Transpersonal Psychology for their faithful and enthusiastic support over the last 15 years. I am especially grateful for the warm-hearted efforts of the thesis and dissertation students who took on the challenges of intuitive inquiry during its formative development and who often gave me more feedback than I could ever imagine possible.)

What Is Intuition?

Spanish poet, Federico Garcia Lorca (1992) describes fine music, dance, and spoken poetry as arts particularly mysterious and grand “because they are forms that perpetually live and die, their contours are raised upon an exact presence” (p. 165). In one moment, intuition seems vibrant and breathtaking to behold—and then it disappears. For Emily Dickinson, intuition seems a thin slice of something new in the passage of life: to “tell all the truth but tell it slant” (Franklin, 1999). Psychotherapists and theoreticians Roberto Assagioli (1990), Arthur Diekman (1982), Peter Goldberg (1983), Carl Jung (1933), Arthur Koestler (1990), and Frances Vaughan (1979) have explored the dynamic nature of intuition in their respective writings. Carl Jung (1933) described intuition as irrational because it often eludes our attempts to rationally understand its character. We may witness our intuitions and discern their triggers. We can describe how intuitive insights assist or confound life decisions. Yet, often, intuition itself seems akin to those unique moments when playing a musical instrument, touching a lover, or writing a poem when impulses seem to fly from the fingertips of our bodymind and are difficult to describe.

Recently, however, phenomenological researcher Claire Petitmengin-Peugeot’s (1999) has described a sequential process for the intuitive experiences themselves. The content of intuitions studied varied greatly. Classified according to content, the participants in her study described intuitions about (a) “the physical, emotional, or mental state of another person,” (b) “an event distanced in space or in the future,” (c) “the behavior following in a given situation,” and (d) “the solution to a personal question or an abstract problem” (p. 48). The research participants included eight psychotherapists, two scientists, two artists, and 12 individuals describing intuitions that occurred in daily life. She also gathered and analyzed descriptions of intuition found in the writings of psychoanalyst Theodor Reik and genetist Barbara McClintock. Petitmengin-Peugeot found that intuitive experiences followed a four-fold sequence: phases of (a) letting go of the “natural” attitude, often going “down” into the body, inducing a calm interior state, or calm interior states occurring naturally at the precise moment of falling sleep or waking up; (b) sensing a strong connection with a situation, person, or object of interest, (c) listening closing to sensations both external and internal; and (d) the appearance of the intuition as an image, feeling, sound, word, taste, smell, the simultaneity or fading in and out of several sensorial modes, or “thoughts without words” (p. 70).

As stated above, intuition is defined as a facility of knowing achieved through imaginal and symbolic processes, refined attention to bodily sensations, or alternative states of consciousness in contrast to rational processes.

Six Modes of Intuition

The typology offered below reflects my own ponderings about the modes through which intuition expresses itself in human experience. (My colleague William Braud and I have often discussed the nature of intuition in research, and I wish to acknowledge and thank him for his contribution to my understanding of the nature of intuition.)

1. Unconscious Processes

Unconscious and symbolic processes have been explored in psychoanalytic theory, archetypal psychology (e.g., Hillman, 1997, 2004), and more recently in imaginal psychology (e.g., Romanyshyn, 2002). Typically, writers in these fields have emphasized the importance of dreams, symbols, mandalas, visions, archetypes, and myths to creative insight and personal integration. Most of these writers have been psychotherapists and have stressed interior psychological states, such as dreams with symbolic representations that convey scientific insight or change the course of the dreamer's life.

On the other hand, indigenous cultures worldwide tend to use interior psychological states, such as dreams and visions, *and* the movements observed in nature and "supernatural" phenomena. On behalf of their communities, local shamans dream, seek visions, and observe the animals, the winds, and spirit forces near a settlement. The vitality of the unconscious appears to be embedded in both interior states and the activities or movements perceived in the natural environment. The elements of air, earth, fire, water, and spirit interact with humans and can be propitiated for signs and assistance. Usually, in the West, such "appearances" are dismissed as hallucinations. However, shamans, and many indigenous peoples, may be dreaming while awake, perhaps perceiving unconscious forces as projections in the natural world. Dreaming while awake may be analogous to lucid dreaming in which practitioners remain mentally awake and watchful while they dream. Moreover, even in the West, great artists have made careers of making the spiritual forces of nature explicit to the public, such as the photographer Ansel Adams, painter Georgia O'Keeffe, and nature artist Andy Goldsworthy. Their art seems to reflect the numinous to which others respond and change, often without knowing why.

2. Psychic or Parapsychological Experiences

Despite their rather common occurrence for some people, psychic and parapsychological phenomena typically are unacknowledged in furthering the insights of scientific research. Such direct and unmediated experiences would include telepathy, clairvoyance, or precognitive experiences that take place at a

distance (in space or time). William Braud (2002, 2003a, 2003b) has detailed a full range of such experiences that have been the subject of experimental research. Since such experiences are typically encouraged by our heart-felt feelings of connection with others and specific circumstances, the researcher's personal connection to a topic and to their research participants is likely to encourage such experiences.

3. *Sensory Modes of Intuition*

In addition to the five special senses of sight, hearing, smell, taste, and touch; proprioception (inner body senses) and kinesthesia (sense of movement) serve as intuitive channels, conveying subtle forms of information typically unavailable to the thinking mind. Typically, information from receptors in joints, ligaments, muscles, and viscera are subliminal to awareness (Olsen, 2002). Yet, when brought to awareness, the same body senses that signal danger, beauty, and novelty in everyday life can be finely tuned to serve intuition and imagination.

Awareness of proprioceptive and kinesthetic signals can be enhanced through attention and specialized training, using techniques such as Focusing developed by psychologist Eugene Gendlin (1978, 1991, 1992, 1997) and Authentic Movement developed by body practitioners Mary Whitehouse, Janet Adler, and Joan Chodorow (Adler, 2002; Pallaro, 1999). In my own work, I have sought to cultivate enhanced body awareness through Embodied Writing, a research technique that records the finely textured nuances of lived experience, awakening the senses in the writer and inviting a kindred resonance in readers (Anderson, 2001, 2002a, 2002b).

4. *Empathetic Identification*

Through empathetic identification or compassionate knowing (Anderson, 1998, 2000), writers, actors, psychotherapists, and scientists inhabit the lived world of another person or object of study. Via a seamless display of gesture and temper of voice, an actor convinces an audience that Macbeth is present. Psychotherapists attend to the life world of their clients, seeing the world through the clients' eyes, helping them see possibilities they cannot see for themselves. Similarly, biochemist Jonas Salk (1983) trained himself with what he called an "inverted perspective." He would imagine himself as a virus or cancer cell and ask how he would act if he were that virus or cancer cell. An extensive discussion of empathizing as used by great artists and scientists can be found in Root-Bernstein and Root-Bernstein (1999).

Intrinsically, empathetic identification invites a full spectrum of sensory awareness, especially the subtle aspects of proprioception and kinesthesia. Sometimes, we need only to remind ourselves of what we did naturally as children. During the initial stages of identifying a research topic, Cycle 1, I often lead an experiential exercise designed to facilitate the researcher's empathetic identification with an object strongly associated with a research focus. During one such exercise, dissertation researcher Merry Coburn (2005), who is studying the psychological

and transformative effects of long-distance hiking, chose to “identify” with her own well-used, hiking boots. In doing so, she discovered physical and emotional properties of long-distance hiking of which she had not been consciously aware before.

5. *Through Our Wounds*

Having conducted and supervised research for many years, I am poignantly aware that an individual’s intuitive style tends to settle along the fault lines or wounds in the personality in a manner akin to the concept of the wounded healer described by Catholic priest and contemplative Henri Nouwen (1979). For Nouwen, our human wounds are sites both of suffering and hospitality to the divine. Similarly, medical anthropologist Joan Halifax (1982, 1991) documents the role of extreme illness and close encounters with death as crucial to the development of visionary capacity among indigenous shamans worldwide.

From a spiritual perspective, wounds are also openings to the world. Explorations along the fault lines of the personality tend to invite change and transform these “openings.” The topics my students choose to explore in research are often those aspects of their personalities that seek healing either within themselves or within the culture at large, or both. The topics often seem to mark places in their psyches where they burn brightly. In turn, the findings tend to illuminate this realm of human struggle for us all. Indeed, the ways of intuition can also be so personal that they are darn right embarrassing. Some researchers are distressed to find that the very aspect of their personal history that they have been avoiding for years is a prime source of insight and discovery! Others regress to childhood behaviors, bringing them slowly into the light of awareness in a manner not unlike the course of psychotherapy. Sometimes these processes and insights are strictly personal, and sometimes they shed light directly on the topic of inquiry, or both. As a research supervisor, I help new researchers to distinguish the difference between personal and research insights and occasionally suggest that they seek professional assistance from a therapist or spiritual guide.

6. *Blends of Intuitive Modes*

My own experience and observations regarding intuition concurs with Petitmengin-Peugeot’s (1999) finding that intuitive experiences often blend across expressive modes. For example, internal images often blend with feelings and bodily sensations. In my own experience, the body can act as a unified whole expressing archetypal imagery, and even mythic content, through sensations and movements in a manner independent of conscious thought. In my mind, it is possible that advanced tantric practitioners in Hinduism and Tibetan Buddhism may be “visualizing” a deity by using the physical body as a field of projected energy.

Throughout an intuitive inquiry, it is crucial that researchers record or sketch the “content” of an intuitive insight on whatever scrap of paper or recording device is nearby. Some intuitions, such as dreams or visual images, can be

elaborate, so be prepared to take your time. When possible, record the intuition in same sensorial modality as it appeared. If you “heard” a tune, sing it into a recorder. If you “saw” an image in your imagination, sketch it—whether you think you can draw, or not. If you feel like dancing, dance and record your dance steps later. If you tend to express intuitions through kinesthetic modes, keep a video camera handy to record your movements. The documentation of data sources and their context is a large part of what separates scientific and scholarly inquiry from personal exploration. Therefore, it is essential that intuitive researchers find a way to document the mode, context, and content of intuitions that works uniquely for them. Careful documentation reveals the extent to which new understandings are gained in the course of an intuitive inquiry.

Nonetheless, the inchoate nature of intuition tends to resist record keeping, requiring patience and even sheer force of will to keep records of intuitive insights, mode, and context. Earlier, I proposed that intuitive researchers use what I call a Process Grid for Coding Intuitions (Anderson, 2000) to document the sensorial modes that intuition may take. Based on clinical observations of intuitive “channels” offered by Arnold Mindell (1982), the Process Grid is a simple grid with the following columns: date, visual mode, auditory mode, proprioceptive mode, kinesthetic mode, blended modes, context details, and content of intuition. Intuitions are recorded chronologically down the grid. However, sometimes the cognitive skills required for using the Process Grid interrupt the calm state of mind often beneficial for intuition. For example, researcher Sharon Hoffman (2003, 2004) was unable to use the Process Grid finding it too disruptive. Instead, she set an intention for witnessing and remembering the intuitive process after it had taken place and recorded the insights, the context, expression, and process *after* the event.

Five Cycles of Hermeneutical Interpretation

Intuitive inquiry is a hermeneutical research process requiring at least five successive cycles of interpretation. In Cycle 1, the intuitive researcher clarifies and engages a research topic via imaginary dialogue described below. In Cycle 2, the researcher reflects upon her or his own understanding of the topic in light of a set of texts found in extant literature about the topic and prepares a list of preliminary interpretative lenses that express the researcher’s understanding of the topic as unambiguously as possible. These Cycle 2 lenses describe the researcher’s understanding of the research topic *prior* to the collection of original data. Many examples of lenses are given later in this chapter. In Cycle 3, the researcher collects original data and summarizes the data in descriptive accounts, content analyses, or portraits of research participants. In Cycle 4, the researcher presents a final set of interpretative lenses that have been transformed in light of personal engagement with the original data gathered in Cycle 3. In Cycle 5, the researcher integrates Cycle 4 lenses with empirical and theoretical literature reviewed at the start of the study, as well as with new literature that now becomes relevant, as is customary in the Discussion section of any research report.

By convention in hermeneutics, the hermeneutical circle of interpretation involves a forward and return arc (e.g., Packer & Addison, 1989). Cycles 1 and 2 of intuitive inquiry represent the forward arc in a process of identifying the topic and clarifying pre-understandings. Cycles 3, 4, and 5 represent the return arc in a process of transforming pre-understanding via the understandings of others. The number of interpretative cycles may increase if the researcher wishes to supplement the research endeavor with resonance panels, as described later in this article. Each iterative cycle changes, refines, and amplifies the researcher's interpretation of the experience studied. Both internal data known only to the researcher *and* externally verifiable data accompany each cycle.

For readers familiar with my first presentation of intuitive inquiry as a hermeneutical process of inquiry (Anderson, 2000), I have made three significant changes to the sequence and contents of the iterative cycles. First, I have discovered that many researchers need to prepare a summary of the data prior to the development of their final set of interpretative lenses in order to (a) help them organize the huge amount of qualitative data before them, and (b) honor the individual voices of the research participants prior to interpretation. Cycle 3 summaries of data should be as descriptive and non-interpretative as is possible and reasonable. The second change moves the presentation of the researcher's final interpretative lenses from what was formerly called Cycle 3 to Cycle 4, as a logical consequence of adding a conventional presentation of data as Cycle 3. The third change adds an additional cycle, Cycle 5, a formal presentation that integrates the Cycle 4 lenses in light of the Literature Review, as suggested by my colleague William Braud some years ago. I have added it to emphasize the importance of integrating research findings and prior research and theory, even though doing so is conventional for the Discussion section of an article, thesis, or dissertation.

Given the spiraling acts of interpretation in intuitive inquiry, it is not always clear where to present the iterative cycles of intuitive inquiry in a conventional research report. As a style of writing, scientific report writing favors a linear process. While I doubt that research projects are as linear and orderly as scientific reports imply, using another report writing style for intuitive inquiry is likely to confuse most readers. Therefore, intuitive researchers have chosen to adapt to these conventions, experimenting with different placements for the cycles over the years. Generally speaking, it is best to place Cycle 1 and a clear statement of the research topic the end of the Literature Review or Methods section. Logically, it may be possible to place Cycle 1 at the end of an Introduction, but I have never seen a Cycle 1 short enough for such a placement. The results of Cycles 2 can follow Cycle 1 in the Literature Review or begin the Results section. The lenses for Cycle 2 could be used as the organizational structure for a Literature Review, if completed early in a study. Cycle 3 is always reported in the Results section. If the report of Cycle 2 is long, as is often the case, Cycles 2 and 3 may be reported as separate Results sections. Cycles 4 and 5 are always reported in the Discussion section, thereby honoring the interpretative nature of Cycles 4 and 5. These are general guidelines based on experience. Wherever the cycles are placed

in the research report, researchers should label each cycle with headers naming the given iterative cycles so they can be clearly identified by readers unfamiliar with the requirements of intuitive inquiry. Research proposals should include a presentation of Cycle 1 along with a clear statement of the research topic in the Literature Review or Methods section. If Cycle 2 is complete, the preliminary lenses for Cycle 2 may be presented in the Literature Review or as a Preliminary Results section in a research proposal.

A recent issue of *The Humanistic Psychologist* reviews and updates intuitive inquiry as a hermeneutical approach to research the human sciences. Included in that issue are case examples of intuitive inquiries, based on dissertation research, by Cortney Phelon (2004), Jay Dufrechou (2004), Sharon Hoffman (2004), and Vipassana Esbjörn-Hargens (2004). These case examples offer a simplified report-writing style for intuitive inquiry appropriate for journals.

Cycle 1: Clarifying and Engaging a Research Topic

In conventional research, a researcher typically chooses a research topic based on current research in an area of academic specialization and scholarly interest. In intuitive inquiry, however, the researcher begins by selecting a text or image that repeatedly attracts or claims the intuitive researcher's attention and relates to his or her area of interest in a general and often obscure and non-obvious way. The text or image chosen becomes the researcher's external "dialogue partner" for Cycle 1 to (a) help the researcher clarify a research topic, (b) understand more about his or her own intuitive processes, (c) activate an intention to use intuition throughout the study, and (d) indicate the unique ways in which intuition is likely to show up in the course of a particular study. Even in cases where the dialogue partner seems imaginary or internal, I think it best for the researcher to identify some external symbol or image to support an outward expression for these exchanges.

While researchers drawn to using intuitive inquiry tend to be intuitive in personal style, intuitive inquiry may be uniquely helpful for researchers who temperamentally prefer analytical thought. For "thinking types" using intuitive inquiry may (a) encourage intuitive insight about particular topics, (b) expand the researcher's ways of knowing, and (c) encourage playfulness and delight in the conduct of research. At whatever level of skill, researchers using the method inevitably refine their intuitive skills in the course of an intuitive inquiry.

When teaching intuitive inquiry, I begin the first class by leading an experiential exercise to help my doctoral students to find a text or image that invites their attention around their research interests. Students are often surprised by what appears during these experiential exercises. For example, in a study of true joy among Christian mystics, Susan Carlock (2003) was surprised to find a visual image of the Pieta by Michelangelo appearing in her imagination for Cycle 1. Later in her study, she discovered the element of suffering was essential to understanding true joy among Christian mystics. In intuitive inquiry, text and images are broadly defined. Cycle 1 texts and images have included photographs, paintings, symbols,

sculptures, song lyrics, recordings, poems, sacred texts or scripture, conversations from dreams, recurring day dreams, dream images, journal entries, bodily sensations, recurring ideas or images, or records of personal transformative experience directly related to the topic of study.

Cycle 2: Developing the Preliminary Lenses

Cycle 2 requires the intuitive researcher to lay bare his or her personal values and assumptions about the research topic as preliminary lenses *prior* to collecting original data. In identifying preliminary lenses, the researcher and eventually the reader of the final research report can evaluate the course of change and transformation that follows in Cycles 3, 4, and 5. Time after time, researchers who contact me personally about intuitive inquiry (presumably because they like it) exclaim with a note of incredulity that “It’s so honest!”

In Cycle 2, the researcher re-engages the research topic via dialectic activities intended to help the researcher discern the values and assumptions they bring to the topic from the start. Usually, Cycle 2 is done at the same time that the researcher is reviewing the literature relevant to a topic. The dialectic process gives the researcher feedback that invites discernment and self-scrutiny. Intuitive researchers are often surprised about what they learn about the topic, and even about themselves, through this process. Frankly, if researchers are not surprised by what they learn, I would wonder if they are engaged in genuine dialogue.

This dialectic process can be acted out in both introspective and expressive ways. So far, researchers who have chosen intuitive inquiry as their method tend towards introverted, introspective personality styles. Sharing this personality style myself, I easily developed procedures for Cycle 2 that capitalized on personal reflection. Researchers engage in dialectic reflection with selected texts that are directly related to the research topic and record insights in a journal or portfolio much as they did in Cycle 1.

However, and gratefully so, intuition inquiry is not just for introverts like me. Even I discover insights via conversation with others and activities related to my research topic. Especially informative are group conversations with folks who share common concerns and ask questions that I do not consciously invite. Since I teach in a graduate school, these conversations usually occur with students and colleagues. Another intuitive researcher, Sharon Hoffman (2003, 2004), felt stymied in articulating lenses. She eventually asked a close friend to interview her, recorded the interview, and easily brainstormed lenses thereafter.

Therefore, while engaged dialogue with texts is currently the most developed procedure, I would like to encourage future intuitive researchers to consider more engaged social processes for Cycle 2. For example, clarifying one’s values and assumptions about the topic might be accomplished through psychodrama or engagement in social action directed related to the topic. Another option might be a series of incisive interviews of the researcher by others who are especially knowledgeable about the topic. Excellent interview procedures are now available in the field of qualitative research methods. In particular, procedures from

Focus Group (e.g., Fern, 2001; Morgan, 1988, 1993; Stewart & Shamdasani, 1990) or Action Inquiry (e.g., Fisher, Rooke, & Torbert, 2000; Reason, 1988, 1994) could easily be adapted for this purpose. Dialogal Approach (Halling, Leifer, & Rowe, 2005) and Insight Dialogic Inquiry (O'Fallon & Kramer, 1998) are two recent research approaches capitalizing on dialogue as a source of information about a topic. Whatever the dialectic activities chosen, they should be recorded, of course. These “texts” are subsequently used by the researcher as a basis for the generating preliminary lenses of Cycle 2.

Selecting appropriate texts of Cycle 2 requires more studied preparation than identifying a text or image for Cycle 1. Selecting appropriate texts requires that you are already largely familiar with the theoretical, empirical, literary, or historical texts that are relevant to your topic. What is unique about appropriate texts in Cycle 2 is the inclusion of literary or historical texts directly relevant to the topic. For example, in Susan Carlock's (2003) study of true joy among Christian mystics, Carlock reflected on the writings and lives of four Christian mystics. Specially, she chose to study texts written by Christian mystics who met three criteria: (a) the mystics were described by contemporaries as overflowing with joy, (b) they wrote about their experiences of joy, and (c) their writings were available in English. The four mystics chosen for Cycle 2 were Francis of Assisi, Clare of Assisi, Mechthild of Magdeburg, and Brother Lawrence. Later, in Cycle 3, she chose different texts by other historical, Christian mystics. She used these historic texts because she felt that contemporary texts, including interviews, would not provide the depth of perspective she wished for her study. In a study of healing presence in a psychotherapist, Cortney Phelon (2001, 2004) chose a variety of theoretical and empirical texts describing presence for Cycle 2. These texts included philosophical writings by European phenomenologists, spiritual discourses by Zen Buddhist teachers, clinical writings by existential and transpersonal psychotherapists, and research findings in the field of nursing and pastoral care describing dimensions of presence in the care of patients and in the context of pastoral counseling. Among this wide range of sources, she chose texts that offered (a) a novel perspective on healing presence, (b) variety, and (c) communicated presence clearly.

In intuitive inquiry, lenses are *both* a way of viewing a topic and what is seen. We all “wear” lenses all the time. Typically, often for the sake of healthy functioning, we are unaware or ignore of the many ways our personal habits, histories, biology, and culture shape how we perceive and understand our life worlds. In intuitive inquiry, the researcher attempts to discern and acknowledge these lenses as best he or she can by becoming aware of them in relationship to the research topic. Many of our values and assumptions are so deeply embedded in our biology, personalities, and cultures that identifying them is nearly impossible. They are a part of our unconscious ideology as were aspects of racism and sexism culturally “unconscious” in the West prior to the latter part of the 20th Century. Identifying a unique value or assumption requires feedback in the way of contrast

to provide sufficient creative “friction” for a discernment process to take place in awareness.

In intuitive inquiry, the articulation of lenses is *not* intended to identify and bracket them from influencing the research process, so as to set them aside. Rather, the method is boldly hermeneutical and personal in nature. The lenses are not removed from the research process in an effort to be “objective.” Lenses are identified in order to refine them in the course of the study. In articulating preliminary lenses, the intuitive researcher places preliminary lenses in full scrutiny and invites their transformation, revision, removal, amplification, and refinement as cycles of interpretation proceed.

I have chosen the words “lens” and “lenses” to describe this process based on my experience in working with microscopes in a human cytology lab during my graduate school training in my 20s. I was astonished by the levels of organization revealed by different levels of magnification on a single slide preparation. Merely by flipping the lenses on my microscope, “worlds” were revealed. Before or since, I have not had such a deeply visceral experience of the nature of reality beyond my ordinary human grasp. My conventional level of understanding was shattered. Right then and there, I realized that what I see and apprehend is hugely limited by who I am biologically, intellectually, historically, and culturally. This understanding humbles and haunts always. It also leads me to employ optical words to describe the organizational and perceptual assumptions that underlie what we see and apprehend. Nonetheless, it is not the intention of intuitive inquiry to favor visual perception in using these words to signal the limits of human knowing.

Intuitive inquiry is simply bold enough to challenge the very notion of objectivity itself. The notion of objectivity is part of the unconscious ideology of the Western culture. The good news—or the bad news, depending on one’s point of view—is that what we know depends on our point of view or angle of perception. In recent years, small communities of discourse, such as phenomenological philosophy, Buddhism, and certain areas of physics, have challenged the notion of conventional objectivity.

After what often seems like a long period of reflection in Cycle 2, the identification of preliminary lenses is usually easy and fast, more analogous to brainstorming than a formal process. At a certain point, the researcher seems to just know that he or she had read and pondered enough texts. A list of possible lenses is generated.

More variety in intuitive and intellectual styles exists than is generally acknowledged, so the ways in which intuitive researchers generate the initial list of lenses vary greatly. I tend to brainstorm them by sketching them out on paper with key words until the list feels complete. Then, I go back and sort, organize, and reword them so they will communicate well to others. I have students who “see” lenses as scenes or pictures in dreams both in Cycle 2 and later in Cycle 4. Sometimes, the initial list of lenses is rather long, as it tends to include everything that the researcher feels and thinks is important about the topic without an attempt to prioritize. The common expression, “everything including the kitchen sink”

applies well to the experience. After generating the initial list, the researcher should review and prioritize the list over time in order to identify patterns or clusters of ideas. Through a process of combining, reorganizing, and identifying emerging patterns, the list of lenses typically shortens to less than a dozen. The researcher articulates his or her current understanding of the topic as preliminary lenses at the end of Cycle 2.

To date, most intuitive researchers have generated and presented the preliminary lenses of Cycle 2 and the final lenses of Cycle 4 as lists for the purposes of simplicity and ease of communication, at my encouragement. While lists may seem linear and conventional in form, Sharon Hoffman (2003, 2004) and Aurora Hill (2005) have also included symbolic, graphic presentations of the lenses that invite readers to appreciate the interrelated dimensions implicit in the lenses. I encourage future intuitive researchers to explore a variety of literary, graphic, and technologically-savvy modes for the presentation in order to convey a more wholistic, right-brained understanding of a topic, when appropriate.

Two examples of Cycle 2 lenses may clarify the process. In the study on true joy cited earlier, Carlock initially brainstormed 33 lenses. After a period of resting and withdrawal from focused attention on the writings, Carlock synthesized the list of 33 lenses to 6 for her final Cycle 2 lenses: (a) inward poverty in the giving up of pleasures of the world, (b) imitation of the life and character of Christ, (c) willing surrender of the self to God, (d) the love of God for sake of God alone, (e) desire for the direct presence of God, and (f) openness to God's love even amid God's apparent absence. To study nature as a course of inspiration in artistic expression, Catherine Manos (2005) interviewed contemporary women artists whose artistic expression cultivates an ongoing connection with the natural environment. Her "texts" for developing Cycle 2 lenses were the art and writings of two "nature" artists, namely Hildegard of Bingen and Georgia O'Keeffe. After visiting museum collections of their work and reviewing their art weekly for several months, Manos identified 15 preliminary lenses. Among these lenses were the following: (a) nature artists are aware of the flows and nuances in nature that often go unnoticed, (b) sensitivity to the natural world increases with time spent in nature while working artistically, (c) nature artists are aware of *simulacra*, aspects of nature that appear to have animal or human characteristics, and (d) the artists' spiritual lives and creativity are closely related and enhance one another.

Cycle 3: Collecting Data and Preparing Summary Reports

In this phase, the researcher (a) identifies the best source of data for the research topic, (b) develops criteria for the selection of research informants *or* selection of extant historical, empirical, or literary records, (c) collects the data, and (d) then prepares summary reports in as descriptive a manner as possible. Often there are many qualitative and quantitative data sources available, so making this crucial choice is often not an easy decision. Most important, the data collected should inform the heart, or essence, of the research question. It is sometimes tempting to choose conveniently available data. Please do not do that. Since

intuitive inquiry invites an in-depth process, choose the data sources that will satisfy your passion as a researcher. If your research participants (or other sources of data) take your inquiry in a direction that you did not anticipate, you are probably doing intuitive inquiry as it was intended: new things are being discovered.

After data collection, depending on the type of data collected, the researcher organizes and summarizes research data using conventional thematic content analysis, descriptive summaries, portraits (Moustakas, 1990), or conventional statistical analysis. These summary reports allow the researcher to review and organize the data prior to interpretation in Cycle 4 and allow readers to review the data in a descriptive form.

At this point in the development of intuitive inquiry as a method, most intuitive researchers have chosen to collect original empirical data in the form of interviews or stories from research participants who meet specific criteria. However, intuitive researcher Susan Carlock (2003) chose an additional set of mystical texts related to true joy for Cycle 3 rather than collect data from contemporary Christian mystics because of the spiritual depth of the historical, literary sources on the subject. Several researchers have encouraged artistic expression as well (Hill, 2005; Hoffman, 2003, 2004; Manos, 2005; Rickards, 2004). No intuitive researcher has collected exclusively quantitative data for Cycle 3, though it is theoretically possible to do so.

Modes of data summaries have included thematic content analysis of stories (Dufrechou, 2004; Phelon, 2001, 2004), edited interview transcripts (Esbjörn-Hargens, 2004, 2005), verbal portraits (Coleman, 2000; Rickards, 2004), verbal portraits set in historical context (Carlock, 2003), verbal portraits of the artists accompanied by illustrative examples of their art (Manos, 2005). Future intuitive researchers are encouraged to read the dissertations themselves in order to appreciate the variety of recruitment procedures, types of qualitative data collected, and data presentation style available. While case examples of Cycle 3 follow in this section, they are too brief to represent the unique and expressive styles of these intuitive researchers cited throughout this chapter.

In a study on grief, weeping, and other deep emotions in response to nature, Jay P. Dufrechou (2002, 2004) gathered stories from 40 research participants primarily through back-and-forth e-mail communication with participants. The majority of his participants were recruited through e-mail exchanges with members of the Institute of Noetic Sciences (IONS). Dufrechou encouraged participants to write in the style of embodied writing, a style of writing intended to portray life experiences in a lived, embodied way full of sensory, visceral, and kinesthetic detail (Anderson, 2001, 2002a, 2002b). In Cycle 3, he presented a conventional qualitative thematic analysis of the stories and presented this descriptive summary of the data with extended quotes from the participants' stories. The themes presented were ecological grief, healing, feelings of insignificance, sustenance, longing for deep sensory connection or harmony with nature, experience of God through deep sensory connection with nature, awareness

of brokenness or loss of source, and return to experiencing oneself as part of nature.

Sharon Hoffman (2003, 2004) studied personal storytelling as a mode of compassionate connection. The initial part of the study involved creativity-based collaboration with a woman who told her story of living with breast cancer. In Cycle 3, the woman's story was presented to 95 participants in an interactive, mixed media gallery exhibition in San Francisco, CA. The exhibition featured photography, poetry, painting, narrative, a breast casting, an audio recording of the teller, and music directly related to the story. Critical design features of the exhibit included (a) a ritual entry into the space, (b) an aesthetically pleasing space, (c) the positioning of stations for private reflection and expression by participants, (d) near museum quality story materials, and (e) opportunities to physically engage with the materials. The latter included an opportunity to try on hats worn by the storyteller after receiving chemotherapy and losing her hair. The general public was invited along with friends and acquaintances of the researcher. Stations near each display invited participants to give written feedback or draw. After leaving the exhibit area, participants were asked to fill out a questionnaire about the exhibit and their responses. The researcher's aesthetic responses to the participants' creative expressions were also included in the data. Data summaries were narrative in style.

In a study on the role of consciously chosen "dark" activities on women's psycho-spiritual development, Diane Rickards (2004) interviewed Irish, French, Dutch, Belgian, Polish, Russian, and American born women who engaged in espionage activities during World War II. Her work grew out of her interest in "understanding the feminine nature traditionally attributed to feminine shadow in Western culture" through the "authentic stories of women who worked undercover in enemy territory" (p.iii). Rickards' recruitment of these women, now in their 80s and 90s, has taken many forms: Internet sources, newspaper articles, networking, word of mouth, archives, and military contacts. Rickards chose and interviewed women who met the following criteria: (a) worked undercover in dangerous territory in the WW II era for a Resistance group and/or a military organization, and (b) were of sound mind to complete the interview process. Confidentiality was strictly observed, including the shredding of her own records at the end of the inquiry. Data collection has taken the form of in-depth interviews, often inclusive of the women's photos, art, or other personal expression. Rickards also collected quantitative demographic and historical data, when appropriate. Her Cycle-3 data summaries offer literary portraits for each woman, using procedures in Heuristic Research (Moustakas, 1990).

Cycle 4: Transforming and Refining Lenses

Utilizing the hermeneutical lenses developed in Cycle 2, the researcher then interprets data in order to modify, refute, remove, reorganize, and expand his or her understanding of the research topic. This cycle invites researchers to expand and refine their pre-understandings by incorporating the experiences of others and represents the researcher's summary of findings based on his or her interpretation

of Cycle 3 data. By comparing Cycle 2 and Cycle 4 lenses, the reader of an intuitive inquiry can evaluate the changes and refinements in the researcher's understanding of the research topic.

Throughout intuitive inquiry, the most important feature of interpreting data is intuitive breakthroughs, those illuminating moments when the data begin to shape themselves before the researcher. Patterns seem to reveal themselves with each fresh set of information. I usually work with a paper and pencil, drawing small and large circles—representing themes or stray ideas—and shifting the patterns and modifying the relationships and size of the circles, rather like a mobile Venn diagram. I know other researchers who work more verbally—bringing together ideas in an array of interrelated themes, narratives, sequences, or irreducible features of the experience studied. This interpretative process may go on for several days or weeks with rest or incubation periods between work sessions.

The communication of lenses should be clear and precise, requiring a great deal of intellectual, cognitive discernment. Many intuitive researchers revel in the exploration of unconscious and intuitive processes, but find the cognitive articulation of lenses in Cycle 4 challenging. My best suggestion is simply to take sufficient time to allow intuitive insights to integrate into clear expression without forcing the process willfully.

Perhaps more than in any of the other cycles of intuitive inquiry, the researcher's familiarity with his or her intuitive style is key to the success of Cycle 4. Knowing how one's intuitive process works makes it easier to cultivate and invite breakthrough insights. So impressed am I with the variety of intuitive styles that I sometimes feel that there are as many intuitive styles as there are people. Intuitive style seems to depend on our unique personalities and histories and often what we think are our worst qualities. For example, my over-sensitivity to changes in communication patterns in groups makes me a good social psychologist. I have students who are so emotionally sensitive that they are remarkably adept at clinical diagnosis or noticing non-verbal signals than others. In an earlier section of this chapter entitled *What is Intuition?*, I have identified six modes of intuition.

Three case examples of Cycle 4 lenses, from recent intuitive inquiries, follow:

Becky Coleman (2000) studied the process of healing obesity in 6 large women, including herself as both researcher and participant. All the women viewed their issues with food and weight as walking “the fine line between sustaining unconditional positive regard for themselves and honoring their own healthy need for change” (p. 2). Coleman's (2000) final interpretation of the women's stories and discussions revealed six lenses that characterized the women's relationship to right-body size, weight, and embodiment. She reported these interpretations along with extended quotes and creative expressions provided by participants. Below, a quote from one of the participants or a description by Coleman accompanies each lens:

1. *Motivation to change.* “I’m taking the time that it takes to take care of myself . . . The idea is not to lose weight, it’s to get my body healthy and let it find its own particular weight in its own time (p. 155)”

2. *Wisdom of space.* “Tara’s story included [symbols and images] about using her big ‘taking up space’ energy to keep herself safe in some very threatening situation as a child.” (p. 189).

3. *Learning and knowing.* In discovering a “right” body size for themselves, the women in this study incorporated their own unique ways of knowing, including owning their obesity expertise, a sympathy with the culture’s “mind-body split in girls and women,” acknowledgment of “right body size” congruent with each women’s knowledge of her own needs, and collaborative knowing (pp. 195, 221-228).

4. *Love as power.* “What’s real important to me ... is that [a commercial diet plan] comes from the masculine rules, and it’s external, outside of me. When I have the limit setting from inside myself, it’s the heart thing” (p. 233).

5. *Call to differentiate and accept the tensions of personal growth.* “I went through my own process of being judgmental about [other women’s weight loss methods] . . . before . . . I understood that we all have our own ways. (p. 257)

6. *Meaning Making.* “[Marion Woodman] was one of the first writers that I read who didn’t see weight as a matter of calories, counting calories kind of stuff...” (p. 277).

Aurora Hill (2005) used intuitive inquiry to study the experience of joy as remembered in a circle of 12 Native American women. Supported by tribal leader, Grandmother Doris Riverbird, Hill invited women of the Turtle Island Chautauqua and Eastern Lenape Nation of Pennsylvania to a joy-memory-telling ritual. In a ceremonial circle, women told and shared their memories of joy. The ritual was recorded and transcribed. Hill based her Cycle 4 lenses on transcripts of the event and an independent interview with the professional court recorder. Hill’s Cycle 4 lenses described joy as a multi-faceted experience often like an event *or* state of being accompanied by strong feelings. Characteristics of joy were (a) a truth quality expressed in the presence of goodness and beauty; (b) a mysterious quality expressed in a sense of the magical, transitory, and elusive; (c) a somatic quality expressed in proprioceptive and kinesthetic language among the women; (d) a positive quality expressed as gratitude and appreciation; (e) a spiritual quality expressed through Native American teachings and practices; (f) a life-affirming quality expressed in a sense of unconditional acceptance and being blessed, (g) a co-creative quality expressed through shared life in community; (h) energy and presence; (i) an awareness of loss when joy is not present in their lives, (j) range and variety of states of consciousness, (k) specific time and place associations, and (l) a strong association with light in its many nuances.

Because it is so important to clearly identify the degree of change in the researcher’s perspective between the lenses of Cycle 2 and Cycle 4, Vipassana Esbjörn-Hargens (2003, 2004) developed three categories for the presentation of her Cycle 4 lenses: new, change, and seed lenses. New lenses signify

breakthroughs in understanding that were entirely new and unexpected, change lenses signify a significant progression of change from lenses presented in Cycle 2, and seed lenses signify lenses that were nascent in the lenses of Cycle 2 but greatly nuanced and developed in the course of the intuitive inquiry. This tri-part formulation for the presentation of Cycle 4 lenses spare readers the time and effort necessary to make the in-depth comparisons between the lenses in Cycle 2 and Cycle 4 themselves. Esbjörn-Hargens identified four new lenses: (a) childhood experiences, from visions to trauma, serve as catalysts for spiritual sensitivity in the body; (b) the body serves as a barometer, where intuitions become physicalized; (c) transformation of the body occurs on a cellular level; and (d) being embodied is a deliberate choice. Her change lenses included her “central interpretation” that women devoted to a spiritual path “tend to go through a process of disidentification and re-identification with the body. Two subsidiary change lenses included (a) sexuality is integral to embodiment and (b) bringing spirit into matter as purposeful. Her six seed lenses included (a) spiritual maturation includes an energetic awakening of the body; (b) boundaries—between you and me, world and self—are experienced as permeable; (c) self reference, or awareness of ‘I,’ is fluid and flexible and is not fixed in the body; (d) the contemplation of death brings into focus the immediacy of life; (e) women are teachers of conscious embodiment; (f) inquiring into the relationship between body and spirit deepens and enlivens one’s experience of living as a body.

Cycle 5: Integration of Findings and Literature Review

In Cycle 5, the intuitive researcher stands back from the entire research process to date and takes into consideration all aspects of the study anew, as though drawing a larger hermeneutical circle around the hermeneutical circle prescribed by the forward and return arcs of the study. In a conventional empirical study, the researcher always returns to the literature review conducted prior to data collection and reevaluates that theoretical and empirical literature in light of the results and vice versa. The final integrative arc of intuitive inquiry is more demanding still. Not only must the researcher reevaluate the literature in light of the results of the study, but evaluate efficacy of the interpretive process of the five cycles. In other words, the researcher must determine what is valuable about the study and what is not, sorting through the assets and liabilities of the interpretative cycles and determine what can now be said about the research topic, including what she or he feels is still undisclosed about the topic. Whereas the final interpretation of a study is important in all research, given the mores of positivism, conventional research tends to emphasize the results more than the discussion sections of a research report. In intuitive inquiry, the researcher’s final interpretation is decisive.

Challenges And Characteristics of Intuitive Inquiry

It is not easy to do Intuitive inquiry well. Aside from demands of its in-depth scrutiny, intuitive inquiry requires a postmodern perspective not easily achieved in the context of the positivistic sensibilities still widespread in the human

sciences. Intuitive researchers must think unconventionally and creatively and often work rather independently. The hermeneutic basis and procedures of intuitive inquiry over a world reality in flux and mutable and, therefore, challenge conventional notions of a static worldview that is separate and distinguishable from the knower. Within its interpretive structure, intuitive inquiry encourages new visions of the future and makes them possible.

I am sometimes asked, “Is what you do really science?” I answer “yes,” knowing full well that the responsibility of demonstrating the value and efficacy of an intuitive inquiry belongs to the intuitive researcher herself or himself.

The challenges and characteristics of intuitive inquiry are one in the same, as follows:

1. *Being Rigorous*

Intuition does not easily align with the left-brained skills required for documentation. Even so, scrupulous documentation marks the difference between everyday problem solving and scientific inquiry. Everyday, we conjecture about relationships between one thing and another and watch the workings of the world to surmise whether we are right or wrong. In science, though, we keep records of what happens and the surrounding conditions and, if we are not sure whether something is relevant, we record it anyway. Since intuitive inquiry uses intuitions as data and insight for interpretation, intuitions need to be recorded along with specifics of the context and mode of expression described earlier in this chapter.

2. *Telling the Truth No Matter What*

An important aspect of rigorous documentation in intuitive inquiry is telling the entire truth about the course of the research endeavor, including (a) mistakes made, (b) procedures and plans that did not work, (c) the researcher’s apprehensions and puzzlements, (d) the process and content of intuitive interpretation, and (e) what remains unresolved or problematic about the topic or the method. Given the degree of unconscious processing of information there is no way to know ahead of time what will be relevant to interpretation. There are many famous “accidents” in science and so-called mistakes can be venue for important discoveries. Record and report them.

An intuitive inquiry is also not considered successful unless the reader of the research report understands the researcher’s style of intuitive processing and the matter in which intuitions manifested in the course of the interpretative cycles, including the twists, slow downs, dead ends, and flow of the unconscious journey. See the validity section below for more pointers about writing style in intuitive inquiry. The most straightforward way to reveal the intuitive process is to give an extended example (e.g., Esbjörn-Hagens (2004).

3. *Avoiding Circularity*

The intuitive process itself tends to carry an unfortunate air of certainty. Believing that intuition is more accurate or cogent than other sources of information is seductive and inopportune. Therefore, intuitive researchers must be particularly alert to seeking data likely to contradict their values and assumptions and openly welcome anomalies in the data. Feelings of confusion and

bewilderment are usually good signs that intuitive researchers are encountering what they do not know and yet seek to understand.

There is no point in doing research if researchers are merely circling around their initial ideology. In intuitive inquiry, the articulation of the interpretative lenses in Cycle 2 and again in Cycle 4 exposes the presence, absence, or degree of circularity in the findings to any careful reader. The degree of change between Cycle 2 and Cycle 4 lenses is at least some measure of the intuitive researcher's willingness to change. Some changes are likely to be major, others minor. The new, change, and seed lenses proposed by Esbjörn (2003) provides a reader-friendly way to make substantive and subtle changes obvious to the reader in Cycle 4.

4. *Auspicious Bewilderment*

In indigenous cultures worldwide, tricksters open gateways of awareness and insight. Tricksters are playful, mischievous, and sometimes outrageous. Particular to culture, coyotes, ravens, fairies, leprechauns, and pookas (a Irish goblin) gift humans with insight, usually in the context of making us feel rather foolish. Coyotes play tricks. Ravens steal and turn the stolen goods into something else. Fairies appear as lovers. Leprechauns give us gold that vanishes on touch. Pookas gleefully take us for a rowdy ride—an auspicious bewilderment!

Auspicious bewilderment often signals renewed understanding. Contradictory stories and examples move us deeper into the intricacies of any topic of inquiry. Nuances that do not fit generate new insights. Confusion takes us in an unanticipated direction. Paradox challenges our assumptions and so on. Methodologically, the nature of intuitive inquiry sets the stage for new ideas to happen. They often do. The research project will take longer, require more work, and probably cost more money, and it will also be more complete and useful in the end. Weeks, even months, of feeling auspiciously bewildered—a very different experience than depression, by the way—is not unusual for an intuitive researcher. While bewildered, keep records and stay with the process as it is. If it gets to be too much, rest, sleep, take a break, or gently put the research project on the "back burner" for a while. Return to the project again when refreshed.

More dangerous to intuitive inquiry is thinking we know what we are doing, being confident that we are on top of it, or having fixed ideas about the findings before we have finished collecting, analyzing, and interpreting the full complement of data. The nature of transformative experience often demands periods of confusion to be more fully understood. If we go for long time periods of not being surprised, beware. Something might be wrong. Is the topic so well understood that there is nothing new to say? What is happening to contradictory information? Is the researcher bored? Exhausted? Otherwise preoccupied? In denial? Avoiding the inevitable move to the heart of the topic? If so, do not panic. Rest and come back when feeling refreshed and unwilling to spend energy going in the wrong direction.

5. *Maintaining a Postmodern and Culturally Inclusive Perspective*

Intuitive inquiry is a postmodern and culturally inclusive method. Conventional reality is not objectively present but rather constructed by the biological, cognitive, and cultural structures and habits we inhabit (e.g., Johnson, 1987; Varela, Thompson, & Rosch, 1991). Reality does not exist apart from the embodied participation of being a specific human being with a particular physiology, history, personality, and culture but is interpretative and intersubjective in the way Ken Wilber (2000) is defining intersubjective in his four-quadrant model of human knowing. Human subjectivity is a source of knowing not just solipsistic expression or opinion.

Western researchers are often so intent on separating the personal from scientific inquiry that they often fail to render candid opinions even at the conclusion of research reports. In intuitive inquiry, however, researchers are required to interpret data, basing their interpretations on what they feel are important and inspiring about their findings and speculating about the possibilities and visions of the future to which their findings point. Student researchers often need lots of support from supervisors to maintain the interpretive perspective required by intuitive inquiry because a postmodern perspective counters the culture of conventional science (and sometimes some dissertation or thesis committee members).

6. *Writing in Your Own Voice*

Scientific reports are easier to read, more interesting and persuasive, and findings more interpretable when researchers write in their own distinctive writerly voice. I was trained as an experimental social psychologist in the 1970s. Scientific reports in psychology were not only expected to be exact but emotionally flat and dispassionate in style. Qualitative research reports offer much more variety.

In intuitive inquiry researchers are also expected to write compassionately and well and communicate lenses and interpretations both clearly and emphatically. Research reports should convey the distinctive feelings and experiences that the researcher brought to the topic and to present findings in a matter that allows for sympathetic resonance (Anderson, 1998, 2000) in the reader as they read. The nature and process of intuitive inquiry begs authenticity. If the authentic voice of the mind, body, and spirit of the inquiry is not revealed in the report, the study is not interpretable and, therefore, not valid as an intuitive inquiry. The very success of the method depends on the researcher's ability to express him or herself uniquely and courageously in the course of the study, and especially in writing given that scientific reports are still primarily written texts. See the validity section below for more information about the relationship of sympathetic resonance to validity.

7. *Favoring the Particular and the Personal*

As has already been said, intuitive inquiry values the researcher's unique experience and interpretations over common patterns that might be observed

externally in the experiences of others. Knowledge is always personal be it individually or culturally wrought. In 1890, William James (1950) put the matter like so:

Why, from Plato and Aristotle downwards, philosophers should have vied with each other in scorn of the knowledge of the particular, and in adoration of that of the general, is hard to understand, seeing that the more adorable knowledge ought to be that of the more adorable things, and that the “things” of worth are all concretes and singulars. The only value of universal characters is that they help us, by reasoning, to know new truths about individual things. The restriction of one’s meaning, moreover, to an individual thing, probably requires even more complicated brain-processes than its extension to all the instances of a kind; and the mere mystery, as such, of the knowledge, is equally great, whether generals or singulars of the things known. In sum, therefore the traditional Universal-worship can only be called a bit of perverse sentimentalism, a philosophic ‘idol of the cave.’ (pp. 479-480)

8. *Imagining the Possible*

Intuitive inquiry seeks to find trajectories for new ways of being human in the world. Like all qualitative methods, it provides thick descriptions that carefully detail the time, place, context, and culture of findings. However, intuitive inquiry also seeks to speculate about the possibilities implicit in the data, especially of subtle and complex human phenomena. Implicit in intuitive inquiry is a sense of hope that researchers are called to explore topics that require attention by the culture at large and that the intuitive researcher’s personal exploration of the topic will see, imagine, or fashion human experience freshly. In this sense, intuitive inquiry is both practical and visionary, allowing that research findings can provide new options for the world that is changing and manifesting anew in every moment.

9. *Risking Personal Change and Transformation*

Doing intuitive inquiry can be a whirlwind and overwhelming experience for some. Hermeneutics, generally, and intuitive inquiry, specifically, is rather like chasing a moving target. If you are doing intuitive inquiry well, you are likely to wonder if you are changing or if data are changing before your eyes. From a hermeneutical perspective, both are changing because insight changes what can be seen. Intuitive researchers are often changed through each cycle, thereby bringing a fresh perspective to the next cycle of interpretation.

10. *Toward Wholeness*

Implicit in the cycles of intuitive inquiry is a movement toward wellness and integration. Aligned with the field of humanistic, transpersonal, and positive psychology, the method asks researchers to claim and aver a topic that calls them toward greater wholeness. For most intuitive researchers, that claim is intuitively identified within the inchoate prompting of the body and psyche in a personal way. Often, the efforts of individual researchers align with the needs of the culture

toward wholeness. In intuitive inquiry, the path forward is uncharted, yet guided by the healing processes natural to all living systems.

Validity in Intuitive Inquiry

In recent years, a number of researchers (e.g., Guba & Lincoln, 1989; Mertens, 2004) have proposed different types of validity relevant to qualitative research. All of their concerns have directly influenced the manner in which I have discussed the challenges and characteristics of intuitive inquiry above, particularly in the sections headed (a) Being Rigorously Subjective, (b) Telling the Truth No Matter What, (c) Avoiding Circularity, and (d) Writing in Your Own Voice. Intuitive inquiry requires researchers to report high levels of detail. Such detail allows readers to evaluate for themselves whether or not the researcher has made reasonable conclusions based on the data collected and whether the procedures are adequate to support the conclusions reported, considerations appropriate to internal and external validity.

In intuitive inquiry and other methods aspiring to a postmodern perspective, external validity concerns the *value* of the reported findings to the receiving audiences, over and above whether findings demonstrate generalizability to other situations in the conventional sense. Intended and unexpected audiences or readers may include (a) other researchers, (b) client populations, (c) the general public, (d) unique ethnic or minority groups, or (e) professional groups aligned with the human sciences, such as nurses, physicians, therapists, and social workers. Traditionally, findings are considered most valuable if they contribute to understanding a topic and related theory. However, the value of an intuitive inquiry—and perhaps any study—may rest more in its capacity to help readers ask good questions of their own lives or of experiences they wish to understand. Therefore, I propose two new bases to determine validity for qualitative research, namely Resonance and Efficacy Validity.

Resonance Validity

Resonance Validity refers to the capacity of a study and its findings to produce sympathetic resonance in its readers. As a principle, sympathetic resonance is best introduced with an analogy. If I pluck a string on a cello on one side a room, a string of a cello on the opposite side will begin to vibrate, too. Striking a tuning fork will vibrate another tuning fork some distance away. Resonance communicates and connects directly and immediately without intermediaries, except for the conduits of air and space. The principle of sympathetic resonance suggests that research can function in a manner akin to poetry in its capacity for immediate apprehension and recognition of an experience spoken by another and yet be true for oneself, as well.

Using the principle of sympathetic resonance, research procedures can evaluate the generalizability or transferability of findings by noting consonance, dissonance, or neutrality in response to Cycle 4 lenses across groups and subgroups. Using resonance panels composed of representatives from different groups or subgroups, a kind of mapping of the generalizability or transferability of

a research finding is created. A modified sociogram, constructed with concentric circles of resonance, designates subgroups wherein the research findings are immediately apprehended and recognized or reacted to with dissonance or neutrality. In like manner, quantitative researchers choose appropriate assessments for comparison in order to gain estimates of convergent and discriminative validity. Similarly, intuitive researchers must provide a rationale for why the composition of their resonance panels provides support for validity over other possibilities. Resonance panels can be progressive, each resonance panel increasing the number of iterative cycles by one. Regardless of the number of iterative cycles in an intuitive inquiry, the final cycle integrates the final set of interpretive lenses with prior theory and empirical research relevant to the topic of inquiry.

Several researchers have used resonance panels to evaluate findings in this way, employing group interview procedures like those used in Focus Group research (e.g., Krueger, 1988; Stewart & Shamdasani, 1990). In a study on betrayal by a spiritual teacher in the Zen Buddhist tradition, Caryl Gopfert (1999) asked a resonance panel of advanced Zen Buddhist teachers and students who had not experienced betrayal from teachers to respond to the unique features she had identified in the stories told by her research participants. Gopfert chose advanced teachers and students in the Zen Buddhist tradition for her resonance panel because she was most interested in whether her findings would generalize to others in the Zen Buddhist tradition. Another choice for panel members might have been practitioners from other spiritual traditions. Similarly, in a study on the healing presence of a psychotherapist, Cortney Phelon (2001, 2004) presented her findings to mature psychotherapists in small groups and in individual interviews. In so doing, she was able to evaluate the generalizability of her penultimate lenses, refine them further, and create a theoretical model for future investigation.

As a technique, resonance panels can be employed in a wide variety of qualitative studies. Therefore, the use of resonance panels will be discussed further in chapter XX.

Efficacy Validity

Conventionally, a study is considered important to understanding and theory if it can be replicated in other situations, especially similar situations. However, in the human sciences, I believe that most researchers value a study if they resonate with the reported findings and the findings give their own lives more meaning, value, and understanding. Specifically, when I read a study, I am both researcher and ordinary person trying to make sense of my life. Sometimes, a terrific study merely gets me thinking in new ways, asking questions of life that I never asked before. Much of good research, especially ground-breaking research, is more about the creative jumps and insights than about constructing theory upon another theory one building block upon another. Therefore, research that inspires, delights, and prods us to insight and action is at least as valuable to the scientific enterprise as more technical reports that will inevitably follow. For the purposes of

intuitive inquiry, validity refers to the capacity of a study and its report as a whole to render added value to human life.

Efficacy Validity supports the notion that a reader of a research report will change as a result of encountering the findings. The same could be equally said of the researcher and research participants, as I have said above. Therefore, a study is high in Efficacy Validity if it answers affirmatively to such questions as:

1. Was the researcher transformed in the course of conducting the study? Is the reader transformed in some way, as she or he reads?
2. Did the researcher gain more compassion and depth of understanding in the course of the study?
3. In reading the report, do readers gain compassion and depth of understanding about themselves, the topic, or the world?
4. Is the research report written with such clarity and authenticity that readers feel that they know the researcher personally?
5. Does the study provide a new vision for the future?
6. Are readers inspired by the findings and the vision provided by the study?
7. Are readers moved toward action and service in the world?

Future Directions for Intuitive Inquiry

I created intuitive inquiry in order to “carve” new space or capacity within the scientific enterprise to employ intuitive processes. Now, that the formative stage of developing intuitive inquiry is complete, I feel rather like a parent watching a child graduate from high school. It is time for me to let go and watch how intuitive inquiry is used and shaped by others. While intuitive inquiry has been only 9 years in development, the seeds for intuitive inquiry were sown over 50 years ago when I was gymnast and learned that a net and a spotter helped me to risk. I was a better gymnast for the help of the net and spotters that caught me. In like manner, the five interpretative cycles of intuitive inquiry represent the supportive structure that guide and hold the creative research process of intuitive inquiry. The cycles invite researchers and research participants—and eventually users of the research findings—to confidently inhabit their intuitive ways of knowing and to interpret for themselves the visionary perspectives suggested by the data. Within a positivistic paradigm of current science, doing so is risky and requires permission and safety. I developed intuitive inquiry to help fill that need. Each interpretative cycle has a unique purpose, and I hope that future intuitive researchers do *not* skip any of the cycles in the interests of time and expediency. That said, I trust that intuitive researchers will adapt the method and procedures idiosyncratically to optimize their own intuitive styles, blend the procedures with both qualitative and quantitative methods, expand procedures to new applications, and evolve it farther than I have taken intuitive inquiry thus far.

In many ways, the development of intuitive inquiry has been an intuitive inquiry in its own right, cycling in and out of my own research entanglements and those of my supervisees—and it is been great, good fun. It has been full of spontaneity, serendipity, and auspicious bewilderment. I never quite knew what

would come next—and, frankly, I did not care. Similarly, the spaciousness and permission given by intuitive inquiry invites a discourse in science that positions researchers, together with others, at the leading edge of that which is visionary, inspiring, and new in the realms of ideas and theory.

Specifically, a promising aspect of intuitive inquiry is its potential to synthesize prior theory and research on a topic and render theoretical integrations in Cycles 4 and 5. It is not possible to do intuitive inquiry well without maintaining a big-picture perspective throughout the research process. Therefore, intuitive inquiry encourages theory building because the method does not allow for a reductive perspective. The insistence of the interpretative cycles to stay close to intuitive promptings is not an easy path to travel, because Euro-American culture tends to suppress intuitive processes, especially body-based knowings such as proprioception and kinesthesia. Nonetheless, be brave! This deep listening and witnessing to intuition in research has a greater capacity to unfold into new ways of theorizing and envisioning that are closer to lived experience than do the rationalistic styles that dominate much of world culture and scientific discourse. The iterative cycles of deep listening and witnessing expand into theoretical formulations over time in a manner akin to Eugene Gendlin's (1991, 1992, 1997) descriptions of "thinking beyond patterns."

In the late 1960s, Abraham Maslow (1968, 1971) recommended that we explore the farther reaches of human experience by studying those individuals who had self-actualized their potential the most. Similarly, intuitive inquiry encourages the actualization of the researchers' capacity to envision creative possibilities that are nascent in what they are gleaning from their creative exchanges with others. Enjoy!

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The Transpersonal Self Seen from a Psycho – synergetic Perspective

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Motto: *“The individual Self, through its simple but full union with another individual Self can hold, in equilibrium, the Self of the universe, the sky and the being as being”.*

(Constantin Noica, 1981)

Reference Domains

- Quantum Theory;
- Synergetics (H.Haken, 1971);
- Jung’s Psychology;
- Oriental psychology (shamanism, Lamaism);
- Psycho-synthesis (R. Assagioli, 1939).

In order to present to you the transpersonal hypostasis of the Self from the synergetic psychology perspective we have to, first of all present to you, in brief, the principles of synergetics and of synergetical psychology.

Synergetics is a metascience established in 1971 by German physicist Hermann Haken, a professor at the university of Stuttgart. Synergetics looks into the self-organisation of dynamic and complex systems through synchronic cooperation of internal components.

„Did you ever think – Haken asked his students – why in a LASER the atoms emit an orderly, coherent, one-colour light while in a regular bulb light is produced in utmost disorder? If we supposed that we could hear the light, then we could notice that the bulb would make a confuse, non-homogeneous noise, like that of the sea waves, while the LASER would render one single musical note, of perfect clarity and purity. Or, to obtain such an effect, the atoms emitted by the LASER light have to organise themselves, to move synchronically and in the same rhythm. This is synergy.”

We mention that synergetics is not a LASER theory. LASER is only a model that illustrates the efficiency of synergy. In order to understand synergy quickly and exactly you have to bear in mind that it refers to the component parts of a system, which *“work together, at the same time, ones through the others and not ones after the others”*. By synergy the whole is bigger than the sum of the parts.

For instance, in a regular system $2+2=4$; while in a system subject to synergization $2+2= 4$ to the power of $2 = 16!!$ If you have understood what synergetics essentially means it’s time to introduce you into the secrets of

synergetical psychology and its principles. Between 1986 and 1990. I studied synergetics with the help of a physicist and a mathematician. Afterwards I adapted the synergetical principles and operations to the specificity of the human psyche.

*In 1984 I drafted a quantum psychology project. In 1990 I publicly presented the synergetical psychology project at the Psychology Institute of the Romanian Academy. It was the first European project of that new scientific paradigm. In 1995 I published a study in the “Human Behaviour Psychology” magazine (Western Kentucky University) entitled „ Synergetic Psychology – a new perspective”. In 1999 I published the volume called “Synergetical Psychology. Remembrance of things humane past”. In 2001 I was visiting professor at the Lecco and Milan universities where I delivered courses and conferences on synergetical psychology as part of a European programme called “New models of the mind” (with scientists from Italy, Russia, Great Britain and Romania; the organiser was professor Mario Pigazzini from Milan).

As part of the synergetical psychology I worked out and developed 12 principles and 6 specific operations. Here are the principles:

1. The principle of efficient psycho-synergy: by synergization psychic processes and activities enhance one another by stimulating combination operations, by accelerating the cooperation rhythm;

2. The domination principle of stable variables by the dynamic, transforming variables;

3. The principle of hierarchical organisation - on levels (lower – intermediate – higher) through coordination, sub-ordination and over-ordination;

4. The quantum principle of the complementary relation between order and chaos: transformativity becomes a priority and more important than systemicity;

5. The principle of generative organisation: (of the Chomsky type) generatrix (matrix generating) is the Self;

6. The principle of multiple selectivity: choice of the most favourable synergization conditions by simultaneous elimination of perturbing factors;

7. The principle of development by complementarity between tension and distention;

8. The principle of transferability: extension of synergic cooperation fields;

9. The principle of optimality: the functioning level recommended is the adequate one, not the minimum or the maximum level;

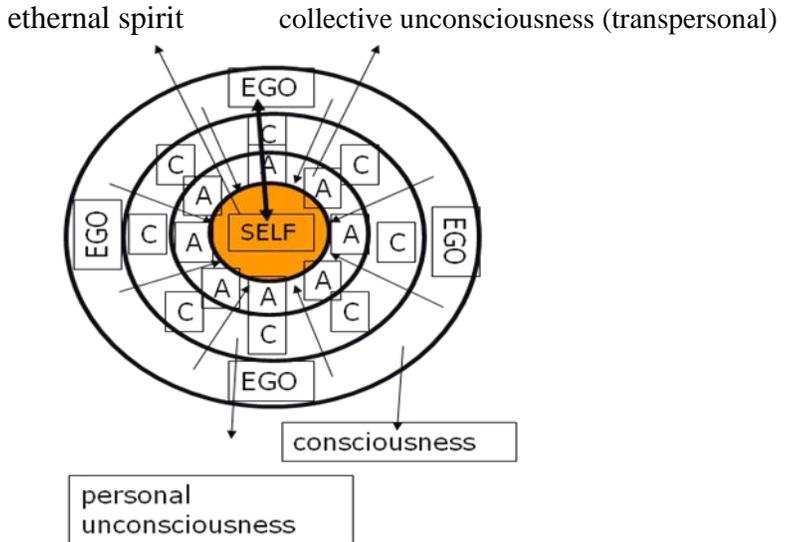
10. The principle of consonance and synchronism (similar to the Stefan Odobleja’s consonance psychology, 1938);

11. The principle of calm concentration (similar to H. Rugg’s theorem, 1963);

12. The principle of orientation towards a target (aim) (similar to LASER).

Here are the operations:

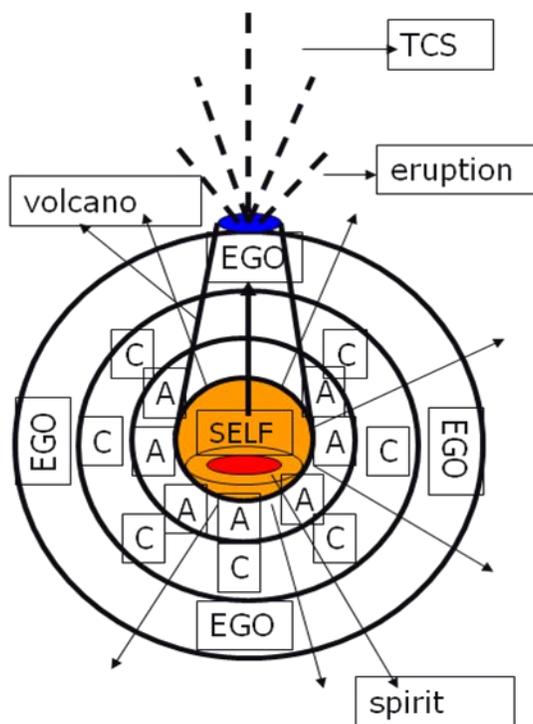
1. **Quantum complementarizing** of opposite tendencies (in accordance with Niels Bohr's principle of 1927: „*contraria non contradictoria sed complementa sunt*”;
2. **Sinergization** – coordination and synchronization of all psychic processes in achieving the same aim;
3. **Organizing organization** (second - degree Jean Piaget - type operation);
4. **Structural transfer:** extension of operating fields by passing from local synergy to global synergy;
5. **Synergetic selection:** influences (inclusion) and rejection (exclusion) are simultaneously accepted;
6. **Creative matrixialing:** (for instance the three-dimensional model of J.P. Guilford's intelligence and the eruption of the Self through the transconsciousness which we will present later).



C=Complex
A=Archetype

*The Self becomes in C.G. Jung's mandala, the central archetype, a centre of interior order and meaning, an archetype of totality, „*imago Dei in homine*”. In this mandala individuation is pictured as a **centration**, a centripetal movement from the Ego towards the Self. The Ego-Self axis maintains normality and boosts a person's growing mature. The centrality of the Self is also valid in humanist psychology (A. Maslow, C.R. Rogers), along side the concept of **extended consciousness**.

A concept of transpersonal psychology is the *ex – centration* of the Self, that is the extension of the centre outside the circle (of the person). Synergetical psychology conceives of personality as a synergetic-type, dynamic and complex system. Psycho-synergetics deals with the movement and communication of internal components, which is expressed by: ritmicity, harmonicity and mutual resonance. The Self is the LASER of the human psychism. The Self is a synergetic operator, it is the synergizer.



C=complex
 A=archetype
 TCS=transconsciousness

From a transpersonal-synergetic perspective the Self functions as shown in the following picture. This picture shows that the Self ex-centrates like an erupting volcano which throws lava outside the crater. Eruption is the transconsciousness. (I.Manzat 1993) – the consciousness of transcendence and cosmization. Transconsciousness erupts outside the person as a result of the synergization of the Self, of complexes, archetypes and ego consciousness. Transconsciousness complementarily combines abyssality and lucidity. Our hypothesis is confirmed by

the research on the Shaman consciousness conducted at the Monroe Institute (Neuro Map System 24).

Therefore, the Self becomes transpersonal and cosmic. The self is comparable and similar with Divinity. I remind you the geometrical definition of God given by Tertulian (160-200 A.D.): **“God is a circle with the centre located everywhere and the circumference nowhere”**. Therefore the mystery of the Self is unveiled. The Self is God, and God is the Self inside and outside us. The Self is a global, eternal and living synergization. The Self is the interior and exterior cosmos. The time of the transpersonal Self is *the eternal present* which is gained by eternal love. That’s why the Self - just like God – was not and will not be, but IT is, IT is eternally. If you want, the transpersonal self, which is a perpetual creation and an eternal love, can be considered a possible hypostasis for Revealing the Divine Feminine.

3

The theory of conscious sonoluminescent pulsations (TCSP-2004)

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Key words: sono-luminiscent holograms, solitonic pulsations, self-organization, liquid crystal, Cherenkov cone.

This new theory is referring to the origin and nature of mental phenomenon. It explains the human soul as the result of couplings among the patterns of light and the sound. The theory contains nine psycho-quantum principles, five operations and applications. Nature and provenance of signals launch the state of how much lucidity and the phenomenon of self-governing represent central theme of the theory.

This new theory is use to the concept of: Psychology, Quantum Physics, Biology, Genetics. This Theory is result of other theory:

- Karl Pribram-1971
- Fritz Albert Popp-1974
- Rupert Sheldrake-1981
- Peter Gariaev-1991
- Ion Mânzat-1999

Life is a resonance of pulsations. Our body contain about 10^{13} (10 billion) eukaryote cells with coherent pulsation. The origin of pulsation is the DNA. Light and sound emerge immaterial and bring conscience.

Hypothesis

1) –The human psychic system represents a complex and dynamic system whose self-organization is given by the non-linear interactions between light, solitons, sound and gravitational radiation; all these are components which transform continuously co-operating synergistically within the system. The mechanism is represented by the resonance.

2) The acquisition of information begins since the birth, continues during life and is achieved by the caption by resonance of various radiations (from the visible spectrum, sound, thermal or I.R. by structures of the organism able to transform them into memories (centriols, DNA, water molecules, liquid crystals, etc.)

3) The thought is represented by the sonoluminescent holograms (visual and auditive representations) that are covered by the solitonic wave. The solitonic pulses represent conscious pulses.

4) The kinetic representations (that reflect the movement) are achieved by the succession of holograms protected by the solitonic wave.

5) The DNA issues rhythmically (cell vibration) bioluminescent pulses that give birth to acoustic-optical holograms along the DNA chains (due to the phenomenon of sonoluminescence, Casimir Effect, Compton, etc.) following the subjective reading of the individual (their passage through the individual genetic code). These holograms are inscribed by vibration in the water from interior and about the DNA forming the memory (characterized by a certain order of angles that macromolecules form between them). The human learns the significances of objects, phenomena and actions which he meets (understanding) by the reporting of the new information (signals) to the fund of knowledge assimilated and systematized in the cell water and in the liquid crystal under form of three-dimensional matrixes with fractal character.

6)-The three-dimensional matrixes from the connected water (memory of short duration) is crystallized forming the memory of long duration (from the liquid crystal).

7)-The thought and its essential instrument the interior language (the sonorous part of sonoluminescent holograms) characterized by question-answer is due to the oscillating motion of DNA bases that continuously search for the answer in these matrixes. The answer is found when the matrixes made by codons movement are overlapped over the pre-learned models (holograms over holograms). The question consists in the process of reading of the holograms born from the reflection of surrounding reality (as from the passage of a magnetic tape, thus with information before a reading head).

8) – The permanent passage through the human body of the cosmic and gravitational radiations triggers the status of lucidity, knowledge itself as result of the process of activation of the memory inscribed in water and in the liquid crystal of the organism (the human body is considered a Cherenkov detector).

9)-The bio-feedback processes are generated due to the Fröhlich-Cherenkov effect that consists in the propagation of the soliton with a greater speed than the speeds existing in that medium. Thus thoughts are propagated slower forward than in the opposite direction that shows a typology of interactive communication with retroversion in successive cycles of feedback type.

10)-Due to the self-organizing and synergetic character of toroidal solitonic waves these are maintained after the physical death due to quantum cohesion phenomenon.

Consequently, following these advanced hypotheses, it can be concluded that:

- The human being possesses a psychical system with substantial- radiant fractal character where the self-organization is given by the shape of the substance as well as by the non-local collisions of the solitonic pulsing, presenting unity through resonance.

- The dynamic of the psychical collisions is given by the environment / medium in which they develop as well as by the signals' nature itself.
- The thoughts nature/ character in physical level is represented by the sound-light holograms covered by the solitonic wave of which pulsation shows the hologram's information. (spectrums Fourier).

Therefore we can put forward the ***thesis*** according to which the consciously phenomena have for basis the solitonic sound-light pulsations from the human organism which constitutes insights (sudden enlighten) by which the psychism is intensely/ strongly connected to a purpose.

Here are the **Psycho-quantum principles**:

1) The principle of the adequate psychic medium

It refers to the space where the mental phenomena are developing. The coherent quantum phase in the living cell takes birth because of dipole structure of the water. This coherent phase maintains the informational quantum network from the cell. The pure water practically transports the electromagnetic radiations without any loss. Each liquid crystal once photonicly excited becomes stimulus source for generating a new front of waves.

In report with the intensity of the brightening / shining stimuli, these crystals are oriented in a well defined position, determining the long-duration memory. By repeating the stimuli of the same kind, it is reached the accentuation of the liquid crystals orientation and the increase of the memory's duration. In other words, the duration memory is proportional with the intensity of the generators stimuli, with the continuous character of the generated electrical and magnetic fields. The structure of the crystal liquid of the living organisms holds the key of the fast intercommunications inside the organisms and of the perfect coordination of the life's processes.

2) The principle of the space-temporal reflexive perception

According to the investigations/ researches undertaken by A. G. Buehler it has been experimentally demonstrated that at the cellular level the human organism possesses structures (centrioli) capable of measuring the space and the time acquisitioning information which they process and transform into memories. In this case, the infrared signal that is later on transformed into soliton is deposited and preserved such way that it can be space-temporally processed.

The pieces of information are holographic intercepted at the peripheral receivers level and they are constituted in different frequencies. The sono-luminescent holograms play a double role: of energetic (luminous) amplification and of informational amplification (of increase of the luminous intensity). Any

cybernetic system realizes through reflection on all the organization passages of the (gray) matter an image, a model of the external environment which it „preserves in its structure“.

3) The principle of the resonance of the solitonic sono-luminescent pulsing

The sono-luminescent solitonic pulsing from this field resons according to the principle of non-locality as „a fire with sparks which jump far and fire other fires at big distances from the original fire“.

These pulsing are components of the morphogenetic field described by the english biologist Rupert Sheldrake, field which manifests as „morphological resonance“. In certain conditions the vibratile state of the physical support (cellular liquid crystals) which reflect the memorization of the pieces of information can be transferred through an adequate resonance mechanism to the level of the bio-field afferent to the organism, into the human aura. The information is preserved in field/sphere waves mathematically descriptible by Fourier type equations. In the auric field/ sphere, the sono-luminescent pulsing represent the essential memory achieved during an entire human existence.

4) The principle of the coherent overlapping of the holograms as matrixes.

In a second there can be registered $10^3 - 10^5$ object – holograms, achieving thus the movement sensation by fast overlapping of the sections, respectively the depth (relief) sensation or of distance of the source-object.

The images processing is achieved by the holographic collision between laser radiations of low power, having the characteristics of the coherence, monochromaticity, intensity and directionality. Each cell from the embryologic chain receives the laser light double as intensity unlike the radiation which penetrated in the first cell a.s.o.

The sono-luminescent holograms are inscribing/registering through vibration in the water from the inside and around the DNA forming up the memory (characterized by a certain order of the angles which the macromolecules form among themselves).

The man learns the significances of the objects, phenomena and actions he meets (understanding) by reporting the new pieces of information (signals) to the luggage of knowledge assimilated and systematized in the cellular water (short duration memory) or the liquid crystal (the long duration memory).

The thinking and its essential instrument, the inner language (the sonorous side of the sono-optical holograms) characterized by answer-reply is due to the oscillating movement of the DNA basis that are permanently searching the answer in these matrixes.

5) The principle of the self-organization of the conscious radiations

The conscious radiations are solitonic radiations that transport and preserve a maximum quantity of pieces of information accumulated in the field/sphere. The Soliton is a toroidal energy wave that carries inside itself information (sonoluminescent holograms). Thus, the toroidal shape of the soliton represents a circular structure, which is self-organizing and which sustains the (gray) matter while this moves in circles.

The tor shape is the base model of the energetic flux which is created by the life's pulsation. The informational base of the human bio-field/ biosphere is formed up from toroidal knots.

These toroidal fields/ spheres are constituting in systems capable of self-organization.

The energetic flux within these systems allows them to spontaneously self-organize themselves – creating and maintaining a structure in lack of poise conditions. The solitons generates the fractal in any system, so also in the psychical system.

5) The principle of the permanent energetic activation

The cosmos and the conscience are interconnected through a complex network of preserved and permanent information and transmitted through fields/spheres. Each cubic centimeter of space, even the perfect void one, contains an amazing quantity of electromagnetic energy. The term “point of zero” is used for describing this type of energy (because, at the value of absolute zero, the gas does not have volume).

The model of the zero energy is constructed in the terms of a infinite collection of oscillators, important aspect because it has been recently identified the black energy as being similar to the zero energy field/ sphere (B.G.Sidharth, 2003). This energy field maintains permanently through its vibrations the dynamic of the psychic system, supplying it the necessary “combustible/fuel”.

6) The principle of communication by vortex

The point zero energy could be described as an electrical flux orthogonally floating in our three-dimensional space. Owing to its vibrations, this flux, generates a component of the electric field in our space, giving birth to “small white holes” (flux goings) and “black mini-holes” (flux comings).

Sometimes, this point zero energy is described as vacuum polarization.

The micro-whirls are generated by the superposition of the waves (the principle of the stationary/constant energy), hence by the accumulation of the monochromatic waves, which form a constant/stationary field that produces, due to the resonance and coherence, the localization and concentration of the quantum, of the atoms, etc.

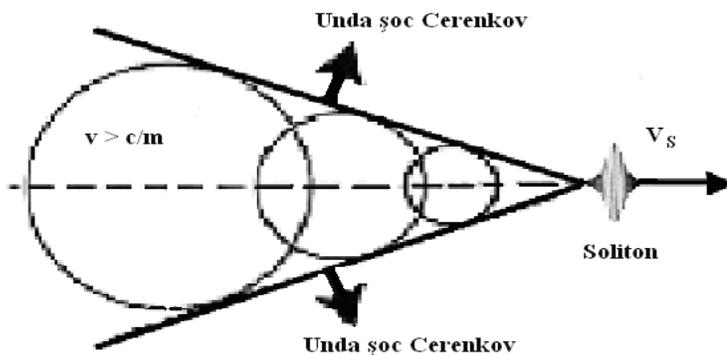
Within the whirl constituted by the DNA and RNA macro-molecule, the dynamic sono-luminescent holograms are coming in and out from the whirl, and inside of it can be selected, preferred certain substantial or radiant combinations, therefore the micro-whirl “preferentially” holds back (couples) certain molecules, atoms, solitons, etc which leads to a crystalline growth (duplication of DNA, RNA macro-molecules). By the help of these vortexes is achieved the fixation into the memory’s structure of some scenarios, which cut up images from reality and that harmoniously use all the properties/ characteristics of the information: reflection, command, self-organization, etc.

7) The principle of the radiant bio-feedback

The ultra-sonography researches have emphasized the propagation of a certain gender of excitations within the organism’ fluids, similar to the X razes (J.Lu, J.F. Greenleaf, 1992). This type of excitations in coherent systems present the characteristics of the solitonic waves and bear the name of Schrödinger-Davidov solitons. These represent a corresponding source for propagating the signals with particular characteristics of complete reconstruction after collisions and they prove to be a coherent phase of the vibrations.

Once formed the optical or acoustic Davidov type solitons they move with a bigger speed than the speeds existing g in that sphere/environment, thus achieving an emission of the photons or phonons in angle given the propagation direction, angle known under the name of *con Cerenkov*. Thus, the thought (the sonoluminescent holograms wrapped up in the solitonic wave) is propagated / spread forward with a smaller speed then backward.

The radiant cone which opens after the radiation bearing the information constitutes true feed-back loops with continuous, self-maintained excitation and circulation. In the presented image, $v > c/m$, where v (the speed in the Cerenkov cone) is bigger than the propagation speed of the soliton (v_s), m stands for the environment refraction index and c represents the light’ speed.



This typology of communication is interactive with retroversion in successive cycles, of feed-back type, thus being achieved the thought control on its propagation time because of the speed difference from the front and back of the radiation bearing the information. This manifestation of the solitons is known as the Frohlich-Cerenkov effect which had been experimentally demonstrated in the biological environment.

9) The psycho-thanatologic principle

A principle of the impulse unity manifests on the basis of the informational continuity law: not any reality is final, because it sends its essential information in the context of another reality, structurally and functionally different from the first one. According to the psycho-thanatologic studies the radiant conscience (sonoluminescent) it maintain itself as a result of the human substance division.

Owing to the unity through resonance of the sonoluminescent holograms solitonically protected, their movement process in this plasmatic environment takes place without any loss. At the movement time of the psychical sonoluminescent structures from the organism' environment in the plasmatic environment takes place a regrouping of them for the adaptation adapting to the new environment. On this occasion are formed up certain groups/formations named fractal clusters capable of self-organization and information processing.

These psychic clusters often appear in photos executed on different occasions in which there can be perceived certain luminescent scintillations. This cluster, while constituting itself through the quantum cohesion phenomenon may play the role of an integrator trap that preserved the information (sonoluminescent) complete generated by the activity of the human being along its life.

It must be mentioned that within the first 24 hours from death the organism losses approximately 10 liters of water (by dehydration). Thus the adequate environment for the mental phenomena is sensitively reduced. In fact, the liquid crystal "honeycomb" (memory) disappears / volatilizes in a trap. Because not any reality is final, as it transmits its essential information in the context of another reality.

Psycho-quantum operations

1) The resonance of the psychical pulsing

is an operation which finds its explanation in the EPR experiment realized in the 1980-s by the physician A. Aspect by which was validated in a rigorous manner the quantum theory, demonstrating at the same time the error made by Einstein and his two colleagues. It has been certified thus the Bell's inequality and the non-locality concept in the quantum mechanic which radically changed our views about reality.

It has been established on this occasion that two elementary atoms (photons) are getting informed permanently in a direct and instantaneous manner

about the situation existing outside of them. In a similar manner, the solitons (which have corpuscular-ondulatory/wave character) inside of which are the sonoluminescent holograms are getting permanently informed directly and instantaneously among themselves by the help of the resonance of their pulsations.

Thus, “the components of the psychism work together and simultaneously ensuring in this manner the coherence of the human psychic system” (I. Manzat). The solitons are waves and following the modern physics arguments, it means that they are submitted to the resonance.

2) The space-temporal informational acquisition

The human psychic is such way constituted that possesses specialized structures for three-dimensionally receiving the surrounding reality. The infrared signals (described by Buhler) intercepted by the organism can be considered solitons that incorporate the sonoluminescent holograms. The pieces of information are received holographic at the peripheral receivers' level and they constitute themselves in different frequencies. The intensity of the stimuli' energy (light, sound, etc), influence the holograms durability / persistence, and the repetition of the same type of stimulus are consolidating and stabilizing them.

Among different received stimuli is realized a correspondence that favors the informational complementarity. The ultra-light/ weak bio-luminescence comes from the multitude of coherent phases of the solitons. The constant energy of the soliton in accordance with all the energetic waves produces concertinas that give birth to psychical complex structures. The solitons generate the fractal in any system, therefore also in the human psychic system.

3) The permanent radiant tension

The human organism is subject to radiations and realizes at an optimum energetic level which allows it the maintenance of certain pulsing owed to the interference between radiation and substance. It is thus known that the processes of the solar activity determines the production of an electromagnetic radiation and of a corpuscular one. The solar electromagnetic radiation comprises non-penetrating components (93%) formed of radiometric radiations, IR and bright, while the penetrating components (7%) are formed of the radiations UV, Roentgen, gamma and gravitational radiation. The permanent action of the constant electromagnetic fields upon the body led to the development and stability of some emission – receiving self systems of the radiations with high degree / level of perfection.

These processes of spatial reorientation induce the creating of new constant electromagnetic fields. By a cybernetic curl/loop, the new fields create a reverse afference pathway, influencing the orientation of the excited atoms. It is thus produced a self-excitation process of the constant electromagnetic fields, process self-coordinated by these fields themselves. These fields absorb the quantum energy, especially in radio and optical spectrum. The existence of such permanent

radiant tension inside the human body makes possible the complex psychical activity owed to the production of conscientious pulsing.

4) Protected informational communication

Represents the operation by which the solitons protect the sonoluminescent holograms during their whole movement. Thus the information contained in these holograms can be preserved and can cope with the external perturbation factors. The soliton represents an intelligent “tyre” which covers and protects the ideas, the sounds or the images that move from one place to another within the soul. The transport of the signals in the living systems, in the nervous system and in the proteins and lipids chains from within the tissues is represented by the solitonic effect, which can consist in the light’ dissemination area as it results from the experiments of F.A. Popp. In the case of collisions among solitons there was appreciated that these are non-destructive thus protecting the information.

5) Non-specific communications (e.g. love, compassion, etc) represent communications in a space that distends/ expands. The holograms are much more dynamic with a big energetic tension symbolically represented by psycho-affective attraction, which have repercussions on behavior. The soul constantly attracts the vibrations that are in harmony with its own. When the subjects were living negative emotions (sorrow, fear, frustration or stress) the DNA was contracting, shortening and many of the Code elements were deactivated.

Applications

1) This theory supports the understanding of certain aspects of dynamic of the psychism and influences the methodology of the human psychic activity research. The discovery of the interaction between the “invisible” elements/ components of the personality and the acknowledgement of the light and sound impact over its development can lead to **the construction of a new psycho-physiological “architecture”**.

2) As well the theory can offer a physical basis to the **therapy through light and sound**.

The research of the light and sounds influence over the sonoluminescent holograms can perfect this therapy. Specialists in the psycho-immunology field have indicated that each organ of the immune system contains nervous fibers that ensure the biological bound between the nervous terminations and the immune system, thus postulating the interdependence relation between the thoughts, attitudes, perceptions and emotions of an individual/ a person and the state of its immune system. The music – the sounds can directly action over the mental and psychic general state so also implicitly over the immune system. The music represents a means of penetrating in the nucleus of each cell, of making it vibrate at unison with the harmony of the whole. Our body can be considered as an

instrument of auto recovery/ auto healing, as essentially it tends to its optimum state. Each cell from our body is a resonator of sounds and has its own specific rhythm. Each organ has its own life cycles, its own pulse, its own musical note. The healthy cells become more vibrant and more radiant when exposed to the sounds of music.

3) This theory wants to draw at the same time the attention upon the importance of the water and of the diverse radiations over the human organism. In this direction a first application we can find it in the so-called “water cure/diet” described by Japanese Sickness Association. By daily water consumption with superior quality indexes (pH, rH, electrical conductivity, etc) are being reorganized the informational fields from the organism by maintaining the coherent environment adequate to the informational communications. On the other side it realizes the cooling of the cellular laser system. The rehabilitation of the quality (transparence) of the cellular liquid crystals perfect the light penetration, the faster transmission of the information.

4) Another application can be constituted by constructing an apparatus which to measure the solitonic pulsations from the whole body (not only EEG) ensuring thus a more detailed investigation of the psychical phenomenon.

5) On the other side the map-drawing of the micro-whirls from the body could help us trace out the places through which the energo-informational changes with the quantum vacuum are achieved. The man as “resonator” human, endowed with oscillatory circuits or frequencies parametrical generators, is capable to communicate with the hierarchy energo-informational instances. Thus it can be scientifically explained certain phenomena considered to be “paranormal”, as telepathy, telekinezia, radiestezia, etc.

6) The medicine can give a much more eloquent answer to some cardinal problems such as: cellular death, death and ageing process, processes where the light and the sound play an essential role through their effects. But maybe the most important application would be the parameterization of the solitonic fractal clusters from the surrounding space and the achievement of the communication with them. The realization of a study over the dying men in the intensive care at the moment of the exist by photographing them might clear up the movement of the biophotons in these conditions as well as the constitution of these clusters.

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Eighth EUROTAS/GRETT Conference/Forum on the theme "Revealing the Divine Feminine"

Bernadette Blin and her colleagues from GRETT have kindly agreed to host the 8th EUROTAS Conference from Thursday 5 – Sunday 8 October 2006. It will take place in the lovely Loire Valley two hours from Paris at the beautiful Chateau de Fondjouan which is situated in a large park in the countryside. On Thursday 5th October there will be an all day EUROTAS meeting for friends and delegates followed by a half day of sightseeing of the Chateaux of the Loire and then a joint conference with the GRETT Forum on the Friday evening until the Sunday evening. The Soul of Europe Concert will take place on Friday evening.

Revealing the Divine Feminine

The health of our world depends on the dynamic equilibrium between two energetic polarities that we usually refer to as the masculine and the feminine. Contemporary western history has been marked by the domination of masculine values and vision, and today we find ourselves confronted with the consequences of this imbalance. In keeping with the great pendulum swing inherent to humanity's history, we are currently witnessing a re-emergence of feminine values. In response to the excessive importance that has been given to action, logic, profitability, control, and the tendency to objectify our world, more and more people are turning toward qualities associated with the feminine: welcoming, listening, receptivity, depth, intuition, connectedness, and of course, the body and a relationship with our Mother, earth.

During this conference we will explore the various aspects of the re-emergence of the feminine and its expression in our lives and throughout the world. Because connection is inherent to the feminine, this exploration does not set the feminine against the masculine, but rather invites us to search for balance and to discover a new dance between the two.

We will dedicate this time to living and celebrating feminine values through presentations, round tables and workshops. Experiential processes (workshops) will be an important part of this event, notably through using the language of the imagination and of the heart: images, symbols, dreams, poetry ... We will work with experts and researchers to study in what way these values will enable today's world and humanity to come into balance and fullness.

List of Presenters

Plenary sessions

- Manuel Almendro (Spain): The Emergence of the Anima, the Emergence of the Feminine

- Beata Bishop (United Kingdom): Liliti Revisited, the Rebellion of the Female and the Search for Consciousness
- Robert Dilts (USA): The Marriage of the Divine Feminine with the Enlightened Masculine
- Tanna Jakubowicz-Mount (Poland): Closing Ceremony: Celebration of Earth Healing
- Olga Louchakova (USA-Russia): Visioning the Foundations of Transpersonal Therapy: Feminist Phenomenological Approach
- Pat Luce & Bob Schmidt (USA): The Sacred Dance of Masculine and Feminine: A Divine Vision for Healing and Hope
- Ion Mânzat & Maria Tănase-Mânzat, (Roumania): The Transpersonal Self Seen from a Psychosynergetic Perspective
- Ionel Mohîrtă (Roumania): The Theory of Conscious Sonoluminescent Pulsations
- Vitor Rodrigues (Portugal): Love as Health and Ethics
- Juan Ruez Naupari (Mexico-Peru): The Tradition of the Great Mother in Peruvian Shamanism
- Barbara Schasseur (France): Bulimia and Addiction, Feminine Suffering or the Suffering Feminine
- Eva Titus (Belgium): Round Table Leader with Ingo Jahrestz (Germany), David Lukoff (USA), Monique Tiberghien (Belgium): Process of the Wounded Healer

Other presentations

- Chantal Attia (France): Archiving Union, a path to consciousness
- Christine Brooks (USA): The Nullipara: Contemporary Lived Experience and Sacred Image
- Georges Didier (France): Spiritual Constellations® or Encounter with the Earth
- Evgueni Faydush and Alexey Ivanov (Russia): Archetypes of Masculine and Feminine Origins in the Cartography of Subtle Reality
- Marie-Laure Fleury (France): Feminine Values in Business or the Feminine Factor in Business
- Monique Fradot (France): Feminine Cycles of Life and Embodiment or the Womb, Development, Maturity, Love
- Ingo Jahrestz (Germany): Revealing the Divine Feminine - A Very Personal Story
- Pierre Janin (France): Feminine and Masculine: Their Divine Marriage in Daily Life: "the We"
- Irina Kardos (USA): Self-Goddesses Portraits
- Marie-Françoise Louche (France): Tarot and Feminine Initiation
- Vladimir Maykov (Russia): Khajuraho, The Tantric Images of Cosmic Unity

- Diane Rickards (USA): Illuminating the Divine Feminine in Cultural Shadow with Women Espionage Agents
- Steven Schmitt (USA): Honoring the Feminine and the Masculine in Shamanism
- Françoise Since (France): Ode to Mary Magdalene, Archetype of the Contemporary Woman
- Arielle Warner (USA): The Emergence of the Divine Feminine through the Experience of Breast Cancer and Yoga-based Practices

Film

- Nancy Sobonya (USA): The Gifts of Grieving

Workshops

- Diane Bellego (France): Sacred Feminine? Never without my Masculine
- Bénédicte Charpentier (France): Receptivity
- Anna Daem (France): Dancing and Moving through Words or Exploring Feminine Intuition Using Spontaneous Writing
- Saïda Desilets (USA): Divine Feminine: Awakened Aliveness
- Robert Dilts (USA): Learning to Hold Difficult Feelings as a Path to Self-Evolution: Applying the Divine Feminine
- Ann Dillemann (France/ Germany): Vedic Art
- Evgueni Faydush and Alexey Ivanov (Russia): Masculine - Feminine interplay in Computer Virtual Reality
- Sylvie Joly and Alexandra Raffin (France/Holland): Reaviling the Divine Feminine in Men
- Lenka Kozderkova (Czech Republic): The Path of Silent Sound
- Chantal Lefebvre (France): Love and the Importance of the Divine Feminine
- Marie-Dominique Linder (France) : The Voice of the Divine Feminine
- Pat Luce (USA): Mary, Sophia and the Rose of the World: a Meditation of the Heart
- David Lukoff (USA): Transpersonal approach to spiritual care
- Dominique Magnan (France): Dance and Consciousness: Dancing Meditation, Creative Dance, Free Dance, Dance of Life
- Anna Maurer (Austria): Connecting with the Soul through the Body
- Vladimir and Cristina Maykov (Russia): Synesthesia Breathing
- Susan Michaelson (United Kingdom): Magic Garden. A workshop about the Feminine Principle. Shamanism and the Visual arts

- Genie Palmer (USA): Exploring Many Faces of the Divine Feminine in Higher Education and Transpersonal Psychology
- Ana Perez-Chisti (USA): Woman as Prophet
- Anne M. Pincus (USA): Lessons in Transformation Offered by the Dakinis: for the Individual and for the Planet
- Judy Schavrien (USA): Demoting and Restoring the Underground Goddesses. Nature and War in Classical Athens and Today
- Valerie Sher (USA): Embodiment of the Feminine: An Exploration through Dance/Movement
- Stuart Sovatsky (USA): Pariyanga: South Indian Tantra of Gender Worship
- Monique Tiberghien (Belgium): Toward Inner Union through Sacred Song
- Katia Van Loo (Belgium): Let Yourself Be Moved By the Nurturing Sounds of the Harp and the Voice
- Hans Peter Weidinger (Austria): Breathing the Feminine and the Masculine
- Mega Wagner (USA): Shekhinah : a Psycho-Spiritual Awakening from Kabbalah and Depth psychology
- Kate Wolf-Pizor (USA): The Re-emergence of the Divine Feminine

ISSN: 1583-3348