

# EUROTAS DEPARTMENT OF TRANSPERSONAL EDUCATION (EDTE)

“If every 8 year old in the world is taught meditation, we will eliminate violence from the world within one generation.” Dalai Lama

## 1. Goals and Objectives of EDTE

The Department of Transpersonal Education is a Division of Eurotas. The first aim of that department is to promote the establishment of Transpersonal Institutes to promote the study of Transpersonal Psychology, Psychotherapy and Counselling. Creating a cooperation between various institutes, exchange of knowledge, student and teacher exchange.

As Abraham Maslow said that after self-actualising the next step is to help others to self-actualise. Rothberg advocates that the area of education ‘is one of the most significant areas of future inquiry and exploration in the transpersonal field’. Cunningham supports this assertion, reporting that, ‘dialogue on the topic of education in transpersonal psychology is indeed one of the most crucial needs now facing transpersonal psychology today’. Yet Rothberg warns against the controversies and challenges of such a discussion, whereby he identifies the potential misunderstandings and tensions alongside cultural, intellectual, political, economic and academic contexts.

It is expected that EDTE Transpersonal education, will promote in Transpersonal field addressed to questions of value, meaning and purpose, which have traditionally been the province of religion or philosophy. Since human consciousness cannot be studied apart from the experiencing person, subjective empiricism is the predominant mode of investigation. Unlike religious education, transpersonal education is not concerned with teaching a particular doctrine or inculcating a particular belief system. It focuses, rather, on the process of discovery and transcendence of self which results from spiritual practice, affirming subjective experience as valid and even essential for determining the nature of reality and the relative validity of revealed truth. On EDTE department we are making the distinction between teaching spiritual doctrine and spiritual practice is important if we are not to slip into the trap of defining the way rather than discovering it.

Perhaps this is the fundamental reason why, since its inception, transpersonal psychology related to education has remained significantly dormant. Indeed Maslow’s writings seldom discuss education, despite every student teacher being aware of how the hierarchy of needs relates to motivation. Consequently in EDTE in an attempt to promote discussion of the transpersonal within education, or more succinctly, ‘Transpersonal Education’, a series of considerations are synthesised from available literature.

It must however be highlighted that the majority of sources appear dated demonstrating the limited focus on transpersonal education since the inception of transpersonal psychology, possibly due to the issues raised by Rothberg and Cunningham: consequently, a hermeneutic approach has been adopted, which in essence compares interpretations from the past with those from the present. Robson defines hermeneutics as both a philosophical orientation and a methodology in an attempt to make sense of the world, through recovering and reconstructing the intentions of others through analysis of meaning . This hermeneutical approach will adhere to three themes: the policy, principles and practices related to transpersonal education.

The other aim in EDTE is to promote transpersonal education as a way of being, aim is to reach to seamless self-functioning and -regulating system that is changing and developing according to the inner and outer needs. For reaching this we have developed a model of a subjects preparedness that involves qualification, motivation, intuition, orientation, erudition, affiliation, style and health.

The policy behind transpersonal education in EDTE is that it should bring a synthesis of different domains (e.g. cognitive, affective, psychomotor) to promote personal transformation by developed facilitators (e.g. teachers, primary caregivers) through effective interpersonal, intrapersonal and transpersonal domains. In practice, a transpersonal education can be promoted through a range of practices advocated by Walsh, for example developing concentration through mindfulness, or through further analysis of the plateau experience which Maslow reports is characteristic of self-transcendence, and implicitly, the transpersonal.

The themes identified above are not new: arguably many of the individual elements have been advocated and utilised within education previously, yet this paper attempts to synthesise such elements, while promoting a transpersonal education. How could such a transpersonal education be utilised within the education context? Moore provides three suggestions: 1. apply the transpersonal to existing subjects; 2. select activities and studies which lead to an awareness of the transpersonal; 3. incorporate many new areas into the curriculum.

In conclusion, in 1975 Kantor suggested that a thorough investigation of man's inner world is required to rival and surpass space exploration in interest and importance indeed through a hermeneutical perspective, at a time of monumental social, economic and political change, one could question the exponential budgets invested in particle accelerators and the theoretical musings of the edges of the universe at the expense of the wonder of that central to us... the wonder of being human, or human being.

“Education at its best – these profound human transactions called knowing, teaching, and learning- is 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, and transcendence. They are about reclaiming the vitality of life”.

(Palmer,1997, p 10)

## 2. Approach to Transpersonal Education

Our concern is of our children's future and their well-being in the totally new world that is changing faster than ever. We want to create a think tank that creates a synergy of all the elements. As the current life-style is draining out the resources of the world and nobody really has the solution how to cope with the coming changes and challenges it is critical to create a prodigy of a sustainable community that host the future school at its heart. It is a school where an individual can become socially, emotionally, financially, virtually, culturally, intellectually, physically and spiritually independent or in one word “free”. Education starts at birth and ends at death. It is a life-long flow of different preparedness's we come across in our lives.

The system of transpersonal education will encourage young and people of all ages to express their educational and emotional needs, to involve parents and families in the educational process.

For EDTE department education is the most important issue regarding what kind of world we would like to leave behind us for the future generations. Maslow was instrumental to the development of both humanistic and transpersonal psychology advocating that humanistic psychology should be subsumed by transpersonal psychology. However the transpersonal has remained a lucid term with over-simplified definitions relating to spirituality , although three encompassing themes have been identified: beyond-ego psychology, integrative psychology and transformative psychology.

Although transpersonal psychology has been applied to a number of fields, there has been a paucity of research in relation to mainstream education. This paper initially introduces and discusses transpersonal psychology and how it differs to humanistic and positive psychology, before hermeneutically analysing previous research on transpersonal education, to propose a transpersonal education for the twenty-first century. In EDTE we are taking advantage and we thanks them for the analysis of thirty-five years of research into transpersonal psychology, Hartelius, Caplan and Rardin identified three encompassing themes: beyond-ego psychology, integrative/holistic psychology, and the psychology of transformation. The first theme, beyond-ego psychology, examines the ego, its pathologies and the concept of exploration beyond the ego. The second theme attempts to identify how a single psychology for the whole person can be constructed, an approach which combines different psychological perspectives. The third theme is concerned with understanding and cultivating growth as individuals and as communities. Hartelius et al respectively refer to the themes as the content (the actual transpersonal states), the context (through which human experience is studied, for example, the beliefs, attitudes and intentions), and the catalyst (where such growth relates to personal and social transformation). Succinctly defined, Hartelius et al concluded that ‘transpersonal psychology studies human transcendence, wholeness, and transformation’.

From this definition, transpersonal psychology aims to transform humanity, both individually and collectively, for the positive. Thanks to that positive approach features within a more-widely recognised approach to education in EDTE we bet for: positive psychology. Maslow originally used the term

'positive psychology' , although the term has become synonymous with the partnership of Martin Seligman and Mihalyi Csikszentmihalyi. According to Robbins, positive psychology focuses on positive subjective experiences (e.g. 'flow', joy, optimism, well-being, contentment, happiness, satisfaction), the personality traits of thriving individuals (e.g. character strengths and virtues), also the enhancement of social institutions to sustain and develop positive subjective experience, or what Seligman refers to as the 'three pillars' of positive psychology. Although positive psychology and humanistic psychology may appear synonymous in approach, especially given that both share a common foundation.

In EDTE we studied one area within positive psychology that has received significant attention is Csikszentmihalyi's concept of 'flow', a state where one is absorbed, there is a sense of self-control, a loss of self consciousness where action and awareness merge, associated with a transformation of time. Although Csikszentmihalyi and Csikszentmihalyi report that flow enables a person to grow and to achieve their potential through obtaining this pleasurable state. An additional criticism is raised by Buckler who discusses the similarities between the flow experience and Maslow's concept of self-actualisation, suggesting that there is little to distinguish between each state, and that both have inherent flaws. Martin highlights the similarities between positive psychology and educational psychology whereby the latter focuses on 'creating conditions for optimal human learning and development in educational contexts and beyond' for example through emphasising positive levels of self-esteem, self- concept, self-efficacy, and self-regulation. In EDTE as humanistic and transpersonal psychology, our research should focus on self- transcendence (specifically in relation to the plateau experience).

### 3. Educational Methodologies

To be able to design in EDTE a realistic and accepted future education model we need to synthesis the qualitative & quantitative input of: 1) pupil's expectation of how and what they want to learn; 2) teacher's expectation of how and what they want to teach; 3) parents expectation of ideal state of their children after going to school; 4) society opinion leaders forecast of the future needed competences. Education that focuses on understanding self and transpersonal processes can facilitate learning that cultivates awareness, consciousness, and growth in both inner and outer realities as students explore academic subject matter.

Some holistic tools and techniques we know in EDTE department from, holotropic breathwork, relaxation, sensory awareness, traditional Buddhist techniques, Zen Buddhist techniques, Hypnotherapy, Yoga, Suffism, Dreams.

In EDTE Transpersonal Education includes practices and systems that have the potential to transform larger communities and the planet.

To understand the nature of transpersonal education three different terms and concepts: Transpersonal psychology, transformative education and spirituality/spiritual education. Both are interrelated . Each assumes that the seeker is on a journey of transformation. In which the ultimate goal is to bring personal authenticity, wholeness, a sense of relationship, and greater consciousness to self, community, and the planet. (Braud, 2006; Clark, 1974).

Cultivation of embodied of transpersonal values, qualities, and practices are key in our EDTE department and might include appreciation of differences, appreciation of others and of the Universe at large, attention, authenticity, compassion, creativity, deeper levels of meaning, discernment, empathy, expansiveness, gratitude, insight, inspiration, intention, interconnectedness, intuition, mindfulness, selfóbservation, spirituality, spontaneity, and wisdom. (Baker, 2012) (Sarath 2010) finding Students, Teachers, and Administrators for Transpersonal Education (STATE).

### 4. Protocols

In EDTE we know that a series of principles for transpersonal education can be deduced through the literature: arguably many of these themes resonate within the education profession as models of effective practice. Such an example advocated by Maslow and Moore is that learning should be joyful. This could be achieved through promoting intrinsic learning through learner autonomy, in that learning

should be a process of self-discovery. Such education should be value-free and promoted by the teacher in the role of a facilitator. Maslow further suggests that such a model would promote lifelong learning. Alongside the general principles for transpersonal education, specific principles can be identified which outline operational considerations.

Central to transpersonal education is the discovery of the inner depths of the individual and the essential human nature, alongside facilitating an appreciation of awe and beauty, especially in relation to the interrelation of all things or what Maslow terms 'a unitive experience'. This can be achieved through an openness to experience through a pragmatic approach of linking theory to practice. The EDTE will work on the intrapersonal focus of transpersonal education also differentiates it from humanistic education which emphasizes interpersonal communication and interaction. The deliberate withdrawal of attention from the external world for the purpose of gaining self-knowledge or self-transcendence is not an end in itself, but rather a step along the way of transpersonal realization. Without self-awareness knowledge of facts may be of little value. It is, after all, the personal affirmation of transpersonal experience that manifests its living reality in the world. In exploring the nature of this reality in EDTE our transpersonal education seeks to affirm the deepest insights of human experience, be they scientific or religious, rational or intuitiv perhaps the most important distinction between transpersonal education and other approaches is the personal commitment to Self-discovery.

The process invariably involves the subjective experience of surrender to something greater than oneself. This experience typically emerges out of the regular practice of meditation. Self, with a capital S, refers to what Assagioli (1965) terms the higher self, and what Jung has posited as the center of psychic awareness which transcends ego consciousness and includes those aspects of the psyche which are ordinarily unconscious. Man is by no means equated with his consciousness. Each individual consciousness is based upon an indefinitely extended unconscious psyche (Jung, 1938). By descending through the depths of his own psyche a person may also experience the deepest layer of transpersonal conscious- ness, from which every particularized ego consciousness is derived (Neumann, 1954). Campbell (1949) has pointed out that willed introversion is a classic device of creative genius, and Jung (1958) asserts that in learning to experience his own inner being the individual may come to understand the meaning of his life. The paradoxical assumption is that self- knowledge leads to self-transcendence, and the way involves recognition that truth, meaning and values which are commonly sought in the outside world are inherent in each of us and may be discovered within.

In EDTE we know that personal commitment to this approach does require faith in the process. Self-knowledge is considered a way to self-transcendence as well as self-mastery. Closing the gap between inner and outer reality, establishing the link between conscious and unconscious processes, becoming whole in the sense that every aspect of being is integrated and harmonized - these are some of the emerging guidelines of the departement of transpersonal education EDTE.

ChogyamTrungpa (1970) reminds us that teaching is also a way of developing oneself. The process is defined as one of continual rapport in which the students develop their own ability. All the teacher can do is create the situation in which learning takes place. The focus of transpersonal education is not on what is given by the teacher, but on what is discovered within oneself.

The aim of EDTE transpersonal education is not to substitute a new form of education for an existing form, but rather to expand our existing forms to include the development of those func- tions which have been neglected in order to bring about a balance between intellectual and intuitive, conscious and unconscious, verbal and spatial, physical, emotional, mental and spiritual processes. According to Harding (1963) the individual who increases awareness of the hidden realms of the psyche enters into a new relationship to the dynamic forces within himself, and the personal "I" becomes relatively insignificant.

Increased insight and understanding of life's meaning and purpose releases him from unconscious drives, and it is this transformation of consciousness which is now essential to the survival of mankind, whose spiritual development lags so far behind his technical skill.

In summary, for EDTE departement, the objective of transpersonal education is the realization and maintenance of higher states of consciousness in which intra-personal and inter-personal actualization is subsumed, not bypassed. The individual who chooses transpersonal education is setting out on a path of discovery. The path is inevitably one of many leading to the source of wisdom within, but in making a commitment to

transpersonal education a person makes a commitment to truth - the deepest, most inclusive truth he is capable of knowing, recognizing both his personal limitations and his transpersonal possibilities.

## 5. Scope of EDTE Actions

**Develop strategies and plans** to promote EDTE to assist to Transpersonal Institutes in effectively deploying cultural approaches and learning modalities.

**Create and manage** a database of all the Transpersonal Institutes

**Establish standard** operating procedures for sharing information and contacts.

**Coordinate activities** between Institutes' sites and EDTE educational support teams.

**Provide editorial** support to teachers and students of transpersonal psychology's principles in the educational field.

**Develop and manage** EDTE in EUROTAS website that provides a directory of Institutes, and drawing a map of the main areas to expand.

**Diffusing** knowledge about Transpersonal Educational and Worldwide Conferences and Symposiums.

**Networking** and organizing on educational field professional and academic exchanges in different countries and between different institutions.

In EDTE transpersonal education department we should attempt to combine the cognitive, affective and psychomotor domains, in that the mind and body should no longer be considered as separate entities (According to Moore which he describes as jockey and horse). Such mind/body integration is similarly promoted by Roberts and Clark, while Rothberg advocated that transpersonal education should develop unite the physical, emotional, intellectual and spiritual domains.

Such a unified attempt to develop and integrate the aforementioned domains in EDTE we would support Maslow's assertion that the purpose of education is for a child to become a healthy, self-actualised (or self-transcended) adult. To promote such a personal transformation, Maslow discussed the need for both parents and teachers to continue to personally develop to prevent 'their own distorted patterns of behaviour' being conveyed to the child.

Indeed, this relates to Firman and Gila's concept of 'the primal wound', whereby experiences beginning in early childhood and continuing through life results in a violation of our individuality affecting our intrinsic, authentic self, where 'we are torn away from human being and thrust toward human nonbeing, and our sense of self is profoundly wounded'. Such wounding may be overt or covert, yet such wounding Firman and Gila assert, can be a social, political or cultural phenomenon. Consequently, teachers and parents should resolve their primal wounds, moving towards their own personal transformation, which in turn will limit subsequent 'wounding' to children. **One way to achieve this is to promote effective communication across the interpersonal, intrapersonal and transpersonal domains.**

In EDTE we will promote the series of transpersonal practices that we have been advocated, although it must be noted that those presented here are representative and not an exhaustive list. Practices such as relaxation and meditation are promoted by Roberts and Clark, although mindfulness practice has recently received significant attention, where a person concentrates on a physical task (e.g. breathing, eating, drinking, exercise, etc.) in an attempt to synthesise mind and body. In returning to the policy that transpersonal education should unite a range of dimensions, Walsh has identified seven practices: redirecting motivation, transforming emotions, living ethically, developing concentration, refining awareness, cultivating wisdom, practicing service and generosity. A further area originally advocated by Maslow for future research, especially in relation to self-transcendence is that of the plateau experience. The plateau experience, is less emotive than the peak experiences associated with self-actualisation: instead they are a noetic awareness characterised by mindfulness, serenity and a unitive perception. Furthermore, Maslow considered that such characteristics could be developed within children.

In EDTE we understand learning as an activity, phenomena and process we need to expand upon on it as a sum of different activities as experimenting, researching, teaching, learning, playing, creating, working, studying, analysing, synthesizing, discovering, formulating, searching, conducting, mimicking, cooperating and communicating. It is important to emphasize that every activities includes a portion of all the other activities of the system. To promote mindfulness trainings from kinder gardens, sharing of feelings and hopes, and create a system of cooperation rather than competition.

## **6. Ethical Principles**

In EDTE the principles behind a transpersonal education should be value-free and joyful, promoting learner autonomy through a process of self-discovery. Additionally, transpersonal education should encourage exploration of the essential human nature and the way in which the person relates on a larger scale to other people and nature, whereby a sense of awe and beauty can be promoted. Such experience should capitalise on linking theory to practice through experience.

According to Campbell (1972) it is through mythology that the individual may recognize that he participates in the mystery of the universe, and that its mystery is the mystery of his own deep being as well. It is by turning inward, therefore, that individuals are now seeking to feel at home in the universe rather than alienated in the world.

Emphasis on the development of cognitive skills in our institutions of higher learning has relegated spiritual development to the province of religious education, which is accorded little importance in our secular society. It is evident that we should no longer segregate cognitive and affective learning, nor can we overlook the fact that individuals are continually seeking to integrate their lives in accordance with their own inner truth rather than authoritarian doctrines of prescribed truth. The individual who, a decade ago, was facing a personal identity crisis concerning his place in a world whose traditional values were disintegrating, is now barraged by innumerable teachers, gurus, and religious systems claiming to be the only way, and promising a revised version of salvation called enlightenment. Increased unwillingness to accept religious teaching on faith has not diminished the search for truth, meaning and a place in this expanding universe. Seldom has mankind been so bereft of believable external authority, and so much in need of finding new myths to provide an image of the universe which accords with current knowledge.

Humanistic psychology is helpful in learning to trust one's experience on the emotional level. Learning to distinguish what we really feel as opposed to what we think we ought to feel can sometimes be surprisingly difficult. Likewise, learning to trust one's intuition, rather than external authority, as the deepest source of inner wisdom can be an arduous task.

In EDTE we think that the central question in transpersonal education is as old as self-consciousness—namely, what is true? The answer is not given. Each person is directed to search within himself for his own answer. Each is responsible for choosing his own discipline, but the assumption is that both student and teacher are on a path. The analogy of truth as a mountain which is perceived from different angles and having different shapes is useful in considering the question of paths. Some paths are well-travelled, well-worn systems that guide the seeker up the mountain along the way prepared by teachers. Today we are no longer limited to choosing between the collective way of our own heritage and the solitary way of individuation. We have a broad range of choices, and the collective wisdom of both East and West is readily available to us in the form of books, teachers, schools and systems designed to lead to an awakening of higher consciousness, and a clear perception of truth, uncluttered by conditioning, free from egoistic distortion. Somehow, in his unawakened state, the individual makes a choice to follow one of many paths purported to be the way of truth.

## **7. About the EDTE Co-Founders**

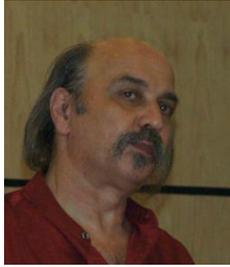
The Eurotas EDTE represents a way to create a team to reach the whole objectives on educational fields.

A brief relevant description of professional background of the EDTE is presented in the following section including:

Jure Biechonski (Estonia) EUROTAS Board of Directors

Magda Sole (Spain) EUROTAS Board of Directors

Jaume Mestres (Spain) EUROTAS Board of Directors



**Professor Jure Biechonski** MSc Counselling - Psychologist

President of the Estonian Transpersonal Association

As founder and Creator of THA (Transpersonal Hypno-Analysis)

Founder and director of TEADLIK MINA school of transpersonal psychotherapy and hypnotherapy

Holds academic degrees in:

History, Philosophy, education, French Literature, and Psychology.

He is a guest lecturer in:

Sichuan University Chengdu, China,

Also guest lecturer in various medical colleges and business colleges around the world.

So far Jure is running regular courses in 8 different countries and lectures in more than 59 countries worldwide.

Jure brings to the course 28 years of practice as a psychotherapist and his 9 years study of Hypnotherapy and NLP to an advanced level.

Former teacher and actor, he has eight years of academic education plus three years of training in Humanistic Counselling and two years in Family Counselling.

He has studied Psychodrama in Berlin, Art & Dance Therapy in Italy. After international experience working with individuals and companies.

Studied for his academic degree in Guilford University in UK

As a psychotherapist Jure uses Hypnotherapy as a tool to accelerate the therapeutic process by accessing the subconscious mind.

Jure has studied for three years in The U.K. College of Hypnotherapy & Counselling and is a graduate of The Atkinson Ball College of Hypnotherapy & hypnohealing. His qualifications and extensive studies have provided him with a wide scope of various counselling and hypnotic techniques, which ensures a high success rate among his clients



**Magda Solé**

Magda Solé is a psychologist and psychotherapist with over 30 years of experience in the field. In the last two decades she has been teaching at the University of Barcelona (Universidad de Barcelona) as well as at the Open University of Catalonia (Universidad Oberta de Catalunya). While studying Psychoanalysis, Gestalt, and Psychosynthesis in Mexico and the United States, she was able to deepen her a great interest in Mexican shamanic therapeutic processes. She has even initiated and actively participated in

several research and coexistence campaigns with shamans from different Mexican indigenous communities. Since 1990 she organizes group therapy and shamanic transformation trips to Mexico.

She has lectured about Transpersonal Psychology in Paris, in New Delhi, Freiburg, Kazan, San Francisco, Veracruz, Riga, Moldavia, Bulgaria, Milan, Berna and many others countries.

As a researcher and pioneer of Psychology in Catalonia in 1996, she collaborates with the Research and Study of Transpersonal Therapy Institute (Institut de Recherche et d'Etude en Thérapie Transpersonnelle, IRETT) in Paris, France, where from she also received her training in holotropic breathwork and Transpersonal Psychotherapy.

She is also the co-founder of Transpersonal Catalan Association (ACT) and Transpersonal Psychology Institute Barcelona (Institut de Psicologia Transpersonal Barcelona IPTB, certified for EUROTAS), and she is member of Board of Directors of EUROTAS (European Transpersonal Association) and ECCA member (European Committee for Certification and Accreditation of Transpersonal Psychotherapy). As a co-author of the book *Transpersonal: Planet, Culture, Consciousness* (Mandala Editions) and *Brain 2.0* (Ed Robin Book.), she has also several published articles and shares her knowledge by giving lectures at conferences and symposiums throughout the world. Sporadically, she also enjoys working with different media.



**Jaume Mestres**

Jaume Mestres is a transpersonal coach of with over 20 years of experience in the field. He has been working with in severan European programs. In the last five years he has been teaching at the Autonomous University of Barcelona (UAB). He has great interest in Mexican shamanic therapeutic processes and has even actively participated in several coexistence with shamans from different Mexican indigenous communities. Since 1998 he co-organize shamanic transformation trips to Mexico and from 2010 to Siberia.

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He is member of Board of Directors of EUROTAS (European Transpersonal Association). As a co-author of the book *Transpersonal: Planet, Culture, Consciousness* (Mandala Editions) and another book *Viajar Sentir y Pensar* (Edit. UOC).