



Association for Transpersonal Psychology Newsletter for Summer 2021

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Letter from the Editor:

We welcome you to the Summer Issue of the ATP Newsletter. Nature is showing us its abundance and magnificent beauty through all the fruit ripening on the trees and the bright multi-colored flowers that are blossoming. May you all be enjoying this wonderful spectacle.

Just as there is much growth happening now in nature, so too is ATP going through a growth cycle. The ATP Board of Directors is developing a new vision for the association and planning beneficial shifts and changes. More information will be shared in the Fall Issue of the ATP Newsletter.

The ATP Member Forums continue to be offered on the second Saturday of each month. For those of you interested in the future speakers, this issue has a guest speaker schedule for the next three months. You are invited to join in the dialogue.

For students and recent graduates in the field of Transpersonal Psychology there is an ongoing group that offers support for you. There is a Transpersonal Student Community Facebook page and Travis Gray, M.A., has been organizing meetings with professionals in the field sharing their professional experiences with the students. If you are a student and are interested in connecting with other transpersonal students, read the article about these meetings in this Newsletter.

There are some interesting books that have been published recently. This Newsletter features books by Dr. Stanley Krippner (suicide), Dr. Jorge Ferrer (transforming relationships), and Dr. Kile M. Ortigo (psychedelic psychotherapy). All three books offer a stimulating read.

With this issue we have begun adding a short article from an ATP Member. This issue's author is also one of our Board Members, George-Harold Jennings. He brings a refreshing and positive perspective to the value of Transpersonal Psychology from a Jungian viewpoint.

We are requesting news items for the newsletter from ATP Members: students, recent graduates, and professionals in the transpersonal field, interested professionals in other disciplines, and people interested in living a transpersonal lifestyle. Please send news regarding the field, new ideas, new research, projects, conferences, and events to outreach@atpweb.org.

We appreciate your help.

Current ATP Projects:

1. Publishing the Journal of Transpersonal Psychology

Marcie Boucouvalas, the JTP Editor, and the editorial staff are busy completing the first issue of the journal for 2021, for publication. Look for that issue to be on the ATP website, <https://www.atpweb.org>, by the end of the summer.

We are saddened to share the passing of ATP past president (1984-1990) Ronald Wong Jue. Look for an In Memoriam tribute to him written by Miles Vich (long time Executive Director of ATP and JTP Editor) in this issue (Volume 53(1), 2021). In this same issue, past president and JTP Board Member David Lukoff offers an In Memoriam to Seymour Boorstein, author of pioneering books on *Transpersonal Psychotherapies*, which have influenced the field of study and practice.

All members should have received their electronic copy of JTP Volumes 1 and 2 for 2020. Members can access both by logging on to the ATP website. A double issue print copy is being prepared for those who were members during 2020. Please check the website to make sure that your membership has not elapsed.

This is a reminder, to those ATP Members who may want a hard copy of the journal and have not notified us of that choice. Please send us an email to: outreach@atpweb.org

We are always open to receiving scholarly articles about transpersonal topics and research. All manuscripts (10,000 words maximum, including references) and abstracts (not more than 150 words) can be submitted electronically to Marcie Boucouvalas, JTP Editor, at marcie@vt.edu. Include a separate page with manuscript title, name(s) of author(s), and contact information (postal and email addresses, phone, fax). Author identification should not appear on the manuscript itself. Upon submission, manuscript should be complete with references, as well as tables and figures (if any) that follow APA style (7th edition) as closely as possible.

2. ATP Newsletter

Past issues of the new ATP Newsletter are posted on the ATP website in the RESOURCES section. The Fall Issue of the ATP Newsletter will be published in October.

We encourage all ATP Members to contribute to the newsletter by sending in news of the transpersonal field: events, programs, conferences, research, and published articles or books. Send submissions to outreach@atpweb.org. We appreciate your active participation with ATP.

3. The Monthly ATP Member Forums

The ATP Forums continue to meet and are offered as a community service by ATP. The Forums are hosted by Dr. Steven Schmitz and feature a guest speaker. These Forums are open to ATP Members and to anyone interested in learning more about topics from the field of Transpersonal Psychology. It is a way that ATP can reach out to our Members and interested people to offer connection, support, and stimulating dialogue.

We meet on the second Saturday of the month, from 12:00 noon until 1:30 pm (PDT). Approximately half of the time is for the speaker's presentation, and the rest of the time is for Q & A and dialogue with the speaker. For those who have missed the past Forums, we will be posting the recordings on the ATP website in September.

We invite all ATP Members and those interested in the transpersonal perspective to join us on the second Saturday of each month. Go to the EVENTS section of our website for zoom links and more information about upcoming ATP Member Forums. Use the zoom link for video, or use the telephone link to join via audio. We look forward to hearing your contributions in the future Forums. Email announcements about the Forums will be sent out to ATP Members.

The upcoming ATP Member Forums will be offered on:

Saturday, September 11 - The featured speaker will be Steve Taylor, Ph.D., a senior lecturer at Leed's Beckett University, UK. He is also the author of many transpersonal books, including the upcoming (September 2021) book titled, *Extraordinary Awakenings: When Trauma Leads to Transformation*.

Saturday, October 9 – The featured speaker will be Brant Cortright, Ph.D., professor emeritus with the California Institute of Integral Studies, author, and clinical psychologist. His most recent bestselling book is titled, *Holistic Healing for Anxiety, Depression, and Cognitive Decline*.

Saturday, November 13 – The featured speaker will be Les Lancaster, Ph.D., professor emeritus at Liverpool John Moores University, Co-founder and Co-director of the Sacred Science Circle, and Founding Director of Alef Trust.

Please note: Sometimes the starting time is scheduled earlier to accommodate international speakers.

For more information go to the EVENTS page of the ATP website:

<https://www.atpweb.org>

4. Transpersonal Student Community

Travis Gray MACP, has led the Transpersonal Student Community (TSC) through a three-month series intended to develop the professional application of unique offerings that those called to this field have to offer. These events took place on the second and fourth Thursday of the month.

The group had the opportunity to have four special guest speakers in four of six meetings to share their professional journeys. Special thanks to Steven Schmitz, Ph.D., Marilyn Schlitz, Ph.D., John Elfers, Ph.D., and Carol Humphreys, Ph.D., for sharing their experiences.

TSC's online professional meets have been a success for everyone involved. We have shared what has brought each of us to the field of Transpersonal Psychology (TP) and what each of us is interested in doing to impact the world through the field. We have also discussed what TP means to each of us. The group felt that the field is about embracing the mystery of the universe and all that it connects within ourselves and with each other. Our goal is to strengthen ourselves to be more capable of embracing this mystery to be aligned with the calling of our transcendent self.

Important discussion topics that emerged from our meetings include stepping into our role as Transpersonal Psychologists, finding communities that are doing the work which we wish to be involved in so we can add our transpersonal perspective, and creating plenty of opportunities to practice being facilitators, scholars, and writers. These meetings help us explore and reflect on how we can best express ourselves professionally as Transpersonal Psychologists.

This community shares a common characteristic of those called to the field of TP, that is the desire to be progressive catalysts for change in the world. We also have the instinct for creating community. This community is composed of creative individuals who strive toward further transformation. We aspire to have a powerful impact on the world. Participating in these meetings is a way we connect with a tribe of like-minded individuals and support each other in our professional journeys.

TSC welcomes current and prospective students, and all members of the field of TP. We invite you to join us and engage in the dialogue to encourage each others' growth.. We strive to move the field of TP forward.

You can join our Facebook group, Transpersonal Student Community (Previous Recordings Available), or send an email to transpersonalstudents@gmail.com if you want more information.

The Association for Transpersonal Psychology (ATP) offers a student membership to those who would like to become more involved in the TP field. You are invited to join the ATP at <https://www.atpweb.org>.

News from the Transpersonal Community:

1. Dr. Stanley Krippner brings a transpersonal perspective to the issue of suicide with a new book, titled, *Understanding Suicide's Allure (January, 2021)*.

Suicide has been and continues to be a taboo topic in Western culture. The title of Dr. Krippner's new book is "Understanding Suicide's Allure." In this book he explains why suicide can be alluring to a person aiming to stop his or her traumatic pain, whether its source is bullying, sexual assault, war combat, or other PTSD-invoking events. Dr. Krippner offers a frank and non-judgmental exploration of the many aspects involved in the nature of suicide. He demonstrates that people need to learn how to support those struggling with suicidal thoughts or to intercept their own suicidal thinking. He writes about suicide in ways not widely addressed, including evolutionary psychology, traumatic brain injury, prescription drug side-effects, and shamanism. This beneficial book also includes a review of available mental health treatments for working with suicide.

2. Dr. Jorge Ferrer has recently published a ground-breaking book titled, *Love and Freedom: Transcending Monogamy and Polyamory (June, 2021)*.

This new book presents a paradigm shift in how romantic relationships are conceptualized, a step forward in the evolution of modern relationships. In the same way that the transgender movement surmounted the gender binary, Dr. Ferrer defines how a parallel step can, and should, be taken with the relational style binary. He offers a systematic discussion of relationship modes beyond monogamy and polyamory. Dr. Ferrer also introduces the notion of "relational freedom" as the capability to choose one's relational style free from biological, psychological, and sociocultural conditionings.

Dr. Ferrer offers practical tools to transform jealousy, to encourage a deeper exploration of relational freedom, and to enhance that freedom while being aware of key issues of diversity and social justice. He also presents novel criteria to evaluate the success of intimate relationships, and introduces a transformed vision of romantic love beyond both monocentrism and emerging polynormativities.

3. Dr. Kile M. Ortigo has published a timely book titled, *Beyond the Narrow Life: A Guide for Psychedelic Integration and Existential Exploration (June 2021)*

With the second renaissance and re-emergence of psychedelics in Western society, the public and therapists alike are confronting new areas of exploration with few comprehensive models available to aid in the profound process of integrating such powerful and mystical-like experiences into one's life. Psychedelic-assisted psychotherapy offers one useful model for this work, but access to even traditional therapy is limited due to expense and inadequate specialized training. With questions surrounding legal access, criminalization, and medical indications and contraindications, the immediate future of psychedelic-assisted therapy remains shrouded in uncertainty, even in the face of expanding interest and promise.

Beyond the Narrow Life seeks to 'thread a needle' by addressing profound themes elicited by psychospiritual and therapeutic use of psychedelics while avoiding merely 'preaching to the

choir.’ This book explores common topics that emerge during psychedelic journeys by integrating several frameworks, spanning evidence-based cognitive-behavioral therapy, Jungian depth psychology, existential philosophy, compassion and mindfulness practices, comparative mythology, pop culture, film, and scientific understandings of the cosmos. Instead of a dry overview of big ideas, Dr. Ortigo gently guides readers through an awe-inspiring journey that confronts the deeper questions and concerns we all face as humans in this modern time.

4. Celebrating Stan Grof’s 90th birthday!

On July 1, 2021, Stan Grof celebrated his 90th birthday. Dr. Stanislav Grof, M.D., Ph.D. is a noted psychiatrist, author, researcher, pioneer, explorer, and world-renowned theoretician and practitioner of the transformative potential of non-ordinary states of consciousness. His groundbreaking theories influenced the integration of Western science with the brilliant mapping of the transpersonal dimension. Dr. Grof is one of the founders and pioneers of the Transpersonal Psychology field and founding president of the International Transpersonal Association (ITA). He is also the originator of Holotropic Breathwork, and continues his therapeutic work through GROF® Legacy Training. <https://www.grof-legacy-training.com>

ATP honors Dr. Stanislav Grof for his pioneering work, his many years of contributions, and for his continued support for the Transpersonal Psychology field.

Upcoming Conferences:

1. British Psychological Society Conference - September 11-12, 2021

Transpersonal Psychology Section of the British Psychological Society is offering a virtual conference. The theme for this year’s virtual conference is, “*Transpersonal Activism.*”

In the following quote, Chicana feminist, Gloria E. Anzaldúa describes what she calls “Spiritual Activism”.

Anzaldúa proposed that the seemingly disconnected worlds of inward-focused spirituality and outward-focused political activism could be combined to effect social change in the world. This is an important consideration, especially when many have been critical of spirituality in this sense, arguing that it induces political apathy or indifference to the needs of others and for social change.

With awe and wonder you look around, recognizing the preciousness of the earth, the sanctity of every human being on the planet, the ultimate unity and interdependence of all beings... Love swells in your chest and shoots out of your heart chakra, linking you to everyone/everything...

This conocimiento [awareness] motivates you to work actively to see that no harm comes to people, animals, ocean-to take up spiritual activism and the work of healing. (Anzaldúa, G., 2002)

Transpersonal psychology, with its focus on spirituality, spiritual experiences, and their transformational ability to move us beyond the limited boundaries of the ego and to access an enhanced capacity for wisdom, creativity, unconditional love and compassion, is ideally placed to contribute to this movement. This work is of vital importance given the current global political climate and growing awareness of social issues and injustice.

Our 2021 conference will explore “Transpersonal activism” and how we as scholars and practitioners can implement our work in the social and political realms.

Anzaldúa, G. (2002). Now let us shift...the path of conocimiento...inner work, public acts. *This bridge we call home: Radical visions for transformation*, 540-578.

For more information and to register:

<https://www.delegate-reg.co.uk/tps2021/>

2. EUROTAS Transpersonal Conference - September 22-26, 2021

Due to the Coronavirus the 2020 Eurotas Transpersonal Conference has been rescheduled to September 22-26, 2021. The conference will be held in beautiful Tallinn, Estonia. The theme of the event is **“INNER ECOLOGY AND TRANSPERSONAL EDUCATION.”**

Good news!!!!

The EUROTAS conference in Tallinn Estonia is a reality that is happening. We invite you to participate in person - in case you cannot travel due to restrictions in your area, zoom screening will be provided.

So far, the conference has presenters from 26 countries around the world. We also have permission to screen Dr Gabor Mate’s new movie, *The Wisdom of Trauma!*

In this conference our aim is to produce 2 charters with your help:

- Inner Ecology – The Post Covid Humanity
- Development of Transpersonal Education.

We are looking forward to meeting you in person or online, to exchange ideas and to generate new transpersonal ideas for the benefit of humanity.

Jure Biechonski

Jure Biechonski, Conference Organizer
biechon@msn.com

“The Lakota shaman Wallace Black Elk was once asked by a sincere young man what we could do to heal the earth. He replied this way: “We don’t have to heal the Earth; she can heal herself. All we have to do is stop making her sick.” To this simple truth, I would add that the earth can heal us, too...” (Eliot Cowan, from “Plant Spirit Medicine”)

For more information go to: <https://www.eurotas2021.com>

3. Existential-Humanistic Webinar Conference – September 24-26, 2021

The Existential-Humanistic Northwest Professional Organization will present a webinar conference, **Four Masters, Four Approaches: An Exploration of Existential Theory and Practice**, on September 24-26, 2021. The EHNPO is excited to host this conference with Kirk Schneider, Emmy Van Deurzen, Erik Craig, and Alfried Längle presenting. Each presenter will explore their specific theories and approaches, followed by a live demonstration with a volunteer. On the last day of the conference, there will be a panel with the four presenters, where they discuss the similarities and differences in their modalities.

Four Masters, Four Approaches: An Exploration of Existential Theory and Practice

September 24-26, 2021

9 AM - 5 PM PST Friday and Saturday

10 AM - 12 PM PST Sunday

14 CEUs pending

- [Emmy Van Deurzen](#), PhD presents on Existential-Phenomenological Therapy
 - [Erik Craig](#), PhD presents on Daseinsanalysis
- [Alfried Längle](#), MD, PhD presents on Logotherapy and Existential Analysis
- [Kirk Schneider](#), PhD presents on Existential-Humanistic and Existential- Integrative Therapy
- Sunday Panel by all four masters moderated by Bob Edelstein, LMFT, MFT

For further information about the presenters and to register for the conference: <https://ehnwpx.org/events/ehnw-annual-workshop/>

4. MAPS Conference – June 18-25, 2023

PSYCHEDELIC SCIENCE 2023
June 18-25, 2023

SAVE THE DATE!

BE A PART OF THE PSYCHEDELIC RENAISSANCE

At the World's Largest Psychonaut Gathering.

With an estimated 10,000 attendees, this week-long event will feature three days of lectures from leaders and visionaries from the psychedelic space, pre- and post-conference workshops, an exhibit hall, and a marketplace featuring artists, musicians, and other vendors from around the world.

Join MAPS members, researchers, students, clinicians, advocates, patients, therapists, political leaders, and psychedelic enthusiasts from around the world at this revolutionary event.

For more information, go to:
[*https://psychedelicscience.org*](https://psychedelicscience.org)

Become an ATP Member:

If you are not already a member, we invite you to become a part of the first and oldest transpersonal organization, The Association for Transpersonal Psychology (ATP).

In return for joining ATP, you will

1. Receive the premiere journal of the field, the Journal of Transpersonal Psychology (JTP)
2. Receive the electronic ATP Newsletter through email informing you about ATP and news in the transpersonal field
3. Gain access to over 50 years of JTP articles via the Members Only section of the ATP website
4. Gain access to the archives of ATP YouTube videos
5. Attend ATP Transpersonal Conferences and symposiums at a discounted price
6. Be able to attend ATP sponsored Forums, Salons, and Podcasts
7. Have a free listing in the ATP website Professional Directory for Professional Members

Become a new member or renew your membership at: <https://www.atpweb.org/join.aspx>.

Support ATP - Call for Donations:

ATP is a 501(c)(3) non-profit organization. We thank our past donors for your generous contributions to support and sustain the Association for Transpersonal Psychology. As any non-profit service organization, we are helped in continuing our work and service to the community by donations from ATP Members and interested people. If you would like to make a donation, you can go to our website at <https://www.atpweb.org> to send a donation to us online. Or you can send us a check, made out to Association for Transpersonal Psychology, and send it by mail to:

*The Association for Transpersonal Psychology
P.O. Box 50187
Palo Alto, CA 94303*

Thank you for your continued support of this professional association that works for the sustainability of the Transpersonal field and the improvement of lives in our global community. Together we can transform the world. Thank you.

“Inspiring individual, societal, and global transformation”

Transpersonal Articles:

Article by George-Harold Jennings, Ph.D.

The following article was written by George-Harold Jennings, Ph.D. Dr. Jennings is a clinically trained psychologist, Professor Emeritus of Psychology at Drew University, New Jersey, and a Board Member of ATP. George-Harold researches how Jungian psychology helped pave the way for the discipline of psychology’s growing acknowledgement of the usefulness, if not need, for spirituality in our lives. He has also studied the relationship (emphasizing the similarities and the differences) between spirituality and mental illness.

Transpersonal Psychology: A Problem that’s Inseparable from Its Promise

By George-Harold Jennings, PhD

In the late 1960’s Abraham Maslow, Anthony Sutich, and others wrote about what they called the four forces in American psychology. The psychological forces they identified were behaviorism, psychoanalysis, humanistic, and transpersonal. Known as the fourth force, transpersonal was viewed as emerging at the time. In the first issue of the Journal of Transpersonal Psychology, Sutich (1969) provided a lengthy, detailed, and comprehensive definition of transpersonal psychology.

In the same journal a few decades later, Roger Walsh and Francis Vaughan (1993) state:

Whatever understanding of humankind and the cosmos transpersonal disciplines may eventually unveil, to date they stand alone in the scope of their search. They advocate an eclectic integrative quest that includes personal and transpersonal,

ancient and modern, East and West, knowledge and wisdom, art and philosophy, science and religion, sensory observation and introspection. Only by such a comprehensive approach can we hope for a vision that reflects the extraordinary richness and possibilities of humankind and the cosmos: a transpersonal vision. (p. 205)

Although it is a relatively new way of thinking about humanity in the West—that is, with respect to a psychological understanding of the human experience, the viewpoint is fundamental to an African point of view. This viewpoint is regularly discussed and applied in the writings of African-centered transpersonal psychologist, Dr. Linda James Myers (1993), which dates back hundreds to thousands of years and includes an ancient Egyptian (Kemetic) understanding of humans that viewed spirituality and psychology as inseparable. It embraced and recognized the connection between the lived experiences of human beings and the Cosmos (viewed as a sacred Universe).

Maslow, Sutich, and others effectively argued that the four forces in psychology were four unique approaches to studying human beings. As a student I was interested in learning about each of these approaches to varying degrees. I began studying increasing amounts of the material from year to year as a graduate student, when much to my delight, there came a moment when I believed a case could be made for arguing that the four psychological forces aligned with (and are means of expressions for) the four psychological functions Carl Jung identified - sensing, thinking, feeling, and intuiting.

Jung (1931) described the four functions in *A Psychological Theory of Types*. He writes: “Sensation establishes what is actually present, thinking enables us to recognize its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going” (pp. 540-541)

The functions are configured in the human psyche with thinking and feeling existing at the opposite ends of the same axis. Existing at the opposing ends of a second overlapping axis are sensing and intuiting. Together, the four functions represent our means and ways of knowing and understanding reality and all aspects of the human experience, while mirroring aspects of the fourfold structure of the psyche. Worthy of note is that the two overlapping axes form a cross which can be referred to as a Jungian cross.

The single function (which can be any one of the four) situated at the north end of the cross is called the superior function. It represents the most dominant and developed function. Opposed to this function is the inferior function which has a special and unique role to play in an individual’s movement towards wholeness. Superior and inferior functions can also be identified in “the psyche” of the people of a nation or culture. So, too, when identified, the inferior function may potentially, if not surprisingly, reveal a means to wholeness for an individual and/or the people of a nation. Yet, there is typically a price to pay on the journey to wholeness. There are often considerable challenges to overcome in trying to integrate the inferior function with the other three in an effort to bring about a robust, fully functioning psyche.

Regarding an individual in relation to the four functions, the ego generally comes to experience three of the psychological functions as helpful. They must, however, occupy the positions of superior, first auxiliary, and second auxiliary functions—or in other words, the positions of North, West and East, respectively, on the Jungian cross. The ego experiences its greatest comfort with the superior function (i.e., the one that develops first in consciousness) while over a period of time, a person's ego learns to recognize the usefulness of a second function (usually called the first auxiliary function), and a third function that may be called the second auxiliary or tertiary function. The fourth remaining function (i.e., the one at the South point of the Jungian Cross) is always the inferior function; and yet, although it offers a pathway to wholeness for the individual, it can regularly generate discomfort, frustration, and anxiety whenever the ego experiences it or acts to use it. From an ego perspective, it seemingly and regularly falls short in some way. Being inferior (and thus the opposite of the superior and dominant function), the domain of experience that the inferior function covers or provides access to is least valued by the superior function.

In my book, *Passages beyond the gate: A Jungian approach to understanding American Psychology* (2012), I discuss how these four psychological functions give rise to four strikingly different ways of knowing that we find in psychology. In American psychology they unfold in a dynamic and readily identifiable way.

As the functions begin to differentiate within the psyche of an individual, the order is such that the first to develop is the superior or dominant function. This dynamic process determines which function will become the “troublesome,” unruly function, and that function is always the opposite function of the superior function. Two more functions will differentiate over time and become controllable and reliable (in varying degrees).

Over time things stabilize, and the ego realizes it has three functions that it can effectively use, but one that is unreliable, difficult to manage, and thus often devalued. This dynamic is aptly named the problem of “the three and the one.” It is a process that can be seen not only in an individual, but also in a discipline, such as psychology. This dynamic, in itself, mirrors and identifies those things of importance in the psyche of groups that comprise cultures and nations.

If the first force in American psychology, represented by behaviorism, is grounded in the function Jung called sensation—then the alignments of the three remaining functions with the three remaining psychological forces point to psychoanalysis (the original psychodynamic psychology) being grounded in thinking, and humanistic (sometimes referred to as humanistic-existential psychology) being grounded in the feeling function. Transpersonal psychology grounded in intuition represents the inferior function in American psychology; consequently, being on the same axis, it is opposite behaviorism, which is grounded in sensation. With this in mind, the argument can be made that behaviorism (essentially, the tenets it rests upon that are consistent with the traditional scientific method) is not only the first force in American psychology, it also is a manifestation of sensation, the superior function in American psychology.

There is a split in the thinking among transpersonalists regarding the means and ways one should go about studying transpersonal phenomena. On the one hand, there are those adherents,

practitioners, and researchers who are compelled to explore ideas, acquire knowledge, and gather information gained only from identifying and exploring measurable phenomena. There are others who embrace a different, if not, expanded or broader view of the transpersonal. It calls for the exploration and gathering of information in those realms of being that go beyond the concrete and measurable aspects of reality. Still, some transpersonalists, like myself, believe both approaches are important, and should be pursued.

In order for transpersonal psychology to provide its ideal and unique contribution to American psychology, it must have and maintain a foothold in the metaphysical aspects of knowledge and reality. Metaphysical knowledge and spiritual values must be combined with practical applications of our understanding of science to best inform ourselves of ways to enhance the quality of life for humanity. Such a statement points to this being a major problem in the United States. The psychology of Americans (as much as it can be discerned by how psychology is largely defined in the United States, and the value given it by the nation's major and most valued centers of academic learning) places an extremely high value on the sensing function. As important as it is, this promotes a materialistic viewpoint of reality, and leads to an overvaluation of science as the be-all and end-all means to improving the life of human beings.

Traditional science denies or ignores the realm of the spiritual. Traditional science is grounded in a materialistic viewpoint of the world that seeks to comprehend and explain its objects and phenomena—including its understanding of human beings. Traditional, mainstream science claims to reveal and describe how we are as human beings; and yet, over and over again, our human lives point to there being truth in the viewpoint that “man shall not live by bread alone” (Matthew 4:4).

Sensing is the dominant function in American psychology: its dominance was originally expressed in behaviorism. However, in current day studies and practice, it is further expressed in the growing call or demand by many mainstream psychologists for all psychologists to embrace evidence based research only: that is, research based on the traditional scientific method where measurement and quantification rule. Transpersonal psychology tends not to be embraced by these mainstream psychologists because it is a psychology that in its purest form is grounded in intuition and is open to the metaphysical realms.

A complete understanding of human nature will be gained from the contribution to knowledge that emerges from the four functions that give rise to the four forces in psychology. This would mean transpersonal psychology, which embraces a spiritual understanding of reality, cannot be pushed to the side or ignored. And yet, in American psychology, transpersonal psychology is the psychological approach mainstream psychologists are most determined to ignore, resist, ridicule, or even condemn. In order to make transpersonal psychology more acceptable to the mainstream, some transpersonalists are willing to deny the fullness of exploration and possibilities that characterize the transpersonal by avoiding the metaphysical side of the transpersonal or rejecting methods that explore it other than those ways that embrace the traditional scientific method.

At leading academic institutions across America, approaches to the study of psychology (based on traditional scientific method and inquiry grounded in sensation) greatly mirror an acceptance of tenets embraced by behavioral, cognitive, biological, and other related physical scientific

approaches. Though, admittedly and thankfully, there can be found at many of these institutions psychologists who adhere to the tenets of psychodynamic and humanistic-existential approaches. All of the psychological approaches named above currently have a seat at the table. However, American psychology will never be whole or complete without transpersonal psychology also being granted a seat. Once this occurs transpersonal psychology's important contributions will be realized, as it will have been given the opportunity to fulfill its promise. In time it will be recognized that the contributions of an intuitively based transpersonal psychology are just as important as the contributions of sensation, thinking, and feeling oriented approaches, if not more so.

American psychology could be an expression of the best that each of the four functions will make possible in our quest for knowing the physical and material aspects of our being, the meaning to our lived experiences, and the values that give importance to our lives. It can open up metaphysical possibilities as to whence we came and whither we are going, both in our present earthly existence, and beyond this lifetime. This idea can provide a Transpersonal perspective that we, in essence, are spiritual beings.

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