I want to reflect broadly on the past, present, and future of transpersonal studies as we approach the new millennium. I thank the Journal particularly for the opportunity to view imaginatively and with a wide lens some of our field's possible directions for the next years. I want mostly to consider the present and future, especially what I take to be three cutting-edge issues of our field related to the general integration of transpersonal perspectives into contemporary Western institutions and everyday life. These issues are: (1) the complex nature of accounts of transpersonal development, involving multiple intelligences, considerations of gender and culture, and new understandings of spiritual maturity, among other themes; (2) the challenges of developing transpersonal approaches to education; and (3) the importance of a socially engaged spirituality, and transpersonally-oriented analyses of and responses to current crises and needs. These issues are closely interrelated, although the first has to do generally with the nature of human nature and its unfolding, the second with epistemology and the nature of knowing and learning, and the third with ethics and action.

THE ORIGINS OF THE TRANSPERSONAL "MOVEMENT"

What is sometimes called the transpersonal "movement" appeared in the late 1960s, catalyzed by the appearance of The Journal of Transpersonal Psychology in 1969. Of course, the roots of this movement are many and interwoven, and can be found, for instance, in the work of William James and e.g. Jung: in humanistic psychology...
(particularly the work of Abraham Maslow); in what Eugene Taylor (1993; 1999) calls the American tradition of a "visionary folk psychology"; in the work of pioneers from several continents such as Roberto Assagioli (1965), Aldous Huxley (1945), and Hiroshi Motoyama (1971), among others; and in the psychedelic and counter-cultural explorations of the 1950s and 1960s.

The initial message of the transpersonal movement, particularly in North America, was that of breakthrough, or perhaps "breakout." This was a "breakout" from the often rather complacent consensus that, in the late 1950s and early 1960s, modern Western industrialized societies, and especially the United States, had reached what Daniel Bell (1960) called "the end of ideology" or what would soon become the "end of history," according to Francis Fukuyama (1992). In the United States, this complacency broadly manifested as the belief that the "American dream" would soon be realized, supported by the structures of markets and democratic political processes, both supposedly free, and the application of scientific and technological know-how, and that this dream might in turn be extended to the rest of the world. As Freud (1927/1964, pp. 90, 92) assured us, empirical science (scientistically interpreted) was, as it were, the royal road to reality:

We believe that it is possible for scientific work to gain some knowledge about the reality of the world, by means of which we can increase our power and in accordance with which we can arrange our life…. Science has given us evidence by its numerous and important successes that it is no illusion…. No, our science is no illusion. But an illusion it would be to suppose that what science cannot give us we can get elsewhere.'

Yet at the high point of confidence in this modern dream, in the late 1950s and early 1960s, a number of cultural, intellectual, social, and political tendencies reached a critical mass in public awareness and exploded this confidence, suggesting implicitly the possibility of a "postmodern" epoch. These tendencies included, among others, the explorations by the Beat poets and philosophers, the development of rock'n'roll music and its subcultures, the Civil Rights movement, the "discoveries" of poverty and ecological imbalance (and the questioning of the supposedly necessarily beneficent consequences of science and technology), the contesting of imperialistic foreign policies, challenges to conventional models of sexuality and gender, and philosophical controversies concerning the supposed objectivity of the empirical sciences and the possibility of other modes of disciplined inquiry. New voices and new sounds came increasingly to the fore, and, as Allen Ginsberg (1973, p. 324) wrote in 1961, "when the mode of the music changes, the walls of the city shake."

In this context, the initial explorations of "altered states of consciousness" and nonordinary experiences, particularly catalyzed by psychedelics and reported by Huxley, Ginsberg, Leary, Alpert, Metzner, Castaneda, and others, exposed the limited, one-dimensional, and often uncritically exclusive, and excluding, nature of the reigning positivist and Eurocentric understandings of reality. That such experiences had little or no place in the educational models of the times (particularly in psychology) helped bring about the birth of the contemporary field of transpersonal psychology. This newly conceived field was increasingly nourished in its beginnings by turning in part to earlier Western psychologists, philosophers, and anthropologists.
who had written about such experiences, as well by new explorations of non-Western and pre-modern traditions.

The "doors of perception" had been unlocked, and this soon led to a second phase of intense interest both in particular techniques for unlocking the doors and for exploring experientially traditions dedicated to spiritual transformation. This phase, still very much with us, brought many persons, by the 1970s and 1980s, to spiritual disciplines from a number of traditions. Buddhist and Hindu approaches were initially especially prominent, but Jewish, Christian, Islamic, and "non-denominational," as well as shamanic, indigenous, and other "earth-based" modes of spirituality have been increasingly represented. (This period also showed a proliferation of cults and "new religions," with very mixed results.) From the vantage point of those immersing themselves in such approaches, modern Western civilization itself could be seen in many ways as an "altered state of consciousness," based on compulsive, self-centered thinking and what Bellah, Madsen, Sullivan, Swidler, and Tipton (1985) call "hyper-individualism." So-called "altered states," in the context of spiritual practices, might be seen as normative, and only seen as "altered" in a culture that has lost its sense of the sacred.

Yet there was an often implicit and sometimes explicit promise of such spiritual practices—that a return to ancient (and sometimes contemporary) spiritual traditions, whether Asian, Western, esoteric, and/or indigenous, could guide and resolve the concerns in one's life. This promise rather soon gave way to a recognition that there was a more complex interplay of ancient ways, spiritual practices, and contemporary realities. The hallmark of this third phase, which is both our present and our near future, is what I and others would call the development of integrative approaches. These approaches connect experiences of nonordinary reality, spiritual insight, and long-term spiritual practices with everyday life in the West—with the life of families, communities, relationships, work, education, institutions, and social issues, and with the mainstream disciplines of psychology, psychotherapy, philosophy, anthropology, medicine, biology, and physics, among others.

I believe that a great deal of the future development of the transpersonal field will have to do with Stichintegration. We might think of this work of integration from two perspectives, each bringing its own questions and challenges. On the one hand, we can ask what traditional forms of spirituality and transpersonal insight mean when understood in the context of the contemporary world. For example, how might the insights of shamanism or Buddhist wisdom traditions or Kabbalah inform our relationships to the earth and to each other, our ways of knowing and living in a modern and increasingly postmodern world? We also can ask how these traditional forms might develop and shift in response to contemporary concerns, and the ways new spiritual forms might emerge from the margins of, or even from outside of, traditions. What does spirituality mean in the contexts of contemporary families, intimate relationships, and sexuality? In the context of the Internet? contemporary biology and physics? ecological concerns? social and political life?

One way to think about such integration is to see it as a way of creatively connecting the achievements of modernity depicted in the "American dream," the critiques of
modernity (some modern, some postmodern, some premodern), and the recovery of traditions in ways that will lead to non-nihilistic postmodern futures. Ken Wilber (1998a) points to some of the contours of such a subtle process in his recent The Marriage of Sense and Soul (see also Rothberg, 1993).

With modernity, as we know, came a series of sustained and rather devastating critiques of religion as such by those we call the (Western) Enlightenment philosophers (and their descendants up to the present time). Such critiques in part opened up the Cultural, political, technological, and economic spaces in which the empirical and human sciences, political democracy, human rights, the centrality of the individual, and technology could develop and prosper. Our challenge at this time is to understand how we might bring together these characteristically modern critiques of religious traditions and the attendant creativity of modernity, with the now rampant critiques of modernity and an appreciation of postmodern possibilities—all in the context of the exploration of spirituality. In what follows, I will at times point to how understanding such a challenge can help to inform transpersonal approaches to the three issues considered in this essay—human development, education, and social engagement.

INTEGRATIVE MODELS OF TRANSPERSONAL DEVELOPMENT

One of the most striking conclusions for me, in treating theoretical issues related to Ken Wilber’s work (Rothberg & Kelly, 1998) as well as in exploring more personally and practically issues arising from spiritual practice, community-building, psychotherapy, intimate relationships, and teaching, is that existing models of individual human development, whether transpersonal or more conventional, are typically highly simplistic. The process of human development seems much more complex and subtle than usually acknowledged. Wilber himself has acknowledged many of these complexities as well (Wilber 1997; 1998b). In particular, it seems that some kind of straightforward "stage model" of development like that of Piaget has to be modified in major ways once one takes into account the following five factors.

Dimensions or Lines of Development

There appear to be a multiplicity of dimensions of development: cognitive, moral, emotional, interpersonal, somatic, imaginative, etc. Howard Gardner (1993), in his influential albeit programmatic theory of "multiple intelligences," considers, among others, linguistic, musical, logical-mathematical, spatial, and bodily-kinesthetic intelligences. Wilber (1997, pp. 212 ff.; 1998b, pp. 328-332), in a part of his work that is at present relatively undeveloped, speaks of developmental lines (although his earlier work seems to show more of a "cognitivist" bias in his notion of the "basic structures" of consciousness, which in large part are identical to and then extend the cognitive structures of Piaget). These approaches include more specific efforts to understand "emotional intelligence" (Goleman, 1994), cultivate somatic understanding (e.g., Johnson, 1994; Johnson, 1995; Murphy, 1992), develop the imagination, and encourage what Schiller called "aesthetic education." The aim is to counterbalance the dominant and longstanding European and North American emphases on reason and
cognitive development found in the Western rationalist models of human nature since the classical Greeks—an emphasis central as well to the self-definition of modernity (Habermas, 1981/1984).

Yet the articulation of the nature of these developmental lines remains at an early point, both in mainstream and transpersonal contexts. It is not so clear how these other lines or aspects of development proceed in terms of conventional development, let alone in interaction with other lines, or in terms of transpersonal development. To what extent are these different lines independent? Do some lines emerge only after other lines have first appeared? Robert Masters (1999), in a comprehensive recent study of anger from a transpersonal perspective, finds that there is a paucity of literature concerning transpersonal emotional development generally, as well as concerning more specifically transpersonal expressions of anger (see also Masters, 1998).

Yet many of us are presently exploring multiple lines of development and their inter-relationships—in our own individual explorations and spiritual practices, in our intellectual and spiritual communities, and in our role as educators. I think that it is highly significant, for example, that the Institute for Transpersonal Psychology in Palo Alto, California, a graduate school focused primarily on transpersonal education, explicitly recognizes in its curriculum six areas of study, which include the intellectual, emotional, physical, spiritual, creative, and expressive, and community-and organization-based dimensions of learning.

**Gender-Related Modalities of Development**

There also appear to be complementary modalities of development which are especially linked to gender in contemporary Western cultures, and which cut across the different dimensions or lines mentioned above. Generally speaking, there seem to be two main approaches: the first, more "masculine" approach rooted in more "objective," distanced, universalizing, abstract, and principled ways of knowing and acting; the second, more "feminine" approach based in more "subjective," relational, particular, concrete, and context-dependent ways of knowing and acting. There remains much controversy about the extent to which these modalities are culturally constructed, and hence related to class, ethnicity, and particular cultures, and the extent to which they are biologically based. Questions have also been raised about whether the most developed persons, whether male or female, in fact may balance the two modalities.

Initial work redressing the common bias toward recognizing only the former approach as legitimate has particularly focused on cognitive and moral development (e.g., Belenky, Clinchy, Goldberger & Tarule, 1986/1997; Gilligan, 1982; Jordan, Kaplan, Miller, Stiver & Surrey, 1991; Keller, 1985a). Others (e.g., hooks, 1994; Jaggar & Bordo, 1989; Johnson, 1994; Keller, 1985b; Rose, 1994) have pointed out how this more "masculine" approach in Western culture commonly involves the devaluation or subordination of emotional and somatic development. We might think of the classical example of Plato's three parts of the soul and the separation between
the higher "reason" and the lower "passions" (see Solomon, 1976). The above authors have spoken of the importance of passion, eros, the emotions, and embodiment in inquiry and education, following in some ways the work of Western philosophers such as Nietzsche, Dewey, Heidegger, and Merleau-Ponty, among others.

There is, as well, very little recent work about the characteristically transpersonal developmental expression of such gender-related modalities, although nonetheless there is a great deal of creativity and exploration concerning these issues, particularly under the rubric of "women's spirituality." Peggy Wright (1995, 1998) has helped by explicitly raising the question of whether certain more "feminine" expressions of spirituality are devalued in transpersonal studies thus far because they do not fit the more masculine established models. She speaks of the more "permeable" boundaries associated with relational models of cognition and morality and asks us to consider what transpersonal development looks like in the context of such gender-related modes. Wilber (1998b) has also provided initial reflections on gender and transpersonal development.

Cultural Varieties of Development

Related to these two aspects of development is an increased understanding of the cultural varieties of transpersonal expression and development. In this context, it is important to ask critical questions about the extent to which the transpersonal field has given a selective reading of spiritual traditions and highlighted some kinds of spiritual expressions rather than others (see Ferrer, 1998; Kremer, 1998). While the idea of a "perennial philosophy" and an emphasis on contemplative and mystical traditions, particularly Asian, has broadened contemporary Western understandings in philosophy and psychology tremendously, it remains vital to ask whether certain aspects of human development are also brought to high levels in other kinds of traditions which are less well known in the transpersonal field—particularly the indigenous traditions of all continents. Bringing attention to such traditions could again help those interested in transpersonal studies learn more about dimensions of development which are not yet central, i.e., the development of the individual emotionally and somatically, and more generally in the contexts of community and relationships, including relationships to non-humans and the ecological web as a whole.

The Relationship Between Individual and Collective Development

This suggests in turn the importance of an emphasis on the relationship between individual and collective development, a theme that has been particularly articulated in the work of Habermas and other social theorists who bring together developmental psychology and theories of social evolution, and in transpersonal theory especially by Wilber. Yet much remains to be explored in transpersonal theory and practice. How is transpersonal development constrained or facilitated by cultural and social institutions and ideologies (and how does such development in turn affect institutions and ideologies)? What happens when, as in modern Western cultures, notably in North
America, there is such a pronounced emphasis on particular interpretations of the individual? Further, how can we understand the complex relationships between the different "levels" of our individuality and collectivity-intra-psychic, interpersonal, group, community, social, ecological, and global?

**Stages of Development**

Lastly, we can ask questions about the very concept of discrete hierarchically-organized stages of transpersonal development, and wonder about what kinds of metaphors are most appropriate in our time for facilitating transpersonal "development," "growth," or "transformation" which themselves are, of course, metaphorical terms. To what extent does the notion of discrete stages make sense of the transpersonal data? What about spirals, ladders, ascent and descent, paths, cycles, unfolding, emergence, evolution, wholeness, balance, and integration (or fragmentation, incompleteness, and limits)? Hierarchical stage models in general (including some of the more mainstream theories of Piaget and Kohlberg) have been brought into question for a number of reasons (see, for example, Flanagan, 1991). Particularly there are questions about whether there are discrete transpersonal developmental stages (Kelly, 1998; Rothberg, Washburn, 1998), even if there may be very broad and less discrete general patterns.

We human beings seem rather to develop in vastly more complex ways than is suggested by a simple stage model. Not only must we apparently speak of a variety of intelligences and gender-related modes developing, though not necessarily in coordination with each other, nor in clear relationship to each other, but we must also consider that individuals may operate from more than one stage at once in some, or all, lines of development. This seems to be the case with moral development, according to recent studies. Rather than inhabit one clear stage of moral awareness and thinking, we seem rather to be amalgams of sometimes contradictory moral philosophies. We may be at once Biblical, Kantian, utilitarian, and individualistic depending on the part of our lives to which we are attending (Flanagan, 1992, p. 190). We may be Biblical in our views about adultery, Kantian in our keeping of promises, utilitarian in our preferences for public policies, and individualistic in our pursuit of financial rewards. This more pluralistic and less unified sense of self has been identified by some (e.g., Gergen, 1991; Kvale, 1992) as the condition of "postmodern" selves.

If the rudiments of such a more complex understanding of development makes some sense, then it becomes important to take seriously a number of implications of this understanding, each of which may have major impact on research and the future direction of the transpersonal field.

**Implications for Research and Future Directives**

First of all, we may need to clarify notions of spiritual maturity and wholeness that take a somewhat different approach from the transpersonal emphasis thus far on
"altered states" and traditional forms of contemplative training (particularly Buddhist and Hindu). Rather, we may need to explore development in a number of modalities (e.g., somatic, emotional, and imaginative; masculine and feminine; interpersonal; and in relation to community and the natural world) which may be at times denied, neglected, or marginalized in the various contemplative traditions of the world religions, and in the contemporary interpretations of these traditions. This may lead to a rather different sense of the components in a spiritual curriculum, even if there is in some ways much continuity with ancient traditions. Certainly we find versions of something like developmental lines articulated in many traditional teachings such as those of the Buddhist paramis or parinnitas ("perfections" such as generosity, morality, effort, patience, lovingkindness, and wisdom) or of Patanjali's "eight-limbed" yoga. There may come to be more of a balance between drawing guidance and inspiration from "altered states," nonordinary experiences, and spiritual retreats, on the one hand, and from the substance of our daily lives within a community on the other. Jack Kornfield (1998), for example, writes of the recognition by his fellow teachers of insight meditation in the Spirit Rock community in northern California. Although all had experienced initial powerful transformation through practice in meditation retreats, "what had been missing were ways to extend and support that practice in a mandala that included every other dimension of our lives" (p, 10).

All of this suggests to me the need for the creation of new "maps," new mandalas, in which some of the aspects of development mentioned above will be highlighted and seen as significant, rather than being ignored or marginalized. Recognition of multiple modalities of development is increasingly apparent in transpersonally-oriented schools (see the next section) and spiritual centers. Working on such maps, it should also be said, is not simply a theoretical project. I believe that there is a great practical urgency to help identify as valuable and worthy of great attention what was formerly ignored or minimized in traditional spiritual, not to mention conventional, developmental maps. We may come to see that often the reason that we think we are spiritually confused or "stuck" may not be because "nothing is happening" spiritually (McDonald-Smith, 1998). It may rather be due to the fact that we, individually and collectively, lack a subtle enough sense of the multiplicity of forms of development, and see a lack or problem, or nothing at all, where there might well be important growth and learning, if we could only provide a larger context of meaning. The lack of dramatic spiritual experiences in the midst of daily life may hide the fact that qualities of patience, consistency, and presence may be growing stronger, or the rough edges of being judgmental, closed, and self-centered-sometimes hidden or subtly encouraged in some forms of spiritual practice—may be smoothed through intimate relationships, or we are seriously addressing issues of gender and race that are not directly addressed in ancient traditions.

Secondly, such an expanded account of development will help us tremendously in understanding what we often call the "shadow" as it relates to spirituality. How is it possible that a person sometimes has a high level of spiritual insight coupled with relative lack of development in other areas—for example morally, emotionally, or in terms of relationships? How in particular can we understand some of the failings and limits of spiritual teachers and the uncritical acceptance of questionable behaviors by student'? Seeing the extent to which spiritual teachers or adepts can be highly
developed in some areas and not in others, which may not even appear on their maps, helps to explain why many problems of conduct and judgment have occurred. It may also raise interesting questions about what it means to be a spiritual "teacher," and what the criteria for spiritual maturity might look like.

There may emerge, to make a third point, more "democratic" and collaborative perspectives on spiritual teaching and learning, in which members of a given community are guided through particular forms of development by a variety of persons or groups of persons, sometimes on more of a "peer" basis, rather than by one main teacher. We can think of traditional monastic communities where one person might be the resident "expert" in terms of chanting, another in terms of monastic discipline, a third in terms of verbal teaching, another in terms of theoretical mastery, and others in terms of particular contemplative practices. Such a more differentiated concept of teaching and learning, along with peer learning in the contexts of groups and communities, may complement or even, for better or worse, supplant more hierarchical relationships to spiritual teachers (Batchelor, 1997, pp. 49-54; Heron, 1998). Inspired, for example, by such varied sources as feminist consciousness-raising groups, political affinity groups, and work collectives and teams, as well as the democratic aspects of some spiritual traditions, many spiritual groups and communities have explored rotation of leadership and ways of accessing the wisdom both of many individuals and of groups.

Fourth, these last thoughts suggest that we may need to give a much more central place in transpersonal studies to human relationships (as opposed to focusing primarily on the relatively solitary spiritual practitioner). We may want to give much attention to how spiritual development occurs in the context of families, couples, friendships, groups, organizations, communities, and ecosystems. I think of the reflections of Thich Nhat Hanh, questioning whether we should think of enlightenment in our times as primarily what happens to an individual, suggesting, rather, that it may be communities that become enlightened: "The next Buddha may not be just one person, but ... a community, a community of love" (1998, p. 141).

TRANSPERSONAL APPROACHES TO EDUCATION

Changing perspectives on transpersonal development suggest the need for new approaches to education. How might transpersonal perspectives and values guide educational philosophies and institutions? How might our education truly awaken and transform learners, rather than at best merely prepare them for particular roles in society and at worst deaden their love of learning? How might Plato's vision, voiced some 2500 years ago in the Republic, of education as the "turning around of the soul" (VII, 518c; Plato c. 380 BcEl1974,p. 171), be realized in contemporary ways? What kinds of education develop wisdom, love, compassion, and the energy necessary to respond creatively, courageously, and forcefully to cultural inertia and the immense current challenges faced by humanity and the earth?

I think that the area of education, considered broadly and at all levels, is one of the most significant areas of future inquiry and exploration in the transpersonal field. It is
also an area fraught with controversies and challenges, one in which we come directly up against many long-standing cultural, intellectual, and academic assumptions, tensions, and confusions, as well as a number of current political and economic issues and constraints.

Contemporary transpersonal education builds upon a broad foundation. The world's spiritual traditions have developed a great variety of what we might broadly call educational institutions, whether through monasteries, schools, universities, retreat centers, or community centers, or through more informal apprenticeships, tutorials, and mentoring relationships. Many of these premodern forms have survived through to modernity, often with significant modifications, and offer a wide range of modes of transpersonal learning, and ways of framing all other types of learning, that are primary resources for those interested in transpersonal education.

More recent transpersonal approaches to education have been developed within modern and postmodern settings. In this century in the West, for example, a relatively small number of students in preschool, primary, and secondary education, mostly the children of the middle- and upper-classes, have been guided by transpersonal perspectives (which have not always been explicit), notably in the private Waldorf and Montessori schools. The first Waldorf school was founded by Rudolf Steiner in Austria in 1919, and there are presently well over 100 such schools in the United States, and some 400 worldwide in 20 nations, offering instructions for students from kindergarten through high school (Richards, 1980; Miller, 1997, p. 169). Montessori schools were introduced in the U.S. in the first part of the present century, and today are the most established and well-organized "alternative" or "holistic" schools, with some 3000 schools in the U.S. (Miller, 1997, p. 158). Both these schools have particularly expanded since the late 1960s. A small movement among educators in "holistic education" has in the last ten years held conferences and published a journal, The Holistic Education Review (Miller, 1991), recently renamed Encounter: Education for Meaning and Social Justice?

In the same period of time, a number of mostly accredited graduate schools and programs with significant transpersonal content have emerged. These schools, such as the California Institute of Integral Studies, the Institute of Transpersonal Psychology, John F. Kennedy University, Saybrook Graduate School and Research Center, the Institute of Imaginal Studies, and the University of Creation Spirituality, all in the San Francisco Bay Area, Napa Institute in Boulder, Colorado, Pacifica Graduate School, in Santa Barbara, California, the State University of West Georgia program in psychology, in Carrollton, and Schumacher College and Sharpham College in Totnes, Devon, England, have offered many areas of transpersonal study, particularly psychology. They also have explored the integration of study and transpersonal practices.

At a number of other graduate and undergraduate programs, as well as adult education and transpersonal "training" programs, faculty and students have brought in transpersonal content and methods of learning through courses, experiential exercises in classrooms, workshops, and retreats, among other methods (e.g., Hendricks & Fadiman, 1976; Miller, 1997; Roberts, 1989).
Yet if there is to be an expansion beyond small numbers of dedicated educators and students at the margins of mainstream education and Western societies, transpersonal approaches to education will have to gain greater articulation and maturity. Those intent on bringing transpersonal perspectives into education will have to face a number of intertwined practical and theoretical issues. These issues in part have to do with questions faced by all contemporary educators, such as the appropriate use of computers, the increasing influence of the "market" on education, urgent contemporary social problems (e.g., violence, the increasing polarization of rich and poor, the decline of traditional communities, ecological degradation), and the discussion of new models of human development concerned with multiple lines of development, gender, cultural diversity, a balance of "inner" and "outer" learning, etc.

Yet transpersonal educators also need to address a number of crucial issues related to the inter-relationships of modernity, religion, and transpersonal approaches. One basic issue concerns how the promotion of transpersonal development in educational venues can be justified, given the supposed grounding of modern education in the principles of "critical" inquiry, rational "Objectivity," and a "neutral" separation of inquiry from advocacy concerning any particular moral and spiritual values.

When transpersonal educators, for example, teach contemplative practices in public education, they are perforce thrown into the midst of a complex of issues. They must deal with whether a particular "church" or set of doctrines is being promulgated or endorsed and whether these practices are appropriate for the students involved. In the United States, such educators must ask in particular whether the historical distinction between church and state is being compromised. There is also potential opposition from Christian or other fundamentalists who may interpret contemplation or meditation practices as at best inappropriate and at worst spiritually harmful. Further, public school educators, and those in private education as well, often respond to characteristically modern questions about why contemplative practices have anything to do with knowledge and learning. They may feel it necessary to ask how or whether such practices can be connected to established forms of knowledge and inquiry, and whether the values and intentions linked with such practices should be furthered in educational settings.

The short answer to this set of imposing questions is that the main modern interpretations of inquiry as rational, objective, disengaged inquiry, as well as the modern critiques of religion, have been deeply questioned, and that more complex understandings of critical inquiry, rationality, objectivity, and the embeddedness of inquiry in moral and spiritual values have emerged in contemporary Western discourse. Such understandings in turn provide much of the framework for a broadly "postmodern" vision of transpersonal education, that potentially preserves the main achievements of modern education yet goes beyond the limits of modernity.

A longer version of this answer requires some initial historical and philosophical background. Until fairly recently, most forms of education in the United States, including both the main private universities and public education on every level, were
guided by an explicit religious "advocacy" of primarily Protestant religious ideals. The very mission of education, until the end of the nineteenth century, was largely framed in terms of providing moral training grounded in Protestantism. Yet the latter half of the nineteenth century brought both mass public education and a growing emphasis on professionalism and the centrality of science and reason in education, an emphasis that is characteristically modern (Miller, 1997). In these latter contexts, teaching and learning, under the sway of professionalism, empiricism, positivism, and scientism, were increasingly separated from any advocacy of moral and religious tenets. Many positivistically-minded philosophers simply rejected any notion that such tenets can be rationally supported.

This shift from a religious to a modern grounding of education has parallels in a shift of interpretations of the constitutional separation of church and state in the United States. This separation is rooted in the First Amendment dictum that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Tipton (1993) argues that the original religious interpretation of this dictum is that the separation of church and state is important because it permits all, rather than merely some, eligible citizens to engage politically on the basis of their religiously-grounded moral convictions. Furthermore, this view is that it is only religion that guarantees a moral center that stands above the sovereignty of the state. This is expressed in the assertion in the Declaration of Independence that there are self-evident truths "that all Men are created equal, that they are endowed by their Creator with certain inalienable Rights."

Yet the characteristically modern interpretation is that religion should be followed (or not followed) according to the private intentions of an individual, and should in any case be removed from the public spheres of education, science and knowledge, and policy (see also Rothberg, 1993). According to many modern liberal political and moral philosophies (particularly those of Kant and Mill), these public spheres are supposedly guided by procedures and rules that preserve individual rights and help advance individual interests.

Yet we are now at a point historically where we can recognize the problems (as well as the validity) of the modern critiques of and limits placed on religion, and the modern views about science, reason, objectivity, and values. We can see, for example, the validity of the Enlightenment questioning of the links between the dominant religious organizations of the seventeenth and eighteenth centuries in Western Europe—particularly the Christian churches and the theological orthodoxies—and authoritarianism, dogmatism, superstition, the denial of rationality, and institutional corruption. More recently, this critique has been extended to identify the links between religion and racism, sexism, and ecologically destructive views. Yet some transpersonal writers (e.g., Rothberg, 1986a; 1986b; Wilber, 1990; 1998a) have made the case that these Enlightenment critiques can be maintained in part along with affirmations of some of the insights, principles, methods of inquiry, and ways of knowing of past religious traditions, and the importance of spirituality, particularly in its mystical dimensions, in accessing the most profound qualities of love and wisdom of human beings. Indeed, at the present time, "reformers" in virtually every living religious tradition are looking deeply into the various aspects of the Enlightenment
critiques, in regard to authoritarianism, the relationship of religion and science, gender, ecology, racism, etc.

It is also possible now much more easily to see the limitations, as well as the achievements, of the modern claim to a supposedly "critical," "objective," and "neutral" or "value-free" stance in knowledge. Critical reflections on modern empiricism, modern mechanistic and objectifying forms of natural science, and representational epistemology (the notion that knowledge gives a correct representation of an independent reality), date at least as far back as the work of the poets and philosophers of the latter part of the eighteenth century, such as Goethe, Kant, Schiller, Hegel, and Blake. Radical questioning of the stance of the modern dispassionate, objective knower, however, has accelerated in the last forty years, and has come from a number of perspectives, some postmodern, some premodern, some still calling themselves modern. Simply put, we can say that there has been a radical challenge to the Enlightenment model of the knower as the ideal, separate, disengaged, and universal rational mind of an individual which knows an independent reality (Taylor, 1987), even when this model can be understood as in part an evolutionary advance (Habermas, 1981/1984). Such a mind is supposedly disconnected from body, emotion, soul, and spirit; from social, political, and cultural values and contexts, and from the natural world. Implicitly and sometimes explicitly such a mind is linked to a characteristically white, male, middle- or upper-class individual.

Much sustained attention has been given to examining every aspect of this model of the "autonomous" or "disconnected" knower, particularly those dimensions from which the mind has been separated. Of course, many of the critics of the disengaged knower do not make any attempts to re-integrate spirituality. (For overviews of these critiques, see, for example, Berman, 1981; Bernstein, 1983; Griffin, 1988, pp. 1-46; Keller, 1985a; Merchant, 1992, pp. 41-60; Polkinghorne, 1983; and Rorty, 1979.)

A Postmodern Transpersonal Vision for Education

Rather than reviewing the details of these critiques (although I will assume their general adequacy), let me briefly suggest their implications for education by invoking a vision of what we might call a postmodern and transpersonal re-integration of the excluded dimensions of inquiry: Inquiry and learning increasingly occurs in the context of a connected, collaborating, multicultural group of diverse persons, who are trained and competent in several types of somatic, emotional, rational, aesthetic, and spiritual ways of knowing. This group of individuals will be able to balance what we now call "masculine" and "feminine" qualities and approaches; will be interested in "inner" and "outer" transformation in accordance with core ethical, social, political, and spiritual values; and will be grounded in particular social, community, cultural, political, and ecological settings.

It is my view that much of the transpersonal education of the future needs to be situated within such an emerging and general understanding of inquiry and learning, and that all of the above identified dimensions need to be investigated in transpersonal contexts. However, I do want to make it clear that these critiques, if accepted, only
partially resolve the earlier questions about advocacy—insofar as the separation of inquiry and education from moral and spiritual learning cannot be sustained. They do not necessarily resolve competing moral or spiritual claims, or adjudicate between different social and political values and principles. Yet they do suggest elements of one type of minimal framework for postmodern pluralistic societies and hence for contemporary transpersonal approaches to education and inquiry. (For related versions of such minimal frameworks, see also Habermas, 1983/1990; and Taylor, 1989.) These critiques also give some sense of one vision of what the structure and process of transpersonal education might look like in the coming years.

The Future of Transpersonal Education: Seven Directions

1) There will be more focus on the linkage between study and action in the world, between reflection and action (whether the practice of transpersonal psychology or interventions in groups or communities), between theory and practice. This in many ways preserves and expands the kind of relation between theory and practice that we find in many practical as well as spiritual traditions, and in particular in those spiritual traditions where critical reflection and spiritual practice are often intimately connected, where, as in the Christian theological traditions, there is a dynamic relationship between "faith" and "understanding." This link between study and action goes strongly against the "ivory tower" notion of education, and longstanding Western splits of theory and practice, yet it resonates strongly with perhaps the most influential philosophy of education in the U.S. in this century, that of the pragmatist philosopher John Dewey (see, for example, Archambault, 1964).

2) Hence, education will increasingly be guided by a sense of "practice" (or praxis), and the conscious sense that all experience in a given setting is relevant and is related to learning and transformation. One foundation for such a sense of practice is the mindfulness contemplative practice taught in many traditions, the aim of which is to cultivate an open and non-judgmental awareness of the contents of experience, and which can be complemented by trainings which help access particular domains of experience (somatic, emotional, aesthetic, etc.), Another foundation is the developmental achievement of the integration of intellectual inquiry with emotional, somatic, and spiritual awareness and expression, as identified in a number of developmental maps (e.g., in Wilber's notions of the "centaur" and "vision-logic").

This sense of moment-to-moment practice also needs to be given interpersonal, group, and social extensions, with more attention especially to group process and the collective experience of learning and dialogue, including working with conflict and differences. This will require bringing more attention to social questions of power and domination, as well as to the manifestation of unconscious material in groups and societies, including what could be called the collective shadow in the form of long-term historical oppression, trauma, and suffering (e.g., the legacies of slavery and racism, the genocide of Native Americans, and the domination of women).

3) There will continue to be a development of methodologies that bring out a dynamic relationship of theory and practice, such as we find, for example, in critical theory,
action research, participant observation, collaborative and cooperative inquiry, and some interpretations of feminist epistemology and hermeneutics. Transpersonal educators can add significantly to this repertoire by articulating various modes of disciplined spiritual inquiry?and integrating such modes with other types of inquiry (Braud & Anderson, 1998). What would it mean to take inquiry aiming at spiritual insight and wisdom as seriously as we take the established modes of inquiry in the empirical sciences, and sometimes the human sciences, in our universities (e.g., Kremer, 1992a, 1992b; Wilber, 1998a)?

4) The connections between different "levels" of development-intrapsychic, interpersonal, group and organizational, community, social, ecological, and global—will increasingly be a focus of education, as will the links between different disciplines.

5) New educational forms need to be developed that help bring out these new models of teaching and learning, that bring together experiential, practical, intellectual, and spiritual dimensions. In this context, it is important to develop a fresh, critical, and historical view of the various educational forms that we have inherited, e.g., classrooms, set curricula, universities, masters and doctoral degrees, theses and dissertations, etc., and clarify which of these are helpful and which constrain transpersonal education. We will, I believe, come to see a variety of new kinds of schools and educational institutions, more integrated with life, work, and practice, and having a vision of life-long education aimed at spiritual, cultural, and political transformation. Many of the "alternative" or "holistic" schools mentioned previously are already exploring these frontiers. There will be much more emphasis on groups, cohorts, and a community of learners and practitioners engaged in the world, and many of the traditional distinctions between "teachers" and "students" will need to be revised (see, for example, Kasl & Elias, 1997). In the context of graduate education, an apparent weakness of "adult education" is that adults have relatively few hours for "study" outside of their "work," and thus are "second-class" students in comparison with younger students who may not be giving time to employment. But this can be turned, jujitsu style, into a great strength. Adults with occupations closely related to their studies can more readily link theory and practice, can connect reflection and an encounter with the world being studied, yielding a more dynamic and powerful model of community-based learning and spiritual transformation.

6) We can also anticipate the development in our educational systems of what we might call a secularized and scientific spirituality. This is a kind of yoga of natural functioning, in which the ancient teachings and methods become increasingly shorn of material related to their cultural and historical origins and are expressed in more apparently neutral contemporary language. For example, mindfulness meditation has been translated by Kabat-Zinn (1990) into a program of stress reduction and working with chronic illness. Austin (1998, p. 697), in his study of Buddhist meditation in the context of psychophysiology, speaks of developing a "behavioral neurology of religion."

Briefly put, this will bring both potential and dangers: the potential of bringing the riches from spiritual traditions more easily into the contemporary world, and the danger of fitting traditional practices into containers in which much is necessarily lost...
or truncated. For example, to interpret Buddhist meditation in terms of relaxation and stress reduction, or in a way which stresses its affinities with psychotherapy, may in fact lose the sense of integrated spiritual development that we find in the traditional Buddhist notion of a three-fold training of ethics and action (Sīla), meditation (samadhi), and wisdom (pañña). The intention of liberation may be lost, whether in the original spiritual context or in the contemporary West, if there is too much attention to particular forms, techniques, or practices. Even to give as much attention as I have in this essay to what I take to be some of the specific cultural contexts of contemporary spiritual journeys runs the risk of losing the balance between forms and emptiness, between what is immanent and what is transcendent.

7) For ultimately the intention of transpersonal education is no less than spiritual transformation, the cultivation of wisdom and love, the opening of heart and mind, the deep communion with life. For Krishnamurti (1953/1981, p. 14), “the function of education is to create human beings who are integrated and therefore intelligent. ... Intelligence is the capacity to perceive the essential, the what is; and to awaken this capacity, in oneself and in others, is education.” For Palmer (1997, p, 10):

Education at its best: these profound human transactions called knowing, teaching, and learning—are not just about information, and they’re not just about getting jobs. They are about healing. They are about wholeness. They are about empowerment, liberation, transcendence. They are about reclaiming the vitality of life.

TRANSPERSONAL ACTION IN THE WORLD;
TOWARD A SOCIALLY ENGAGED SPIRITUALITY

A third vital way in which transpersonal perspectives may be increasingly integrated in our lives is through an expansion of the concept of “transpersonal” so that it may be applied not only to individual experiences but also to what we might broadly call social relationships—the contexts of families, communities, organizations, societies, ecologies, and global systems. Such an expansion has been anticipated by much of what I have already said about transpersonal development and education; here, I want to focus more closely on transpersonal action in the world, and on the related notion of what we might call a socially engaged spirituality.

The idea of a socially engaged spirituality is that of developing and/or expressing spiritual qualities or virtues, such as love, compassion, wisdom, generosity, and insight, and aligning oneself more fully with “spirit,” the “sacred,” the “Tao,” “Allah,” or “God,” in the midst of social activity and relationships. It can be contrasted with those approaches to spirituality that involve a radical separation from society. In many religious traditions, it has been thought that the most profound spiritual development in fact requires such permanent separation, whether the spiritual aspirant becomes a hermit (as with those early Christians who lived in the deserts of Egypt), a monk or nun (particularly in the Buddhist and Christian traditions), or a solitary wandering ascetic (such as the Hindu sannyasin or the Taoist recluse).
Yet most religious traditions also contain paths of socially engaged spirituality, even if there is sometimes a tension with paths of withdrawal from society. Indigenous traditions, for example, do not typically separate out spirituality from the life of the community or from everyday activity; indeed, there is no known word corresponding to "religion" in indigenous languages (Gill, 1995, p. 1089). In the modern world, indigenous spirituality has also often fueled resistance to colonialism and genocide.

Similarly, Jewish and Islamic spirituality are generally communal and their sacred texts manifest much concern with issues of social justice. Judaism has given rise to the rich traditions of "prophetic" social action, with roots in the bold social criticism by the prophets of Israel (including Jesus). This prophetic tradition has continued to the present, manifesting in such figures as Dorothy Day, Thomas Merton, Martin Luther King, Jr., and Abraham Joshua Heschel, but also expressed in Latin American liberation theology, the "base community" movement, and in contemporary voices such as Cornel West, bell hooks, Michael Lerner, Rosemary Ruether, and Jim Wallis.

The traditions originating in India, structured by a deep tension between basing spiritual life on withdrawal and basing it on social engagement (Olivelle, 1995), have sometimes looked to bring together the two models. We find such a reconciliation in the Hindu ideal of karma yoga as a spiritual path, articulated in the Bhagavad Gita almost 2,500 years ago, or the life of ahimsa ("non-harming" or "nonviolence") exemplified by Gandhi. We might also look to the socially engaged Buddhism of Ashoka, Thich Nhat Hanh, and the present Dalai Lama, among others, or to the Mahayana Buddhist figure of the bodhisattva, who would liberate all beings before seeking full enlightenment himself or herself. Among the traditions of China, we might point to the Zen emphasis on action in daily life, and on coming to the marketplace with "bliss-bestowing" hands, following the fruition of spiritual practice (in the last of the ten ox-herding pictures), or to the Confucian focus on ethical action in the contexts of families and ancestors.

Some contemporary forms of socially engaged spirituality are also emerging to some extent outside of the traditions of the world's historical religions. For example, many are inspired to develop what we might call an ecologically-grounded spirituality, which may draw from the world religions, indigenous traditions, and contemporary theories such as those of deep ecology, ecofeminism, bioregionalism, systems theory, the new sciences of complexity, and contemporary methods of nonviolent social action. Similarly, those interested in "women's spirituality" may make use of historical reconstructions of the worship of the Goddess and many of the contemporary resources mentioned above, in the contexts of community and social action (e.g., Starhawk, 1987). A number of recent traditions have also developed in the crucibles of meetings between traditions, such as the African-Christian Voodoo in Haiti, which played a pivotal role in gaining Haitian political independence at the end of the eighteenth century.
Varieties of Socially Engaged Spirituality: Three Distinctions

What may be apparent from this very brief survey is the great variety of meanings connected with the idea of a socially engaged spirituality. Three further distinctions may help illuminate the diversity. For example, some may understand such spirituality as primarily a social application of insight and compassion, which themselves are developed more privately through spiritual practices within a given spiritual community, often with the counsel that a high degree of spiritual maturity should precede action. Others may chart out a spiritual path of learning and transformation "in the world," in which life in relationship provides the very substance of and basis for spiritual growth.

A second set of distinctions has to do with the scope of one's action. For some, socially engaged spirituality refers generally to framing the various dimensions of an engaged daily life as fields of spiritual practice. For others, the intention of a socially engaged spirituality may be more specific, for example to provide social service in which one attends to the suffering and/or needs of others, whether individually or in terms of urgent social issues. Still others' core intentions may be to help bring about social transformation, changing collective beliefs, practices, behaviors, and/or institutions, which may be perceived as constituting the roots of much individual suffering, and which only continues unless the relevant collective patterns are addressed.

A third distinction has to do with the relationship to modernity. Some contemporary approaches to socially engaged spirituality are explicitly modern or postmodern, and may affirm the general values of political and gender equality, democracy, pluralism, and diversity. Other approaches, such as those of fundamentalists (whether Jewish, Christian, Buddhist, Hindu, or Islamic), may in many ways reject modernity and the above values.

Developing a broad range of postmodern approaches to transpersonal action in the world is a major horizon for our field for at least three main reasons. First of all, such approaches are necessary in order to express an integrative spirituality, a spirituality that applies to all dimensions of daily life, and all dimensions of development. Such a spirituality is one of the main challenges of our times, and is being actively explored in the various attempts to give a spiritual framing to intimate relationships, work, community, organizational life, medicine, and politics, etc., as well as to the details of everyday life.

The Challenges of Developing a Socially Engaged Spirituality

Yet what is less apparent is that there are, secondly, several major barriers, as it were, in the way of the development of a socially engaged spirituality, and much conscious intention and effort is necessary by those who move in such a direction. I've already mentioned how religion and spirituality have been in many ways excluded from the modern public domains of science, public policy, and public education, as the process of secularization has continued. We find religion and spirituality by and large marginalized, left to the so-called private or subjective domains of weekends, families, and private moments, where not actually rejected, abandoned, and eliminated,
especially among North American middle- and upper-class persons of European
descent. This has led to the rather ironic condition of many spiritual seekers in such an
individualist culture, in which large numbers of tranpersonally-minded individual
selves work very hard, in large part on their own, to go beyond or transcend their
individual selves. Such a situation reminds me of the Mahayana critiques of what
were taken to be the self-centered earlier Buddhist approaches of the self-preoccu-
pation with going beyond the self.

The historical separation of contemplation and action. Manifesting transpersonal
action in the world is also difficult because of the long-standing historical separations
of contemplation and action in mainstream Western and Asian spiritual traditions,
including those most central to the transpersonal movement, which may implicitly
support more individualistic and asocial interpretations of spirituality. In Western
thought and practice since the classical Greeks, for example, contemplative traditions
have commonly rested on some version of an opposition between the supposedly
timeless, absolute, and other-worldly quality of contemplation, and the supposedly
historical, contingent, and this-worldly quality of social action (Woods, 1996). This
distinction is found in full form in Aristotle’s distinction between theoria and praxis.
Aristotle, while deeply interested in praxis and politics, nonetheless tells us in the
Nicomachean Ethics: “Anything that concerns actions appears trivial and unworthy
of the gods” (1178b, 16-17; Aristotle, c. 330 BCE/1985, p. 289). Such a distinction has
in turn informed generations of Western contemplatives and interpreters of mysti-
cism, up to present scholars such as Stace (J960), for whom mysticism is essentially
“introvertive.” Stace writes (pp. 62-63): “The extrovertive type of mystical con-
sciousness is in any case vastly less important than the introvertive, both as regards
practical influence on human life and history and as regards philosophical implica-
tions.” As I mentioned above, the Indian Hindu and Buddhist traditions, so important
for transpersonal studies, also manifest similar tensions between contemplation and
action, especially between the ideals of ascetic withdrawal for spiritual practice, on
the one hand, and social engagement, on the other hand (for issues related to Buddhist
“engagement” in the world, see Rothberg, 1992).

This tension between contemplation and action is connected to the legacy of distrust
of organized religion, spirituality, and mysticism in the Western radical and social
justice traditions. Marx comments, for example, in the seventh of the “Theses on
Feuerbach” from 1844: “All social life is essentially practical. All the mysteries
which lead theory into mysticism find their rational solution in human practice and in
the comprehension of this practice” (Kamenka, 1983, p. 57). It is commonplace for
modern secular social activists to consider spirituality as primarily “inner-t-e-at best
an irrelevant escape, at worst a fundamental delusion—and to emphasize institutional
(rather than individual) transformation, i.e., the transformation of economic, social,
judicial, and political institutions. This kind of tension in the 1960s, between
contemplatives and activists, was in fact highly evident in the West at the time of the
founding of transpersonal psychology as the tension between those who chose to
drop out or disengage from society, and the activists who sought radical institutional
and policy changes.

Expanding transpersonal visions beyond individualistic psychological models. It is
thus no surprise that there is commonly little or no direct public support for those who
would bring spiritual practice to their public lives— in work, communities, and social action. These perspectives also suggest why transpersonal psychology has been interpreted to a large extent in terms of the experiences of solitary individuals, and in terms of an individualistic psychology. Only recently have transpersonal studies been connected with such concerns as gender, multiculturalism, ecology, and social and political action. Ken Wilber's recent work (1995, 1996), particularly his four quadrant model, can be read in part as a challenge from within the field to go beyond a more individualistic model, toward a more "integral" spirituality, and to consider transpersonal development in its relational, communal, social, and institutional, as well as individual, expressions.

Such a broadening of the transpersonal vision also mitigates against tendencies to interpret transpersonal approaches primarily in terms of private, edifying experiences for middle- and upper-class persons of European background, while proclaiming universal themes. Some transpersonal educators (McDermott, 1992; Miller, 1997), for instance, have argued for the inseparability of transpersonal education and concerns about social justice, community, and democracy. McDermott, writing about Waldorf education, maintains: "We often find it easy to ignore the harsh class and color divisions that ... are the social gravity of America ... [but] there will be no climbing the mountains of freedom and insight without confronting them directly" (1992, p. 82).

**Responding to Suffering**

Transpersonal action in the world is also important, thirdly, because it is at its heart a response to suffering and need. It requires deep inquiry into the nature of the primary transpersonal values of compassion and wisdom and what these values mean in our times. How can those in the transpersonal movement actually respond to the needs of our times and not simply explore wonderful private transpersonal experiences while the poor increase in number and our public institutions decline? What do we do in the face of the massive degradation of the earth, and the breakdown and devastation of many communities? How do we relate to the high level of violence, in our families and communities as well as globally? What kind of transpersonal responses are there to globalization and the increasing impact of the market on our lives? How can transpersonal resources help us in responding to contemporary issues and problems? How will transpersonal approaches change in the process of addressing such concerns?

**An Approach to Transpersonal Action**

In closing, I want to sketch some of the contours of what I believe such an approach to transpersonal action looks like. An initial task is the collection and identification of the varied resources of particular spiritual traditions for such action in the world. We need to gather and learn, selectively and critically, from the riches of the Jewish and Christian prophetic traditions; from the contemplative traditions of the world religions (and some more recent esoteric traditions) and their technologies of individual transformation; the rootedness in community and the non-human world of indigenous
and other earth-based approaches; and the twentieth-century approaches of Gandhi, Dorothy Day, King, liberation theology, engaged Buddhism, and women’s spirituality, among others.

A second central task is the development and clarification of new understandings and forms of spiritual practices appropriate in the context of social relationships. This takes the form of reporting back, as if were, from the crucibles of sustained engagement in social service (work in hospitals and hospices, prisons, schools, etc.), and social action and social change work. We may come to see very interesting connections, for instance, between practices designed for the individual self and those that are more relational in nature. Some aspects of transpersonal and conventional development may require, for many persons, new kinds of practices, which can illuminate, for example, modes of conditioning and possibilities of transformation linked with intimate relationships, gender, ethnicity and race, culture, communities, or ecological concerns. Aspects of spiritual ignorance and self-centeredness may remain hidden to many spiritual practitioners until the requisite stimulus is applied—until the spiritual seeker enters into deep intimate relationships; or encounters profound loss, individually or collectively; or sees deeply into institutional violence; or lives in another culture and begins to examine issues of privilege and comfort; or raises questions about gender, race, class, and sexual orientation within her/his spiritual community, work situation, or family.

A third major project is to articulate transpersonal analyses of social issues. How might transpersonal values guide our understanding of the different issues and problems mentioned above? Such a project can make use of the work of those critical social theorists, Freudians, and Jungians, among others, who have connected depth psychologies and social theories, as well as of the work from many of the traditions of socially engaged spirituality mentioned above. How do self and society mutually condition and implicate each other, in ignorance and oppression as well as in wisdom and emancipation? How, and to what degree, is my individual fear or wisdom socially conditioned, and how do my fear and wisdom contribute to the formation of social ideologies and institutions? Out of the integration of traditional and contemporary practices and such analyses may come clearer understandings and strategies for change.

A fourth important aim, vital especially in the United States, is to clarify the nature of socially engaged religious fundamentalism (see, e.g., Marty & Appleby, 1992) and its relationship to transpersonal perspectives. Given that fundamentalism is perhaps the dominant mode of contemporary socially and (especially) politically active religious expression, it seems important to situate religious fundamentalism in relation to the critique of the modern critiques of religion, which, as I suggested above, is a pivot for the integration of transpersonal values and the contemporary world. Much of the energy of fundamentalism, in fact, may permit itself to be channeled into regressive forms and movements—explicitly in opposition to some of the modern achievements linked with the sciences, democratic values, and cultural pluralism—only because for many persons there do not seem to be any other viable spiritual options. The creation of new options, in which the fears and concerns of spiritually-minded persons in a time of rapid transition are addressed, is, I believe, one of the long-term goals of transpersonal approaches to engagement and action.
A CLOSING THOUGHT AND A STORY

In the midst of these kinds of broad, new, creative visions, and with a deepened sense of the uniqueness and complexity of our times and the particular calls of contemporary spirituality, it is vital to remember the simplicity of transpersonal visions and practices. Despite the advent of electronic virtual reality, we still breathe and live moment-to-moment. The transpersonal futures to which I have referred will only be developed through moments of wisdom, love, awareness, and presence, through unknowing as well as knowing, through openness to mystery as well as guidance by new maps.

I am reminded of a story told by a friend who has been a director of a hospice (Smith, 1998). One of the nurses there was particularly adept in many different modes of mind-body-spirit work, and was no doubt inspired by some of the transpersonal visions of multiple modes of learning and social service that I have mentioned. One man at the hospice who was dying seemed particularly receptive to exploring such approaches, and she tried most of her methods and techniques with him. He meditated, did yoga, and received many types of massage and energy work. Near the end of his life, she was eager to know which of these methods, both traditional and contemporary, had been most effective. Perhaps she might creatively refine her repertoire and better help others, developing a differentiated curriculum for use with the dying in the hospice setting. However, his answer took her by surprise. He responded with simplicity and directness: "What I really appreciated from you is that you care."

NOTES

1 Of course, I am being necessarily selective here in identifying these three issues and presume neither that this list is at all comprehensive nor that these are the most important issues. There are as well a host of other issues, also related to questions of integration, worthy of a similar focus, such as those concerning study of the mind-body relationship, the relationship of psychotherapy and spiritual practices, and transpersonal approaches to health and medicine, gender, and ecology, to name a few. See, for example, Wilber's (1993) mapping of some fourteen key issues in transpersonal theory. Furthermore, in exploring the three issues chosen, I will attempt to give more of a general sketch of a way to see these issues, rather than develop the sustained discussions and arguments that many of my suggestions ultimately require.

2 The term transpersonal arguably reflects an attempt to develop a secular and broadly "scientific" vocabulary for the exploration and study of phenomena that historically have been usually understood within particular religious and spiritual traditions. In this context, Roger Walsh and Frances Vaughan (1993, p. 3), two leaders in the field, define transpersonal experiences as "experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche, and cosmos," and transpersonal disciplines as directed to the study of "transpersonal experiences and related phenomena." Stanley Krippner (1998, p. ix) writes that transpersonal studies "may center on the ethical and moral implications of...[transpersonal] behaviors and experiences; cultural and text-related themes; developmental and evolutionary processes; applications to education, health care, social change, and other areas; or a host of other topics." For some questions about the term, "transpersonal," see Rothberg (1998a, p. 23).

3 Ironically the "scientific" status of Freud's work itself has in recent times been seriously questioned from several points of view. See, for example, Grünbaum (1984) and Habermas (1968/1971).

4 Many of the tenets of this discussion need at least some initial clarification, since they are used in so many different ways, often quite vaguely. For example, religion is often distinguished from spirituality. The former is commonly taken as a broader term that pertains to an organized system about the divine or sacred, often codified in oral or written stories, myths, principles, and philosophies, and expressed through rituals, ethical guidelines, social structures, and spiritual practices. I understand spirituality as a
more specific term referring to a lived transformation of the person and/or the community toward a more complete alignment with what is held to be divine or sacred. This transformation may (or may not) be supported by religious doctrines, practices, and social organization.

However, some qualifications concerning these definitions are necessary. Both terms are rooted in Western traditions and do not translate easily (or sometimes at all) into non-Western and/or pre-modern traditions. For example, many Buddhists would insist that their practices do not constitute a “religion”; a similar claim might be made by many members of Candomble, a syncretic African-Brazilian spiritual practice. In indigenous traditions, “spirituality” is typically not separated from other domains of ordinary, everyday life. Furthermore, neither spirituality nor religion as such is automatically “good” or “bad.” Both have been responsible for manifestations of magnificent love and compassion as well as great brutality and violence. (See Rothberg [1994, p. 3] for further discussion.) In this context, the term transpersonal can be distinguished from religion and spirituality in two main ways, first by its more specific reference to a particular range of experiences and behaviors, and secondly by its embeddedness in a discourse guided by “non-denominational” and scientific intentions (see note 3).

With the terms modernity and modern, I refer to the broad cultural movement, emerging initially in the sixteenth and seventeenth centuries in Western Europe and North America, associated with the development of the empirical and human sciences, capitalism and industrialism, political democracies and notions of human rights, individualism, and secularization. Hence, these terms refer more to a way of seeing and organizing the world than to a particular historical period, although modernity has increasingly been universalized, especially in this century. With the terms postmodernity and postmodern, I refer to various ways in which the core tenets of modernity have been challenged, along with the contention that there is presently occurring a major shift of worldviews and basic cultural assumptions which are increasingly re-forming the modern world. Such a minimal definition, however, does not attempt to adjudicate between what Griffin (1988) calls “deconstructive” and “constructive” postmodernists. For introductions to the large literature and main issues concerning modernity and postmodernity, see also, for example, Cahoon (1996), Habermas (19851987), Rothberg (1993), Sarup (1993), Smith (1982), Taylor (1989), and Wilber (1995).

For a typology of five basic modes of spiritual inquiry, see Rothberg, 1994.

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