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CHAPTER 3

## INTEGRAL INQUIRY

### Complementary Ways of Knowing, Being, and Expression

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The one consciousness which is whole and integral thus divides into two streams in order to provide this subjective-objective play of manifestation—this *Lila* of *Bhagavan*.

—I. K. Taimni (1975, p. 361)

Two complementary parables from India set the stage for this chapter. The first is the well-known tale of the blind men and the elephant (see Davids, 1911; Meier, 1982). Each person reaches a different conclusion about the nature of the beast as a result of exploring what is only a part of the whole. The other is a more modern saying: "If you wish to find water, it is better to dig one 60-foot well than to dig six 10-foot wells." These parables point to the importance of breadth and plurality of approaches, as well as depth and intensity of approach, to appreciate or access the abundance of life's rich, yet sometimes hidden, treasures.

These guidelines have obvious applicability in clinical and other professional practices, as well as in research endeavors in psychology and in the other human sciences. The wisdom of these complementary approaches of breadth and depth, however, goes strangely unheeded in many clinical and

research projects. Too often, researchers cling to a single method or to a small number of methods with which we and our clinical or research subcultures have become familiar but that may not be the most appropriate for addressing the issues at hand. My aim, in this chapter, is to suggest ways to expand and extend our research and practical applications to learn more about ordinary human experiences and begin to develop new means of disciplined inquiry for exploring some of the more exceptional human experiences that we heretofore have ignored.

### INTEGRAL INQUIRY: EXPANDING RESEARCH THROUGH COMPLEMENTARY QUANTITATIVE AND QUALITATIVE APPROACHES

As a first step in this endeavor, we as researchers can expand the range of questions to ask about our subject matter and recognize that there exist many research methods that vary greatly in their appropriateness for addressing different types of questions. In doing this, we are mindful of Carl Jung's (1993) statement: "Ultimate truth, if there be such a thing, demands the concert of many voices" (p. xiv), while also remembering the caveat of our British colleague John Beloff (1990): "If we are barking up the wrong tree then we shall not find what we are looking for no matter what kind of ladders we use" (p. 128).

Table 3.1 indicates four major types of questions researchers can ask about subject matter. These are the same types of questions for which we seek answers in our clinical work—in the contexts of both particular clients or larger classes of clients. The four types of questions, and the research methods that best serve them, are arrayed along a continuum from the more qualitative to the more quantitative and from the more idiographic to the more nomothetic. The four clusters of questions and methods also correspond nicely to the familiar research objectives of understanding, explanation, prediction, and control. Of course, many of the methods can be used in multiple ways and can be tailored to suit more than one type of question or concern. Table 3.1 is subject to flexible rearrangements and modifications; by no means is it intended to represent a rigid classification of approaches. For example, *surveys* is listed in the left-most column of the table because surveys could be used to describe the experiences themselves of large numbers of respondents. To the extent that survey results—especially as they are conventionally used—may be treated quantitatively,

however, the survey method also could be placed in the quantitative section of the table, perhaps as a precursor to the second column from the right (examining one variable quantitatively, rather than the relationships of two or more variables).

The four clusters of methods can be understood as complementary sets of tools useful for addressing different aspects of a particular research issue or human experience—four ways of "feeling the elephant" that is the issue being explored. It is possible to adapt these methods for use in exploring exceptional human experiences and topics appropriate to the developing field of transpersonal studies.

Transpersonal psychology is concerned with experiences and processes that extend beyond the personal or individual, that go beyond the usual limits of ego and personality. It studies consciousness and unusual states of consciousness; exceptional experiences; transegoic development; individuation; and spiritual experiences, growth, and transformation. It concerns itself with "the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness" (Lajoie & Shapiro, 1992, p. 91). It seeks to learn how people can become more whole through integrating the somatic, emotional, intellectual, spiritual, creative-expressive, and relationship and community aspects of their lives.

### *Causes and Outcomes*

The cluster of experiment-like methods at the extreme right of Table 3.1 is well known to researchers. These methods are well suited for exploring causal questions and for assessing the effectiveness of various treatments or interventions. Of all the methods, these provide the greatest feelings of confidence in conclusions, and they yield the least ambiguous findings. For this payoff, however, they sacrifice depth of understanding and lose knowledge of the contexts, complexities, and richness of what is being studied. Their use can encourage superficial appreciations of artificial or incomplete forms of what researchers are seeking to study. Devotees of these methods mimic the approaches of the natural sciences in seeking to learn the universal laws that govern simple systems in isolated contexts, knowing and controlling relevant variables, and attempting to keep "everything else equal or constant." Most laboratory work in neuroscience, cognitive science, clinical and medical outcome research, and experimental parapsychology makes use of these approaches.

TABLE 3.1 Conventional Disciplined Inquiry Methods That Closely Match Four Major Types of Research Questions

| Continuum                                                                                                                                                       |                                                                                                       |                                                                                                                                                                                                   |                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| Qualitative                                                                                                                                                     |                                                                                                       |                                                                                                                                                                                                   | Quantitative                                                            |
| Idiographic                                                                                                                                                     |                                                                                                       |                                                                                                                                                                                                   | Nomothetic                                                              |
| (Understand)                                                                                                                                                    | (Explain)                                                                                             | (Predict)                                                                                                                                                                                         | (Control)                                                               |
| Qualitative Methods                                                                                                                                             |                                                                                                       | Quantitative Methods                                                                                                                                                                              |                                                                         |
| EXPERIENCE                                                                                                                                                      | CONCEPTUALIZATION                                                                                     | PROCESS                                                                                                                                                                                           | FRUITS                                                                  |
| What is the experience of <i>x</i> ?<br>How is <i>x</i> perceived by the participant?                                                                           | How can we conceptualize <i>x</i> ?<br>What are useful explanations or interpretations of <i>x</i> ?  | How does <i>x</i> unfold as a process? What are the concomitants of <i>x</i> ?<br>What sets the stage for the occurrence of <i>x</i> ?<br>What facilitates <i>x</i> ?<br>What inhibits <i>x</i> ? | What are the outcomes, consequences, "fruits" of <i>x</i> ?             |
| Phenomenological<br>Heuristic<br>Narrative<br>Life stories<br>Case studies<br>Feminist approaches<br>Organic approach<br>Interview<br>Questionnaires<br>Surveys | Theoretical<br>Historical<br>Grounded theory<br>Textual analysis<br>Discourse analysis<br>Hermeneutic | Correlational<br>Causal-comparative<br>Field studies                                                                                                                                              | Experimental<br>Quasi-experimental<br>Single-subject<br>Action research |

In transpersonal studies, these methods could be used to assess the outcomes, consequences, side effects, and other "fruits" of particular experiences (e.g., meditative conditions and altered states of consciousness) or of deliberate practices or training exercises (e.g., certain spiritual disciplines, special breath work, and particular ways of working with dreams). The experiment-like methods could be used to assess possible effects of engaging in specific forms of creative expression (such as working with self-produced mandalas) or of participating in rituals developed to ease passage through liminal conditions (e.g., when an individual disidentifies with an older way of being to reidentify with a newer way).

In our own work, my colleagues and I have made extensive use of experimental methods in exploring alternative, nonlocal modes of knowing and influence. In series of experiments, we have learned how persons are able to access information, hidden at remote locations, through direct

knowing for which they are prepared through psychological and psychophysiological procedures (Braud, 1975, 1978, 1982). We also have found that persons are able to directly influence random or labile inanimate or animate systems (e.g., radioactive decay-based random event generators, small animals, human red blood cells in test tubes, the sympathetic nervous system activity of distant persons, and distant persons' concentration/attentional skills), mentally and at a distance, through processes of attention, intention, and visualization (Braud, 1990, 1992, 1993, 1994a, 1994d; Braud & Schlitz, 1989, 1991; Braud, Shafer, & Andrews, 1993a, 1993b; Braud, Shafer, McNeill, & Guerra, 1995). These latter studies provide reliable empirical evidence for human potentials or abilities beyond those that are mediated by conventional sensorimotor processes or conventional energetic and informational exchanges. Variations of these same abilities are frequently described within many, if not all, of the various spiritual and wisdom traditions.

An important concept within transpersonal psychology is interconnectedness. The *trans* in *transpersonal* conveys two aspects of that connectedness. One meaning of *trans* is "beyond"; it implies the existence of, and connectedness with and relationship to, something beyond the individual. Another meaning of *trans* is "through"; this implies a connectedness among the various aspects of oneself, as well as a connectedness of oneself with others and with all of Nature. It is difficult to understand how direct knowing of events remote in time or space, or direct mental influence of remote animate and inanimate systems, can occur without presupposing a profound interconnectedness among people and also between people and all of animate and inanimate Nature. This interconnectedness has important implications for our understanding of who we really are, of our individuality, of our true selves; from these implications flow other, ethical implications for appropriately interacting with others and with our environment.

The visible parts of trees in a dense forest seem to be separate entities until one looks beneath the surface of the earth and finds the extensive, interconnected root systems that bind the trees together. The peaks of mountains shrouded in mist seem isolated and unconnected until the mist melts away, revealing the common lower continuities that previously had been obscured. These two metaphors help us appreciate aspects of the interconnectedness that is emphasized and studied by transpersonal psychologists. The concept is beautifully expressed by the 13th-century Persian mystical poet Jelaluddin Rumi (1984):

*I've heard it said there's a window that opens  
from one mind to another,  
but if there's no wall, there's no need  
for fitting the window, or the latch. (p. 10)<sup>1</sup>*

### ***Process, Concomitants, and Modulating Factors***

Leaving the laboratory to explore everyday life occurrences, we can move to the familiar methods described in the second cluster from the right in Table 3.1. Here, we observe interrelationships among naturally occurring events (a correlational approach) and look for additional but as yet unknown, and possibly causal, differences between individuals or groups that are already known to differ in some other way (a "causal-comparative" approach; see Borg & Gall, 1989, pp. 535-571). In making this move, we gain advantages through including a far greater number of events to study as well as naturally occurring events that cannot be duplicated readily in the laboratory. The price we pay for this gain is a loss in certainty about our findings. Causal conclusions become risky, and hosts of extraneous and possibly confounding variables arise.

In transpersonal contexts, correlational and causal-comparative strategies could be used to explore research questions such as the following: Which preexisting characteristics might discriminate persons who have or do not have near-death experiences under comparable circumstances? Is there a relationship between the "density" of deliberate transpersonal practices and spontaneously occurring transpersonal experiences and the nature of one's recovery from childhood sexual abuse (Schellenberg, 1997)? How do sense of humor and spirituality relate to freedom from stress and presence of positive life satisfaction and well-being in HIV-positive and HIV-negative males (Maas, 1998)? What are the concomitants—in physical and psychological health and well-being, meaning in life, and personal and spiritual growth and transformation—of disclosure-facilitated assimilation of exceptional human experiences such as mystical, unitive, "psychic," and death-related experiences (Palmer, 1998)?

### ***Conceptualization***

We use the approaches of the next cluster in Table 3.1 to conceptualize and theorize about findings or about the particular issues being investi-

gated. Historical considerations can help contextualize the issue and provide additional types of explanations. Hermeneutic methods can be used to explore latent, hidden meanings and can yield more complete interpretations. The risks of such methods are uncertainties about the validity of interpretations and the possibility of empirically empty generalizations, or self-consistent and seemingly valid theories or models that can be tested and possibly falsified only with great difficulty, if at all. The needed reality tests in this cluster of methods are not always available or sought.

Some of the methods within this cluster (e.g., theory and model building and the historical method) are familiar to psychologists. Other methods (e.g., grounded theory, textual readings, discourse analysis, and hermeneutics) originated in disciplines other than psychology, have been imported into psychology only recently, and are still relatively unknown to conventional psychological researchers. (See Harré & Stearns, 1995, and Smith, Harré, & Van Langenhove, 1995a, 1995b, for information about these and related new methodological approaches within psychology.)

A conceptual, theoretical approach is appropriate for developing and testing models or theories of human psychospiritual growth and development, such as those proposed by Underhill (1911/1969), Maslow (1968, 1970), Wilber (1990), Washburn (1990), and Ruumet (1997). Historical methods could explore the nature of mystical experiences through the ages, whether there have been temporal changes in the character of the "perennial wisdom," and factors that may have been involved in the many migrations of Eastern spiritual teachers to the United States at the turn of this century, and so forth.

### ***Experiences Themselves***

We move to the cluster at the extreme left of Table 3.1 to gain the greatest appreciation of experiences themselves and of the ways in which the actual experiencers perceive and interpret their experiences and the events in their lives. Here, we can explore in great depth and intensity; here, we can dig a 60-foot well. Here, we gain richness and completeness of description, a view from the inside, an understanding of the contexts in which experiences and events occur, and an appreciation of the complex, dynamic, and often subtle ways in which events and experiences come together and play themselves out in the lives of particular individuals. In return for these gains, we pay the price of reduced certainty about the actual referents and

sources of experiences and events and become uncertain about the contributions or importance of particular perceived interrelationships or connections among the experiences and events. Unless contrasts or comparisons are introduced or considered, how can we know whether we are really describing what we think we are describing? But these questions and concerns reveal the importing of particular ontological and epistemological approaches, assumptions, biases, and values into this realm. These questions are natural, useful, and answerable when we are working in the right-most parts of Table 3.1; are they appropriate, however, in the left-most reaches of Table 3.1? In gaining a description (a rich, thorough, "thick," and deep "snapshot") of a complex system, we seem to give up certainty about specific subcomponents and their causal interplay. Indeed, we may ask whether concepts such as component or cause are even appropriate in this new context.

There appears to be an interesting dance between richness and fullness of description, and certainty as to source, referent, and process. Rich description and certainty seem to be contraries or complements—neither can be reduced to the other, and both are necessary to a complete understanding of the whole. This dance of the complements reminds us of similar dances between various complements in physics, such as light-as-particle and light-as-wave. Physicist friends say that they use the term *complementary conjugates* to describe these yin-yang processes. The root of *conjugates* implies playing together. Complements play or dance together. This dance too often is seen as a conflict or battle in which the two fight with or oppose one another. This interpretation or judgment encourages either/or thinking in which one feels compelled to favor one or the other. How strange to favor one partner in a dance or to think that the dance could happen with only one dancer. Again, we can turn to Rumi (1983):

*Never in truth does the lover seek  
without being sought by his beloved  
No sound of clapping comes from one hand  
without the other hand.* (Vol. 3, lines 4393, 4397)<sup>2</sup>

We have come full circle. The richness, synthesis, and subjectivity of Table 3.1's left-most cluster need the discrimination, analysis, and objectivity of the right-most cluster to make the dance complete. Each of the four clusters provides a set of questions and approaches useful for appre-

ciating a particular aspect of an entire issue or experience that we are seeking to investigate. For the outcome of our research to be faithful to the whole of what we are studying, we would combine methods and questions from all parts of Table 3.1 and blend the different views to form a more complete picture. This approach is true to the etymology of the word *research*, which has to do with circling around again. Table 3.1 helps us recognize and remember what is included with great density and what is excluded in each method or cluster of methods. It can provide leads for enriching what we already are doing to make accounts of our investigations more complete and more balanced.

### *Storytelling and Story Listening: Experiences Revisited*

In exploring Cluster 1 (the left-most cluster of Table 3.1) more thoroughly, we find that something most interesting and magical may begin to happen for those engaged in these forms of research. The conventional boundaries between research, practical application, and personal growth and transformation can melt away. As we provide our research participants (or *coresearchers*, as they are more appropriately called) opportunities to describe their experiences and life stories—typically in the form of in-depth, semistructured, or unstructured interviews—three things begin to happen at once. First, the interaction becomes a research session by providing new information and knowledge that can contribute to the development of our discipline. Second, it also becomes a clinical session by offering the participants/coresearchers an opportunity to learn more about themselves, more fully integrate and assimilate materials, and work through important issues more thoroughly than before. This is especially likely if relevant and important topics have been chosen for the research project. Stated somewhat differently, the opportunity to tell one's story and to speak one's own voice has *healing power*. Third, hearing the stories of participants/coresearchers and working together with them on the issues addressed in the research project can result in change and transformation in ourselves as investigators. We can do our own work and progress in our personal and spiritual growth and development in the context of conducting research. All three processes occur simultaneously, and each feeds the others in synergetic ways.

There is undeniable evidence that recognizing, owning, honoring, and sharing personal experiences, especially an individual's more unusual or

previously unvoiced experiences, are beneficial to physical health and psychological well-being. All counseling, psychotherapeutic, and spiritual guidance traditions are based on this truism. I call your attention, however, to six particular sets of findings to concretize this concept.

James Pennebaker and his coworkers have been studying the psychological and physiological correlates of confession, self-disclosure, and confiding of significant experiences. They have found that even relatively brief disclosures of personal and traumatic experiences (especially those that have been kept secret from others) are associated with improvements in health and well-being as measured by various psychophysiological indexes, symptoms, physician visits, and immunological reactions (Berry & Pennebaker, 1993; Harber & Pennebaker, 1992; Pennebaker, 1995; Pennebaker, Barger, & Tiebout, 1989; Pennebaker, Hughes, & O'Heeron, 1987; Pennebaker, Kiecolt-Glaser, & Glaser, 1988; Pennebaker & Susman, 1988). Although processes of catharsis, extinction, and disinhibition undoubtedly play important roles in Pennebaker's results, perhaps the most important health-facilitating aspect of disclosure is that the process allows reconceptualizations or cognitive changes as the experiences are shared and explored from new and different views. Certain experiences no longer are shut off and isolated from the rest of a person's experiences. The previously ostracized experiences can return to the fold, and the increased wholeness resulting from these new integrations favors greater well-being. Mishara (1995) proposes a phenomenological explanation for the results of Pennebaker's research projects, suggesting that the healing factor in such writing or talking cures is the changed relationship of the participant to his or her past painful experience, facilitated by the narrative act itself; there is a change in the participant's total bodily attitude and in his or her entire being or sense of self.

Ian Wickramasekera (1989) has found that the majority of his patients who present somatic complaints have either high or low hypnotic susceptibility. Those who are highly hypnotically susceptible tend to report parapsychological and other unusual experiences. As the patients discuss these experiences and assimilate them more thoroughly into their lives, they experience remission of their somatic symptoms.

Herbert Otto (1967) conducted group work in which participants recalled and shared their "Minerva experiences" (MEs), which he defined as "*a network of highly formative and growthful experiences, having strongly positive affective components and playing a dominant role in the genesis of personality resources, and thus significantly affecting personality*

*development*" (italics in original; p. 119). Otto viewed MEs as similar to, but more general than, Maslow's (1963) "peak experiences" (p. 117). Otto was especially interested in MEs occurring during the first 18 years of people's lives. These MEs tended to involve significant relationships with others; experiences related to achievement or recognition; nostalgic experiences; and experiences associated with religion, music, nature, animals, or food. These experiences, which might be viewed as the opposites of traumatic experiences, appeared to have long-lasting, beneficial influences on the participants' later attitudes, strengths, and self-concepts. Recalling and disclosing MEs in small-group contexts were associated with new insights, powerful upsurges of energy, resurgence of interests and desires to further develop skills and abilities, and enhanced self-images and ego-supportive values. Some participants identified their work with MEs as a turning point in their development (Otto, 1967, p. 123).

Thomas Driver (1991) has discussed the important and transformational concomitants of confessional performance and self-revelation. Rhea White (1993a, 1993b) has pointed out the relevance of Driver's ideas to exceptional human experiences and has indicated that through acknowledging and confessing our own experiences, we may grow in understanding them. In addition, disclosure may somehow increase the reality of our experiences to ourselves, to others, and perhaps to the physical world as well. I have made similar points about the benefits of confession and profession of unusual experiences in a prior paper (Braud, 1994b).

An obvious place in which to observe the power of disclosure is in dreamwork. As individuals move along the continuum of being aware of their own dreams, paying increased attention to them, recalling them, recording them, sharing them with significant others, sharing them with groups of people, associating to them, elaborating them, amplifying them, dramatizing them in the form of drawings and other creative expressions, and acting them out, their dreams' reality and impact increase. Montague Ullman's work (Ullman & Zimmerman, 1979) with small dreamwork groups indicates some of the benefits that can occur through the more public sharing of previously private experiences.

Contributing to the appeal and power of the various feminist research approaches (e.g., Nielsen, 1990) are their emphases on the voices of the Others, providing opportunities for unassimilated *others* (other persons and other experiences that have not been valued or privileged within the dominant culture) to speak their own stories with their own voices and opportunities for these voices to be listened to and honored. Unassimilated

others result in separation and fragmentation, "dis-ease" of the individual and of the greater group, and an incompleteness of worldview. Assimilating others, through storytelling and story listening, facilitates integration and wholeness, health and well-being of the individual and of the greater group, and the framing of a more adequate and more complete worldview. Encouraging and attending to a pluralism of voices within feminist research approaches are emancipating, empowering, and health facilitating.

The sorts of impacts mentioned above are most likely to occur when a researcher uses the methods to the left of Table 3.1, but the methods to the right of Table 3.1 can be used to assess and document the impacts and confirm that they actually occur. This provides still another illustration of how the different methods can cooperatively support one another.

Feminist research approaches emphasize characteristics of the research enterprise that typically are neglected in more conventional treatments of the nature of scientific research. Accessible treatments of these complementary qualities of inquiry may be found in Shepherd (1993) and in Ullman (1995). An appreciation of the flavor of these qualities can be gained from the chapter titles and subtitles of Shepherd's book *Lifting the Veil: The Feminine Face of Science*. In these chapters, she deals with topics of feeling (research motivated by love), receptivity (listening to nature), subjectivity (discovering ourselves through the experiment), multiplicity (webs of interaction), nurturing (a long-term approach), cooperation (working in harmony), intuition (another way of knowing), relatedness (a vision of wholeness), and social responsibility of science (research that has significant impacts).

The organic research method, described in Chapter 6, builds on and extends feminist research. It emphasizes the sacred, inclusive, subjective, experiential and contextual, transformative, transpersonal, individual, and understandable features of the investigative endeavor. This approach, usually in combination with compatible feminist, phenomenological, and case study methods, has already been employed in several doctoral dissertation projects at the Institute of Transpersonal Psychology, where the approach was developed (Ettling, 1994; Newton, 1996; Saffen, 1997; Shields, 1995; Spencer, 1995; Taylor, 1996). The organic approach has been used to explore topics such as the creative arts, embodiment, and transformation; experiences of the interstices or "the space between" in the body disciplines of Aikido and fencing; Sufi stories as vehicles for self-development; beauty, body image, and the deep feminine; transpersonal aspects of painting; and women's experience of the "descent into the

underworld" and the path of Inanna. Some of these projects are described in Part III of this volume.

### *Alternative Ways of Knowing*

Within the feminist, organic, and narrative approaches to research is a common emphasis on hearing and honoring the voices of the other person, particularly the previously unempowered person or the member of a previously unempowered group. The heuristic research approach, as developed by Clark Moustakas (1990) and his colleagues, also emphasizes a plurality of voices. Some of the voices are those of different persons whose varied inputs are valued in the research effort; these are the voices of interviewed participants, of the investigator herself or himself, and of others who have researched or written their own views of the experience being studied. Still other voices, however, represent different modes of knowing and of expressing one's knowing. Thus, the heuristic researcher is not limited only to data generated within the discipline of psychology but explores, as well, findings from the other human sciences, from the humanities, from the arts, and from the various spiritual and wisdom traditions—anything that bears on the experience being researched and that promises to contribute to a full and rich depiction of the studied topic. The heuristic researcher also values his or her own tacit knowledge—intuitive and body-based knowings that are difficult to put into words. The heuristic method has much in common with the creative process. Indeed, a creative synthesis, to which many attributes of the researcher can contribute, is part of the final outcome of the research project (see Wendy Rogers's contribution to Part III).

Heuristic research yields perhaps the richest and most satisfying description of an important human experience to which the researcher has devoted extensive and deep attention for a long time. A prototypical example of the heuristic approach is Moustakas's (1961) classic study of the experience of loneliness, in which he deeply immersed himself in as many aspects of the experience as possible for a lengthy period.

Two additions to the heuristic method would make the picture even more complete. Within the approach, places are not provided for direct social action or for conceptualizing and theorizing about the experiences being studied. The final presentation of a heuristic research project can be sufficiently complete, accurate, moving, and impelling to lead to subsequent social actions by those who read and resonate to the findings of

the report. Such follow-up responses themselves could be studied—either by an addition to the method itself or by other, complementary methods. Aspects of action research, in which investigators study and evaluate what they do as they provide an actual service to a community (typically in the form of a new or already existing service program), could be added to a heuristic project to study aftereffects or consequences. Certain aspects of the feminist research approach also could be added to provide an additional dimension of social change.

Although theorization and conceptualization are played down by heuristic (and phenomenological) researchers—in favor of heeding Husserl's imperative, "Back to the things themselves" (cited in Valle, King, & Halling, 1989, p. 9), or in this case, to the experiences themselves—there is no reason to avoid thinking about findings and experiences as well as simply providing rich and deep descriptions of them. Thinking and interpretation may indeed interfere with experiencing per se, and it may be necessary to bracket the former so they do not interfere with or distort the latter. At some point, however, thinking, interpreting, conceptualizing, modeling, and theorizing can be unbracketed and brought back into the fold to yield a more complete account of the topic. In Jungian terms, researchers need not leave their thinking function forever at the door while inviting the sensing, feeling, and intuiting functions inside for the feast. After all, thinking is an experience, too, and thoughts, interpretations, and meanings are parts of the contexts in which other experiences take place.

### *Some Bolder Additions and Extensions*

There are many ways of knowing and of working with and expressing that knowing, yet research enterprises typically have attempted to explore only narrow ranges of a wide spectrum of possibilities. Clues that may help us expand our research practices, and hence enlarge our store of public knowledge, are found in diverse traditions.

For example, Origen (185-254 C.E.) recognized three approaches to scriptural meanings and interpretations: seeking literal, concrete meanings (*somatikos*); developing meanings through intellectual, logical, and associational means (*psychikos*); and seeking spiritual, allegorical, symbolic, and metaphorical meanings (*pneumatikos*); see Latourette (1975, p. 150), Nigg (1962, p. 46), and Temple (1990, pp. 33-34). If we heed the suggestion of recent researchers that a vast variety of subject matters (not only literal documents but also life stories, lives, and experiences) can be

considered as texts to be interpreted and understood, then perhaps we can apply analogues of Origen's three methods to this endeavor.

Ibn Al Arabi (1981; 1164-1240 C.E.) recognized three forms of knowledge: through information, through experience, and through being. He likened the first form to knowing a fruit through reading about it, the second form to knowing a fruit through direct experience of its qualities (its weight, texture, odor, and taste), and the third form to consuming and assimilating the fruit into one's being (Schneck, 1980). Analogues of these three forms of knowing could be incorporated into present-day research.

Bonaventura (1217-1274 C.E.) and Hugh of St. Victor (1096-1141 C.E.) recognized at least three realms of being and three ways of accessing these realms. They used the metaphor of three eyes to describe three modes of knowing. A physical, sensory realm is accessed by the *eye of the flesh*; a mental realm of ideas, thoughts, and images is perceived by the *eye of the mind*; and a transcendental or spiritual realm is known through the *eye of the spirit* (see Bonaventura, 1259/1953). Perhaps analogues of these three eyes could be used in our research.

More recently, Reason and Heron (1995) have suggested four forms of knowledge: *propositional* knowledge (knowing about something, expressed in statements and theories), *practical* knowledge (knowing how to do something, expressed in a skill or competence), *experiential* knowledge (gained through direct face-to-face encounters with persons, places, or things), and *presentational* knowledge (through which tacit knowing is translated into imagery and then symbolically expressed through movement, sound, color, shape, line, poetry, story, and drama). As researchers, we can provide formal places for each of these knowings in our research designs and reports.

To extend Bonaventura's metaphor, we can view our typical research efforts as observing the world through one eye, processing and interpreting what we perceive with one brain, and expressing what we have learned through one mouth. The one eye is the sensory eye of perception of external, sensory information; typically, we restrict even this information to visual and auditory information. The one brain is the left-hemispheric, verbal, linear, analytical processing of information. The one mouth is the mouth of verbal expression through linear prose. In working with questionnaires or with depth interviews (even within alternative approaches such as phenomenological, feminist, and heuristic procedures), we collect vast quantities of words from articulate participants. As investigators, we then process, filter, organize, cook, and distill those words while in an alert,

active state of consciousness, using primarily our word-serving left hemisphere. We express what we have learned by outputting still other words and delivering these in learned treatises to our readers who receive these words and add them to their own stores of words and verbal concepts. It is possible to expand each of these phases of research and, in doing so, to enlarge both what we can learn about our topic and the research enterprise itself.

The heuristic approach has already opened up all three channels. It welcomes the addition of bodily based knowing (obtained through a technique known as *focusing*; see Gendlin, 1978), intuition, and tacit knowing. It includes incubation periods in which materials are allowed to "process" themselves in different ways, leading to "aha" or illumination experiences in which the pieces come together in new ways and in which novelty may arise. It encourages augmenting the linear prose report with other forms of expression such as poetry and artistic productions.

It is possible to go even further than this, however, in expanding research procedures and in developing a more complete, integral methodology for transpersonal and other studies. Steps in this direction were taken recently by students at the Institute of Transpersonal Psychology in their doctoral dissertation work. Dorothy Ettling (1994) added two nonverbal treatments of her data—emotional and intuitive appreciations of the materials—to the usual intellectual inductive analysis in which themes are extracted from interview transcripts. She allowed these other forms of knowing to arise as she listened to her tape-recorded in-depth interviews while in a meditative state. She also allowed nonverbal production to arise, creatively expressing her participants' stories in the forms of dance, drawings, sculptures, crying, and singing.

Alzak Amlani (1995) extended these nonverbal additions further by attending to visual, auditory, and proprioceptive images—and their emotional and intuitive meanings—that arose in him as he listened to each taped interview while in a meditative state. After incubating those impressions for several weeks, he recognized key archetypes associated with particular images and sensations. Connecting them with each participant's life story, Amlani found certain myths, stories, gods, and goddesses that mirrored the participants and their inner processes. In addition to the usual rational thematic analyses, he developed cross-cultural, mythic personifications for each participant. After returning these mythic descriptions to the participants, Amlani reported that the participants found that the augmented descriptions rang true to them and that they often added

accurate information beyond the information contained in the original transcripts.

Because she was interested in studying what happens when participants engage in a program of uninterpreted, nonverbal dreamwork, Nancy Fagen (1995) requested that each of her participants incubate a special dream, during the last week of her study, asking the dream itself to use its voice in commenting on the intervention process. In a final section of her dissertation, she presented a selection of such dreams, without any interpretations on her part, so that they might speak more directly to the reader, conveying an aspect of the process other than that conveyed by rational discourse. She included this as a supplement to more conventional work using standardized assessments, unstructured interviews, and special questionnaires.

Details concerning the methodological innovations of Ettling, Amlani, and Fagen may be found in their contributions to Part III of this volume and, of course, in the dissertations themselves.

A further extension of research "reporting" through inclusion of the nonverbal has not yet, to my knowledge, been formally tried or proposed. This extension would involve the deliberate employment of intention to invest one's research report with a capability of directly communicating additional content to the reader—nonverbally and "psychically." In principle, this should be possible. I am aware of a number of consistent anecdotes indicating that this already is taking place, albeit, most probably, in an informal, unconscious manner rather than as a result of a deliberate aim or procedure.

### *An Even Bolder Step: Knowing Through Becoming*

Emotional, intuitive, and nonverbal expressive aspects can be added in greater density to research projects to make them more complete, more balanced, and more likely to tap all dimensions of what is being studied. But a researcher can take an even bolder step, as well, in the direction of a truly transpersonal methodology. Such a step involves paying full attention to *what is known directly by the eye of the spirit*; this type of knowing seems to require a change or transformation in the investigator's *being*. It requires that the investigator *become* what is being studied and to know it as *subject* rather than as object.

Evelyn Underhill (1915), a dedicated student of the mystical experience, expressed this same idea:

We know a thing only by uniting with it; by assimilating it; by an interpenetration of it and ourselves. . . . Wisdom is the fruit of communion; ignorance the inevitable portion of those who "keep themselves to themselves," and stand apart, judging, analyzing the things which they have never truly known. (p. 4)

We find similar expressions in the writings of scientists such as cytogeneticist Barbara McClintock, biologists Jonas Salk and June Goodfield, and physicist Albert Einstein:

I've often marveled that you can look at a cell under the microscope and can see so much! Well, you know, when I look at a cell, I get down in that cell and look around. . . . I found that the more I worked with them the bigger and bigger [they] got, and when I was really working with them I wasn't outside, I was down there. I was part of the system. I was right down there with them, and everything got big. I even was able to see the internal parts of the chromosomes—actually everything was there. It surprised me because I actually felt as if I were right down there and these were my friends. . . . As you look at these things, they become part of you. And you forget yourself. The main thing about it is you forget yourself. (McClintock, quoted in Keller, 1983, pp. 69, 117)

Very early in my life I would imagine myself in the position of the object in which I was interested. Later, when I became a scientist, I would picture myself as a virus, or as a cancer cell, for example, and try to sense what it would be like to be either. I would also imagine myself as the immune system, and I would try to reconstruct what I would do as an immune system engaged in combating a virus or cancer cell. (Salk, 1983, p. 7)

If you want to really understand about a tumor, you've got to *be* a tumor. (Goodfield, 1981, p. 213)

Only intuition, resting on sympathetic understanding, can lead to [these laws]; . . . the daily effort comes from no deliberate intention or program, but straight from the heart. (Einstein, quoted in Hoffman & Dukas, 1973, p. 222)

In much earlier times, we find similar ideas expressed in Patanjali's expositions of the *Yoga Sutras*, in descriptions of uniting with the object of

inquiry in the form of complete absorption or *samyama* (see Taimni, 1975). In these are promises that different types of *direct knowing* can be achieved through the concentration, contemplation, and absorption of attention, consciousness, and awareness on different "objects"—that one can know directly by merging or becoming one with the object of one's intentionality. Similar ideas are part of the epistemologies of many indigenous peoples and of many spiritual, mystical, esoteric, and wisdom traditions. Certain meditative and contemplative practices may facilitate this type of direct knowing. Shear (1981) and Powell (1982, pp. 257-268) report the tantalizing findings of preliminary attempts to explore *samyama* in modern investigative settings. It also is useful to consider the various forms of direct knowing studied in parapsychology and psychical research as possible instances of this same principle of becoming what one wishes to know.

### *Purposes and Motives for Research*

I suggest that there are three major motivations for conducting research. One of these is to learn as much as we can about the world, other people, and ourselves to predict and control. This aim may be in the service of security and adaptation. What is unknown, unpredictable, or uncontrollable can evoke apprehension and anxiety, whereas what is known, predictable, and controllable promotes feelings of safety and security. In this context, science and research in general have instrumental and utilitarian value. The research enterprise is seen as a series of problems to be solved. As in engineering, present or future practical applications are privileged. If we know underlying mechanisms, we can, potentially, change them or direct them in ways that are useful to us. The search for universal laws—a nomothetic approach—is quite consistent with these motivations; knowledge of principles of great generality increases the ability to predict and control. Anomalies and exceptions are threatening, and every effort is made to explain them away, incorporate them under a new rule, or show that they are unimportant. In nomothetic endeavors, it is clear that large and random samples are important because such samples not only facilitate the recognition of general principles but also more readily allow the detection of possible exceptions to rules than do smaller, more homogeneous, or biased samples. It is also clear that methodological strategies that allow deliberate interventions are valued—for example, experimental and

quasi-experimental designs. Manipulation and control yield a type of knowledge that allows, down the line, further manipulation and control. This aspect of research and of science appeals to those for whom, as for Francis Bacon (1620/1955, p. 462), knowledge is power. In the interest of prediction and control, errors are unwelcome, and certainty is the major desideratum. Therefore, there are many safeguards to ensure certainty and to quantify findings and their accuracy to determine their degree of certainty (e.g., quantifications in general and statistical tests and decision rules in particular).

A second motivation for research is simply to understand the world, in the service of curiosity and wonder. The researcher seeks to know the many constituents that make up the universe and how those constituents interact. The world is like a puzzle—the researcher wishes to know what the pieces are, how they fit together, and what sort of picture begins to be revealed when sufficient pieces have been assembled and put in place. There is an interest in discovering nature's themes and variations. What remains invariant in the midst of variability? What are the islands of constancy amid seas of change? What is the nature of the order that emerges from chaos and disorder and that later may yield to disorder once again?

A third motivation for research is to appreciate the world, to delight in the myriad of entities, creatures, and events that a bountiful nature provides. This form of research is also in the service of wonder, but wonder of a slightly different sort—the wonder that accompanies discovery, surprise, delight, and awe. The productions of nature are more like works of art to be appreciated rather than problems to be solved. The unpredictable and the unexpected are as valued as—perhaps more valued than—the predictable and expected. Exceptions, anomalies, novelties, and variations are as valued as rules and well-established themes. White crows are of more interest than are the common black variety. Variety is a key word here. A satisfying research outcome is the presentation of a detailed map of some new territory or the revelation of some previously unknown trails and pathways in an old territory. In the human sciences, the researcher might simply wish to know the varieties of particular human experiences—what forms they take, what they are like in their depths, how they play out in people's lives, and what their accompaniments and outcomes are. The researcher may emerge with a topography of human experiences—a picture of how the experiences develop, disappear, transform, twist, and turn through life, how they cluster or do not cluster—but may not know

with any certainty just how the experiences come about or which events cause other events. The researcher can present maps or parts of maps, however, and point out fine details of the terrain to others who wish to know what they might encounter should they decide to take certain journeys or, for those who already have embarked, what the remainder of the journey might bring. A number of book titles illustrate this essentially descriptive research strategy: *The Varieties of Religious Experience* (James, 1902/1958), *The Varieties of Psychopathological Experience* (Landis & Mettler, 1964), *The Varieties of Psychedelic Experience* (Masters & Houston, 1966), and *The Varieties of Sensory Experience* (Howes, 1991).

Some might argue that research of this third type is not especially interesting because it is merely descriptive and not sufficiently enlightening or explanatory. To such a criticism, I respond that *an explanation is essentially a description that satisfies*. An explanation of an event at level  $x$  is simply a description of events—and, often, hypothetical events—at another level,  $y$ . Explanations are themselves mere descriptions of what is occurring at other levels. A researcher's temperament, proclivities, and interests determine how many levels to take a new description from what is to be "explained" before reaching a level of satisfaction sufficient to earn the label *explanation*. My reaching for a cool glass of water can be explained by describing (a) the future outcomes of such an action; (b) the memories, intentions, and purposes that reside in my subjective domain; (c) the environmental and reinforcement histories relevant to similar prior actions and their consistent past consequences; (d) patterns of neural excitations in areas of my hypothalamus, occipital cortex, motor cortex, and other areas of my brain, bloodstream, and musculature; (e) biochemical patterns in various parts of my body; (f) particular patterns of collapse of quantum mechanical state vectors in various areas of my physical body; and so on. Descriptions all. I choose to emphasize those that satisfy me, and those I call "explanations." My descriptions may not be the same as those that satisfy others.

For researchers whose motivations are in line with the second (curiosity-serving) and third (appreciation-serving) approaches, sampling strategies are different from those of the first (prediction/control-serving) approach. Range of sampling is more important than representativeness of sampling. If a researcher is interested in the whole picture, or in the varieties of experiences that are possible within the big picture or pictures, the researcher may wish to sample extreme cases or interesting cases or cases that

possess certain specific features of great interest to the researcher or to the research project. Emphasis shifts from large random samples to smaller *purposive* samples deliberately selected on the basis of certain criteria. Techniques of self-selection, researcher-selection, selection on the basis of nominators who have extensive knowledge of the characteristics of their nominees, and "snowball" and word-of-mouth techniques of participant solicitation and project advertising now become useful—in contrast to reliance on truly random or stratified random sampling. To study varieties of experiences or the furthest ranges of experiences or unusual or exceptional experiences, it is important to use sampling procedures that ensure that persons possessing these characteristics are included, and included in abundance, in the research sample. Sampling techniques that emphasize the central portion of some characteristics distribution—that is, those that emphasize a distribution region dominated by its mean and plus and minus one or even two standard deviations—are not as useful as those that allow for an abundance of outliers or atypical cases. What is atypical from the view of random or normal distribution sampling becomes typical from the view of the researcher's interest of the moment. To learn about white crows or about their life worlds, it is important to have lots of white crows in the sample; an abundance of black crows is not particularly helpful in such cases.

It is somewhat ironic that small, nonrandom, or convenience samples may also yield especially useful information for those interested in predict-and-control research strategies. If the researcher is interested in general, universal laws, then those laws should be followed by everyone; the researcher expects to be able to find indications of these laws in any and all research participants—in small, purposive samples as well as in large, random ones. Further, if reality is holographic in nature, then the researcher expects to discover interesting principles even in small samples. Such a holographic view is not limited to the perennial wisdom and to ancient hermetic and esoteric traditions that stress the "as above, so below" maxim. Similar notions are common to such diverse conceptualizations as the universal presence of gravitational attraction; attractive and repulsive tendencies in all physical, chemical, biological, and psychological systems; homeostatic and cybernetic principles in widespread systems; the holographic physical processes suggested by Bohm (1980); the holographic aspects of brain functioning proposed by Pribram (1971); and the mirror-

ing, correspondence, and repetitious aspects of fractal geometry (Mandelbrot, 1982)—to name but a few. If reality and its operating principles are indeed holographic, this is a liberating and anxiety-relieving gift to those concerned with the adequacy and representativeness of their research samples. Findings that might be obtained with larger samples should be represented in small samples as well.

The three aspects of research described above appeal differently to researchers of different temperaments. Persons with strong needs for control and for certitude and who have tendencies toward doubt and skepticism will be more attracted by the predict-and-control aspects of research than will persons with less of those qualities and with a greater tolerance for ambiguity. The appreciative aspects of research will have greater appeal to those who value discovery above proof and who are comfortable with mystery and with various degrees of unknowing. William James (1907/1975) offered an early characterization of the two temperaments to which these aspects of research have differential appeal—what he termed the *tender-minded* and *tough-minded* philosophical types.

Mitroff and Kilman (1978) adapted Jungian typology and applied their conceptualization to social science methodology to better understand possible congruencies between research interests and styles and personality. They define the Analytical Scientist as the Jungian sensing-thinking type, the Conceptual Theorist as the intuitive-thinking type, the Conceptual Humanist as the intuitive-feeling type, and the Particular Humanist as the sensing-feeling type. These four types might be explored through the three aspects of science and research described above and also in connection with the four major types of research questions (those concerned, primarily, with outcome, process, conceptualization, or experience) discussed earlier in this chapter.

Stanley Krippner (1984) has applied the Mitroff and Kilman typology to the discipline of parapsychology. He illustrates the typology by naming individual researchers who, he feels, exemplify each type, and he recommends specific ways in which knowledge of a researcher's type might benefit the discipline as a whole. Some of the latter possibilities include help in judging the adequacy of researcher contributions, identifying likely strengths and weaknesses of students who intend to become researchers, recognizing one's own strengths and challenges as a researcher, and matching one's interests and strengths to particular research questions or methods.

## PRINCIPLES OF INTEGRAL INQUIRY: PRAXIS AND POSSIBILITIES

The research approach outlined in this chapter is called *integral* because its aim is to be as whole and inclusive as possible. This inclusivity applies to the overall approach and to each of its stages, as well.

### *The Focus of the Research*

In following this approach, the researcher begins with a question of burning interest and importance—an area of inquiry that is heartfelt and significant. The meaning may derive from the relevance of the inquiry to important human or social issues, problems, challenges, or concerns. Often, the inquiry is directed toward something that has been directly experienced by the researcher—an important experience about which the researcher wishes to learn more. “How common or rare is my experience?” the investigator asks. “How is my experience similar to and different from those of others?” “What might have led me to have such an experience?” “Which factors are favorable to the experience, and which interfere with it?” “What has the experience brought with it; what were its outcomes?” “How might I have changed as a result of having had such an experience; how might others have changed?”

Depending on the interests of the investigator—and also on the personal and logistical resources available for the research project—one or more of these questions becomes the focus of the research. The researcher then seeks to find as complete an answer as possible to this burning question or set of burning questions using all relevant methods, approaches, information, and means of knowing, understanding, and expressing what has been learned. Contributing to the choices of question, methods, and modes of expression are considerations of the possible or desired outcomes of the research project itself. “Where will I be after having completed the research project, compared with where I am now?” “What will the research project have accomplished?” “How might my findings be useful—useful to whom and in which ways?” “Who is the audience for my findings?” “Whom do I wish to reach, primarily, and how might I best reach and communicate my findings to my intended audience?” Dwelling on such questions of aim and purpose will help the researcher choose the most appropriate means

of formulating the research question(s), choosing the most suitable approach(es), conducting the research most efficiently, opening up to being informed by suitable aspects of the collected data, and presenting and communicating the findings in ways that are maximally understandable and significant to the intended audience.

### *Audience Considerations*

A teleological element is involved with respect to the intended audience for the researcher’s work. If the final outcome is kept in mind throughout each step of the research project, that aim will help inform every aspect of the work to optimize its appropriate completion. The form of the final research report will be determined by the nature of the intended audience and by what the researcher hopes to accomplish through doing the research. Does the researcher wish the work to have a social or political impact? If so, the relevance and prevalence of the issue addressed would be emphasized, along with the possible practical applications that could derive from the research project. Is the purpose to elucidate possible mechanisms or causal factors underlying experiences or events? If so, care would be taken to address potential artifacts and confounds, and a design should be chosen that would be convincing to thoughtful and skeptical readers. Some readers are convinced by certain types of data, collected only in certain ways, and presented via reasoned arguments. Other readers are convinced more by rich anecdotes or case study reports, in which an experience is allowed to come alive and speak forcefully with its own voice. For some—and for some things—presentation alone is a sufficient form of analysis or explanation. Philosopher Alfred North Whitehead remarked, “We have to search whether nature does not in its very being show itself as self-explanatory. By this I mean, that the sheer statement of what things are, may contain elements explanatory of why things are” (quoted in Burnshaw, 1970/1991, p. 287). As we shall see in the *sympathetic resonance* concept described in Chapter 4, simply confronting a full and accurate description of an experience may allow the reader to relive this experience with such completeness that the reliving carries with it its own explanation and understanding of its nature—an understanding from within.

Of course, the researcher need not choose only one type of audience or one presentation mode for findings. Multiple methods may be used within a research project to address several types of questions, and the findings

can be reported in different forms in multiple reports—such as in journal papers, semipopular articles, books for the general public, lectures and workshop presentations, professional trainings, and seminars.

### *The Character of the Research Question*

In developing the most appropriate research question, the researcher will ask herself or himself questions such as the following: How will the exploration of this topic contribute to my discipline? How might its outcome fill gaps in our knowledge? Could the answer to this question help clarify puzzling issues, lead to new conceptualizations, or suggest new practical applications? Might it help illuminate an area in which there are theoretical controversies?

Can the question be framed in such a way that its exploration will provide experiences during the research itself that benefit the research participants? How might the conduct of the research benefit me, as researcher? Is the question important enough to me to maintain my interest and enthusiasm for the period required for its exploration? Is the question too significant; does it tap an issue that is too close or too important to me? If, as researcher, I pick a question that too closely involves an issue I currently am working through in my personal life, I may be so overwhelmed by developments that my attention and energies are diverted from the research project, which requires a certain degree of detachment to ensure proper discernment, toward dealing with my own issues and feelings. Do I really want to spend weeks or months or years intensively studying this topic? If, in some sense, I *become* what I study during the research project, do I wish to invest so much of myself in this particular topic?

The researcher, ideally, will consider the magnitude of energy to be invested in exploring the research topic by researcher, participants, and those learning of and affected by its findings. Further, if such a high density of intentionality and attention is directed toward the study of a particular type of experience, might this not increase the likelihood, incidence, or prevalence of its (or of its polarity) occurring in the culture at large—either through conventional or more subtle means? If so, the researcher may wish to work with positive, joy-enhancing, growthful experiences—such as peak experiences, happiness, optimism, love, empathy, creativity, insight, or altruism—rather than with experiences involving stress, troubling symptoms, trauma, pain, anxiety, depression, or hopelessness.

### *Sources of Information and Inspiration*

For help in formulating and fine-tuning the research question, and for learning about relevant findings and interpretations, the researcher can consult the obviously relevant, recent, primary research literature of the discipline but can also range more widely into more remote areas. Conventional research practice dictates remaining within the familiar territory of scientific research publications and not venturing out into the frontier land of nonscientific thought, where—in the parlance of ancient mapmakers—“there be monsters.” The integral inquirer is not constrained by such advice, knowing that many relevant observations, useful ideas, and profound insights into human nature and human experience are to be found scattered throughout many areas of study.

In discussing the proper preparation for a “pure psychology,” which he felt he was developing through his work on psychoanalysis, Freud (1917/1952a; 1926/1978) consistently emphasized the importance of studying areas within the humanities—literature, the history of civilizations, mythology, and the psychology of religion—for their relevant content and for developing capacities of thought useful for psychological work, in contradistinction to remaining tied to the findings and habits of thought of the medical and natural sciences that he felt were irrelevant to, and could even be detrimental to, what was demanded by the new psychological science. Addressing a medical audience in 1915, Freud (1917/1952a) made these remarks:

Your training will have induced in you an attitude of mind very far removed from the psycho-analytical one. You have been trained to establish the functions and disturbances of the organism on an anatomical basis, to explain them in terms of chemistry and physics, and to regard them from a biological point of view; but no part of your interest has ever been directed to the mental aspects of life. . . . For this reason a psychological attitude of mind is still foreign to you, and you are accustomed to regard it with suspicion. . . . Now this limitation in you is undoubtedly detrimental to your medical efficiency. . . . [Psycho-analysis] must dissociate itself from every foreign preconception, whether anatomical, chemical, or physiological, and must work throughout with conceptions of a purely psychological order, and for this very reason I fear that it will appear strange to you at first. (pp. 451-452)

Just as Freud had to expand beyond the conventional medicine and natural science of his day to develop his system, so, too, do my colleagues

and I feel the need to expand beyond the conventional sciences and psychologies of our time to find and develop approaches that more adequately address "the farther reaches of human experience." In developing such tools, we retain useful insights and methods from psychoanalytical, behavioral, humanistic, and cognitive schools of psychology, but we look for information and inspiration from the humanities, the arts, and the spiritual and wisdom traditions, as well.

Many have suggested studying the humanities both for their rich and relevant content and for the training in different forms of observation and thinking that they may provide. Here is just one representative statement of this view:

Literature is a storehouse of observations. . . . Literature and history offer unending opportunities for cultivating the sensibilities of the productive observer. . . . The language of literature usually comes much closer to the varieties of experience than that of most of our experiments. For an example, see the last chapter of *Ulysses*. If our concern is the conduct of people in ongoing life situations, we could find no better preparation for the continuous shifting back and forth from magical and prelogical to logical thinking, from allusion and analogy to rational confrontation, from fantasy to self-differentiation. (Wyatt, 1967, p. 300)

### *The Supporting Atmosphere*

As integral researchers, we may look to the events in our lives—to our ordinary and our extraordinary personal experiences—for additional inputs. Dreams may provide research ideas, as may those twilight states between waking and sleeping. Insights about moving ahead with or modifying research plans may arise spontaneously during reverie or effortlessly during times when our project plans are incubating. Our bodies may give us clues—in the form of aches, pains, tensions, or feelings of pleasure—whether our research plans are on track. Outside events—synchronicities, accidents, and auspicious or inauspicious happenings (see Chapter 4)—can comment on our planned or current work. We may have feelings that the universe is commenting, affirmatively or negatively, on our project. Researchers often have profited by attending to these sorts of unanticipated indications and lessons from other parts of themselves, from others, or from the universe and by heeding the advice implicit in such indicators, continuing or modifying research plans accordingly (see Chapter 7).

Journals, kept during all phases of research, may help us notice, keep track of, and interpret these less common indicators.

During a research effort, the momentum can carry over into our daily lives so that anything we do, experience, and read is seen for what it might contribute to our fuller understanding of what we are studying. Casually encountered events and thoughts may be seen to connect with and illuminate our research question. Books, quotations, snippets of information, comments from acquaintances and strangers—all these, if we are sufficiently attentive and open to them—begin to contribute useful new ways of thinking about our research issue (see, also, Chapters 4 and 7). When we direct a sufficient density of interest, intentionality, and attention toward a topic, the universe seems to join in, beneficently conspiring to provide additional pieces to the puzzle and helping us advance our thinking about the topic in question.

It is likely that the intentions of all research personnel play significant roles in molding the findings of virtually all research projects. Usually, these intentions are not explicitly recognized, and they operate informally and tacitly. It is possible, however, to augment the supporting atmosphere of a research project by bringing greater awareness to these intentions and by structuring them more deliberately and explicitly. Everyone involved in a research project (the researcher, the participant, and both acting together) can set special intentions (and perhaps even ritualize these at the beginning of the research project) for the "right" persons to appear in the research sample; for them to be able to know and to express the most useful material relevant to the topic being studied; and for the researcher to be able to receive, understand, and express new learnings in the most useful ways—ways that are useful to the participants, to the researcher, to future readers of the research report, to the field (the researcher's professional discipline), and to society as a whole. Novel uses of intention are described in Chapter 4 and in Sophie Arao-Nguyen's contribution to Chapter 9.

### *Questioning Assumptions*

A fruitful research strategy, fully in line with the rationale of integral inquiry, is to continually question assumptions during all phases of research. Usually, assumptions cover only part of the story. Examining them more closely, and even reversing them completely—turning the assumptions on their heads—can yield the complementary, missing aspects of reality that the initial, partial assumptions kept hidden. A remark attributed

to quantum physicist Niels Bohr has relevance here: "The opposite of a truth is a lie. The opposite of a profound truth is another profound truth." Commonly held assumptions can be turned 180 degrees to yield new research questions or interpretations of old or new findings. This practice enables the researcher to break out of automatic, narrowly constrained modes of thinking and begin to think more flexibly, fluidly, and creatively (see Chapter 4).

### *Modes of Knowing*

The integral inquirer uses a pluralistic epistemology throughout the research effort—polling all facets of herself or himself (bodily reactions, imagery, emotions and feelings, intuitions, and aesthetic sensibilities, as well as cognitions) to learn about the research topic from as many perspectives as possible. The researcher not only polls herself or himself but also obtains reports of these diverse modes of knowing from all research personnel. Alternative states of consciousness could be facilitated in the research participants and in the researcher to promote forms of attention, knowing, and being that are not as accessible during ordinary, alert, waking consciousness. These states could be fostered during all stages of the research project and in all involved personnel. The reader of a final report could even be given state-induction instructions so that knowledge transfers mediated by state similarity (akin to state-dependent learning or memory) could be maintained even into the later phases of the research project. Creative uses of alternative states of consciousness in research are described by Rosemarie Anderson in Chapter 4 and in many of the contributions to Chapters 8 and 9 of Part III.

### *Expressing Findings*

In addition to presenting research findings and conclusions in standard, linear prose, integral inquirers can consider alternative ways to express their results, interpretations, and conclusions. Some possibilities include poetic expressions, analogies, metaphors, tropes, symbols, imagery, humor, and various forms of artwork. These modes of expression provide possibilities of communication of nuances and entireties of experience that cannot be matched readily by ordinary descriptive language. "If we want to grasp the actuality of experience, we have to grant absolute relevance to the allusive and metaphoric quality of so much of our thinking, which

the language of literature demonstrates with unsurpassed fidelity" (Wyatt, 1967, p. 300).

Findings could be presented in the form of stories, which have an especially rich, convincing, and compelling character. Again, Freud has something useful to say (Freud & Breuer, 1895/1957):

It still strikes me as strange that the case histories I write should read like short stories and that, as one might say, they lack the serious stamp of science. I must console myself with the reflection that the nature of the subject is evidently responsible for this, rather than any preference of my own. . . . Detailed descriptions of mental processes such as we are accustomed to find in the work of imaginative writers, enable me . . . to obtain at least some kind of insight. (pp. 160-161)

Edith Sitwell (1961) made the following observation in considering the active role of the reader of poetry:

The poet needs the collaboration of his [or her] audience. The reader must not sit back and expect the poet to do all the work. To read poetry with enjoyment entails the use of all the reader's powers of concentration, sensitivity and sympathy. (p. 118)

Although the comment was made in connection with the appreciation of poetry, presenters of research findings can learn from it. We can provide opportunities for greater reader involvement and interaction by providing the reader sufficient unprocessed or uncooked materials with which to work.

In connection with "the work of the reader," this Sufi story comes to mind. Someone said to Bahudin Naqshband, a Sufi teacher of the 14th century, "You relate stories but you do not tell us how to understand them." He said, "How would you like it if the man from whom you bought fruit consumed it before your eyes, leaving you only the skin?" (Shah, 1971, p. 137).

### *Exploring Validity*

In testing the validity of research findings, not only can we rely on the familiar formal methods in research textbooks (i.e., the various procedures that help ensure internal and external validity, generalizability, and reliabil-

ity) and on intellectual criteria for consistency, but we can note bodily, emotional, aesthetic, intuitive, and pragmatic indicators, as well. Clues from each of these areas can indicate whether our procedures, findings, and conclusions are faithful to what is being studied or whether we have gone astray. We can look for coherence or conflict among these indicators. Together, they can contribute to a measure of *experiential adequacy* of our research program, indicating the extent to which each facet of the project rings true in the experiences of all personnel involved in the research (researcher, participants, and those who receive our findings). Perhaps the most complete and straightforward approach to validity is the one suggested by Rosemarie Anderson in Chapter 4: the commonsense understanding of validity as "just telling the whole truth of what occurred in lived experience" (p. 72; see also, Anderson, Braud, & Valle, 1996, p. 17). The fruits of our research, both locally and nonlocally, can provide further indications of our findings' validity and authenticity. An extensive treatment of some novel, alternative approaches to validity can be found in Chapter 11.

### Outcomes of Integral Inquiry

Integral inquiry welcomes and expects that those who participate in this approach will be changed. The approach encourages at least five types of transformation:

- The *professional discipline* is transformed by the knowledge gain that results from the inquiry.
- The *research participants* (coresearchers) are transformed as they learn more about themselves and understand and assimilate more about their present and past experiences because real and significant experiences are the topics of the research project.
- The *researcher* confronts, assimilates, and understands these same issues within herself or himself, and what is newly learned may have a transformative impact.
- The *readers* (audience) of the research report experience new learnings from appreciating the findings and from confronting and assimilating corresponding experiences within themselves.
- The views and practices of *society at large* can change if enough individuals are reached by the research findings or by applications or direct actions that derive from those findings.

From beginning to end, the plurality of possibilities and inclusiveness of integral inquiry permit deep and extensive knowings to arise and allow many more individuals to benefit from the research undertaking than would be possible from more restricted approaches. It is hoped that the inclusive and balanced nature of this approach can foster increments in wisdom, as well as in knowledge, in everyone touched by the research endeavor.

### On Taking a Stand

Some may be uncomfortable with, or suspicious of, the inclusive stance of integral inquiry—feeling that advocates of such an approach may be trying to be all things to all people and not making needed choices. They may wish integral researchers to take a more definite stand on overarching issues and accept epistemological challenges such as those laid down by Denzin and Lincoln (1994) in their *Handbook of Qualitative Research*, to locate themselves more definitively in the context of a long development of traditional and nontraditional approaches and to take sides in the latest bout of the confrontation between quantitative and qualitative or nomothetic and idiographic advocates. They may contend, along with philosophers of science such as Kuhn (1970) and Feyerabend (1975), that paradigms are incommensurable and that premature attempts to integrate could lead to confusion rather than illumination.

To these potential criticisms, I respond that such views reflect adherence to an exclusive, either/or view in which one approach is generally privileged over another, without a discerning consideration of specific needs or purposes. The complementary view espoused by the integral inquirer favors, rather, inclusivity, integration, and discerning discrimination. The integral inquirer urges choosing particular tools for particular purposes—and choosing from among a large number of tools provided by different paradigms or approaches. In this view, there is no one best tool or approach or overall stance. Rather, there are tools and approaches that are more or less appropriate to different problems or purposes. There are many stances, each matching well or poorly a particular aim. This is the point of Table 3.1. For certain research goals, method *x* is ideal and method *y* is a poor fit, whereas for other goals, the values of the same methods reverse themselves. The researcher picks and chooses according to her or his aim, need, and the nature and suitability of the tool. It is unwise to think of one tool as generally better or worse than another. Imagine attempting to

construct a house and an automobile with only a wrench or with only a hammer.

The incommensurability of paradigms may be true only if a researcher uses particular metrics or tries to apply one metric or framework to both paradigms, or—even more unwisely—commits the category error of trying to measure or explain one realm solely with the tools or concepts of another realm. (In addition, commensurability has, literally, to do with measurement and metrics, and commensurability becomes an issue only if the researcher is interested in measuring or in comparing measurements with one another for a given purpose.) Fit and appropriateness seem, again, to be the watchwords here—along with mindfulness of the contexts and limitations of, reasons for, and assumptions underlying one's interpretations.

#### NOTES

1. Excerpt from *Open Secret* (p. 10), by Jelaluddin Rumi (John Moyne and Coleman Barks, Translators), 1984, Putney, VT: Threshold Books. Copyright © 1984 by Threshold Books. Reprinted by permission.

2. Excerpt from *The Mathnawi* (Vol. 3, lines 4393, 4397), by Jelaluddin Rumi, in *The Sufi Path of Love: The Spiritual Teachings of Rumi* (p. 209), by William Chittick (Translator and Editor), 1983, Albany: State University of New York Press. Copyright © 1983 by State University of New York Press. Used with permission.

## CHAPTER 4

# INTUITIVE INQUIRY

## A Transpersonal Approach

*Rosemarie Anderson*

*Today, like every other day, we wake up empty  
and frightened. Don't open the door to the study  
and begin reading. Take down a musical instrument.  
Let the beauty we love be what we do.  
There are hundreds of ways to kneel and kiss the ground.*

—Jelaluddin Rumi (1995, p. 36)<sup>1</sup>

As a field of research, scholarship, and applications, transpersonal psychology endeavors to understand and value human life in its fullest and most transformative expressions. Commonly regarded as the fourth expression of 20th-century psychology, transpersonal psychology seeks to delve deeply into the most profound and inexplicable aspects of human experiences, including mystical and unitive experiences, experiences of transformation, extraordinary insight, meditative awareness, altered states of consciousness, and self-actualization. Even in studying commonplace phenomena, transpersonal psychologists tend to explore the dimensions of human nature and experience that ordinarily are thought of as spiritual and ineffable and concerned with ultimate value. Having expanded steadily in the past 25 years or so, this innovative expression of psychology builds on and extends the hallmark eras of behavioral, psychoanalytic, and human-