

From States to Stages:

Exploring the Potential Evolutionary Efficacy of Holotropic Breathwork™

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## Contents

<b>CHAPTER 1</b> .....	<b>5</b>
INTRODUCTION .....	5
Research Question .....	9
<b>CHAPTER 2</b> .....	<b>11</b>
LITERATURE REVIEW .....	11
Ordinary and Non-ordinary Consciousness .....	11
Development .....	17
Horizontal and Vertical Growth .....	20
Stages of Development .....	22
<i>Chart 2.1 – Three Dimensions of Ego Development Theory</i> .....	24
<i>Chart 2.2 - Stages/Levels of EDT</i> .....	26
<i>Chart 2.3 – EDT, Spiral Dynamics, and Integral Philosophy</i> .....	27
Potential Obstacles to Vertical Development .....	28
States and Stages .....	29
Intentionally Induced NOSC .....	30
The Holotropic Experience .....	34
Grof’s Cartography of the Human Psyche .....	36
Inner Radar .....	40
Systems of Condensed Experience .....	41
Holotropic Breathwork .....	42
The Five Components of Holotropic Breathwork .....	43
Other Publications Related to Holotropic Breathwork .....	48
Existing and Proposed Research Related to Holotropic Breathwork .....	49
Other Perspectives .....	51
Healing and Integration .....	54
The Pre/Trans Fallacy .....	56
<b>CHAPTER 3</b> .....	<b>61</b>
METHODOLOGY .....	61
Research Design .....	62
Method of Data Collection .....	63
Choosing a Participant Population .....	67
Selecting Participants from the Volunteer Responses .....	68
Participants .....	70
Gender .....	70
Age .....	70
Marital Status .....	71
Education .....	71
Employment/Profession .....	71
Meditation Experience .....	72
Therapy .....	72
Reasons for Volunteering .....	72

Holotropic Breathwork Experience .....	73
Data Processing and Analysis .....	74
Coding for Subjectively Reported Change Effects .....	74
Coding for EDT Stages .....	77
<i>Samples of EDT Stage Coding</i> .....	82
<b>CHAPTER 4</b> .....	<b>88</b>
RESEARCH FINDINGS .....	88
Subjectively Reported Effects of Holotropic Breathwork .....	88
Participant Quotes .....	89
How Participants Learned About HB .....	94
Motivation and/or Expectation for Doing HB the First Time .....	94
Will They Do It Again? .....	94
Participants' EDT Levels Prior to Holotropic Breathwork .....	95
Participants' EDT Levels at the Time of the Interview .....	96
Meditation and Change/No Change .....	99
<i>Table 1 – EDT Stage Changes and Participant Data</i> .....	100
<i>Table 2 – EDT Stage Changes and Reported Effects of HB</i> .....	101
<b>CHAPTER 5</b> .....	<b>102</b>
DISCUSSION AND CONCLUSION .....	102
Limitations and Confounds of this Study .....	102
Results .....	105
The Influence of Meditation, Frequency, and Age .....	106
Conclusion .....	109
<b>REFERENCES</b> .....	<b>113</b>
<b>BIBLIOGRAPHY</b> .....	<b>119</b>
<b>APPENDIX A</b>	
Facilitator Request for Volunteers .....	127
<b>APPENDIX B</b>	
Holo-cert Announcement and Request for Help from Facilitators .....	128
<b>APPENDIX C</b>	
Automatic E-mail Reply to Research Volunteers .....	129
<b>APPENDIX D</b>	
Participant Questionnaire .....	130
<b>APPENDIX E</b>	
Participant Interview .....	133
<b>APPENDIX F</b>	
Samples of Completed Participant Questionnaires .....	137

**APPENDIX G**

Combined Data From Participant Questionnaires (Part A) .....	145
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**APPENDIX H - DATA MATRIX**

How Participants Learned About and Decided to Try Holotropic Breathwork.....	147
--	-----

**APPENDIX I – DATA MATRIX**

The Participants’ Motivation and Expectation for Trying Holotropic Breathwork.....	150
--	-----

**APPENDIX J - DATA MATRIX**

The Reason Participants Volunteered to Participate in the Research .....	154
--	-----

**APPENDIX K**

Subjectively Reported Effects of Holotropic Breathwork .....	156
--	-----

**APPENDIX L – DATA MATRIX**

Coding for the EDT stage level before, and at the time of, trying HB the first time.....	170
--	-----

**APPENDIX M – DATA MATRIX**

Coding for the EDT stage level at the time of interview. ....	192
---	-----

**APPENDIX N**

Synopsis of Cook-Greuter’s EDT Stages 3, 3/4, 4, 4/5, and 5 .....	231
Stage 3 — Diplomat/Conformist .....	231
Stage 3/4 — Expert/Technician .....	231
Stage 4 — Conscientious/Achiever .....	232
Stage 4/5 — Individualist/Pluralist.....	233
Stage 5 — Autonomous/Strategist.....	234

**APPENDIX O**

How Participants Learned About and Decided to Try Holotropic Breathwork.....	236
--	-----

**APPENDIX P**

Combined Research Data.....	238
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**APPENDIX Q**

Sample Transcribed Interview .....	240
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## Chapter 1

### Introduction

When you become the observer or the witnessing awareness of your own self there's an evolutionary and spontaneous change in everything that we call reality, from cognition to moods to emotions to behavior to biology to perception to social interactions to personal relationships.

—Deepak Chopra

We are living at a crucial time when nearly every action we take will have an impact on the future of the planet and the human species. It is almost impossible to be conscious of this and not realize that we are, and cannot be separated from, the evolutionary process that has brought us to this moment in time—that we are co-creators of this moment and the future. When this becomes part of our conscious awareness a deep sense of responsibility becomes apparent—at least it has for me. It is this sense of responsibility that was the motivation for this study. This study is an exploration into the developmental and evolutionary efficacy of a particular method of inducing non-ordinary states of consciousness (NOSC) called Holotropic Breathwork™.

For as long as I can remember I have been interested in consciousness. Even as a boy there were moments when I noticed that something had changed and my perspective was no longer the same as it had been. A friend or activity that I had thought was so smart or cool one day suddenly seemed foolish or even gross the next. I remember wondering why, or how, this could be and what it meant. Of course these thoughts of wonder were only momentary and I didn't start to investigate this phenomenon until I was older, yet these experiences obviously stayed with me on some level. It is my continued interest in consciousness and all of the ramifications of consciousness that have led me to explore the source and motivation of my own feelings, thoughts, and behavior from many different perspectives including perspectives that are considered to be outside of our ordinary consciousness.

Through my exploration and studies, I have come to the understanding that Consciousness is in essence paradoxical because it is, at the same time, the absolute and the relative. When I think of Consciousness in the absolute, Consciousness with a capital “C,” I think of it as the eternal productive void of nonexistence, the ground of all being, which includes the essence of existence itself. Every aspect of what we call existence is what I consider to be consciousness with a small “c” or relative consciousness. This is the appearance of Consciousness as evolutionary development, whether it is the development of the universe, atoms, molecules, the planet, biological life, mind or what we consider human consciousness. Relative consciousness in the form of “human consciousness,” according to Yngstrom (2008), is “our capacity for awareness and the way that we think about ourselves in relation to other human beings” and, I would add, to all that enters our awareness. Human consciousness “has developed largely in response to physical life conditions, which are evolving over time” (p. 38).

It is this relative, human consciousness that I am referring to in this paper except where otherwise noted. It is also this same human consciousness that I am referring to when I say that I have looked at my own feelings, thoughts, and behavior from outside of ordinary consciousness or, in other words, from NOSC. It is through NOSC that I have come to not only an awareness of, but also the experience of, absolute Consciousness. It is also in NOSC that I first consciously experienced the witnessing state. In addition, my own experiences and my observations of the experiences of others had led me to trust that, in the right context, these NOSC can be instrumental in creating important, life improving changes in the affective, cognitive, and behavioral dimensions of an individual’s life. While I could certainly testify to these benefits for the individual and could make arguments for how, over time, individual development could have an impact on the collective that should ultimately change cultural consciousness in a positive

way, I began to question whether this process had the potential to create the changes that we truly need before it's too late. It seemed more and more unlikely, even together with all of the other efforts to create change, that this type of individual development would be deep enough and fast enough to create a collective transformation that could truly address the social, political, and ecological crises of our world in time to avert the destruction of human life as we know it. I remember saying that what we need is the type of change that, as a kid, I experienced as an almost instantaneous and complete change of perspective—an actual transformation of consciousness. While it is well documented that children and adolescents experience these types of changes as part of the developmental process, for adults this type of change doesn't happen as routinely. Often, for adults this type of change seems to be initiated by rare and profound transpersonal or spiritual experiences and is not just an expanded knowledge of self, but a totally different awareness of self as Self.

The latest developmental research and theories, including those by Beck & Cowan (2006), Combs (2002), Cook-Greuter (2002, 2003, 2004), Kegan (1982 & Debold, 2002a), Wade (1996), and Wilber (1996) are part of what Yngstrom (2008) referred to as “the new and emerging field of consciousness development” (p. 38). Through reading in this field I began to see that the magnitude of change that I was sensing was needed is the type of change that comes from vertical developmental stage change, not just horizontal development. Horizontal growth is the result of an expansion or deepening of an individual's knowledge base and/or skill level that leads to new behaviors and increased competencies in the face of life's challenges. While horizontal development is usually commensurate with an increase in awareness and understanding of one's self and the world, one's self and the world continue to be experienced as the same self and world as they were before. With development of a vertical quality, there is also

an expansion and deepening of one's knowledge, yet this is accompanied by a change in perspective that results from an increase in the complexity of the logic through which meaning is created as well as a change in how one sees. When what had been experienced subjectively can be seen objectively everything changes. With true vertical development one's self and the world are no longer experienced the same as they were before but are seen and experienced as, essentially, a different self and a different world. According to Cook-Greuter (2004), "people's stage of development influences what they notice or can become aware of, and therefore, what they can describe, articulate, influence, and change" (p. 4). Even though I have had NOSC experiences that I believe were either directly or indirectly related to profound changes in my own vertical development, I know that these state experiences do not necessarily facilitate developmental change, let alone vertical developmental. I began to wonder to what extent the potential that I had experienced was actually being realized by others and if it was, could it be empirically demonstrated?

Holotropic Breathwork (HB) is one of the methods of entering such NOSC that I have become familiar with. Developed by Stanislav and Christina Grof, HB is a relatively simple, safe, legal, and effective method of temporarily altering one's state of consciousness. Over time I have become involved in this method as a participant, a facilitator trainee, and as an apprentice facilitator/helper. Through this involvement I have seen and experienced the benefits of this method for the individual many times. With the simplicity and accessibility of this method of accessing NOSC, HB could prove to be a very useful tool in the conscious evolution of the future, if participation effectively benefits vertical movement in the development of individual consciousness and if more individuals can be exposed to it. On the other hand, from a personal perspective and my own sense of evolutionary responsibility, I realized that I do not want to



continue to invest very much of my time and energy in something that does not have positive evolutionary efficacy.

### Research Question

From what I have been able to determine there have not been any empirical studies that have addressed HB in relation to stage development. Nevertheless, prior to beginning this study my own personal experiences with HB had led me to assume that HB, in the appropriate set and setting, could be an effective tool or method for identifying and working through obstacles to development. In addition, it seemed to me that for an individual near a transformational point in her or his development one or more HB experiences might provide the final catalyst for the vertical move from one stage to the next. These assumptions led to the formulation of the question this research is intended to address.

Data was collected from 22 participants through questionnaires and interviews. Each of these participants had experienced HB prior to volunteering for this study. The interviews were analyzed in two different ways. The first method of analysis looked at the subjectively reported effects that HB had in the lives of these participants in a number of categories that relate to changes that could be considered developmental and possibly supportive of vertical movement in stage development. The second part of the analysis used a developmental theory authored by Susanne Cook-Greuter (2002, 2004, 2005) called Ego Development Theory. I chose this theory because of the detailed descriptions of the logics that each developmental level uses to make sense of life in the areas of behavior, affect, and cognition. In addition, this theory focuses on the way stages tend to appear in the individual as opposed to culture and I determined that this would be more appropriate in addressing my question, which focuses on stage change within the individual.

This paper contains a literature review that explores the topics of this study and provides theoretical support for this research. Together with the detailed description of the research, its limitations, and the results, this paper provides theoretical and conditional empirical support for the assumptions that underlie the following question: Do intentionally experienced NOSC, through the use of Holotropic Breathwork, relate to individual development, and in particular is there a relationship to vertical movement in stage development?

## Chapter 2

### Literature Review

This literature review looks at the three primary topics that make up the essence and theoretical framework of this research project: altered or non-ordinary states of consciousness (ASC and NOSC respectively) and, in particular, a sub-type of NOSC that Grof (1985, 1988, 1993, 2005, 2006) termed Holotropic; the vertical or transformational aspect of the growth and development of individual consciousness; and the technique or method of Holotropic Breathwork (HB). Throughout this section ASC and NOSC will be used interchangeably unless otherwise noted.

#### Ordinary and Non-ordinary Consciousness

The idea for this project is based on my interest in, and experience with, NOSC and the potential of such state experiences to act as a developmental and transformational vehicle. In particular, I am looking at a type of NOSC that is induced through the method of HB and whether there is a relationship between these intentionally induced experiences and developmental change. What do I mean by NOSC? In order to answer this question we first need to determine what I consider to be an ordinary state of consciousness. While we can all describe our own ideas of what these terms mean, it is important to establish a definition of how they are being used in this study. These are very big topics about which much has been written from many differing fields and perspectives including physiology, psychology, philosophy, and spirituality. Here I will attempt to provide a description of the criteria that I used to come to my definition.

From the short description of my understanding of Consciousness/consciousness that I presented in the Introduction, it should be clear that I am referring to human consciousness as

much more than something material or purely a phenomenon of the brain. McIntosh (2007) described human consciousness as “our experiential awareness, consisting of feelings, thoughts, intentions, and our personal sense of identity. . . . more than just a ‘clear emptiness,’ merely disclosing that which it contains. Consciousness is the subjective presence of every living person” (p. 11). From my perspective, even in the form of our human capacity for awareness and the way we think of ourselves in relation to all that enters our awareness, relative consciousness is also “the simple luminous reality that undergirds all experience” (Combs, 2002, p. 287). In other words, it is consciousness through which we experience experience itself. In human experience consciousness appears in the form of temporary states and as more stable structures or stages. In Combs’ words,

structures of consciousness are unique configurations of experience . . . There are potentially a rich variety of them, but each is defined and constrained by its own unique structure. In other words, structures are not arbitrary. They represent working patterns of activity among functions such as memory, perception, and feelings, which in turn are supported by complex brain activity. Thus an individual can experience many structures during a lifetime, but none of them are random productions. Beyond this, the notion of states of consciousness represents an even larger vessel for human experience, each supporting a variety of structures. The intertwining of these states and structures yields a rich horizon of potential worlds of experience (p. 55).

In his seminal book, *States of Consciousness*, renowned consciousness researcher Dr. Charles Tart looked at the topic from a systems approach. Tart (1975) asserted that our ordinary state of consciousness is not something natural or given, but a highly complex construction, a specialized tool for coping with our environment and the people

in it, a tool that is useful for doing some things but not very useful, and even dangerous for doing other things. (Chapter 1, para. 2)

Accordingly, Tart saw this “construction” as being made up of many parts that function together as a complex system with a large number of potentials available, yet only a relatively small number of them making up the awareness that we would call our ordinary consciousness. It is “the small number of experiential potentials selected by” one’s culture together with “some random factors, [that] constitute the structural elements from which our ordinary state of consciousness is constructed,” Tart wrote (Chapter 1, para. 6). Yet, he also pointed out that even within this “consensus reality” we each have different perceptions of any given situation. “Consciousness, then, including perception, feeling, thinking, and acting is,” in his words, “a semi-arbitrary construction” (Chapter 4, para. 9). The construction of consciousness and what is considered ordinary or normal consciousness is very much a product of culture. As Tart pointed out, within a particular culture “certain possible experiences are encouraged and others suppressed to construct a ‘normal’ state of consciousness that is effective in and helps define the culture’s particular consensus reality” (Chapter 4, para. 2).

Yet what this description doesn’t consider is the importance of the developmental aspect of consciousness, not only for the individual but also within the culture. It is now understood that structures of consciousness develop in historically recognizable patterns that are often referred to as stages or levels. This is true for both cultures and individuals with each impacting on the other. From this perspective, the ordinary state of consciousness described by Tart resembles more of a stable structure or stage than a state.

Wilber (2000) considered there to be “two general types” of “major *states*” of consciousness (original emphasis). These types are “natural and altered.” Natural states “include

those identified by the perennial philosophy—namely, waking/gross, dreaming/subtle, and deep sleep/causal.” These are states that all humans experience “no matter what stage or structure or level of development” because “all humans wake, dream, and sleep” (pp. 13-14). The wisdom traditions, according to Wilber (2006), also recognize as natural or ordinary the “witnessing states—or ‘the Witness’—which is a capacity to witness all of the other states” and “Nondual awareness, which is not so much a state as the ever-present ground of all states” (p. 73). Therefore it is possible to enter not just the waking state, but also the “deeper states” of dream and deep sleep “with full consciousness” (Wilber 2000, p. 13).

Wilber and Combs described the structures or stages of consciousness as existing within these general states of consciousness, with both tending to be quite stable. In addition they pointed out that there are states of mind or phenomenal states—such as fear, anger, joy, excitement—which are much more temporary and exist within the stages of consciousness (Combs, 2002, p. 298). Altered states are what Wilber (2000) has referred to as “non-normal” or “nonordinary” and include “everything from drug-induced states to near-death experiences to meditative states.” In addition, he pointed out that, “in a *peak experience*,” which he described as “a temporary altered state, a person can briefly experience, while awake, any of the natural states of psychic, subtle, causal, or nondual awareness, and these often result in direct *spiritual experiences*” [original emphasis] (p. 14). Therefore, because they exist within the more permanent stages of consciousness the phenomenal or temporary states, along with accompanying thoughts, perceptions, and behavior, are experienced and interpreted through the primary stage or level of consciousness development of the individual. In addition, these three forms of consciousness—general or broad states, stages, and phenomenal states—all exist in a complex relationship that Wilber (2000) described as “holonic and intermeshing . . . interwoven

in mutually influential ways” (p. 287). Using this description we could say that a state of consciousness is composed of stable state/stages as well as transient phenomenal states.

Combs (2002) took Tart’s systems approach and extended it by looking at the complex systems of consciousness from a chaos theory perspective. He proposed that a state or a stage of consciousness can be viewed as “an attractor.” An attractor, according to Combs, is a “pattern of activity toward which a system tends to slide of its own accord” (p. 16) or “a pattern to which a system is drawn according to its own nature.” Attractors are thought of as being in a basin, like at the bottom of a bowl. In this case if we consider ordinary consciousness as being an attractor and the conditions that support it “are altered past some critical point . . . the system will slide into a new pattern,” a different state or stage of consciousness, “represented by a different attractor with its own basin” (p. 46). According to Combs, “if a large enough portion of the elements which form either a state or structure of consciousness are altered, the entire system can be up-ended and sent looking for a new attractor—a new stable pattern” (p. 48). This, he noted, is the operating principle of “many techniques for personal and spiritual growth” (p. 49). From this idea we can see how the consciousness level or structure of the culture in which one lives would act, not only as the supporting elements that form the state/stage of consciousness for the individual but also the attractor. If an ordinary state/stage of consciousness is considered to be one’s usual experiential awareness, including the way one thinks about all that enters that awareness, then the concept of the attractor should work the other way as well. If enough individuals begin to change what they consider to be their ordinary state/stage of consciousness through, for example, personal and spiritual growth that leads to changes in behavior, they could collectively begin to act as an attractor for others who have reached the edges of the original

attractor or state/stage of consciousness, creating a cultural shift and providing the supporting elements for a new cultural structure of consciousness.

Because these topics extend far beyond the scope of this review, I will refer the reader to the work of Charles Tart (1972, 1975) for a systems theory perspective; Alan Combs (2002) for a complexity/chaos theory as well as an introduction to a developmental, evolutionary, and emergence perspective; Ken Wilber (1996, 2000, 2006) for developmental, evolutionary and integral perspective that includes structures and states; and Stanislav Grof (1975, 1985, 1990, 1993, 2000) for an in-depth description of NOSC and their relationship to ordinary consciousness.

The systems and complexity/chaos approach to states of consciousness are basically objective or third-person perspectives. In Wilber's four quadrant or AQAL model they are right hand, It, perspectives (Combs 2002, Wilber 1996, 2000, 2005, 2006). In an article titled *Scientific Foundations for the Study of Altered States of Consciousness*, Tart (1972), defined the altered state of consciousness as "a qualitative alteration in the overall pattern of mental functioning such that the experiencer feels his (or her) consciousness is radically different from the 'normal' way it functions" ( p. 95). In this definition, Tart made the subjective experience the determining factor as to what is normal or ordinary. This subjective first person or upper left quadrant perspective, in AQAL terms, seems to be the description that best fits the needs of this study. Using the subjective experience to define what is an ordinary state/stage is further supported by Thomas Natsoulas' description of an "ordinary psychological state" as "the particular set of mental episodes that provides the raw material, as it were, for a person's subjective coherence and continuity over time" (as cited in Pressman, 1993, p. 8). So for this study the term *ordinary state of consciousness* will be considered to mean the relatively stable



state/stage and the accompanying normal or dominant overall pattern of mental functioning as subjectively perceived by the experiencer either awake for most people and while dreaming, and in deep sleep for some.

The term *non-ordinary state of consciousness* can then refer to any temporary or episodic experience within human awareness that is different from what an individual would consider her or his normal everyday waking state. In other words, this could be any state in which thought and perception are altered by any means, including but not limited to, hunger, alcohol, drugs, meditation, injury, disease, and spontaneous psychospiritual crises (Grof & Grof 1989, 1990, Grof 1985, 1988, 2000, 2005). For the purpose of this study alterations in consciousness that result from conditions that Grof (2005) classified as “pathological processes” will not be considered. These include mental changes induced “by cerebral traumas, by intoxication with poisonous chemicals, by infections, or by degenerative and circulatory processes in the brain.” According to Grof, these conditions also tend to cause “‘trivial deliria’ or ‘organic psychoses’ states.” Those who are

suffering from deliriant states are typically disoriented: They do not know who and where they are and what date it is. They typically show a disturbance of intellectual functions and have subsequent amnesia regarding the experiences that they have had. (p. 249)

### Development

Developmental theories try to describe the changes we experience through the course of our lives—the processes by which we become what and who we are at any point from birth to death. In the latter half of the twentieth century the idea that development proceeds through a series of stages became the dominant way of conceptualizing human development. While it is easy to observe this process in children and adolescents it is much less obvious in adults. Adult

development, especially vertical stage development that includes the less tangible spiritual and transpersonal dimensions, is still considered somewhat controversial. While the evidence to support this more inclusive perspective continues to increase, “many if not most psychologists,” according to Combs (2002), “will continue to express skepticism about whether transpersonal ways of being should be placed on a continuum with the ordinary developmental stages” (p. 192). Despite such skepticism, a growing number of theorists including Beck & Cowan (2006), Combs (2002), Cook-Greuter (2002), Kegan (1982 & Debold, 2002a), Wade (1996), and Wilber (1996) now include these levels or stages in their models of consciousness development.

Previously, I wrote that structures of consciousness have developed in historically recognizable patterns that are often called stages or levels. And while each of the theorists in this field offers a somewhat different version of these patterns—with such names as Spiral Dynamics, Ego Development Theory, and Subject-Object Relations—Wilber has proposed an integral approach that sees each of these models as differing lines of development on a unified scheme of the structures or stages of human consciousness (Wilber 2000, 2006, WIE? Editors 2007). These structures “are directly related to the stages of human history,” according to McIntosh (2007), and “the stages of human history [can be seen] within the minds of individuals” (p. 29). This means that, as the old maxim—ontology recapitulates phylogeny—professes, the individual develops, more or less, through the same stages as the species. In fact Beck and Cowan (2006) pointed out that “the principles of Spiral Dynamics apply to a single person, an organization, or an entire society” (p. 30). This “new understanding of how the influences of evolution affect the development of consciousness and culture” is the foundation of what McIntosh (2007) has called “integral philosophy.” In addition, this way of seeing and

understanding is a primary aspect of a “newly emerging worldview”—a new stage or level—“known as integral consciousness,” according to McIntosh (p. 2).

In the field of consciousness development it is generally agreed that the movement between one stage and the next takes place in a spiraling manner. According to Wilber (2006), each new level up the spiral is defined by “a greater level of complexity” and each stage presents “*emergent* qualities that tend to come into being in a discrete or quantum-like fashion” [original emphasis] (p. 5). As McIntosh (2007) pointed out, each stage “is a *natural epistemology*, an organic way of making meaning with its own distinct view of the world that arises from a specific set of problematic life conditions and their corresponding solutions” [original emphasis] (p. 34-35). Beck considered each of these worldviews to be like “a bio-psycho-social-spiritual DNA type script, a blueprint that spreads throughout a culture, and plays out in all areas of cultural expression, forming survival codes, myths of origin, artistic forms, lifestyles, and senses of community” (as cited in Roemischer, 2002a, p. 110). Therefore, each level of the developmental spiral, each worldview, also responds to various cultural expressions that resonate with its own organizing principle, its own DNA typescript. Because “each of these are physics based frequencies . . . not just life styles,” according to Beck (2002), they each have their own unique form of expression. For instance “some very complex musical forms grow out of an Orange system [a level that integral theory calls modernist consciousness], where heavy predominants [*sic*] of drum beats come out of the Purple system [or tribal consciousness according to integral theory]” (part 2, 33 min.).

The transition from one stage of development to the next is a transformation of consciousness that requires an ever increasing ability to observe, understand, and respond to increased complexity in the inner and outer environment. According to Wilber (1996), each new

stage builds upon the previous. Yet “each higher stage does not actually sit on top of the lower stage but rather *enfolds* it in its own being, much as a cell enfolds molecules which enfold atoms [original emphasis]” (pp. 141-42). This means that the worldviews associated with previous less complex stages continue to exist within the newer more complex worldviews, although from the context of the more complex perspective the qualities of the previous stages take on new meaning. Their capacities do not cease to exist but the new objectivity sees and experiences them in a completely new way realizing their value to be context specific. “They remain subsumed in the total flow and not only add texture to the more complex ways of living, but remain ‘on call,’” according to Beck, “in case the problems that [first] awakened them to service reappear. So, there are systems within us, miniature worldviews, each of which is calibrated for different problems of existence” (as cited in Roemischer, 2002, p. 111).

#### Horizontal and Vertical Growth

At each stage of development it is possible to learn more about ourselves, and acquire new and expanded knowledge of the world. What we think about, our interests, and our concerns will change and expand throughout life. We will encounter a myriad of life conditions that call upon our problem solving skills and our ability to learn new solutions. Usually, in adulthood, this will all be accomplished without a change in the fundamental logic that underlies our way of making meaning in the world—our worldview. Development of this nature is a lateral or horizontal expansion that is necessary for learning, growth, and even a better understanding of one’s emotional and psychological experiences. As important, desirable, and difficult as the changes required for horizontal development might be in one’s life, they do not require a change in the way experience is interpreted or a transformation of the way reality is experienced (Cook-

Greuter, 2004, p. 2). In other words, the active principle of horizontal development is changing *what* one thinks rather than changing *how* one thinks.

While it is possible to remain at one stage or level of logic indefinitely, at some point most of us will face a dilemma that appears to be irresolvable yet *must* be resolved. Such a contradiction is, in reality, caused by our current perspective, the logic behind our current worldview that cannot make sense of the complexity of the situation, resulting in confusion and chaos. At this point a choice must be made and this choice may not just be difficult but could also prove to be dangerous. Combs (2002) pointed out that in systems terms such a crucial point is called a “bifurcation.” These bifurcations are “decision points, junctures at which . . . [the system or individual] must ‘choose’” (p. 24). As mentioned earlier, this is the type of situation when the entire system can be upended and sent looking for a new attractor—a new stable pattern. We can attempt to remain within the same stage with the same worldview, in which case the chaos and confusion will continue until we begin to deny the reality of the situation. Such self-deception will lead to inner conflict, pathology, and even regression to a previous stage where the perspective will indeed be different, but not necessarily better.

To move forward, though, we must change our perspective by rising to a higher vantage point rather than a lower one. This requires recognizing that we cannot change the world to fit our current view and accepting that this perspective is not sufficient to resolve the paradox of the situation. We must let go of the world as we know it and move upward into unknown territory. Wilber (1996) calls this a “fulcrum.” Successfully dealing with a fulcrum or “crucial fork in the developmental road” requires us to “dis-identify” with or “transcend” our current stage, “identify” with or “embed” ourselves in the new stage, and then “integrate” or “include” the old stage (p. 144). “Growth and development,” according to Kegan “is a process by which, instead

of being caught in the contradiction, we have a bigger space where we can look *at* the contradiction [original emphasis]. This gives us the chance to move to some new equilibrium or some new epistemology” (as cited in Debold, 2002a, p. 149). As Wilber (2006) noted in paraphrasing Kegan, “the subject of one stage becomes the object of the subject of the next stage” (p. 126).

This difficult process of moving forward and upward to a new stage and vantage point goes beyond horizontal growth and is what Cook-Greuter (2004) called a “transformation [of] *vertical* development [that creates a] new more integrated perspective” [emphasis added]. “Transformations of human consciousness or changes in our view of reality are more powerful than any amount of horizontal growth and learning” (p. 3). Such transformations involve what Kegan referred to as “a qualitative move to transform the subject-object relationship.” In other words, this transformational process takes “a whole mental structure that had been experienced as subject and shifts it so that it becomes seen as object” (as cited in Debold, 2002a, p. 149).

### Stages of Development

As previously discussed, developmental theories generally consider human development to evolve in a “spiral fashion . . . with movement possible in all directions” and each new stage transcending and including the previous (Cook-Greuter, 2005, p. 3). Stages are usually described as clearly defined hierarchical levels because individuals “tend to respond spontaneously with the most complex action logic they have available, or from their center of gravity,” according to Cook-Greuter (2004), and “under pressure and rapid change conditions,” they can, and often do “resort to behavior patterns from earlier stages.” In addition, while rare, it is possible “during peak moments” or temporary states, to experience “moments of perceiving life in ways associated with stages much later than one’s center of gravity” (p. 5). So, even though stages are

hierarchical levels there is more of a blending and shading in the way people make use of their developmental logic. McIntosh (2007) provided the following “analogy using the spectrum of visible color” to metaphorically describe the way these delineations are meant to function.

Think about the wavelengths of color we see in a rainbow—although we can’t draw hard lines between them, and although we can identify millions of subtle shades, when we look at a rainbow we do see distinct gradations and specific hues. Each color is a whole in itself, yet it is formed in the relation between its neighbors above and below on the spectrum. And we can see something very similar in the distinct stages found within the developmental spectrum of consciousness and culture. (pp. 36-37)

As already noted, there are a number of theories that describe the different stages of development in their own ways. Each theory, as Wilber (2006) noted, is only a map on which the lines of delineation can be drawn around any of the aspects of developmental history and in as much detail as the map maker so chooses (p. 5). While the spectrum of developmental stages includes both individual and cultural development, different maps or models seem to focus more on one or the other. Dr. Susanne R. Cook-Greuter (2002, 2005) has researched and written about one of these models of human development that focuses more on the individual. This model that she referred to as the Leadership Development Framework (LDF) or Ego Development Theory (EDT), includes nine levels, stages, or “action logics” of ego-development. According to Cook-Greuter (2005), these are “the most common stages found in current Western society” (p. 2).

The following Chart (2.1) taken from Cook-Greuter (2005, p. 3), illustrates the “three interrelated components” of development as described by EDT—doing, being, and thinking.

**Chart 2.1 – Three Dimensions of Ego Development Theory**

<b>Function</b>	<b>EDT, a psycho-logy of human meaning making which addresses the following essential questions</b>
<b>DOING:</b> * coping * needs & ends * purpose	<b><u>1. Behavioral dimension</u></b> How do people interact? What are the needs they act upon, and what ends do they try to achieve? How do they cope and master their lives? What function do others play in an individual's life?
<b>BEING:</b> * awareness * experience * affect	<b><u>2. Affective dimension</u></b> How do they feel about things? How do they deal with affect? What is the range of awareness and of their selective perception? How are events experienced and processed? What are the preferred defenses?
<b>THINKING:</b> * conceptions * knowledge * interpretation	<b><u>3. Cognitive dimension</u></b> How does a person think? How do individuals structure experience, how do they explain things, make sense of their experience? What is the logic behind their perspectives on the self and the world?

In addition, Cook-Greuter (2005) pointed out, as do other developmental theorists, that human development in general can be looked at as a progression of different ways of making sense of reality or different stages. The stages follow each other alternating between those that emphasize, on balance, differentiation over integration and those favoring integration over differentiation. This pattern of differentiation to integration can be observed both overall and from stage to stage. (p. 4)

Differentiation, in the domain of relationship for example, might be evidenced by the desire or act of pulling away from friends or family or other individuals or groups that were previously seen as like-minded, having the same interests or the same values and therefore were one experienced as providing a sense of security and belonging. Integration might present itself as a sense of belonging or a desire to belong or fit in.

Cook-Greuter (2002, 2005) provided descriptions of various traits typical for each of the stages common to adult development including: impulse control; cognitive style; conscious



preoccupation; primary defenses; fears, depression or anxiety; person(al) perspective (the ability to see oneself as an object; for instance, a third person perspective would allow me to not only interact with another but to also recognize each one of us as separate and unique individuals as though I were a third person objectively observing our interaction); and language signs or clues. Individual stages are also considered to fit within four larger categories of human consciousness usually referred to as “tiers: preconventional, conventional, postconventional, [and] transpersonal” according to Cook-Greuter (2004, p. 5).

The first stage of this model, which Cook-Greuter (2005) referred to as “the presocial or symbiotic stage” is not actually counted as one of the nine in this model. It is the “pre- or nonverbal” stage of the infant or the individual who is “institutionalized” and “completely dependent on the care and protection of others” (p. 8). Stages 2 and 2/3 of this model—“impulsive” and “self-protective or opportunist” respectively—Cook-Greuter described as falling within the preconventional tier and are the stages that most individuals move through in childhood. There are 3 stages that correspond with the conventional tier of development—stages 3, 3/4, and 4, and there are 4 stages that correspond with the postconventional—stages 4/5, 5, 5/6 and 6. Cook-Greuter (2005) has “found that roughly 80% of adults” in Western society are centered somewhere within the conventional “conformist, self-conscious, and conscientious stages” with most in or approaching stage 4, the conscientious stage. It is this stage that “is widely considered *the* adult stage in much of Western culture; and society and institutions support and reward its achievement” (original emphasis) (p. 12).

Chart 2.2 on the following page has been compiled and adapted from Cook-Greuter (2004, 2005) and Landraitis (n.d.). It illustrates the different stages of the EDT model and provides some brief descriptive information.

**Chart 2.2 - Stages/Levels of EDT**

<b>Stage/Level</b> Person Perspective Rule Logic	<b>Main Focus of Awareness</b> Self Awareness / Other Awareness
<b>Stage 6 – Unitive/Ironist</b> Multiperspectival Intersystemic evolution rules processes	Being, non-controlling consciousness; witnessing of flux of experience and states of mind
<b>Stage 5/6 – Construct-aware/ Alchemist</b> Fifth person perspective and beyond Deep processes rule principles	Interplay of awareness, action, thought, and effects. Transforming self and others. Inner conflict around existential paradoxes and intrinsic problems of language and meaning making.
↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑ <b>POSTCONVENTIONAL b) Unitive Stages</b> ↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑	
<b>Stage 5 – Autonomous/Strategist</b> Expanded 4th person perspective Most valuable principles rule relativism	<b>Own development, self actualization, self-fulfillment; linking theory and principles with practice, dynamic systems interactions</b> Self: Embedded in history and multiple cultural contexts, complex human being with good and bad traits Other: Also complex human beings, exchange with others is necessary for development, aware of one’s responsibility toward others
<b>Stage 4/5 – Individualist/Pluralist</b> Fourth person perspective Radical relativism rules single system view	<b>One’s own ability to have impact, multiple perspectives, relish experience in the here and now</b> Self: Individual outside of system, discovery of personal & cultural conditioning & defensive self-deception Other: Avoid judging, try to respect and understand others as they are, let’s work together
↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑ <b>POSTCONVENTIONAL a) General Systems Stages</b> ↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑	
<b>Stage 4 – Conscientious/Achiever</b> Expanded 3rd person perspective System effectiveness rules craft logic	<b>Achievement, results, goals, plans, reasons, causes, success within system, objective reality</b> Self: A system of roles and clusters of traits; recent past, present, future Other: Valued for who they are and what they offer also with past, present, and future; agree to disagree
<b>Stage 3/4 – Expert/Technician</b> Beginning third person perspective Craft logic rules norms	<b>Craft logic, expertise, procedure &amp; efficiency, rationality</b> Self: Differentiated from others, sense of specialness, clusters of external attributes, conventional traits, beginning introspection, self-conscious uneasiness Other: Seen as separate unique persons. Need to constantly compare & measure
<b>Stage 3 – Diplomat/Conformist</b> Second person perspective Norms rule needs	<b>Socially desirable behavior, belonging</b> Self: External features, vital statistics, rudimentary internal states, membership self, the negative is avoided or suppressed Other: Two types: 1) own family, tribe, etc., boundaries with in-group confused. 2) everyone who is different is part of out-group, a threat
↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑ <b>CONVENTIONAL</b> ↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑↑	
<b>Stage 2/3 – Self-protective</b> First person perspective Needs rule impulses	<b>Own needs, self-interest, self-protection, dichotomous thinking</b> Self: Single concrete features, minimal action-based self-description in terms of desires and own wishes Other: Competing for goods, space, dominance, power
<b>Stage 2 – Impulsive</b> First person perspective Impulses rule reflexes	<b>Avoid pain and danger, seek pleasure, release, basic dichotomies</b> Self: Rudimentary, physical self-labeling “me, mine” Other: Fulfillment of needs on demand
Stage 1 – Presocial or Symbiotic No self perspective	Self: Confused, confounded, undifferentiated Other: Not distinct, source of survival
↑↑↑↑↑↑↑↑↑↑ <b>PRECONVENTIONAL Normal child development from birth to 12 years +/-</b> ↑↑↑↑↑↑↑↑↑↑	

The Chart 2.3 shows the stages of the EDT model along side of the stages of Spiral Dynamics and Integral Philosophy (according to McIntosh) and the basic theme or focus as proposed by each.

**Chart 2.3 – EDT, Spiral Dynamics, and Integral Philosophy**

<b>Ego Development Theory</b> Cook-Greuter (2005)	<b>Spiral Dynamics</b> Roemischer (2002)	<b>Integral Philosophy</b> McIntosh (2007)
<b>Stage 6 – Unitive</b> Being, non-controlling consciousness; witnessing of flux of experience and states of mind	<b>Turquoise – Holistic</b> Experience the wholeness of existence through mind and spirit	
<b>Stage 5/6 – Construct-aware</b> Interplay of awareness, action, thought, and effects.		
<b>Stage 5 – Autonomous</b> Self actualization, self-fulfillment; linking theory & principles with practice	<b>Yellow – Integrative</b> Live fully and responsibly as what you are and learn to become	<b>Integral Consciousness</b> Maintain the health & sustainability of the entire channel of cultural evolution
<b>Stage 4/5 – Individualist</b> Ones own ability to have impact, multiple perspectives, relish experience in the here and now	<b>Green – Communitarian/Egalitarian</b> Seek peace within the inner self and explore, with others, the caring dimensions of community	<b>Postmodern Consciousness</b> Sensitivity to the marginalized or exploited, the environment, and the feminine way of knowing
<b>Stage 4 – Conscientious</b> Achievement, results, goals, plans, reasons, causes, success within system, objective reality	<b>Orange – Achievist/Strategic</b> Act in your own self-interest by playing the game to win	<b>Modernist Consciousness</b> Progress & improvement, material wealth & status, individual autonomy & independence
<b>Stage 3/4 – Expert</b> Craft logic, expertise, procedure & efficiency, rationality, deserve respect		
<b>Stage 3 – Diplomat</b> Socially desirable behavior, belonging, in-group vs. out-group	<b>Blue – Purposeful/Authoritarian</b> Life has meaning, direction, & purpose with predetermined outcomes	<b>Traditional Consciousness</b> Sacrifice of self for the greater good of the group or transcendental cause
<b>Stage 2/3 – Self-protective</b> Own needs, self-interest, self-protection, dichotomous thinking	<b>Red – Impulsive/Egocentric</b> Be what you are and do what you want, regardless	<b>Warrior Consciousness</b> Express & gratify self now, gain control at any cost, trust only self
<b>Stage 2 – Impulsive</b> Avoid pain and danger, seek pleasure, release, basic dichotomies	<b>Purple – Magical/Animistic</b> Keep the spirits happy and the tribe’s nest warm and safe	<b>Tribal Consciousness</b> Sacrifice for kin & tribe, superstition & magical thinking
Stage 1 – Presocial or Symbiotic	<b>Beige – Instinctive/Survivalistic</b> Do what you must to stay alive	

In the next chapter on methodology I will provide more detailed descriptions of several of the more common stages of EDT.

### Potential Obstacles to Vertical Development

The previously mentioned self-deception and denial of reality that may occur at the point of a bifurcation, along with the possible pathology and regression that such self-deception may cause, isn't the only potential obstacle to vertical development. Based on the idea that there is an innate drive toward wholeness or an evolutionary movement that is active in existence itself, as is evident in human development both phylogenically and ontologically, there also exist more primary obstacles or blockages to this process which may underlie the self-deception (Beck & Cowan 2006, Kegan 1982, Grof 2000, Wilber 1996, 2006). In human development these obstacles can be the result of physical, emotional, and/or psychological trauma that can cause aspects of the self to split-off or dissociate, thereby inhibiting self-development. According to Wilber (1996), "if this dissociation is extremely severe, then self-development will come to a screeching halt" (148). This, then, can either stop development at a particular stage or inhibit a particular line or lines of development, ultimately leading to repression, inner conflict, and different types of pathological disorders. Such pathology and inner conflict, when severe enough, can turn into a festering distraction to the point where it can become the major focal point of one's life. When one's attention becomes so self-focused, continued development of any kind will be more difficult and vertical development will be even less likely than it already would be. Wilber (1996) described many of the characteristic pathologies that can occur at the different developmental stages of consciousness thereby interfering with the developmental process (pp. 160-79). Also, see Grof (2000) for descriptions of the way various disorders can be related to trauma and what he called systems of condensed experience or COEX.

When we are aware of these issues and potential obstacles to our development we have the opportunity to do the work necessary to take conscious ownership of them. Most obstacles, though, are not easily recognized surface issues. More often than not they are part of what Grof called a COEX system (which I will describe later) with at least some if not all of its constituent layers relegated to the shadow of the unseen in our inner world. The shadow, according to Vaughan (2000), refers to “unconscious aspects of the personality that have been repressed.” These can be positive or negative aspects “that are unacceptable to the ego and do not fit the image that one is consciously trying to present to the world” (p. 29). Wilber (2006) described this as “I” denying “I.” This occurs when “I can take parts of my self, my I-ness, and push them on the other side of the self-boundary, attempting to deny ownership of [them].” This doesn’t eliminate them, though; it only “converts them into painful neurotic symptoms, shadows of a disowned self” that are then projected onto others—onto “the world out there.” He went on to describe the entire process of shadow making in the individual, how “under certain circumstances, 1<sup>st</sup>-person impulses, feelings, and qualities can become repressed, disowned, or dissociated, and when they do, they appear as 2<sup>nd</sup>-person or even 3<sup>rd</sup>-person events in [one’s] own 1<sup>st</sup>-person awareness” (pp. 119-20). When this occurs, these aspects of self are not available to be transformed from subjective self to objective self because the dissociation has turned them into an object that is other.

### States and Stages

Even though work in NOSC can provide the opportunity and method for accessing and working with repressed and disowned material, this does not insure that vertical development will follow. As Wilber (1995) put it, “working through those experiences does not, in itself, demand a fundamental and massive transformation of the self-sense. The reliving and working-

through can indeed dissolve various pathologies created by the repression or submergence of past structures.” Such a “recovery . . . might also lead to a transformation that notches the self up from, say, stage 2 to stage 3, or stage 3 to stage 4” (p. 749).

Wilber (2006) has also described the important impact that “meditative, contemplative, and nonordinary states” can play in stage development. “*All things considered equal, the more you experience various states, the more quickly you develop through the stages* [original emphasis].” In so stating he was not talking about skipping stages but developing through them. Meditation, according to Wilber, is the only “single practice or technique” that “has been empirically demonstrated to do this.” Meditation makes this possible because while meditating “you are in effect witnessing the mind, thus turning subject into object—which is exactly the core mechanism of development (‘the subject of one stage becomes the object of the subject of the next’)” (pp. 196-97).

Yet, Wilber (2006) also explained that meditation alone cannot directly address shadow material because it does not appear as “I”; it appears as other. Therefore “this shadow . . . which arises as an object like any other object in . . . awareness, is actually a hidden-subject that was split off, and simply witnessing it as an object again and again only reinforces the dissociation.” Before this shadow material can be transcended it must first be consciously experienced as subjectively “I.” Only then can it be owned “and actually dis-identified with, let go of, and transcended” (pp. 130-1).

### Intentionally Induced NOSC

Throughout human history individuals have intentionally used every conceivable means of entering NOSC for such purposes as acquiring expanded knowledge; physical, emotional, or psychological healing; deepening of spiritual sensibility; and/or personal growth or development.

The many methods of inducing NOSC for these purposes span a spectrum that includes pain and bloodletting, sexual ecstasy and ecstatic dance, the use of repetitive and rhythmic music and sound, the deprivation of food and sleep, the use of entheogens and hallucinogenic substances, changes in breathing patterns, as well as many different meditative and contemplative techniques including prayer. Grof (2000) provides a comprehensive list of “ancient and aboriginal techniques” (p. 5). Walsh (1990) pointed out that “fully 90 percent of the world’s cultures have one or more institutionalized altered states of consciousness, and in traditional societies these are almost without exception sacred states” (p. 159). According to Grof,

all the ancient and pre-industrial cultures have held non-ordinary states of consciousness in high esteem. They valued them as powerful means for connecting with sacred realities, nature, and each other, and they used these states for identifying diseases and healing. Altered states were also seen as important sources of artistic inspiration and a gateway to intuition and extrasensory perception. All other cultures have spent considerable time and energy developing various mind-altering techniques and have used them regularly in a variety of ritual contexts. (Grof & Bennett, 1993, p. 13)

Shamanism is the oldest spiritual and healing tradition dating back more than 30,000 years. Its various incarnations were so widespread that it has been found to have existed on every one of the inhabited continents. The shamanic use of NOSC for beneficial purposes is well documented. Typically the shamanic journey was undertaken to obtain information and power for the purpose of healing or helping the community in some way (Grof 1988 & 2000, Walsh 1990). Walsh (1990) proposed that

Shamanism can be defined as a family of traditions whose practitioners focus on voluntarily entering altered states of consciousness in which they experience themselves

or their spirit(s), traveling to other realms at will, and interacting with other entities in order to serve their community.” (p. 11)

It is clear that the intentional use of NOSC has played an important role in human history and the development of human culture. Tart (1975) asserted that it is “the possibility of tapping and developing latent potentials, which lie outside of the cultural norm, by entering an altered state of consciousness, by temporarily restructuring consciousness, [that] is the basis of the great interest in such states” (Chapter 1, para. 6). While Tart may have been right about the interest in the potentials that lie outside of the cultural norm, this may not really get to the true nature of the importance that NOSC have played in the history of human life and development. Many theorists believe that the ability and desire to enter these states of consciousness are as natural and necessary to our survival and well-being as other evolutionarily-developed drives (Grof 2000, Walsh 1990, Weil 1986). In fact, as Weil (1986) suggested “the omnipresence of the phenomenon” and the fact that “the need for periods of nonordinary consciousness begins to be expressed at” very young ages “argues that we are dealing not with something socially or culturally based but rather with a biological [or noetic] characteristic” of the human species (p. 19). What Weil and the historical record seem to be suggesting is that the ability and desire to enter NOSC is an aspect of human behavior with evolutionary efficacy.

While the ability and desire to enter NOSC may be biologically based as Weil stated, there has also been an additional attraction that may have evolutionary efficacy itself—the need and desire for meaning. It is common knowledge that the human need for meaning making has been a motivating aspect of individual and cultural development. From cave paintings to myths to religions to scientific exploration we have used our creative abilities in an attempt to make sense or meaning of everything we’ve encountered in our continued evolution. “Spirituality,”



according to Grof (2000), “is indispensable as a source of meaning in our life. And the religious impulse certainly has been one of the most compelling forces driving human history and culture” (p. 214). Perhaps the most profound aspect of NOSC is the capacity to open human consciousness to experiences of the transcendent. Experiences such as these appear to be the original source of humanity’s sacred or spiritual experiences. Referring to Wilber’s use of the perennial philosophy and the states of consciousness identified therein, Walsh (1990) noted that shamans were “the first humans to systematically access subtle states” and that “for thousands of years shamans may have constituted humankind’s only organized link to transcendence” (p. 245). Yet even the technologies that have been used to enter NOSC, to enter sacred realms, and induce transcendent experiences have evolved over time and with them possibly even the ability to enter the other states suggested by the perennial philosophy. According to Walsh, “it was not until centuries, millennia, or even tens of thousands of years after the first shamans that technologies developed to systematically access the causal and absolute realms” (p. 246). Whether or not shamans could systematically go beyond subtle states, it is clear that spiritual experience and NOSC have been closely linked since the relative beginning of human existence. In fact, Grof (2000) pointed out that “all great religions of the world were inspired by powerful holotropic [NOSC] experiences of the visionaries, who initiated and sustained these creeds” (p. 214). In my opinion the significance of this cannot be overstated. According to Cohen (2008), “the spiritual experience is the most important and powerful vehicle through which human beings connect most intimately with the process that has given them life” (p. 4). For Cohen, who is a teacher of the spiritual philosophy and perspective called Evolutionary Enlightenment, evolution is that process.

## The Holotropic Experience

M.D. and Freudian-trained psychiatrist Stanislav Grof began his career in consciousness research when, as a young psychiatric resident in 1956, he volunteered to participate in an experiment with LSD. He stated that even though this first psychedelic experience only lasted for several hours, it was such a “powerful experience . . . [that it] profoundly changed my personal and professional life.” Grof (2000) went on to describe this powerful experience as “an overwhelming and indescribable experience of cosmic consciousness [which] awakened in me an intense lifelong interest in nonordinary states of consciousness” (p. ix). From that time on, Grof has focused his work on the study of NOSC and the lessons that these states offer for everyday life. Grof (2000) wrote that his “initial encounter with non-ordinary states was very difficult and intellectually, as well as emotionally, challenging.” The reason for this was that nothing in his worldview—either in his personal life or his medical and psychiatric training—had prepared him for what he was experiencing and observing. “After I had overcome my initial conceptual shock and doubts about my own sanity,” he noted, “I began to realize that the problem might not be in my capacity to observe, or in my critical judgment, but in the limitations of current psychological and psychiatric theory and of the monistic materialistic paradigm of Western science.” This is a paradigm that reduces all phenomena to the material and sees consciousness as only an epiphenomenon of the brain and its electrical and chemical activity. At the Psychiatric Research Institute in Prague, Grof had the opportunity to study the effects of LSD on other researchers as well as the many patients he worked with. What was being experienced and observed, he noted, were “things which in the context of the scientific worldview . . . were

considered impossible and were not supposed to happen. And yet, those obviously impossible things were happening all the time” (p. x).

Grof, whose 45-year career has included the position of the head of the Psychiatric Research Institute in Prague, Czechoslovakia, the Chief of Psychiatric Research at the Maryland Psychiatric Research Center, and Assistant Professor of Psychiatry at the Henry Phipps Clinic of the Johns Hopkins University School of Medicine, has focused his life’s work in the area of consciousness research. The findings from this research are based on a variety of experiences with non-ordinary or “holotropic” states of consciousness. The term *holotropic* was coined by Grof to distinguish a particular subgroup of non-ordinary states. Those “that have,” in Grof’s words, “healing, transformative, and evolutionary potential [such as] (shamanic initiatory crisis, experiences in rites of passage, ancient mysteries, yogic, Buddhist, Taoist, sufi, kabbalistic, and other spiritual practices), mystical experiences, psychedelic experiences, SE [spiritual emergencies].” While the potential for healing, transformation, and evolutionary change is an aspect of entering these holotropic states, Grof pointed out that it is just that, a potential and “is not always realized” (Grof, 2007, December 5). Holotropic, according to Grof (2000), “means ‘oriented toward wholeness’ or ‘moving in the direction of wholeness’” (p. 2).

Through his research, Grof came to believe that the mainstream concept of the human psyche is much too narrow and limited. “Systematic study of non-ordinary [or holotropic] states has shown me, beyond any doubt,” Grof wrote, “that the traditional understanding of the human personality, limited to postnatal biography and to the Freudian individual unconscious is painfully narrow and superficial.” As a result of documenting the patterns of experience that he witnessed while working with “over 20,000 [now more than 30,000] Holotropic Breathwork™ sessions . . . [and] 4,000 psychedelic sessions,” Grof has developed new and far-reaching

psychological theories (Grof & Bennett 1993, p. 20) that acknowledge the value of many existing theories yet go far beyond those views. In the process he has created a catalog that encompasses a comprehensive range of the non-ordinary state phenomenological experiences that he has documented in his clinical research.

### Grof's Cartography of the Human Psyche

Here I will provide a brief overview of the type of experiences accessible in holotropic states that Grof (2000) referred to as an expanded cartography of the human psyche (p. 20). I would like to emphasize that this overview is not a comprehensive description of Grof's proposed map and that even as he lays it out in his various writings it is just that, a map, and not the actual territory. To begin with, he has proposed three "realms" or "domains" of this territory: the biographical, perinatal, and transpersonal.

The biographical realm is the aspect of the psyche that contains all of the memories of an individual life since birth. This would include every experience: conscious and unconscious, forgotten and repressed, traumatic and mundane. Because of this, during holotropic experiences surfacing material is often reexperienced as more than just a memory. According to Grof (2000), and my own experience concurs, it is possible to experience "the original emotions, physical sensation, and even sensory perception in full age regression." This is an important point that I will refer back to later. Another important aspect that Grof pointed out is that these relived events are very often experiences of physical trauma, suggesting that traumas of this nature have "a strong psychotraumatic impact" and play "a significant role in the psychogenesis of our emotional and psychosomatic problems" (p. 21).

The perinatal domain pertains to experiences around birth, from conception until the completion of the actual physical birth process. This domain is extremely important in Grof's

(2000) proposed cartography for a number of reasons. He has pointed out that there exists a “strong representation of birth and death in our unconscious psyche” and he has found that there is a “close association between them.” In this area, according to Grof,

we start encountering emotions and physical sensations of extreme intensity, often surpassing anything we previously considered humanly possible. At this point, the experiences become a strange mixture of the themes of birth and death. They involve a sense of a severe, life-threatening confinement and a desperate and determined struggle to free ourselves and survive. (p. 29)

There are four “distinct experiential patterns” that originate in this realm and Grof observed a relationship between them and the phases of biological birth. Accordingly, he determined that at each of these stages there is “a specific and typical set of intense emotions and physical sensations” that “leave deep unconscious imprints in the psyche.” These unconscious imprints can then become influential in the psychology of the individual throughout life. In addition he claimed that these “Basic Perinatal Matrices or BPMs” are also the opening to the Jungian collective unconscious (pp. 32-33). This is the aspect of the unconscious, according to Grof, that C. G. Jung saw as containing “the cultural heritage of all humanity” (p. 65). Briefly, the BPMs and the associated experiences are as follows:

- BPM I is related to the *in utero* experience before the onset of contractions—oceanic bliss;
- BPM II is related to the beginning of the birth process with the onset of contractions prior to the opening of the cervix—suffocating constriction, no exit, helplessness, eternal hell, Dark Night of the Soul;

- BPM III is related to the second stage of the birth process after the cervix opens and the journey through the birth canal—increasing intense anxiety, hopeful light at the end of the tunnel, violent struggle for survival, agony and ecstasy
- BPM IV relates to the final stage and the completion of the delivery as the infant is pushed from the birth canal—death and rebirth, bursting into freedom, resurrection into the light

As stated above, this is a very brief description. Grof has actually created extensive descriptions of each of these matrices and their corresponding phenomenological experiences from holotropic states, associated memories from biographical life, related psychopathological conditions, as well as variations that relate to birth complications and delivery practices. There may be no other way of reaching the roots of some of these conditions related to the trauma associated with the prenatal and perinatal developmental stage of life other than through NOSC. For a more in-depth reading on this subject, including numerous examples from personal and clinical experiences, see Grof (1985, 1988, 1993, 2000). For a comparison and discussion of the similarities and differences with some of Wilber's work, I would refer the interested reader to Wilber (1995). For additional research and discussion about the BPM theory, see Binns (1997), and for more about healing and birth trauma, see Marquez (1999) and Zimberoff & Hartman (1999).

The third realm that Grof (2000) included in his cartography is the transpersonal. Needless to say, this is the realm that extends beyond the personal self-sense. The experiences from this “level involve transcendence of our usual boundaries (our body and ego) and of the limitations of three-dimensional space and linear time” (p. 56). Again, Grof (2000) has presented a very in-depth and extensive description of transpersonal phenomena that he claimed to have “personally experienced” and “also repeatedly observed” while working with others (p. 57).

Often difficult to describe in words, this is “a very broad domain” that Brouillette (1997) described as containing “a variety of states known as spiritual, mystical, religious, parapsychological, or paranormal” (p. 53). The following is a brief list of some of the categories of experiences from this domain (p. 58).

Experiential Extension within Space-Time and Consensus Reality

Transcendence of Spatial Boundaries . . .

Transcendence of Temporal Boundaries . . .

Experiential Exploration of the Microworld . . .

Experiential Extension beyond Space-Time and Consensus Reality

Transpersonal Experiences of Psychoid Nature

Synchronicities (Interplay between Intrapsychic Experiences and Consensus Reality)

Spontaneous Psychoid Events . . .

Intentional Psychokinesis

Grof (2000) emphasized that his “classification of transpersonal experiences is strictly phenomenological and not hierarchical; it does not specify the levels of consciousness on which they occur.” He referred the reader to Wilber (1980) for a more in depth look at the transpersonal developmental perspective and I would also recommend Wilber (1995). For a more complete and in-depth look at the transpersonal experiences that Grof has identified and written about, see Grof (1975, 1985, 1988, 1993, 2000, 2006).

This “map” of the psyche based on all of the clinical research that Grof has compiled is a tremendous resource for understanding NOSC and holotropic states of consciousness in particular. In fact, Grof (2000) contended that this “expanded cartography . . . is of critical importance for any serious approach to such phenomena as shamanism, rites of passage,

mysticism, religion, mythology, parapsychology, near-death experiences, and psychedelic states.” In addition he has written extensively about the implications it has for “the understanding of emotional and psychosomatic disorders” (p. 69).

While there is evidence that his philosophical and theoretical system of understanding holotropic experiences can be beneficial as a therapeutic tool and there has been much written about the “healing” and transformational value that it potentiates (Grof 1985, 2000 Grof & Grof 1989, 1990), this study primarily deals with the method of Holotropic Breathwork rather than Grof’s theoretical cartography. Nonetheless, there are two more important aspects of this cartography that need to be mentioned here because both of these help to support the underlying rationale for my research question. They are what Grof termed the “systems of condensed experience” or “COEX system” and a type of “inner radar.”

#### Inner Radar

In holotropic states of consciousness a process seems to be activated that Grof (2006) referred to as “inner radar.” Regardless of what the individual thinks or expects might come forward during such an experience, this radar “brings into awareness the contents from the unconscious that have the strongest emotional charge, are most psychodynamically relevant at the time, and most readily available for conscious processing” (p. 129). Apparently something beyond the conscious awareness of the individual or the philosophical belief of a therapist or guide seems to choose the material that is presented to consciousness and this appears to be an important contribution to the efficacy of working in holotropic states. “The experience that emerges could not have been predicted or planned,” Brosnon pointed out, “but it invariably turns out to be highly relevant to the participant’s growth” (p. 31). In this context, growth is referring to emotional or psychological development that would primarily be considered horizontal in



nature. According to Grof (2000), “the holotropic state of consciousness tends to function as a universal homeopathic remedy in that it activates any existing symptoms and exteriorizes the symptoms that are latent” (p. 180).

### Systems of Condensed Experience

According to Grof (2000), his research has also revealed “that emotionally relevant memories are not stored in the unconscious as a mosaic of isolated imprints, but in the form of complex dynamic constellations.” Each of these constellations revolves around a particular theme and consists of “emotionally charged memories from different periods of our life that resemble each other in the quality of emotion or physical sensation that they share.” An individual can have many different COEXs of varying “central themes” (p. 22). They can involve all three domains of the psyche “reaching deep [beyond the biographical] into the perinatal and transpersonal” (p 74). While there is much more to the concept of COEX systems, the following description from Grof (2000) addresses the aspects that are directly relevant to this paper:

The COEX systems play an important role in our psychological life. They influence the way we perceive ourselves, other people, and the world and how we feel and act. They are the dynamic forces behind our emotional and psychosomatic symptoms, difficulties in relationships with other people, and irrational behaviors.

There exists a dynamic interplay between the COEX systems and the external world. Various events in our life can specifically activate corresponding COEX systems and, conversely, active COEX systems can make us perceive and behave in such a way that we recreate their core themes in our present life. (p. 24)

## Holotropic Breathwork

Holotropic Breathwork (HB) is a safe, legal method of entering holotropic states of consciousness developed by Grof and his wife, Christina. While in the Introduction I refer to HB as a relatively simple method, I don't mean to imply that it does not require effort. By simple, I mean that it is not a complex or difficult process to learn and participate in, though as the word *breathwork* suggests, it does require effort on the part of anyone who wants to take advantage of this method. For some this will require less, for some more, and for each individual it may be different at different times. Nonetheless, effort is part of the process.

I will not attempt to provide an in-depth description of HB here. Instead I will provide an overview to familiarize the reader with the basic components of the method and the way they relate to this study. Usually done in a group, HB consists of five primary components that individually have been considered important for healing, personal growth, and transformation through the ages. These components are: the group and one-on-one opportunity for intersubjective experience, deeper and faster breathing than normal, combined with evocative music, energetic bodywork, and expressive drawing and/or painting. Working in pairs, one person, the breather, lies on a mat on the floor with eyes closed while the other, the sitter, focuses her full attention on the breather, creating a safe and protected area for the breather as well as such assistance as drinking water, tissues, and help walking to the bathroom when called for by the breather. There are trained facilitators who oversee the group and provide assistance when necessary. Together the facilitators and sitters create a safe unobtrusive environment for the breathers to fully experience their psychic processes. With this method the breather usually maintains a double awareness of the psychic processes that may be coming forward as well as the awareness of being in a room on a mat participating in the breathwork process. This,

according to Grof (2000), allows the breather to “experience simultaneously two very different realities, [or awarenesses and] ‘have each foot in a different world’” (p. 2). Taylor (2007a) called this “a kind of bi-modal consciousness” and described it in the following way: “at the same time one is deeply inside the experience, one also usually has a witness self present to view what is happening with a more objective perspective” (p. 20). Providing the opportunity for participants to have an objective experience or view of a subjective experience in real time is a very important aspect of this method that underlies my hypothesis that HB could be a catalyst for vertical development.

#### The Five Components of Holotropic Breathwork

Community and relationship are essential aspects of this method. The entire experience takes place within the intersubjective space created by the participants and facilitators. Together there is an agreement to hold a safe, and therefore sacred, space providing a setting that makes it possible for the breather’s resistance to subside and allow the psychic material that needs to come forward to do so. Even though the participants are primarily working with internal processes, everything takes place in the presence of the group or community. In addition, the relationship between the sitter and the breather cannot be underestimated. In fact Taylor (2007a) devoted an entire chapter to the practice of sitting in HB. “The gift of the sitter,” she pointed out, “is that the sitter responds in *relationship*” and this relationship is a “two-way flow” [original emphasis] (p. 19). In addition, participants are encouraged, though not required, to share aspects of their experiences with the group. During this process the facilitators make it clear that, while anyone is welcome to respond to someone else’s sharing, it is not appropriate to make interpretations about anyone else’s experience for a number of reasons. In fact, individuals are encouraged to refrain from attempting to interpret their own experiences at this time. There are

usually many levels to the holotropic experience that require time and reflection to begin to surface and sort themselves out.

Breath that is deeper and faster than normal is obviously a key component of HB. Although the primary function of the breath is not, in and of itself, directly supportive of the assumption that I am making about the developmental potential of HB, it is the breath that creates or acts as the opening to the holotropic state within this method. Grof (2000) has pointed out the fact that “virtually every major psychospiritual system seeking to comprehend human nature has viewed breath as a crucial link between the body, mind, and spirit” and this “is clearly reflected in the words many languages use for breath” (pp. 183-84). It is obvious to anyone who has experimented with holding their own breath or hyperventilating that the breath is intimately connected with consciousness, and many techniques that involve the breath that are used to influence consciousness. In fact, according to Grof, “profound changes in consciousness can be induced by both extremes in the breathing rate . . . as well as using them in an alternating fashion” (p. 184). Grof (2000) provided a description of many of the traditions that use various breathing techniques and exercises.

Another important aspect of the breath in the HB process, according to Grof (2000), is that “faster breathing extended for a long period of time changes the chemistry of the organism in such a way that blocked physical and emotional energies associated with various traumatic memories are released and become available for peripheral discharge and processing. This,” he claimed, “makes it possible for the previously repressed content of these memories to emerge into consciousness and be integrated” (p. 192). In a recent journal article, Rhinewine and Williams (2007) proposed a “biopsychologic hypothesis . . . suggesting a potential mechanism”

that may be a contributing factor to these experiences and the reported therapeutic effects associated with them (p. 771).

Music, like breath, is an essential aspect of this method and directly supportive of the assumptions that underlie my research question. While the breath is or creates the opening, music is the vehicle upon which the participant journeys into and through the holotropic state. Music has been used for healing as well as in ritual and spiritual practice for as long as these have been part of the human experience. Grof (2000) noted that in addition to the simple rhythmic drum beat used by shamans there are “great spiritual traditions [that] have developed sound technologies that do not induce just a general trance state, but have a more specific effect on consciousness,” such as “Tibetan multivocal chanting” (p. 186).

High quality music that is not easily recognizable and, according to Grof (2000), has little concrete content” is the primary choice for HB. The selections are arranged in a five phase sequence that proceeds in the following order: opening, trance-inducing, breakthrough, heart, and meditative music (p. 189). The spectrum of music that is used consists of a wide range of mostly instrumental compositions that could include everything from drumming, to symphony and chamber, to new-age, techno, and beyond. Vocals such as chanting that consist of unrecognizable sounds and/or languages are also used. “The combination of music with” the opening effect of the breath has what Grof considered to be “a remarkable mind-altering power” (p. 188). This together with the range of music that is played in a typical session is an important aspect of HB that underlies my hypothesis about its potential to be a vehicle for vertical developmental change. Because, as Beck asserted, each level or stage in development is essentially a physics based frequency with its own unique form of expression, including specific musical forms, I believe that the music in an HB session can provide access to and stimulate

previously subsumed developmental levels including any dissociated aspect of the self connected with those stages. For a more detailed and complete description of the role of music and sound and how they are used in HB, see Grof (2000).

Bodywork is a component that works along with the breath to help continue the releasing process mentioned above. It is directly related to the aspect of releasing and letting go, underlying the rationale for my research question. This aspect of HB could prove to be essential in helping to remove some of the obstacles to developmental change and thereby increasing an individual's potential for such change to take place, as noted by Beck (2006). This concept of the potential for, and obstacles to, developmental change will be addressed further in the next section of this literature review. The bodywork component of HB is quite basic yet it is of vital importance for because "physical manifestations that develop during the breathwork in various areas of the body are not simple physiological reactions to hyperventilation," according to Grof (2000). "They have a complex psychosomatic structure and usually have specific psychological meaning for the individuals involved. Sometimes they represent an intensified version of tensions and pains . . . from everyday life." On a deeper level these physical manifestations might also "be recognized as reactivation of old symptoms that the individual suffered from in infancy, childhood, puberty, or some other time of his or her life" (p. 192).

The release of body tensions can happen through a couple of different processes in HB. The "discharge of pent-up physical energies through tremors, twitches, dramatic body movements, coughing, gagging, and vomiting" as well as the "release of blocked emotions through crying, screaming, or other types of vocal expression" can all be aspects of a releasing processes associated with "catharsis and abreaction," Grof (2000) pointed out (p. 192). Another way in which physical and emotional tensions are released in HB is "in the form of *transient*

*muscular contractions of various duration* [original emphasis]. By sustaining these muscular tensions for extended periods of time, the organism consumes enormous amounts of previously pent-up energy and simplifies its functioning by disposing of them” (p. 194). Very often these releasing processes are resolved on their own through the holotropic breathing process and leave the breather “in a deeply relaxed meditative state.” When this is not the case “facilitators offer participants a specific form of bodywork which helps them to reach a better closure.” During this process, that Taylor (1994) referred to as “focused energy release work” the breather is encouraged to continue breathing and an effort is made to intensify the tensions remaining in the body while expressing any sounds or emotions that come to the surface (p. 39).

There is so much more to the aspect of energetic bodywork and the physical aspects of HB, including the use of nourishing physical contact, than this paper will allow. In fact this is one of the most important aspects of HB’s efficacy. Here I will refer the interested reader to Grof (1988, 2000, Taylor 1994, 2003, 2007a).

The fifth component of HB that I would like to touch on is that of expressive drawing and/or painting. After the holotropic session and bodywork have concluded the breather is encouraged to spend silent time expressing her experience or some aspect of the experience through art. Taylor (1994) pointed out that the creative process provides a “way of expressing nonverbal, nonlinear experiences.” In addition it “begins the process of carrying a meaningful experience from nonordinary consciousness into the tangible, ordinary world” (p. 43). Often, individuals find themselves spontaneously drawing or painting images that may not seem relevant or make much sense until some time later, possibly during the group sharing or even weeks or months after the session. The most important aspect of this component is, as Taylor indicated, that it begins the processing and integration of the holotropic experience because

without integration, any experience remains just that, an experience. No matter what the potential efficacy is of an experience, if it is not integrated into the cognitive, affective, and/or behavioral aspect of an individual's life, that potential cannot be fully realized. Even then, if it just reinforces the same sense of self, true development cannot take place. To be developmentally effective, particularly to support vertical development, there must be some change, some forward movement, in one's sense of self.

In addition to Grof's work as already noted, I would encourage the interested reader to see Brouillette (1997), who provided an in depth exploration of each of these five components of HB including the historical and therapeutic aspects.

#### Other Publications Related to Holotropic Breathwork

Many of the books Grof has written that have been referenced throughout this paper address HB to some degree. Until now, though, Grof, without question the expert on the subject, has not dedicated a complete book to this topic. From my understanding, he is currently working on such a book specifically about HB. Aside from to his books, few others deal with HB in any substantial way. Kylea Taylor's *The Holotropic Experience: Exploration and Healing in Nonordinary States of Consciousness* (1994) provided a general overview of HB with sections that focus on the use of HB in healing the trauma associated with post-traumatic stress and childhood sexual abuse as well as its use in addiction recovery. There is also a chapter that discusses using HB as a spiritual practice. Taylor has also published *The Holotropic Breathwork Workshop: A Manual for Trained Facilitators* (1991) and revised and reprinted under the title *The Holotropic Breathwork Facilitator's Manual* (2007b). In addition, the Association for Holotropic Breathwork International (AHBI) publishes *The Inner Door*, a quarterly newsletter. *Exploring Holotropic Breathwork: Selected Articles from a Decade of The Inner Door*, edited by



Taylor (2003), is a compilation of articles and essays, mostly by HB facilitators and professionals, that address many aspects of HB from theory and facilitation to practice and research and includes such topics as trauma and addiction recovery and physical healing. It also contains essays that address using HB with other therapeutic and spiritual systems as well as many other related topics.

Since I began this study, in addition to the manual mentioned above, Taylor has also published a small book titled *Considering Holotropic Breathwork: Essays and Articles on the Therapeutic and Sociological Functions and Effects of the Grof Breathwork* (2007a). Here she provided an overview of HB and looked at different aspects of the HB experience along with various uses. Among them, she focused on experiences often reported by participants that are sometimes described as yogic sleep or associated with various different meditation states. Also, there is a chapter in which the author presented observations and results from a study done using HB as an adjunct to “substance abuse treatment in a therapeutic community” that was originally presented with Steve Macy at a 1993 AHBI conference (p. 41). This chapter also included a 2006 postscript by the author that looked at the value of advanced preparation for HB participation and the value of different forms of follow-up. In addition there are chapters on a different type of expressive art process, “sponsoring the ‘unexperienced experience’,” ritual in trauma recovery, and “Jung’s fourth function as a gateway for non-ordinary states in spiritual emergence and spiritual emergency” (p. 5).

#### Existing and Proposed Research Related to Holotropic Breathwork

There have been a number of research studies, dissertations, and articles relating to HB since the early 1990s, though very few in recent years. According to the AHBI website, only two research studies have been published in peer-reviewed journals. They are Holotropic

Breathwork: An Experiential Approach to Psychotherapy (Holmes, Morris, Clance, & Putney, 1996) published in *Psychotherapy: Theory, Research, Practice, Training* which was republished in 2001 in *Subtle Energies & Energy Medicine*, and The Effect of Holotropic Breathwork on Personality (Binarová, D., 2003) published in *Ceska a Slovenska Psychiatrie (Czech and Slovak Psychiatry)*. I have reviewed all of the published and unpublished literature that my search of both public and private sources could produce. In doing so I have found that most of them have focused their attention on the potential of HB and holotropic states to bring about some form of healing or amelioration of emotional, psychological, and physical problems as well as effecting changes in personal and interpersonal situations. Included were such issues as death anxiety, alcohol and drug addiction, emotional distress, and post traumatic stress disorder. Overall the research has, at the least, demonstrated support for many of the subjectively reported improvements in all of these areas and has supported many of the claims made by Grof. It could be argued that all of this literature, in some way, supports the underlying assumptions behind this research project though none addresses the question of HB and the potential for vertical development. Therefore I will not reference most of these and will refer the reader to the attached bibliography for any of the literature not referenced elsewhere in this paper.

In addition, the AHBI website notes two ongoing research projects by PhD students. One study is analyzing HB participants, before their first breathwork experience and then again at three different intervals afterward. Three psychological tests are being used on the experimental group and a control group of equal size. Completion of this study is expected sometime this year. The other study is listed as an “Intuitive Inquiry” exploring HB experiences and the resulting “mandala artwork.” AHBI also lists an ongoing research project by a Ph.D and a midwife exploring transpersonal experiences that occur during child birthing. While all three of these

ongoing projects may produce results that could impact the underlying assumptions of this research project, none addresses the question of HB and the potential for vertical development per se. Therefore, I have not included more details, though anyone interested can find more information through AHBI at <http://www.breathwork.com/>.

### Other Perspectives

While not specifically addressing HB with regard to development, Morningstar (1999) recognized the potential of breathwork in general to address many potential obstacles to vertical development. “Breathwork,” he noted, “facilitates a profound increase in conscious awareness which not only heals our past, but helps us build a new global spirit” (p. 6). Briefly describing each of the eight levels of Spiral Dynamics according to Beck and Cowan, he went on to explain how the different levels of development might impact the processes of participants during breathwork and rebirthing (a type of breathwork sometimes compared to HB though different in many ways). In addition, he pointed out ways in which issues at each of these levels can be addressed in the breathwork process. For example, with regard to “Red” the Impulsive or Warrior stage, Morningstar wrote,

Helping techniques at this level include operant conditioning procedures, “shaping” behavior or deconditioning phobic responses. Again these are precognitive interventions and address deep level habit patterns, e.g. addictions, and fears, e.g. phobias. Helping here requires altering the active reward-seeking behavior of those being helped. Because rebirthing is not “done to” someone like Pavlov’s dog was trained, rebirthees learn to shape primitive behavior patterns and decondition deep-rooted fears in sessions themselves with the assistance of the rebirther. (p. 8)

Because they all use the breath, there are similarities between HB and other forms of breathwork including rebirthing. Beyond this I am relatively unfamiliar with these other methods and am therefore unable to say much about Morningstar's ideas. They do, however, seem to support my belief that HB, in the appropriate set and setting, can be an effective tool or method for identifying and working through obstacles to development.

Brosnon (1998) has looked at HB with regard to an early version of Wilber's Integral Vision and proposal that a full-spectrum or holistic approach to therapy and self-exploration would address all levels of being: "matter, life, mind, soul, and spirit" (p. 29). Brosnon reasoned that HB could provide such a full-spectrum approach through its ability to act "in three ways—as diagnosis, healing, and prescription." As a diagnostic Brosnon pointed to the inner radar function and the way it works in HB to select "the level of the spectrum at which a person's effort is most effective" (p. 31).

In terms of healing, Brosnon pointed out that "Holotropic Breathwork selects the form of practice that is most appropriate to an individual's present needs." This is possible because, in his words, "Holotropic Breathwork is extraordinarily method free." Within a safe setting the participant experiences relatively "no time limit, no noise limit, no rules of posture or diet, no institutional hierarchy, no guru, no sacred text, and no dress code." Other than refraining from normal speech and being encouraged to keep one's eyes closed there are essentially no restrictions on expressing the inner experience. "If the inner experience wills it," Brosnon explained,

clients can scream, cry, chant, pray, regress to infancy, speak in tongues, meditate, move into yoga postures, leave their body, enter their body, punch a pillow, shake, seat, gyrate—the list is endless. An inner healing mechanism is allowed to do whatever is

necessary for healing and transformation of the individual, dictating the actual form of practice or therapy, without imposition of anyone's academic framework, cultural background, or religious belief. The Holotropic Breathwork session provides a physical and emotional space in which the deepest dimensions of our being are given encouragement to work their magic. The actual form and method of transformation is chosen by the emerging experience. (p. 32)

HB acts as a prescription, Brosnon suggested, in the way that it “directs a client to forms of self-exploration that will be most effective outside of the holotropic experience.” Often the experience itself will spontaneously provide clues or, even, bring forth direct information about which path to pursue as a continuation of the healing and transformational process. Brosnon provided a couple of examples and claimed that “in this sense, Holotropic Breathwork is not simply one of the ‘thousands of wonderful paths’, but is a meta-path, a post-modern clearing house for everything from biofeedback and psychoanalysis, to Alcoholics Anonymous and past-life regression, to Sufi dancing and *kriya yoga*” (p. 33).

While the levels of being referred to here by Brosnon are not necessarily directly related to the levels or stages of consciousness development that we have been exploring, he has conceptually illustrated some of the ideas that support my own assumption about the efficacy of HB. “In Holotropic Breathwork we can have experiences that touch on several levels of the spectrum [of consciousness] at once, or even embrace the entire spectrum,” Brosnon noted. “It is common for individuals to have a profound spiritual realization at the same time as a major physical release. In this simultaneous experience, we also become aware that all levels of Being are deeply interwoven.” Because HB “is free to meander everywhere and anywhere across this

spectrum,” Brosnon concluded, it “brings us directly to the cutting edge of our evolution” (p. 34).

### Healing and Integration

The word “healing” is not only mentioned in much of the text about HB but many participants also speak about healing in one form or another. While everyone has her own ideas of what healing means, from a developmental or evolutionary perspective, it cannot be about returning to some previous state of wellness or wholeness. To begin with, this concept of healing assumes that it is possible to return to or recreate a past way of being. Even if this were possible it is also based on an assumption that the previous state actually was a state of wellness or wholeness. Since existence is a continually evolving process, the possibility of returning to the way things used to be is not possible because that way does not still exist. Any going back would, in reality, represent a regression rather than healing. Therefore, I prefer to think of healing as a process of moving forward to a new way of being.

I remember, many years ago, in one of his books or tapes, author John Bradshaw talked about a one-legged ice skater that he had seen somewhere. I’m not quite sure that I remember the story that went along with it but I never forgot the image of a one-legged ice skater zipping around the ice, balancing on one leg. This image is the perfect metaphor for my concept of healing and integration. I don’t know if Bradshaw’s ice skater was born without a leg or lost it when older. Either way, a part of the self that is usually expected to be present and usable was neither present nor usable. Let us assume that the skater’s leg was lost in an accident. When a leg is lost there is not only the problem of the missing leg but there is also a wound that hurts, bleeds, and can get infected. In many ways this is similar to what happens when emotional, and/or psychological trauma is severe enough to cause aspects of the self to split-off or

dissociate. In such cases a part of the self that is usually expected to be present and usable is not. In addition such a wound creates pain and distraction not unlike the bleeding wound of a missing leg. While the dissociation may, for a time, provide the illusion that this is not so, if allowed to continue long enough pathology will most likely result.

While Bradshaw's one-legged skater proved that it is possible to move forward and continue, not only with life but also to ice skate after such a wound, we can be sure that this would not have been possible if the bloody stump of the missing leg was not properly attended to first. The pain and distraction would have been too severe to allow the individual's conscious attention to focus on a new way of being and living. If this wound was not properly addressed it would, in all likelihood, have become infected and not only made the possibility of learning to ice skate on one leg unlikely, it could even have put the life of its host at risk. In a similar same way, untreated or poorly treated emotional and/or psychological wounds can be festering distractions, keeping attention focused on the pain and story of the past interfering with or preventing an individual from moving on with life.

The process of healing, in my opinion, is multifaceted and must begin, first, by stopping the trauma and then giving the proper attention to the wound to stop the bleeding, ease the pain—which may never fully be alleviated—and prevent it from getting deeper. In addition, care must be taken that the wound does not become infected. After these steps have been taken, the wound and its acute symptoms lessen their grip on the individual's attention and the next part of healing can begin to be addressed. At this point, for healing to occur, the knowledge that the individual has changed and is now different, in some way, than she or he was before the accident/trauma must be fully understood. To me this is an essential aspect of the healing process and also where integration begins. The new self will be scarred in some way; this is inevitable.

Once this awareness begins to be owned the new self-sense can begin to be integrated—not into the old sense of self, but into a new way of being in and experiencing the world. Like the one-legged ice skater who needed to reclaim a sense of balance in order to learn to skate on one leg and move the new self forward into life and the world, the trauma-scarred individual can do the same, reclaiming previously split-off and dissociated aspects of the self to be consciously experienced as subjectively “I.” These trauma scars may not be as visible as the stump of the one-legged ice skater but they will always exist in one form or another—healing will not eliminate either. What true healing and integration will do is allow a new self to come into being and learn to function in the world, scars and all.

#### The Pre/Trans Fallacy

Throughout this review I have avoided citing descriptions of individual NOSC experiences for the same reason that I did not go into very much detail about Grof’s theoretical cartography of the psyche. While these experiences are obviously important to the individuals who have them, and their stories may be helpful in illustrating some of the support for my assumption about HB, it is the method and its general efficacy rather than specific manifestations that are of concern here. For the same reason I will only touch on the issue of the pre/trans fallacy which, I believe, was first posited by Wilber (2006) who pointed out that “in any developmental sequence . . . the ‘pre’ and ‘trans’ components are often confused and the confusion goes both ways.” For instance this would apply to such stages or ways of understanding as pre-conventional to post-conventional . . . pre-rational to trans-rational, or pre-personal to trans-personal (Wilber, 2006, pp. 51-52).

As for holotropic experiences and their potential efficacy with regard to developmental change, this distinction will only come into play in the way an individual’s experience is



interpreted. In other words if an experience that might have had a positive impact on developmental change is interpreted as an experience from a pre-rational stage when it was actually from a trans-rational stage, or vice versa, it will most likely not fulfill its potential. While this is an important point it does not change the potential efficacy of the method itself, which is effective because of its ability to provide a state experience that can traverse a wide range of stages from pre to trans. In a research presentation paper and article about HB, Jackson (1996) reported findings that support this method's ability to facilitate state experiences associated to both pre-personal and trans-personal stages. And, as Wilber (2006) pointed out, "the pre/trans fallacy applies only to stages, not to states" (p. 53). Therefore, the experience is not where the problems lies; it is the interpretation that can and often does create the fallacy.

Even though holotropic experiences can encompass multiple states, such as subtle, causal and nondual as well as multiple stages (see the Wilber-Combs lattice, Combs, 2002 and Wilber, 2006) in a single session, the individual can only use the logic of their current developmental stage or worldview to interpret this experience. While the range of potential state experiences is vast, they "are merely temporary, passing, transient states. In order for higher development to occur, those *temporary states must become permanent traits*," Wilber (2006) emphasized. "Higher development involves, in part, the conversion of altered states into permanent realizations. In other words," according to Wilber, "in the upper reaches of evolution, the transpersonal potentials that were only available in temporary *states* of consciousness are increasingly converted into enduring *structures* of consciousness" [original emphasis] (p. 15). Even if transpersonal experiences—of, for example, the experience of *being* the innate harmony of peace beyond understanding or the experience of *being* compassion itself, beyond ego—that are experienced in a temporary altered state may not be sustainable in one's ordinary

consciousness, they do create experiential memories. And memories of this nature can be a beacon for one's developmental intention, drawing it ever forward toward higher levels.

The potential of state experiences to be converted to or at least be a significant factor in the development of higher stages is at the heart of the question this research is designed to answer. Here I will revisit the evidence based assumptions, taken from the literature review, that I believe support this possibility beginning with those that are probably most effective in helping to facilitate horizontal development.

- Holotropic Breathwork is an effective method of entering a holotropic state—a particular type of NOSC that according to Grof has been shown to have healing, transformative, and evolutionary potential.
- Music is the vehicle upon which the participant journeys into and through the holotropic state. Different musical forms grow out of the physics based frequencies of different levels of consciousness. Therefore music can be an effective means of reaching the roots of past trauma. Because each level of development is a physics based frequency that produces and responds to its own musical expression, the wide spectrum of music that is played in a typical HB session likely resonates energetically with at least several subsumed or previously transcended levels within the individual during a single session. The traumas associated with subsumed stages of consciousness can then be reactivated by the physics based frequencies of the stages in which they were created.
- In the holotropic state both conscious and unconscious memories from different stages or levels of development can be experienced with the original emotions, sensations, and sensory perceptions in full age regression.

- Memories in NOSC are often selected and revealed via the “inner radar process” in spite of the participant’s resistance.
- Presenting experiences can be fully expressed with sound, physical movement, and emotion often releasing physical and emotional energies related to traumatic memories that may have been blocked for a very long time, keeping the individual stuck in her or his old story.

While the above assumptions refer to aspects of HB that might also provide foundational support for vertical or higher stage development, their real value seems to be in creating the conditions that allow the following assumptions to be possible. These are the aspects of HB that I believe have the greatest potential efficacy for facilitating vertical development:

- The ability to maintain a double or witnessing awareness throughout these experiences is a crucial element that provides HB with its primary efficacy with regard to vertical development. HB allows the experiencer to maintain a witnessing mind, similar to meditation, while fully reliving phenomenological experiences, thereby providing the experiencer with the opportunity to have an *objective experience of a subjective experience in real time*.
- Unlike meditation alone, because it can provide this unique opportunity to simultaneously be both witness and participant, HB can then reveal the “hidden-subjects” that make up the shadow and expose them as aspects of “I” to be owned.
- Transpersonal or transegoic experiences in holotropic states can become beacons of experiential memories upon which to set the sights of one’s developmental intention.

These assumptions along with a lack of existing research in this area have led me investigate this question: Do intentionally experienced non-ordinary states of consciousness,

through the use of Holotropic Breathwork, relate to individual development, and in particular is there a relationship to vertical movement in stage development?

## Chapter 3

### Methodology

To investigate the developmental potential of participation in HB, the question of whether there is evidence of such a relationship was addressed in two parts. The first was to determine if participants reported effects or changes in several areas of their lives that could be considered development of a horizontal nature—i.e., growth or change that seemed to be within a single developmental stage—that they attributed to be directly or indirectly associated with their participation in HB. In particular, I was looking for such horizontal changes that might be supportive of vertical stage development over time—such as a new ability to expand one’s circle of friends to include individuals previously considered not the *right kind* of people. The second part was to look for evidence of changes in vertical stage development that would have occurred since the participant’s first participation in HB.

This study was undertaken as a qualitative research design. The choice of this method was based on several considerations. According to Maxwell (2005), “the strengths of qualitative research derive primarily from its inductive approach, its focus on specific situations or people, and its emphasis on words rather than numbers.” Because this study focused on very subjective personal experiences that had been derived through participation in HB, qualitative methodology was more appropriate for the primary method than quantitative methodology. Through this research I attempted to identify possible movement in developmental stages, which is to say changes in the way participants make sense of themselves and their world. I was looking at how the way they think may have changed as opposed to what they think about and I believe a qualitative approach to be the best way of uncovering this. As Maxwell pointed out, qualitative studies are used to find out “how the participants . . . make sense . . . and how their

understanding influences their behavior. This focus on meaning is central to what is known as the ‘interpretive’ approach to social science” (p. 22).

Because the primary focus of this study was on identifying any type of relationship between HB and development and because the form of such relationship was unknown, it was difficult to anticipate the ways that evidence of this relationship might surface if it did exist. Therefore, it was important to approach this research with a method that was open and flexible enough to allow modifications to the research design as new information became available. A qualitative methodology provided this openness and flexibility because it has, according to Maxwell, a “particularistic, rather than comparative and generalizing focus.” In addition it provided a “freedom from the rules of statistical hypothesis testing, which require the research plan not be significantly altered after data collection has begun” (p. 22).

Another reason for choosing a qualitative research method was to help address my prime motivation for undertaking this study—to develop a deeper understanding of my own NOSC experiences in general and my relationship with Holotropic Breathwork in particular. I was looking for information that would help me determine if HB is a tool or method that I will want to continue working with both personally and professionally. Allowing the participants to tell their own stories gave me a fuller sense of their experiences and the effects of those experiences. I believed this would not only provide a richer pool of data for this research in terms of deeper insights into the logic they used to make meaning in their lives, but might also help me gain the deeper personal understanding that I was looking for.

### Research Design

Because of the time constraints associated with a Master’s thesis it was not possible to design a study with a population of participants who were just experiencing their first HB session

and then follow them for a period of time long enough to collect the appropriate data to address this research question. Therefore I needed to work with a population who already had HB experience and would be willing to participate. My original plan was to interview three groups of approximately 10 participants each for a total population of about 30. I thought that this would be a manageable number to interview and would be large enough to provide enough data to allow for fairly reliable inferences. The three groups were to be made up of those who had participated in HB 1 to 2 times, 3 to 6 times, and 10 or more times. I reasoned that this would also allow me to see if there was evidence of any relationship between the number of times participating in HB and any potential developmental evidence in the resulting data. Because of the time constraints of this project and the fact that the final study population's history with HB varied from one year to fifteen years between the first HB experience of each participant and the interviews, it was not feasible to include a control group in this study.

#### Method of Data Collection

The data for this study was collected through questionnaires and personal interviews. I used a participant questionnaire that I created to collect demographic information for use in selecting the participant groups and for sorting the final data for analysis. This included the following: gender, age, marital status, number of children, education, and occupation. In addition I added questions that would provide more information about the respondent's HB history, i.e. the number of HB sessions participated in, approximate date of first HB, the number of facilitators worked with, and whether or not the volunteer was a certified facilitator. I also included a series of questions about other modalities of personal growth, self-exploration, and spiritual practice with the expectation that this information might be helpful in selecting a fairly homogeneous group of participants. And, because, as mentioned in the literature review, it has

been claimed that meditation alone has been empirically demonstrated to increase the speed of stage development (Wilber, 2006, pp. 196-97), I included questions that would provide information about the meditation experience of volunteers in the hope of being able to control for this important variable. A sample of this questionnaire can be found in Appendix D.

Using a qualitative research method allowed me to take advantage of one of my strong suits as a relationship-oriented person with the ability to listen and connect with others in a personal and trusting way. I applied this method through personal interviews designed to collect the bulk of the data used in this study. The interviews were conducted over the telephone through *Skype* communication software on a personal computer, which allowed me to record each interview in MP3 format using *Pamela* recording software.

The interviews took approximately 45 minutes each, beginning with a short introduction in which we discussed confidentiality and anonymity. All interviewees agreed to be recorded. I also explained that I was looking for how people are affected by participation in Holotropic Breathwork, asking them to be as honest and thoughtful as possible because I really wanted to know their story. I offered to tell them more about the research when we were finished with the interview and offered them a report when the entire project is completed. A blank sample of the interview including the confidentiality and anonymity statement can be found in Appendix E.

In order to address the complexity of the research question, I needed data that could be analyzed in a number of different ways. The interview questions were designed to provide retrospective and current information that I expected would reveal, when analyzed, the logic behind the participant's meaning making as well as subjective information about their HB experience and the effects it may have had in their lives. With the intention of using Cook-Greuter's EDT as the theoretical framework for identifying evidence of developmental change, I



divided the interview into sections. Because I was looking for evidence of changes in the logic they were using at the time before they first participated in HB and at the time of the interview, and did not want to lead their answers, I avoided direct questions about such changes as much as possible. The first three sections were based on the three interrelated dimensions of behavior, affect, and cognition as previously described in the literature review. Each of these sections included questions about the time before their first HB experience and about the present. Other than the first question in which I ask the participants to tell me the story of how they learned about HB and decided to try it, none of the other questions in these three sections included references to HB. Here I have included a couple of examples of the questions from each of these sections.

#### Behavioral Dimension

3. Could you describe your relationship with your (a close family member of their choosing) during that time period? (I used a time period based on the age range each participant was at about the time of their first HB in an attempt to avoid creating a clear dividing line that might also influence their answers.)
  - 3b. What were your interactions with your (family member) like?
4. How would you describe this relationship today?

#### Affective Dimension

7. Thinking back to the time when you were (age range again), can you remember being criticized in a way that really affected you deeply?
8. Could you tell me more about this?
  - 8b. How did you **feel** when this happened?
  - 8c. How did you deal with criticism both internally and externally?

11. Can you tell me about a time more recently when you were criticized or made a mistake?

Cognitive Dimension

13. Before you were \_\_\_\_\_ years old, what did you think about your purpose in life and what you wanted for your future?

17. What is on your mind most of the time now?

In the sections that followed I included a number of direct questions relating to HB. Because the research was about HB, the participants were expecting to talk about their HB experiences. These questions provided that opportunity and helped insure that I would have enough subjectively reported data about the effects of HB for the intended analysis. Below are a few examples of these additional questions.

19. Do you think HB has had an impact on the way you feel about yourself and the way you react to the opinions of others? . . . If so, please explain?

24. Has your sense of either one of these [referencing being spiritual and being religious from a previous question] changed since before you did HB?

25. (If so) Has HB played a role in such a change? . . . Can you explain?

29. Do you think you will do more HB?

30. Why? What do you expect to come from this?

Even though the interview questions were preplanned, a number of questions were designed only to be asked in response to certain answers to previous questions. This allowed me to have the flexibility to substitute questions and occasionally include spontaneous questions when I wanted to explore an area in more depth. The actual number of questions asked varied by interview; most interviews included about thirty-two. In addition, at the end of the interview,

when time permitted, I allowed the participants to talk about anything related to their HB experience that they wanted to.

### Choosing a Participant Population

Because I have been involved in a loose-knit “community” of HB participants and facilitators for a number of years I believed that I was in a good position to attract potential participants for this study. By community I mean a large, but scattered, group of individuals with a common interest in various aspects of HB, some of whom occasionally cross paths but don’t really know each other and some who see each other often. My involvement in this “community” of sorts has been threefold: first as a HB participant, second as a facilitator trainee in the Grof Transpersonal Training (GTT) program, and third as a facilitator helper working occasionally with a team of very experienced facilitators who operate HB workshops on a regular basis.

### Soliciting Volunteer Participants from the Chosen Population

My first step was to create an e-mail account for the sole purpose of communicating with prospective participants. Then I drafted and sent a letter explaining the nature of this study and my need for volunteers to the above mentioned facilitators along with another facilitator whom I also know personally. These facilitators sent notices to their respective database lists of past, present and prospective HB participants indicating my need for volunteers along with my e-mail address (Appendix A). I do not know if these notices were sent. In addition, I posted a notice to Holo-cert, a listserv for certified HB facilitators and those officially enrolled in the GTT facilitator training program. This notice was an announcement of my research plan, my need for volunteers, and a request for help from facilitators in soliciting volunteers (Appendix B). Several of these facilitators did send out my call for volunteers to their database lists, though again I do not know how many.

Because I did not know what type of response I could expect, I also contacted GTT and received from them the contact information for all of the certified facilitators worldwide. As it turned out, I did not need to request the help of any additional facilitators because the response to the notices sent out by the original facilitators and the Holo-cert members proved to be sufficient.

### Selecting Participants from the Volunteer Responses

Because I was to be out of the country with limited access to Internet service when these notices were sent out, I created an automatic reply to begin communication with prospective volunteers and allow me to eliminate any who might be under the age of 18 (Appendix C).

Most of the respondents returned the additional requested information without further follow up. I initially received 65 responses from the continental United States. I needed to select a final group of less than half this size for the interview process and realized that I needed more information for this purpose. I created and e-mailed the participant questionnaire described above to all of the respondents. Fifty-seven completed questionnaires were returned to me via e-mail. Still needing to narrow this number down to a significantly smaller group, I did so in the following manner. Even though this entire group of volunteers had participated in, and probably had their own biases about, HB it was more likely that the certified facilitators among them would be more committed to the HB method and have even stronger biases. In addition, it was entirely possible that the biases of the average volunteer could be either pro or con while the facilitators—especially after the investment of time and resources to gain an in depth knowledge and understanding of Grof's philosophical and theoretical teaching—would more likely be biased toward HB. Therefore, I decided to eliminate all 7 of the certified HB and other breathwork facilitators. By this point I had begun to rethink my original plan and made the decision to not include a group of participants having only 1 or 2 HB experiences because I now

reasoned that this might be too few to provide a substantial enough experience base to show any evidence of change. The new plan would consist of the same number of participants only divided into two groups, one of 3 to 9 timers and the other being 10 and over. For this reason, I eliminated all of those who had only participated in HB 1 or 2 times.

In addition to the number of times participating in HB, I wanted to keep the groups of participants fairly tight in terms of age and meditation experience. I reasoned that this would make the results more generalizable, at least in terms of those variables. Of the 37 remaining volunteers, the largest loosely homogeneous group consisted of 11 individuals whose ages were between 30 and 50 years old and having participated in HB between 4 and 15 times each. Since I had not yet tried to control for the meditation factor and I wanted to work with a much larger population, it was necessary to increase the volunteer base. At this point it did not seem feasible to solicit more volunteers because of the time schedule of the program, so I increased the age range of the population to include those in their 20s and 60s. This brought the total up to 24.

From this point there were a number of things that influenced both the size and make up of the final population selected. For one thing, several of the volunteers did not respond to my effort to schedule interviews. In addition, after the interview process began I found that a number of participants indicated that their first and/or second HB experiences were the most powerful for them in terms of what they considered life changing. With this information and the need to increase the population pool again, I included several participants who had participated in HB 2 times. My original plan to select a study population of all meditators or no meditators to control for the potential influence of this practice was not going to work unless I was willing to work with a total population of fewer than 15. I decided to include both meditators and non-meditators. Since the homogeneity of my population was no longer the ideal that I had been

striving for, I made the decision to also include individuals who represented outlying extremes, in terms of age and the number of times having participated in HB. In addition to needing the additional participants I reasoned that I would be able to compare these participants with the rest of the study population to see if there would be noticeable differences in the results associated with these extremes. If it turned out that there were, this might provide potentially valuable information about the potential efficacy of HB with regard to these variables.

### Participants

The following description of the participant sample includes gender, age, marital status, education, profession, meditation history, and HB experience. The source of this information was the completed participant questionnaires. Samples can be found in Appendix F. Names have been changed and slight modifications have been made to protect the anonymity of the participants. In addition, these questionnaires provided information about the participants' occupations and their experience with other modalities of personal growth, self-exploration, and spiritual practice as mentioned above. A chart summarizing the data from these questionnaires can be found in Appendix G. The description below is presented numerically and, in most cases, as percentages of the total population. Graphs have been included in some cases to help illustrate relationships between variables. The final study sample consisted of twenty-two total participants (N = 22).

#### Gender

The gender mix was thirteen female (59 %) and nine male (41 %). In my own experience I would say that these percentages generally represent the gender mix of most HB workshops.

#### Age

The age range was from 23 to 76.

- 20-29 = 2 (9 %)
- 30-39 = 5 (23 %)
- 40-49 = 7 (32 %)
- 50-59 = 4 (18 %)
- 60-69 = 3 (14 %)
- 70-79 = 1 (5 %)

### Marital Status

Thirteen participants reported themselves as married (59 %), four as divorced (18 %), three as living with partner (14 %), and two as single (9 %).

### Education

The education of the participants ranged from some college experience to one PhD.

- Some college education = 2 (9 %)
- Undergraduate degree = 14 (64 %) with 2 currently working on PhDs
- Graduate degree = 6 (27 %) including 1 PhD

### Employment/Profession

The employment/professional background of the participants varied. I have categorized them into the five broad categories that follow:

- Education = 4 (18 %)
- Arts = 4 (18 %)
- Office Professional = 5 (23 %)
- Health Related = 3 (14 %)
- Miscellaneous = 6 (27 %), Including a mother, a contractor, a librarian, and a service representative.

### Meditation Experience

The meditation experience of the participants prior to their first HB and at the time of the interview is shown below. While the number of those practicing and those not practicing remained essentially the same, there was a change in who those individuals were.

- Prior to First HB Experience:

Meditating = 15 (68 %)      Not Meditating = 7 (32 %)

- At Time of Interview:

Meditating = 17 (77 %)      Not Meditating = 5 (23 %)

One of the 15 participants who meditated before they came to HB had stopped practicing by the time of the interview, and of those who had not meditated prior to HB three had now begun a meditation practice. Of the 15 meditators at the time of the interview, 10 (45 % of the total participant sample) claimed to maintain a practice of meditating 5 or more times per week.

On a scale of 1-10, six participants rated the benefit(s) of this practice at 10, ten rated it between 6 and 9, two rated the benefit(s) at 5 or below, and the four who never meditated did not rate it.

### Therapy

Of the 22 participants, 20 (91 %) indicated that they had participated in some form of therapy.

On a scale of 1-10, six participants rated the benefit(s) of therapy at 10, eleven rated it between 6 and 9, three at 5 or below, and the two who never participated in therapy did not rate it.

### Reasons for Volunteering

Most of the participants volunteered for this study because they believed research to be important. This data matrix can be found in Appendix J.

- HB research is important = 12 (54 %)

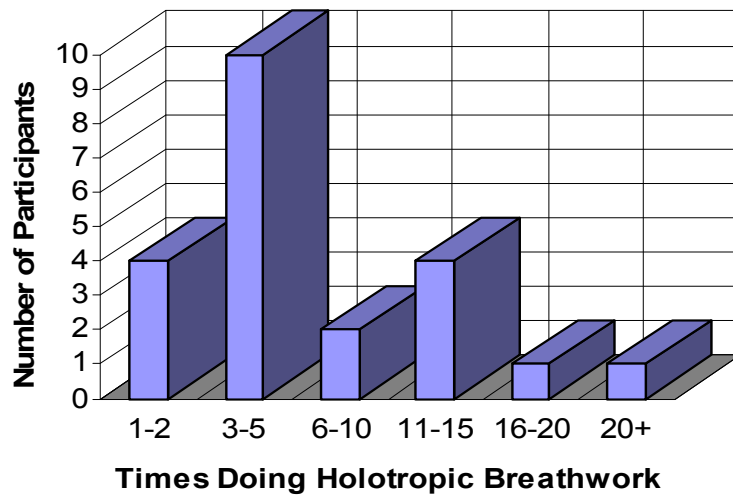


- Research in general is important = 3 (14 %)
- To be helpful = 3 (14 %)
- They like HB or because their facilitator requested = 4 (18 %)

Holotropic Breathwork Experience

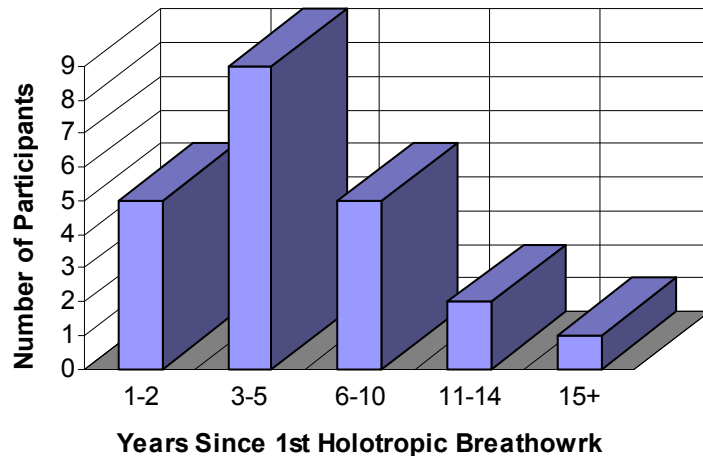
The number of times participants had experienced Holotropic Breathwork varied widely from 1 to over 100. The mean was 13.3 with the following breakdown.

- 1-2 times = 4 (18 %)
- 3-5 times = 10 (45 %)
- 6-10 times = 2 (9%)
- 11-15 times = 4 (18 %)
- 16-20 times = 1 (5 %)
- 20+ times = 1 (5 %)



The number of years since the participant’s first Holotropic Breathwork session and the time of the interview also varied greatly from 1 to 15. The mean was 6.77 with the following breakdown.

- 1-2 years = 5 (23 %)
- 3-5 years = 9 (41 %)
- 6-10 years = 5 (23 %)
- 11-14 years = 2 (9 %)
- 15+ years = 1 (5 %)



On a scale of 1-10, seven participants rated the benefit(s) of HB at 10, two at 9, five at 8, and eight participants rated the benefit(s) at 7.

### Data Processing and Analysis

After the interviews were completed and transcribed, the data was processed and the analyses were performed. The question of whether or not there is a relationship between participation in HB and different aspects of individual development, that are themselves interrelated, required that the qualitative data be analyzed through multiple approaches. To analyze for evidence of vertical stage change I worked with a top down analysis using the theoretical framework of Cook-Greuter's EDT. To analyze for horizontal development I used a somewhat modified grounded theory to develop categories of change effects as reported by the participants. The final process of the analysis involved a comparison of the results of these two approaches to see if any patterns were evident that would support or refute the findings. A sample transcribed interview can be found in Appendix Q.

### Coding for Subjectively Reported Change Effects

There has been quite a bit written about effects or changes attributable to NOSC experiences and I have, no doubt, been influenced by many of these as well as by my own experience. In addition, I have surely been influenced through involvement in the GTT facilitator training. Even though I had an expectation of finding subjectively reported change effects attributed to participation in HB and had asked questions about specific change topics in the interviews, I did not know for sure what the categories would be or what the specific change effects would be. As much as possible, I did not want to presuppose any categories in attempting to identify change effects. Because of this, I used a method that resembled a somewhat modified

grounded theory method. Whereas a true grounded theory method is used to develop a theory from the data rather than looking for data that would support an existing theory, I used this same process in allowing the data to determine the general categories of effects that eventually came forward.

To accomplish this, each interview transcript was broken down line by line, read and reread, to pull out statements and inferences that might indicate effects that related to experiences in HB. This proved to be a time consuming and tedious process because much of the data was in story form and all of the participants talked about many different aspects of their lives that they felt were affected in some way. Not only did potential change effects need to be drawn out and noted but the participants needed to be making a causative link to the breathwork experience in order for a change to be considered valid. As the list of HB related change effects began to develop, I needed to find patterns that would allow me to group these into broad categories. Because each participant used a vocabulary that had personal meaning, many of these bits of information seemed as though they would be impossible to categorize in any meaningful way. This was the first time I have interviewed participants for research in this way, and my lack of experience became evident when I realized, after the fact, that I could have gotten more clarification during the interviews but missed that opportunity.

Over time, after reading and rereading, sorting and resorting, I began to see some similarities. Upon deeper analysis I also found differences where I first thought there were overlapping similarities. As an example I will provide an abbreviated evolutionary history of one of the final categories. This category first began to surface as “a new sense of self” and eventually morphed into the category “insights leading to new perception or awareness of self or self-sense.” As I worked with the data, other patterns began to emerge and I realized that the

three dimensions from EDT—behavior, affect, and cognition—that I used to separate the interview questions and planned to use in coding for the EDT stages, began to reemerge. Once this happened this category seemed to come alive, yet there was still something missing and it took more time to sort out. Ultimately, I ended up with the following overarching category with four sub-categories: “Insights leading to new perception or awareness of self/self-sense in the following 4 dimensions—Affective, Behavioral, Cognitive, and Physical Body.” Each category was then given short codes consisting of between one and five letters. Eventually ten code categories emerged.

After the code categories were completed, data matrices were created linking participants with appropriate categories. Each participant ended up reporting changes in several categories with a good number of statements or phrases needing to be coded for more than one category. For instance the statement by Britney that follows was coded for these three categories:

- CLRP = Clearing, Letting go, Release, Purging;
- INS-C = Insights leading to new perception or awareness of self/self-sense in the cognitive dimension;
- H = Healing.

I found a lot of healing through the breathwork especially through the first experience and that idea of healing and of letting go of the old and letting go of something that's not real, something you hold on to that doesn't need to be real. Something you make into a problem. (Britney, p. 8).

While there were a good number of quotes that were only coded for one or two categories, there were also several, like the example here, that were coded with more, even as many as five or six. This made it much more efficient to organize the matrices by participant rather than the other way around. The four additional categories not previously mentioned were: CP/FH = Changes in

perception or awareness of personal and/or family history; IRO = Improved relationships with others; OUC = Oneness, Universal connection beyond self; and SEB = Spiritual experience and/or benefit. The complete data matrix for the subjectively reported effects of HB can be found in Appendix K.

### Coding for EDT Stages

As previously mentioned, in order to determine if there was evidence of vertical stage change I used the theoretical framework of Cook-Greuter's EDT. With a top down approach the data is sorted and the results are then matched with the different categories of the theory or framework being used. In this case it was necessary to determine the level of ego development for each participant based on the EDT stages for two different time periods. Dr. Susanne Cook-Greuter and her associates use an assessment tool that she developed to determine the action logics being used that equate to the respective EDT levels. The results of these assessments, which are in the form of written sentence completion tests, are then analyzed by scorers who have been trained by Dr. Cook-Greuter to use this tool and assess stages of ego development. Since my data was from transcribed interviews and I have not been trained in this type of analysis, the process I used to analyze this data was a hermeneutic or interpretive process.

Similar to analyzing for the horizontal change effects, each interview transcript was broken down line by line, read and reread to pull out statements and inferences that, this time, represented the behavioral, affective, and cognitive dimensions of meaning making as defined by Cook-Greuter (2005, p. 30). Even though I had structured the interview into sections that represented each of these three dimensions, the participants did not tell their stories as neatly structured as I had anticipated. Because I did not want to influence the direction of the participants' responses any more than necessary, and because I was inexperienced at this type of

research interview, I allowed the participants to stray in their story telling more than would have been prudent. Therefore the sorting and processing for this portion of the analysis proved to be even more time consuming than the previous part. In hindsight, I may have been overly cautious and have been better off developing questions that were more direct.

In order to determine the EDT stage from the time prior to the participants' first experience of HB, I used the information provided by the participants about that time period from the past and made assumptions that these statements accurately reflected the way they behaved, felt, and thought during that time. I then attempted to match these with Cook-Greuter's descriptions of each stage. While it was difficult to make such determinations through a retrospective process I was able to do so in all but one case. Originally I began with a population of 23 participants and during this analysis process one participant was eliminated from the study because it became clear that most of the information provided by this participant for the time before HB was too conflicting in terms of when the reported events actually took place. While there was some question about the timing of events with a number of participants, in this particular case it was not possible to make any reasonable assumptions about this participant's EDT stage at the time of the first HB. In addition, this trend followed through so much of the interview that I determined it was not practical to attempt to follow up with this participant to clarify the details. In review it seems that this too was a direct consequence of my inexperience as a research interviewer. Had I noticed this problem during the interview it could have been corrected.

In a similar process, to code for the EDT stage at the time of the interview I used words and phrases that seemed to reflect the participant's current logic for each of the three dimensions of meaning making. In this case, rather than relying primarily on the content of what was said,

the focus was placed on trying to get a sense of the meaning of what was said and the logic behind the meaning. These were again matched with the EDT stages as closely as possible keeping in mind that most people exhibit logic from various stages and what I was looking for in both the before HB time period and at the time of the interview, was the participant's stage center of gravity or primary stage of meaning making. In a number of cases it was not possible to confidently determine the location of the participants' center of gravity relative to two EDT stages, for instance between Stage 4 and Stage 4/5. In these cases I determined the participants to be in transition from the lower stage to the next higher one and have indicated this in all matrices and in the research results that follow. Completed matrices for each participant's EDT stage level, both prior to HB and at the time of the interview, can be found in Appendices L and M, respectively.

The process of coding for stage levels was quite an experience. Again, I anticipated the process to be more straightforward and less confounding than it actually turned out to be. For example, I expected to rely heavily on the "language clues" that Cook-Greuter (2005) described yet found myself unable to do this because of the nature of the questions I had asked in the interview. For example, the Stage 3/4 Expert stage language clues include "beginning references to the passing of time 'sometimes, often' [and] consistently responds with past tense to past tense [sentence] stems" (p. 17). The Stage 4 Conscientious stage language clues include "we find many terms related to time (efficiency, planning, goals, future) as well as implicit references to lapse of time (now, used to, when I was a child; is growing)" (p. 21). Since I was trying to elicit information about a time from the past, prior to the first HB experience, a good number of the interview questions elicited responses that fit the language clue examples. Unfortunately, though, it was necessary for the participants to use language similar to this with regard to time in order to

answer the questions I had asked. This made the use of these language clues almost impossible for determining the level of the logic being used.

Stages 4 and 4/5 were the primary stages represented by this study population. This is not surprising considering that the Stage 4 Conscientious stage is the stage that is supported and rewarded as the typical adult stage in our culture. In addition the indications of Stage 4 logic use and Stage 4/5 logic use were much less distinct than I had anticipated. This probably should not have been a surprise either, considering that there has been some discussion within the field of consciousness development that these may not even be distinctly separate stages (see [http://wilber.shambhala.com/html/books/boomeritis/sidebar\\_c/index.cfm/](http://wilber.shambhala.com/html/books/boomeritis/sidebar_c/index.cfm/) for remarks by Ken Wilber, Don Beck, and Jenny Wade regarding this topic). Even so, coding for these two stages proved to be much more difficult than I had anticipated. In addition, there were a couple of instances of Stage 3/4 in this population. As Chart 2.3 in the literature review comparing EDT with two other developmental schemes indicates, this stage represents a finer distinction than can be found in those other systems, which also made the coding for these stages more interesting as well as difficult.

I found myself working with many aspects of Cook-Greuter's descriptions, going over the text from the interviews many times looking for subtle clues in many forms. By reading and rereading the transcripts that had been coded into the behavioral, affective, and cognitive dimensions I began to develop a felt sense of the differences in logics being exhibited by the participants. This became an important aspect of the coding for the different EDT stages. At the end of this chapter I have included somewhat more detailed descriptions of Cook-Greuter's EDT Stages 3/4, 4, 4/5, and 5 along with examples of participant coding matrixes for the same stages. It is important to keep in mind that the coding matrices only contain phrases and portions of



longer comments in order to create a reasonable synopsis of each. To develop a sense of the EDT logic for each participant it is necessary to consider the entire interview, not just the quotes shown in the matrices. The comments that I have written at the beginning of each coding matrix are primarily referencing these quotes, though the entire interviews were considered in the determination of the EDT stages. Another important point that needs to be stressed is that these stages are not being used as an attempt to determine types of people. They are representing approximations of types of logic or how individuals are thinking, as was pointed out in the literature review. Beck made the following comment about Spiral Dynamics and the same is true for other developmental systems in the field of consciousness development: “[the] systems [stages or levels] identified thus far are themes, codes, and ways of thinking. They are not people, cultures, or societies. People are not at a level, nor can they be defined by single world view stereotypes” (as quoted in Wilber, 2002, par. 38).

To analyze for evidence of vertical developmental stage change, the EDT stages from the time of the interview were compared with the EDT stages from the time prior to HB for each participant and any changes noted. In addition the results of the coding for the subjectively reported effects of HB as well as for how the participants learned of HB and the original motivation and expectation for trying HB were all compared with the stage change results to determine if any patterns were apparent. All of these results are presented in the next chapter and discussed in the following one.

In addition to the description and charts of Cook-Greuter’s EDT in the literature review there is a brief synopsis of Stages 3 through 5 in Appendix N. For more information on Cook-Greuter’s theory and her description of the stages, I recommend her website <http://www.cook-greuter.com>

greuter.com/ and the video presentation of her describing these stages that can be accessed through the Integral Institute at <http://in.integralinstitute.org/contributor.aspx?id=160>.

**Samples of EDT Stage Coding**

<b>EDT Stage 3/4 – Expert/Technician or Self-conscious</b>	Craft logic rules norms
Main Focus: Craft logic, expertise, procedure & efficiency, rationality; Self: Differentiated from others, sense of specialness, clusters of external attributes, conventional traits, beginning introspection, self-conscious uneasiness; Other: Seen as separate unique persons. Need to constantly compare & measure	
People in this stage are able to take a third person perspective and can see themselves with some distance and objectivity. At this stage self-reflection becomes possible yet is not prominently active. In the spiral dynamics model this stage would seem to occupy a space between the Blue v-meme and “the most successful” strategic Orange v-meme. This is the stage of the “expert or technician,” individuals who want to be different from others yet accepted for their differences. They do this within the rules and by using accepted procedures to remain in charge of themselves and their environment. They stand up and defend themselves against criticism, guilt, and shame with logic and rationalization and are good at offering multiple options and solutions. “One-upmanship,” blame, and ridicule are common ways of maintaining the sense of being better than others. They know what’s what and feel very much entitled to impose their view of the truth on others. (from Cook-Greuter, 2005, 2007 & Beck, & Cowan, 2006)	

<b>Stage 3/4 coding for Britney for the time before/at the first HB experience.</b>	
The evidence that this participant was acting from a strong desire for acceptance by others and still had a strong unwillingness to accept negative feelings and fears indicated Stage 3 logic. Yet she was aware of her own unique talents and was beginning to recognize that she was holding back and covering up her emotions, which represent Stage 3 logic. There is also a strong drive to succeed and an awareness of being in a process of still growing, which seems to indicate Stage 4 logic. Therefore it would appear that the center of gravity is Stage 3/4.	
<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions</b>
<b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.	
p. 1	“my voice teacher really believed in this work and . . . she really had encouraged me . . . I sort of resisted, I thought it sounded sort of hippy-dippy . . . she’s my mentor and I decided that it was worth a try”
p. 1	“I was frustrated with not being able to feel things and I wanted to try something to crack open that part of myself . . . I hoped that somehow it would make me a fuller person in some way”
p. 2	“if there was something bad that happened, I didn’t feel that I could talk about it or tell them [my family] about it because I felt like I was supposed to get over it. They were always warm and loving but we weren’t able to talk about the darker things”
p. 4	“I always have been hyper-aware of how different people feel and making other people happy.”
<b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.	
p. 1	“I’ve been a pretty serious vocal student . . . and I was having a lot of trouble connecting to songs and connecting to my passions and I had a lot of tension, like, a lot of anxiety”

p. 2	“I’ve gone through a couple of periods, in my life, of depression and no one in my family ever knew”
p. 3	“I never felt like I could really release enough or give anyone else enough to fall in love . . . I was holding on to too much to connect with or to share with anybody else and it’s like I didn’t have any room left inside me to hold anyone else’s shit, anyone else’s emotional garbage.”
p. 4	“[If I made a mistake or did something that had a negative impact on someone else] I would have felt extremely guilty, like, incredibly guilty”
p. 6	“I was holding on to something that was blocking me up, that I was all blocked up”
p. 7	“fears go right along with negative feelings for me . . . ‘Nope, I don’t feel that’ and just stuff it down.”
<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3)	
How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.	
p. 5	“I’ve always been very focused on wanting to be a performer and I wanted to go to a good college and . . . fall in love, get married, have babies, that stuff. . . . I probably used to say, when I was that age, ‘I want to be famous’”
p. 7	“as a Jew it’s a lot about traditions and . . . studying the laws of the religion and to me being a religious person is identifying with the culture and loving the rituals and trying to figure out where the teachings can help you in life and trying to figure out where they can’t and they’re totally ridiculous . . . I was always spiritual and always religious.”

<b>Stage 4 – Conscientious/Achiever</b>	System effectiveness rules craft logic
Main Focus: Achievement, results, goals, plans, reasons, causes, success within system, objective reality	
Self: A system of roles and clusters of traits; recent past, present, future	
Other: Valued for who they are and what they offer also with past, present, and future; agree to disagree	
<p>This is the stage of adult development that is considered the “target stage for Western culture.” At this stage individuals have developed an expanded third person perspective and can not only see themselves with more objectivity but can also recognize patterns of behavior considering the past and future. They have an awareness that they “are still in the process of growing.” In the spiral dynamics model this stage would be roughly equivalent to modernist consciousness of the Orange v-meme. This is the stage of the “achiever,” who is always looking toward the future with an eye on improving themselves and the world. This is done within the “values and morals” of society, which are now “internalized if they fit self-evaluated standards,” and through the process of introspection, analysis, and reason allowing the individual to control and predict outcomes. What are “the root causes and reasons” that I and others do what we do? There is a drive to achieve and succeed at this stage, though these tend to be measured by internal standards and there is an ability to wait for longer term results. The needs and desires of others are seen as important, too, as long as they don’t get in the way. Agreeing to disagree is a typical motto of an individual at this stage. The rationality of the scientific method is believed to be the primary method of knowing the truth. Eventually we will discover all of the answers through rational analytical inquiry. There are deals and opportunities to take advantage of. (Taken from Cook-Greuter, 2005, 2007 &amp; Beck, &amp; Cowan, 2006)</p>	

<b>Stage 4 coding for Gavin for the time before/at the first HB experience.</b>	
For all of this participant's professed interest in consciousness, and <u>spiritual and internal self-examination</u> , it would seem that Stage 4 is where the center of gravity was. There seemed to be signs of Stage 4/5 Individualistic thinking in considering the synchronistic way in which HB attracted this person's attention and the recognition of having options with what to do in life. Yet the overall behavior and affect are much more that of someone who was more conventional than postconventional.	
<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions</b>
<p align="center"><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3)</p> <p>How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>	
p.3,4	"[I kept my alcoholic sister in] the background of my consciousness, my awareness of family structure . . . I kind of shied away from her" until she "completely changed her personality and her character"
p. 8	"I developed a complete sort of, uh, distraction, a completely all-encompassing activity . . . I was obsessed"
<p align="center"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3)</p> <p>How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>	
p. 4	"everybody who knows me knows not to criticize me because I have these, like you know, I get sullen, silent, and sometimes nasty when somebody criticizes me"
p. 5	"[If I made a mistake that impacted someone else negatively I would have] tremendous feelings of guilt and incompetence, and smallness and uh, uh, like being a bad person."
<p align="center"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3)</p> <p>How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>	
p. 2	"I was disillusioned about myself . . . I had sort of entered upon, you know, spiritual and internal, uh, self-examination at the time that I was a college student and kind of always dropped it by the roadside . . . I always called it interrupted but this was serious interruption . . . I was married twice and the second time I was married for 20 years and that marriage sort of went into a meltdown . . . I was searching around . . . I came upon, you know, 'Hello . . . this is a signal for you to get back on this path that you abandoned, like, years ago . . . that was a spiritual quest and the view into, um, yourself and consciousness.'"
p. 10	"at the time that I did my first HB, I was simultaneously reading about, getting acquainted with these, with uh, these concepts . . . synchronicity, synchronistic events, um and sort of signs that direct you in certain directions, direction and uh behaviors and what not"
p. 7	"The whole point was, you know, to pay bills and uh, you know, and not let somebody step on your toes and rip you off in some way, it was like a totally paranoid, ridiculous, dead-end, look at your navel kind of a lifestyle."
p. 9	"they were looking for retirees who have already served in the Peace Corps . . . so at that time I thought . . . I'm one of these people, I'm still healthy, I could retire in 2 or 3 years or I could do something else and I used to be a Peace Corps volunteer myself. . . . the thought came to my mind two or three times, this is an option, this is an option, this is an option."
p. 8	"my personality basically is to . . . see things from a gray, sort of a gloom and doom point of view . . . I was still thinking . . . 'When is it going to happen that people are going to finally , like, come together and stop conflicting over really trivial issues'."
p. 12	"[To me healing would have been] avoidance of discomfort"

<b>Stage 4/5 – Individualist/Pluralist</b>	Radical relativism rules single system view
Main Focus: One’s own ability to have impact, multiple perspectives, relish experience in the here and now Self: Individual outside of system, discovery of personal & cultural conditioning & defensive self-deception Other: Avoid judging, try to respect and understand others as they are, let’s work together	
<p>This is the first stage at the postconventional level of development and a systems view. At this stage, the fourth person perspective is now available, allowing the individual to stand outside of their own self-system and see the entire system from an objective view. There is an awareness that meaning is relative to the observer and the position of the observer. In the spiral dynamics model this stage would be roughly equivalent to the “all ways are equally valid” relativistic Green v-meme. This is the consciousness often referred to as postmodern. This is the stage of the “individualist” who tends to focus on the experience of the present, observing and trying to make sense of the self in the here and now. At this stage the individual turns inward for answers rather than looking toward outside experts and existing rules and roles. There is a pushing away of the rational modernist perspective along with scientific rational analysis and societal standards. The unique experience of the individual is all that can be trusted and even that is conditioned by culture and society. Paradoxes and contradicting ideas are accepted as inevitable aspects of reality that do not always need to be explained. Holistic ways of knowing such as intuition, dreams, senses, and the wisdom of the body all begin to outweigh the linear, intellectual logic of the previous stages. Individualists are more sensitive and aware of the perspectives and plights of others, human and otherwise, which leads to increased interest in social and environmental issues. While their egalitarian nature moves many in communal and humanitarian directions, others turn more “towards their own meaning making and exploring their own minds.” Often they are aware of and describe the many different parts of themselves and have trouble bringing these parts together into a coherent sense of wholeness. Truth, for the individualist, is relative and can never really be found. (Taken from Cook-Greuter, 2005, 2007 &amp; Beck, &amp; Cowan, 2006)</p>	

<b>Stage 4/5 coding for Haley at the time of the interview.</b>	
There is a sense with this participant of the unique person coming through and confidence that the answers are to be found within rather than outside. In addition there seems to be a revealing openness in this participant’s expression that illustrates a postconventional, Stage 4/5 logic in making sense of one’s self and the world.	
<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions</b>
<b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.	
p. 2	“I don’t expect her [my mother] to provide me with, um, the like, the guidance or parenting or security or whatever”
p. 3	“I would say that my relationships are less intense but more open, so I guess I don’t put as much pressure on them . . . to be something more so that I don’t have to be quite as worried about being disappointed.”
<b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.	
p. 5	“[Now when I make a mistake] it’s not a life-changing event or something because I messed up something. Yeah, and I think I’ve also kind of come to the realization that I’m not as perfect as I thought I was or should be or something—and it’s kind of ok.”
p. 5	“I think I’m still unhappy in a lot of ways, but I’m not, I’m not, I think I’ve kind of accepted some things but I haven’t learned how to take in new things or something like that. So I guess I would say I’m kind of still depressed but then none of it’s intense as it was.”
p. 7	“I have to remind myself every now and then but I don’t feel so much like I don’t have enough love, I mean, I don’t have enough time but nobody does”

<b>Stage 4/5 coding for Haley at the time of the interview.</b>	
<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.	
p. 6	“every year I’ve become more and more of a pacifist, I mean, it’s like, and, and you know, I mean, I’ve trained in international relations, I mean, it’s not, you know, it’s like war is a tool.”
p. 7	“I only think about my life in terms of how the world's supposed to be affecting, or is affecting, me, I mean, as opposed to how I'm affecting the world. Um, I think that's a little too hard for me to think of, I'm going to affect the whole world. I just sort of take for granted that that's happening but that's kind of an abstract thought, you know”
p. 8	“[I’m] more aware of the world as one, yeah, the world as one, I guess, that would be the way to put it.”
p. 8	“there’s a strength inside of me that I didn’t know I had and that whether I choose to share that, or show that, to other people or not it’s still there. Whether they can see it or not, it’s still there. Um, and it does, yes, I mean, it does make their opinions less important to me.”
p. 10	“It seems to me that [healing is] something that, kind of, brings a balance, I guess, so it’s not, it doesn’t always feel like a good thing.”

<b>Stage 5 – Autonomous/Strategist</b>	Most valuable principles rule relativism
Own development, self actualization, self-fulfillment; linking theory and principles with practice, dynamic systems interactions; Self: Embedded in history and multiple cultural contexts, complex human being with good and bad traits; Other: Also complex human beings, exchange with others is necessary for development, aware of one’s responsibility toward others	
This is the stage where general systems thinking comes into play with an enlarged fourth person perspective that sees the “self embedded in history and multiple cultural contexts.” At this stage, the individual realizes that meaning making results from the stories we create and tell about our experiences and observations. We are all story tellers and autonomous people “consciously commit to actively create a meaningful life for themselves and others.” They are able to integrate the different parts of themselves “into a complex coherent self-identity.” They recognize that we are all complex beings and interaction with others is an important and necessary part of learning more about self. “Mutual interdependence with other human beings is inevitable and experienced with awe and an awareness of one’s responsibility towards them.” According to Cook-Greuter this stage is roughly equivalent to “the best way for now, all views considered” systemic Yellow v-meme of spiral dynamics. Autonomous individuals see the process of their own “personal growth, self-actualization and self-fulfillment” and helping others with the same as a primary sense of purpose. They are aware of life’s complexity and have the ability to creatively and imaginatively solve the complex problems that come with it. There is an awareness of verticality and the qualitative differences between lower truths and higher truths. (Taken from Cook-Greuter, 2005, 2007 & Beck, & Cowan, 2006)	

<b>Stage 4/5-5 (In transition) coding for Alyssa at the time of the interview.</b>	
Experiencing oneself as a unique person with an awareness of cultural and defensive conditioning are aspects of Stage 4/5 Individualistic logic that this participant clearly expresses. In addition there is also a tone to this participant that seemed to be “much less cynical and distrusting” than Stage 4/5 individuals along with an expression of “responsibility for creating one’s own meaning” and being attuned to one’s “own psychological well-being,” which are evidence of Stage 5 logic. Even though this participant seemed to be functioning from Stage 5 during the interview, the quotes from the transcript didn’t seem to fully support a centering at this stage; therefore, I believe this participant was in transition from Stage 4/5 to Stage 5 Autonomous at the time of the interview.	
<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions</b>
<b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.	
p. 5	“I feel that I live a productive, really full life and I have good healthy relationships, I feel with this busy life, probably, an overriding aspect is regret that I don’t make or take more time to nurture the relationships I have.”
p. 6	“I think it’s more important than ever, for people who are aware [of the world situation], to try and do something.”
p. 7	“I thought, ‘Oh, it would be nice to,’ nice isn’t the right word but, you know, it would be interesting”
p. 9	“when a crucial part of your life looks like it might not be that way anymore, you tend to question everything”
<b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.	
p. 4	“my reaction to that [being criticized] is to feel, again, a little wounded at being misunderstood and righteous at the same time so how I’m reacting to this current situation is trying to fix what’s wrong with our system that puts me in this kind of position, but also I’m avoiding this particular person at the moment because it doesn’t feel like an interaction would be good at this point.”
<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.	
p. 3	“the better you know yourself the more healthy your relationships tend to be, I think”
p.4,5	“everyone has a view point and I can certainly see how this other person sees me and I’m not sure that she sees how I see her, you know, so much comes down to good communication and there’s always aspects, I definitely have an aspect in myself . . .”
p. 5	“I lead a pretty busy life and so it’s really easy to blow off doing what I should do in terms of clear communication in a timely manner, you know, so in one way I accept my current situation. This week is something that’s a consequence of that”
p. 5	“I just tend to do what is in front of me and it always unfolds in a way that’s perfect for me, so it all works out, um, but I have a very fulfilling life, I teach and I’m also active in a non-profit organization”
p. 6	“one kind of message I felt I got, received, or gave to myself was very simple and it was just, ‘It’s ok to meet your needs’ . . . you know, kind of shedding the beautiful daughter identity and growing into my own adult one”
p. 7	“I go see a friend who is a healer who works on a lot of different levels, psychic and just all sort of, you know, crystals and just all sorts of different levels . . . I definitely believe that mind has just so much to do with the physical”

## Chapter 4

### Research Findings

This chapter presents the findings of the research inspired by the question of whether or not intentionally experienced non-ordinary states of consciousness, through the use of Holotropic Breathwork, relate to horizontal and vertical development in the individual. These are the resultant findings from the analysis of the data collected through personal interviews. First I present the effects attributed to HB participation as reported by the participants of this study, followed by additional information about the way participants came to HB, their motivation and/or expectation for trying it the first time, and whether or not they expect to do it again. Then I present the results of the EDT Stage analysis.

#### Subjectively Reported Effects of Holotropic Breathwork

The participants reported that they were affected by their HB experience in a number of ways. All participants reported some effects that they considered responsible for positive changes in their lives. In addition to the positive effects, some participants reported temporary periods of sadness and headaches that they attributed to their breathwork experience. One participant also reported entering a deep depression a couple of weeks after participating in a HB session. Kyle claimed that “it stirred up something from a very deep part of me . . . to a point where it scared me. I wasn’t going to go near it again.” Over time, though, while reading about the evolution of the structures of consciousness in Jean Gebser’s (1985) *The Ever-Present Origin*, Kyle began to see his experience in a different light and reported “I think all the effort of doing this HB has brought me beyond, in a sense, beyond my psyche to some deeper part of myself which is on the way to being able to touch the spirit.” He claimed to be coming to a realization that “no matter how bad I might feel about myself I’ve always felt very good about



my core spirit.” In fact, he indicated that he would probably do HB again and that he thought he would actually be “less afraid . . . a little freer” and “more open” (p. 12-13).

In the previous chapter I discussed the category groupings for the effects reported by the participants; here I have provided quotes from the participants that are representative of each category. Following that is a numerical list of how many participants reported effects, as well as the percentages, for each of these categories. As mentioned in the previous chapter, many quotes represent and have been coded for multiple categories of effects. The complete data matrix of the subjectively reported effects can be found in Appendix K.

#### Participant Quotes

- CLRP: A sense of clearing, letting go, release, and/or purging:

“I just feel like that door for me has been opened. I can just like breathe. I don't have to carry it with me anymore.” (Britney, p. 2)

“I just needed to apologize, it was as though I was apologizing to every aborted life that had ever, that there ever was and I was apologizing on behalf of every mother that had to make that decision. . . . there was a tremendous amount of mourning just in that brief space of time . . . it was such a tremendous release that I had no idea I was carrying.” (Jenna, p. 12)

- INS-: Insights leading to new perception or awareness of self or self-sense in the following 4 dimensions:

#### A: Affective:

“I think it's one of the things in a category of things which is of the utmost importance and completely responsible for my feelings today.” (Ian, p. 6)

“It addressed one of my biggest fears, you know, in terms of, you know, being able to love my child, I mean adequately, preferably better than adequately but you know at least that . . . and it helped me realize the strength that I have that I wasn't aware of.” (Haley, p. 9-10)

B: Behavioral:

“So afterwards [after HB] it felt like I could just breathe down there and I could sing from there and I could speak from there, from this place that I had been holding so tight before, that I had been keeping so precious before because I was just able to reach down to that low place of breath and emotion and feeling.” (Britney, p. 6)

“It's definitely affected our relationship; I think I have a much better relationship with my father. I'm much more at ease when I go and visit him . . . I've kind of used that, you know, what I learned in breathwork . . . in my relationships with other people as well.” (Adam, p. 3)

C: Cognitive:

“I was in analysis for 20-something years and some of the things that came up during the HB were incidents that I may have talked about but, um, in the breathwork there was a resolution.” (Mia, p. 10)

“It was like somebody just turned a switch on in my brain and it was like, ‘Ok, are you catching on now?’ And it was very simple.” (Ella, p. 10)

P: Physical Body:

“I feel like my body . . . since I did it my physical body feels almost cleanser [sic], cleaner, like it's been cleansed” (Lauren, p. 10).

“I think probably the HB has helped me to connect within myself, like the part that's able to recognize the things with my mind and connect it to the way I feel in my body.” (Elise, p. 5)

- CP/FH: Change in perception or awareness of personal and/or family history:

“I remember I was saying “NO” . . . I would stand back in the past moments when that just happened and just say “No.” It’s a very strange experience. It’s very healing. I think it take[s] away a lot of guilt I had toward the whole thing.” (Lily, p. 7)

“I suddenly realized what a lucky person I am and what a great life I’ve had . . . it gave me a whole new appreciation of my background and I think that changed my whole outlook and . . . It did bring this awakening that I hadn’t ever experienced before.” (Ethan, p. 6)

- H: Either a healing experience or some form of healing:

“I re-experienced a lot of the abuse that happened to me when I was a lot younger, but I re-experienced them in a way that helped me recover from them, I guess. I was able to heal.” (Zoe, p. 6)

“That first breathwork . . . was a HUGE healing experience. . . . I had that, uh, that, uh, perpetual sense of sadness that I drug around with me. And during the whole experience of the breathwork, the altered state, it took me to places where I got an understanding of the sadness, where it came from, uh, and how I could release it. . . . it actually, it went down through my body and out through my feet . . . and it was gone. . . . I’m not saying I haven’t had ups and downs, you know, and difficult times but . . . I’m saying I’ve never had that horrible heavy sense of sadness since that time. I would say that was healing.” (Maya, p. 11)

- IRO: Improved relationships with others:

“I credit breathwork in part with helping us, you know, get through that difficult time in our relationship” (Alyssa, p. 2)

“The fact that I have a relationship with my mother at all is considered a modern day miracle. I never thought, I never ever, never had thought healing was possible. I never thought I could release shame, I never thought I could see my mother as a human being instead of a monster.”  
(Emily, pp. 11-12)

- OUC: Awareness or sense of oneness and/or universal connection beyond self:

“it also, I think . . . helped me be more aware of the world as one, yeah, the world as one, I guess that would be the way to put it.”  
(Haley, p. 8)

“I think that the HB really helped me with the world especially. I think because I’ve traveled, somehow traveled to deeper realms . . . I feel connected to, to the world, to the whole human beings [sic], tremendous love, through the entire universe, the others, a lot of connection, a feeling of being connected. So I think it helps me to feel connected to the world.” (Lily, p. 8)

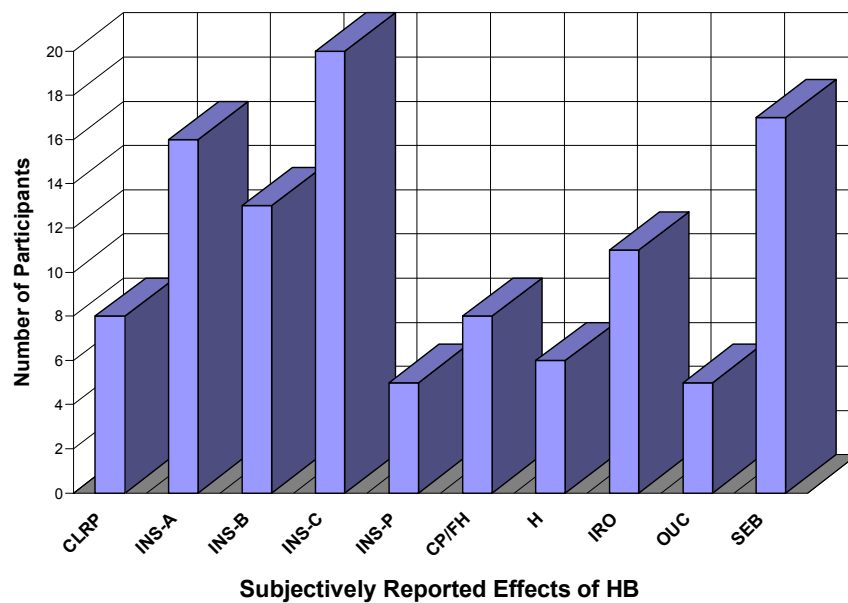
- SEB: A spiritual experience and/or benefit:

“the breathwork really triggered [the spiritual] . . . it opened vistas and areas of my mind, um, that had, that uh, had long been dormant and that I had only opened once or twice before . . . you know, suddenly I got this like cosmic view of, of what my life had been for the past 40 years . . . And it was big, I mean it was big.” (Gavin, p. 11-12)

“I was so much more open and I could go out and really take in all the energy of the natural world around me and felt connected. I mean that's really the word, I felt more connected spiritually after doing breathwork. (Heidi, p. 11)

The following list represents the number of participants reporting effects in each of these categories. All participants reported positive effects in more than one category.

- CLRP: A sense of clearing, letting go, release, and/or purging = 8 (36 %)
- INS-: Insights leading to new perception or awareness of self or self-sense in the following 4 dimensions: = 22 (100 %)
  - INS-Affective = 16 (73 %)
  - INS-Behavioral = 13 (59 %)
  - INS-Cognitive = 20 (91 %)
  - INS-Physical Body = 5 (23 %)
- CP/FH: Change in perception or awareness of personal and/or family history = 8 (36 %)
- H: Either a healing experience or some form of healing = 6 (27 %)
- IRO: Improved relationships with others = 11 (50 %)
- OUC: Awareness or sense of oneness and/or universal connection beyond self = 5 (23 %)
- SEB: A spiritual experience and/or benefit = 17 (77 %)



### How Participants Learned About HB

The participants learned about HB either by recommendation or coming across it by chance. The following is the breakdown of both of these categories. This data matrix can be found in Appendix H.

#### Recommendation by:

- Therapist or facilitator = 7 or 31.8%
- Relative or friend = 5 or 22.73%
- Creative mentor = 1 or 4.55%
- School = 2 or 9.09%

#### By chance while:

- Reading a book = 6 or 27.27%
- Looking for a meditation retreat = 1 or 4.55%

### Motivation and/or Expectation for Doing HB the First Time

The motivations and/or expectations for trying HB the first time were varied and have been classified into 5 categories. There were 5 participants who expressed motivations and/or expectations from 2 of the categories and 1 whose motivations and expectations were from 3 of the categories listed below. This data matrix can be found in Appendix I.

- Curiosity, looking for an experience = 8
- Growth, healing, self-improvement and or development = 12
- Self-exploration and understanding = 3
- Connecting with a higher consciousness, spirit, the spiritual = 5
- Connecting with and affecting the world beyond self = 1

### Will They Do It Again?

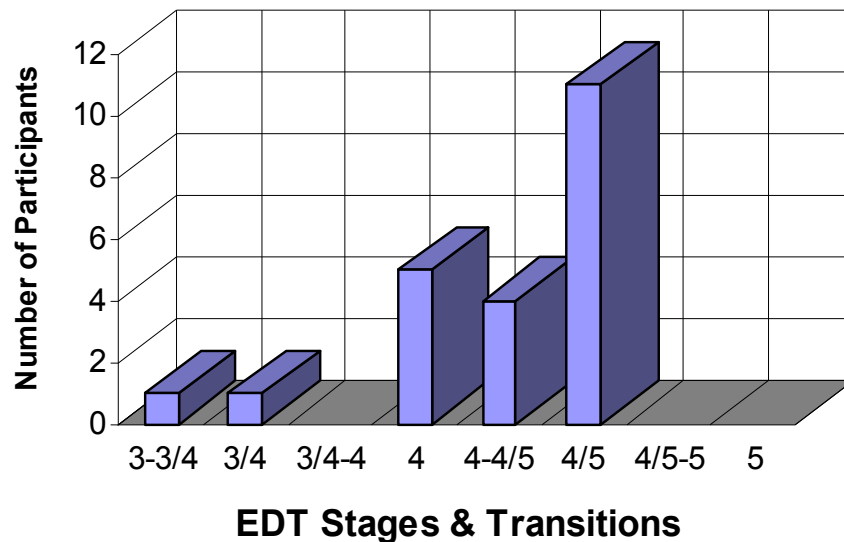
When asked if they expect to participate in HB again, 20 (91 %) of the participants indicated that they will or probably will and the remaining 2 (9 %) indicated that even though they don't anticipate participating again they might if they feel the need in the future (Appendix O).

### Participants' EDT Levels Prior to Holotropic Breathwork

The EDT stage levels for the participants prior to, and at the time of, their first HB experiences were determined using the data collection and retrospective analysis process described in the Methodology chapter. The number of participants who represented each EDT level is presented here along with the corresponding percentages of the total study population. I have included a graph that provides a visual sense of the EDT positions of the entire population. The complete matrices for this coding category can be found in Appendix L.

- Stage 3 – Conformist = 0
- In 3 to 3/4 transition = 1 (5 %)
- Stage 3/4 – Self-conscious = 1 (5 %)
- In 3/4 to 4 transition = 0
- Stage 4 – Conscientious = 5 (23 %)
- In 4 to 4/5 transition = 4 (18 %)
- Stage 4/5 – Individualist = 11 (50%)
- In 4/5 to 5 transition = 0
- Stage 5 – Autonomist = 0
- Stage 5/6 – Construct-aware = 0

### Stages Before Holotropic Breathwork

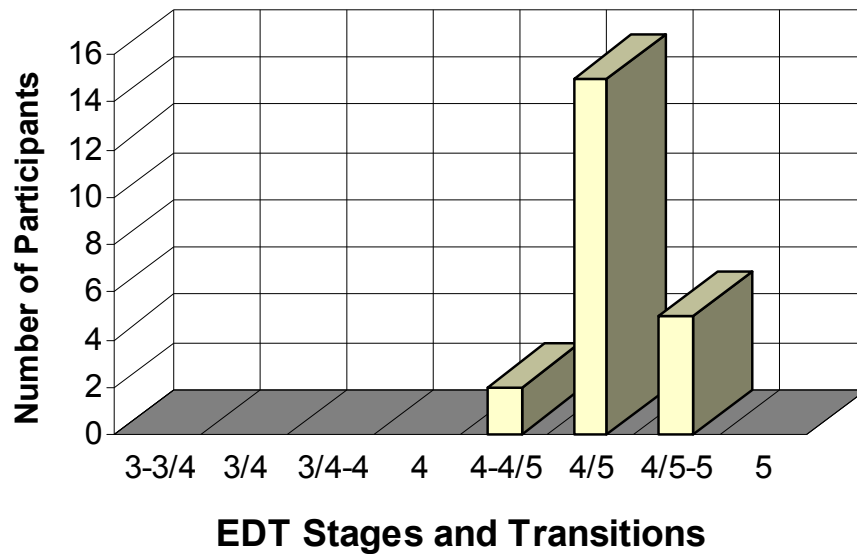


Participants' EDT Levels at the Time of the Interview

The EDT stage levels for the participants at the time of the interview for this study were determined using the data collection and analysis process as described in the Methodology chapter. The number of participants who represented each EDT level is presented here along with the corresponding percentages of the total study population. I have included a graph that provides a visual sense of the EDT positions of the entire population. The complete matrices for this coding category can be found in Appendix M.

- Stage 3 – Conformist = 0
- In 3 to 3/4 transition = 0
- Stage 3/4 - Self-conscious = 0
- In 3/4 to 4 transition = 0
- Stage 4 – Conscientious = 0
- In 4 to 4/5 transition = 2 (9 %)
- Stage 4/5 – Individualist = 15 (68 %)
- In 4/5 to 5 transition = 5 (22 %)
- Stage 5 – Autonomist = 0
- Stage 5/6 – Construct-aware = 0

**Stages at the Time of Interview**





Taken together, these results show what appears to be evidence of movement in the EDT stage levels of 13 (59 %) of the total participant population from the time of their first HB experience to the time of the interview for this study. Nine (41 %) participants did not show evidence of EDT stage movement. The thirteen demonstrated instances of movement in EDT levels ranging from less than 1 full stage to more than 2 stages as described below.

- One demonstrated change of more than 2 full stages:

1 = from 3-3/4 to 4/5

- One demonstrated change of 2 full stages:

1 = from 3/4 to 4/5

- Six demonstrated changes equivalent to one full stage:

3 = from 4 to 4/5

3 = from 4-4/5 to 4/5-5

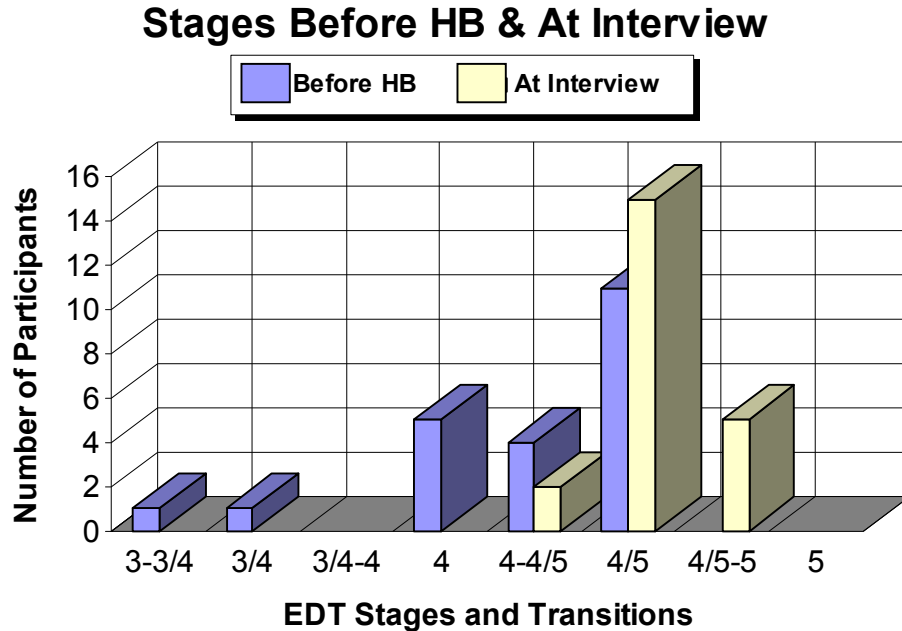
- Five participants demonstrated movement from either a transitional stage to a full stage or from a full stage to a transitional stage—in other words, these 5 participants demonstrated what appeared to be vertical change of less than one full stage:

2 = from 4 to 4-4/5

1 = from 4-4/5 to 4/5

2 = from 4/5 to 4/5-5

The nine participants who did not demonstrate any noticeable vertical change were coded at Stage 4/5 at the time of their first HB experience and at the time of the interview for this study. The following graph illustrates the comparison between the before HB EDT levels and the EDT levels at the time of the interview for the entire study sample.



#### Frequency, Time Span, and Age

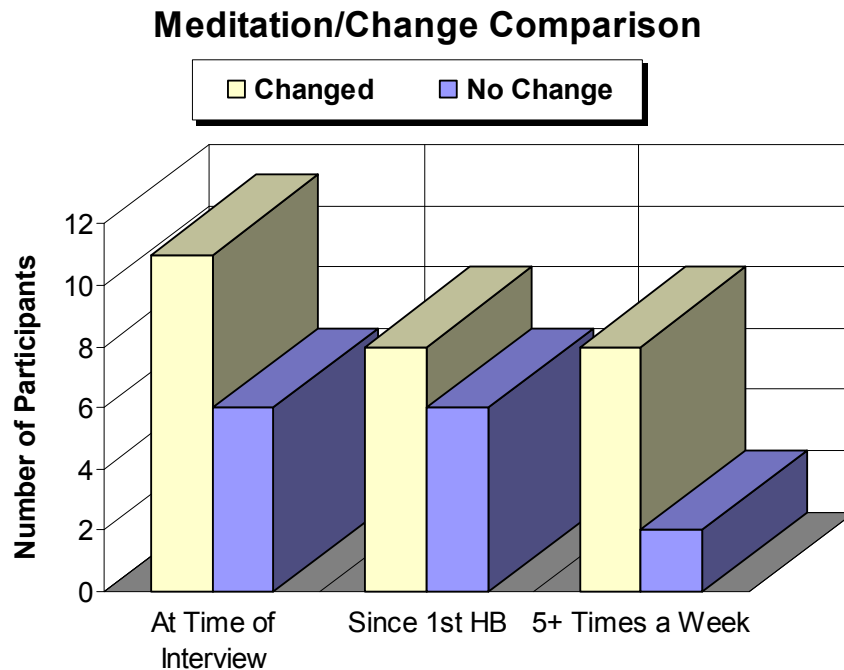
A comparison between the EDT stage changes and the number of times participating in HB showed no patterns of note. Similar comparisons between EDT stage changes and the number of years between the first HB and the time of the interview also did not show any patterns of note. The only instance worth noting is that the participant who demonstrated the most significant EDT stage change—more than 2 full stages—is also the participant who had been doing HB the longest (15 years) and had done it significantly more than any other participant (160 times compared with the closest, which was 15 times), yet the participant with the second most significant EDT stage change had only done HB twice in two years. What is most interesting about these two participants is that they experienced their first HB at age 19 and 20, significantly younger—by 14 and 13 years respectively—than any of the other participants who showed evidence of EDT changes at the time of their first HB experience. A similar comparison showed these two participants to be at least 6 and 5 years younger than the participants of the no EDT

stage change group were at the time of their first HB experience. The data for these comparisons can be seen in Table 1 at the end of this chapter.

### Meditation and Change/No Change

A comparison between the meditation experience of the participants and the EDT stage changes showed that of the 13 participants in the change category, 11 (85 %) were meditating at the time of the interview and 8 of these had been meditating since before their first HB experience. In addition 8 (62 %) of the 13 were meditating five or more times per week at the time of the interview.

Of the 9 participants who showed no EDT stage change, 6 (67 %) were meditating at the time of the interview and all 6 of them had been meditating since before their first HB experience. Only 2 (22%) of these participants were meditating five or more times per week at the time of the interview. All of the above-mentioned comparisons can be seen in Table 1 at the end of this chapter.



The EDT stage changes together with the above-listed subjectively reported effects of HB can be seen in Table 2. Like Table 1, Table 2 is divided into sections that include the stage changes for each participant to allow for ease of comparison. See Appendix P for the Combined Research Data chart, which includes all of the above-described data for each participant. These results will be discussed in the following chapter.

**Table 1 – EDT Stage Changes and Participant Data**

Participant	EDT Stage at 1 <sup>st</sup> HB	EDT Stage at Interview	Age At 1 <sup>st</sup> HB	Times Doing HB	Years Since 1 <sup>st</sup> HB	Meditation Before HB	Meditation at Time of Interview	Meditation 5 times a week
<b>EDT stage change of more than two full stages.</b>								
Zoe	3-3/4	4/5	19	160	15	No	No	No
<b>EDT stage change equivalent to two full stages.</b>								
Britney	3/4	4/5	20	2	2	Occasionally	Occasionally	No
<b>EDT stage change equivalent to one full stage.</b>								
Haley	4	4/5	33	4	4	No	Yes	No
Ryan	4	4/5	34	15 >	11	No	Yes	Yes +
Tyler	4	4/5	49	12	7	No	Yes	Yes +
Bart	4-4/5	4/5-5	43	4	2	Yes	Yes	Yes +
Lily	4-4/5	4/5-5	44	5	4	Yes	Yes	Yes +
Jenna	4-4/5	4/5-5	44	12 >	5	Yes	Yes	Yes +
<b>EDT stage change of less than one full stage.</b>								
Ethan	4	4-4/5	65	6	9	Yes	Yes	Yes +
Gavin	4	4-4/5	60	5	1	Yes	Yes	Yes +
Maya	4-4/5	4/5	51	14	7	Yes	Yes	Yes +
Emily	4/5	4/5-5	43	5	5	Yes	Yes	No
Alyssa	4/5	4/5-5	35	2	12	No	No	No
<b>No evidence of EDT stage changes.</b>								
Adam	4/5	4/5	33	1	2	Yes	Occasionally	No
Ella	4/5	4/5	47	2	4	Yes	Yes	Yes +
Ian	4/5	4/5	28	4	3	No	No	No
Elise	4/5	4/5	27	3 >	4	Yes	Occasionally	No
Kyle	4/5	4/5	58	4	6	Yes	No	No
Lauren	4/5	4/5	26	4	1	Yes	Yes	Yes
Noah	4/5	4/5	56	3	3	No	No	No
Mia	4/5	4/5	62	10	3	Yes	Yes	Yes <
Heidi	4/5	4/5	39	12 >	9	Yes	Yes	Yes <

### Code Categories

#### Ego Development Theory Stages:

**Stage 3:** Conformist, **Stage 3/4:** Self-conscious, **Stage 4:** Conscientious, **Stage 4/5:** Individualist, **Stage 5:** Autonomous, **Stage 5/6:** Construct-aware

**Table 2 – EDT Stage Changes and Reported Effects of HB**

Participant	EDT Stage at 1 <sup>st</sup> HB	EDT Stage at Interview	Subjectively Reported Effects of HB										Expect to do it Again	
			CLRP	INS-				CP/FH	H	IRO	OUC	SEB	Yes	Maybe
				A	B	C	P							
<b>EDT stage change of more than two full stages.</b>														
Zoe	3-3/4	4/5		X	X	X		X	X			X		
<b>EDT stage change equivalent to two full stages.</b>														
Britney	3/4	4/5	X	X	X	X	X		X	X		X		
<b>EDT stage change equivalent to one full stage.</b>														
Haley	4	4/5		X	X	X					X	X	X	
Ryan	4	4/5		X	X	X			X			X	X	
Tyler	4	4/5	X	X	X	X		X		X		X	X	
Bart	4-4/5	4/5-5			X	X							X	
Lily	4-4/5	4/5-5	X	X	X	X	X	X	X	X	X		X	
Jenna	4-4/5	4/5-5	X	X	X	X	X	X		X		X	X	
<b>EDT stage change of less than one full stage.</b>														
Ethan	4	4-4/5		X		X		X		X		X	X	
Gavin	4	4-4/5				X		X				X	X	
Maya	4-4/5	4/5	X	X		X		X	X	X		X	X	
Emily	4/5	4/5-5	X	X		X		X	X	X		X	X	
Alyssa	4/5	4/5-5	X		X	X				X		X	X	
<b>No evidence of EDT stage changes.</b>														
Adam	4/5	4/5			X	X				X	X	X	X	
Ella	4/5	4/5				X		X			X	X	X	
Ian	4/5	4/5		X					X		X	X	X	
Elise	4/5	4/5			X	X	X					X	X	
Kyle	4/5	4/5		X		X						X	X	
Lauren	4/5	4/5	X	X		X	X					X	X	
Noah	4/5	4/5		X	X								X	
Mia	4/5	4/5		X		X			X	X	X	X	X	
Heidi	4/5	4/5		X	X	X						X	X	

**Code Categories****Ego Development Theory Stages:**

**Stage 3:** Conformist, **Stage 3/4:** Self-conscious, **Stage 4:** Conscientious, **Stage 4/5:** Individualist, **Stage 5:** Autonomous, **Stage 5/6:** Construct-aware

**Subjectively Reported Effects of HB:**

**CLRP:** Clearing, Letting go, Release, Purging; **Insights of self-sense (INS-):** **INS-A:** Affective, **INS-B:** Behavioral, **INS-C:** Cognitive, **INS-P:** Physical body; **CP/FH:** Change in perception of self and/or history; **H:** Healing, **IRO:** Improved relationships; **OUC:** Oneness, Universal connection beyond self, **SEB:** Spiritual experience/benefit.

## Chapter 5

### Discussion and Conclusion

In this section I discuss the findings of this research study with respect to the question: “Do intentionally experienced non-ordinary states of consciousness, through the use of Holotropic Breathwork, relate to individual development, and in particular is there a relationship to vertical movement in stage development?” This question consists of two parts. The first part is whether or not a relationship is present between participation in HB and individual development which includes both horizontal growth and vertical transformation. The second part of the question specifically focuses on vertical movement in consciousness development. The distinction between these two forms of development, which has been defined in chapter two, is significant.

#### Limitations and Confounds of this Study

There are a number of limitations that must be considered before exploring the meaning of the results from this study. The first of these limitations were discussed in the Methodology chapter with regard to the participant selection process. The fact that all of the participants were volunteers who had prior HB experience and found out about this study from HB facilitators increases the chances that they were positively biased toward HB and may have impacted their interview responses. In fact, all of the participants rated HB as being beneficial in their lives and volunteered for this study, either because they wanted to support research in general, HB research in particular, or for other reasons that indicate potential biases. Because, as previously explained, I have been involved in the “HB community” I also knew a couple of these volunteers well and a few through meeting once or twice at HB workshops. It is also possible that these relationships could have influenced the way these participants responded in the interviews. Even

though I changed the names of the participants to numbers and then to pseudonyms which eventually resulted in my only recognizing the data in relationship to the pseudonyms, it is still possible that my analyses could have been influenced by these relationships as well.

Additional limitations and potential confounds related to the participant selection process could have resulted from considerable variances in the HB history of the participants. With the number of breathwork experiences ranging from 1 to 160 and the time between the first experiences and the interviews ranging from 1 year to 15 years, the potential influences on the results could be many. Because of the nature of this study it was not possible to provide any control for factors such as the birth of children, the death of close loved ones, and other potentially powerful life events that could have, and more than likely did have, influences on the lives of these participants in a developmentally relevant way. For over 80 % of the participants the amount of time between their first HB experience and the interview was over 2 years with 25 % being more than 10 years. In this amount of time many things happen, such as those just mentioned, that can have a profound influence on the way an individual sees and makes sense of themselves and the world.

Most participants also engaged in other activities and practices—such as meditation (which will be discussed separately below), yoga, therapy of different modalities, religious practices, and other NOSC experiences—that could have been, and probably were, contributing factors in any changes that occurred. In fact, several of the participants mentioned this in the interviews. For instance, Ian pointed out that HB was an important contributing factor in effecting change and at the same time made it clear that HB is not the only factor, as this quote illustrates: “it is part of a series of events and activities which are paramount. I mean, I think it's

one of the things in a category of things which is of the utmost importance and completely responsible for my feelings today” (p. 6).

In the Methodology chapter I also discussed a couple of issues relating to the data collection and analysis for this research project that must be mentioned with regard to limitations. The first is my relative inexperience with research of this nature, which did have an impact on the data collection and in turn made a complex analysis process of a large amount of data even more difficult, increasing the potential for error. The analysis of both the retrospective and current data using Cook-Greuter’s EDT theory was conducted via a comparative process that I developed myself. In response to my effort to confirm the validity of this process I received a communication from Dr. Cook-Greuter stating “you seem to be on the right track” (S. Cook-Greuter, personal communication, December 3, 2007). Nevertheless, the analysis was a hermeneutic process meaning that, even though I made the effort to be aware of and disclose my own assumptions and relationship with the topics, the results have still been interpreted through my own experiences, beliefs, and consciousness level. As also mentioned, there are a number of theories about consciousness development and they all have their own ways of marking the distinctions of consciousness. While the idea of consciousness developing through stages or levels continues to enjoy the support of a growing body of empirical evidence, the concept of stages is not to be considered as rigidly defined divisions. McIntosh (2007) put it this way,

The systemic structures that populate the internal universe are subtle and complex. They are better compared to ocean currents than to architecture. The very idea of a ‘stage of consciousness’ is something that must be held onto lightly and understood, not as a material object, but as a pattern of relationships that exhibit systemic properties. (p. 33)



Therefore it is important to remember, when considering the results of this research study, that they are my interpretation—of only one theory of consciousness applied to subjectively described experiences—and hold them lightly.

### Results

As presented in the previous chapter, all 22 (100 %) of the participants reported that their HB participation had provided insights or new knowledge that affected their sense of self in one or more ways. In addition, 11 (50 %) of the participants reported that their HB participation in some way improved one or more of their relationships with other people, mostly due to changes in behavior on the part of the participant. It was also pointed out in the previous chapter that 17 (77 %) of the participants reported some form of spiritual experience and/or benefit. Several indicated that participation in HB supported, deepened, or strengthened their sense of the spiritual or their spiritual beliefs.

With regard to the first part of my research question, the high percentage of participants reporting these and other such effects—as high as 100% in the case of insights of self-sense—indicates that the results of this study are in alignment with much of what the literature and research has had to say about the benefits of HB. These results also make it clear that, at least for this study's participant population, there has been a subjectively reported increase in the awareness and understanding of themselves and their world as a result of participation in HB. While care must be taken not to assume that this is true for the general population, it does support a strong relationship between participation in HB and horizontal development. In addition, recalling the evidence based assumptions from the literature review, it would appear that a number of the horizontal changes—such as clearing of old trauma, new perception or awareness of self-sense, new perception of personal and/or family history, awareness of

universal connection beyond self—may be supportive of vertical consciousness change over time.

As I have also shown in the previous chapter, the data from this study indicates that more than half (59 %) of the participants demonstrated what I have interpreted as being vertical developmental change. This does seem to support a relationship between participation in HB and vertical developmental change. While at first glance this may seem significant, and indeed it may be, it is important to keep in mind the limitations mentioned above and hold it all lightly as we explore a number of other thoughts.

#### The Influence of Meditation, Frequency, and Age

Most of the participants (14 or 64 %) were meditating at some level before their first HB experience and 17 (77 %) were meditating at the time of the interview. It is important to note that significantly more of the participants in the change category (85 %) than in the no change category (44 %) were meditating at the time of the interview. In fact 54 % of the change participants had continued their meditation practice since before their first HB experience. While the higher percentages of meditators among the participants in the change category does seem to support the literature regarding the positive impact of meditation on vertical consciousness change, it is important to note that Zoe, the participant with the largest amount of change, had never been a meditator. She is, however, the participant with the most HB history—160 times breathing over 15 years. In addition, Britney, the participant with the second most significant amount of stage change, had only been an “occasional” meditator and had only participated in HB twice in 2 years. As mentioned in the previous chapter, both of these participants also happen to have first participated in HB at a significantly younger age than the rest of the study population. Since this study was looking for evidence of a relationship between participation in

HB and developmental change and not specifically focused on the influence of meditation, frequency, and age, it is not possible to determine the extent of the influence of these variables from this research.

Another noteworthy observation is that all of the participants who did not show evidence of change in their EDT stage level were at Stage 4/5-Individualistic (see Table 1 in the previous chapter). This is the first post conventional stage according to Cook-Greuter and is equivalent to Postmodern consciousness or the green level of Spiral Dynamics (see the comparison chart in the Methodology chapter). In addition, 11 of the 13 participants that demonstrated changes in their EDT stage levels were below Stage 4/5 at the time of their first HB and at the time of the interview only two remained below Stage 4/5 at what I considered to be a transition level from 4 to 4/5. Seven were at what I considered a transition level from 4/5 to 5. This is noteworthy for a couple of reasons. The first reason is that this Postmodern, Stage 4/5, is the stage or level of consciousness that is the highest stable stage in Western culture, estimated to be, according to McIntosh (2007), about 5 % of the world population and according to Cook-Greuter (2000), about 12 % of the U.S. population. The next level, EDT Stage 5-Autonomous, is equivalent to the yellow level of Spiral Dynamics or Integral consciousness. According to McIntosh, Integral consciousness represents less than 1 % of the world population at this time and is therefore an emerging stage or level in terms of population and not yet stabilized in culture.

In addition, those who have been at the leading edge of Postmodern consciousness over the last 50 years or so have also brought the fundamental worldview and values of this consciousness—including civil rights, multicultural and spiritual diversity, environmentalism, egalitarianism, feminism, and a focus on personal growth and sensitivity—into the cultural limelight in the West, particularly in the U.S. And as a result they have “changed forever our

sense of human possibility and refashioned the contours of human identity,” according to Debold (2002b, p. 56). This worldview has become the trendy, fashionable, and politically correct worldview of present U.S. culture even if the majority of the population is centered at, and primarily using, earlier levels of logic.

This would mean that anyone striving to create changes in their lives, changes in their consciousness, whether they were aware of it or not would be pulled forward by Postmodern, Stage 4/5, consciousness. Yet an interesting thing seems to happen when this level has been reached. For one thing, with such a small percentage of the population actually centered at this level, this worldview can look and feel very sophisticated, very developed, and very much like this is where it’s at. From the value relative thinking at this level there is nothing beyond to reach for. Unless one is aware of the latest information coming from the field of consciousness research or is associating with others who are using this logic, there would be very little pull from the next level, Stage 5 or Integral consciousness. This would have the effect of making it much more difficult and less likely for someone centered at Stage 4/5 to transcend this postmodern worldview. In addition, it would seem, that a vertical move that transcends this level requires recognition of, and moving beyond the control of, the ego-centered narcissistic self-sense that has become a major problem of our time. For more about the problem of postmodern narcissism see Debold (2002b).

The previously referenced limitations notwithstanding, the results of this study have demonstrated a relationship between HB and vertical movement. More particularly, these results have demonstrated the potential for HB to play a role in vertical developmental movement up to Stage 4/5 with some possible movement beyond. For me, in light of the previous discussion, this begs the question if HB, conducted in a developmental/evolutionary context, could demonstrate

efficacy in facilitating developmental movement beyond Stage 4/5. Even though Kyle was one of the no-change, Stage 4/5, participants, the story that was presented in the previous chapter of how his perspective changed while reading about the evolution of consciousness illustrates the potential of combining developmental theory with HB. It seems from Kyle's comments that his HB experience helped him to have a *realization of spirit*, an experience of a "deeper part" of himself "beyond his psyche." Researchers and theorists in the field of consciousness development have indicated that development beyond Postmodern, Stage 4/5 consciousness requires going beyond identification with the ego and the personal self-sense that is rooted in the psyche. While this is just speculation, if appropriate contextual research were to demonstrate this type of combined process to be conducive of vertical development beyond Postmodern, Stage 4/5, consciousness, then HB could prove to be, not just a valuable tool for impacting horizontal and vertical change, as the results of this study tend to support, but also an invaluable tool for the conscious evolution of the future.

### Conclusion

With this study I ventured into new territory by empirically examining the potential impact of working in NOSC on the development of consciousness and particularly on evolutionary or vertical movement in consciousness. The literature review conducted for this study indicated that this is the first study of its kind. Experiences with holotropic states of consciousness have shown me personally that developmental changes in consciousness are indeed possible through this method. While I consider these experiences and the impact they have had on me and my life to be empirical evidence of my own personal scientific research, this does not demonstrate it to be true for others as well. It is my interest in this larger question and

its relationship to the conscious evolution of the future that encouraged me to undertake this research project.

This research was conducted through personal interviews with 22 volunteers about their Holotropic Breathwork experiences and the impacts these experiences have had on them and their lives. The interviews served as the data source of this study in an attempt to determine if intentionally experienced NOSC, through the use of Holotropic Breathwork, relate to individual development, and in particular if there is a relationship to vertical movement in stage development. A prime motivation for undertaking this study was to develop a deeper understanding of my own NOSC experiences in general and my relationship with Holotropic Breathwork in particular and if others have had similarly impactful results. What I really wanted to learn is if HB could be an effective tool for consciously participating in the evolution of the future, both personally and collectively.

Similar to what has been reported in the literature, the participants of this study reported numerous effects resulting in positive changes in their lives and attributed these to their HB experience(s). In addition, the data collected through personal interviews was compared with a scale of developmental stages based on Cook-Greuter's Ego Development Theory. Through this interpretive analysis process the data has shown evidence of what appears to be vertical developmental movement. Due to a number of limitations, as discussed in the previous chapter, the results of this study cannot be considered definitive. However, given these limitations, the results do indicate a relationship between participation in HB and horizontal development. The results also tentatively indicate a potential relationship between participation in HB and vertical consciousness development for those located at a stage level that is not yet the equivalent of Postmodern consciousness, or Stage 4/5 in EDT. This implies that there is a relationship between

the efficacy of HB in supporting vertical stage development and the awareness of the developmental possibility beyond this stage. Together these results suggest the potential benefit of additional research in a number of areas.

A research design using Cook-Greuter's SCTi-MAP as an assessment tool as well as using scorer(s) trained by Dr. Cook-Greuter to assess stages of ego development would provide an analytical methodology that addresses some of the limitations of the present study. Using such a process to assess a study population before their first participation in HB and then again after a selected amount of time and number of sessions—the same or closely similar for the entire study population—would produce more definitive results. Also, as previously suggested, similar research with a participant population shown to be at Stage 4/5 or Postmodern consciousness and exposed to developmental theory, both prior to HB and as follow-up integration, is not only warranted but in my opinion, highly recommended. Additionally, it would be worthwhile to compare the outcome of similar research for populations of meditators and non-meditators.

Regardless of the interpretation and ambiguity of the results of this study, it is clear that all of the participants have had experiences through HB that they considered to be significant and meaningful. They have indicated that these experiences have impacted their lives in such ways as to cause clearing, healing, universal oneness, and spiritual connection to name a few. It is also clear that they believe many of these effects have facilitated changes in their self-sense, their relationships with others, and their sense of the world. These are powerful testimonials and, in addition to the official results mentioned above, have been responsible for my satisfaction with this project. It has deepened my understanding of my own NOSC experiences in general and my relationship with Holotropic Breathwork in particular. The evidence produced through this study, along with the experience of interviewing and listening to the stories of the participants, has

renewed my belief that HB is worth continued investment of time and energy. Even though more research is needed to empirically determine whether or not HB is evolutionarily effective, this study has caused me to be optimistic about the ability of NOSC to be influential in the vertical development of stages of consciousness particularly to bring individuals to the leading edge of consciousness within Western culture. Therefore, as a method of working with such states, I believe HB to be a useful tool for the conscious evolution of the future.



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## Appendix A

### Facilitator Request for Volunteers

I'm sending you this message on behalf of Chris Robedee, who is researching Holotropic Breathwork as part of his graduate school program. Chris is also enrolled in the Grof facilitator training program. He wants to do brief telephone interviews to ask people about their HB experiences. The interview would take place in January and take about 30-45 minutes. If you are willing, please contact Chris at [crobe.research@yahoo.com](mailto:crobe.research@yahoo.com). He will keep your identity confidential.

## Appendix B

### Holo-cert Announcement and Request for Help from Facilitators

I am researching HB for my graduate school program and I am looking for volunteers who are willing to participate in an interview process either in person or over the telephone some time in the first half of January. The interviews will be conducted by me and will be in a conversational style with no pressure, no challenges, and should only take about 30 to 45 minutes. Of course I will keep the identity of anyone participating confidential. At this point I am hoping to interview three groups of at least ten individuals who have participated in HB the following number of times:

Group 1 - 1 time breathing

Group 2 - 3 to 6 times breathing

Group 3 - 10 or more times breathing

I would appreciate it if you could e-mail the following note to your list of participants and ask any interested individuals to contact me at the e-mail address below. For simplicity sake, you could just copy the paragraph below and paste it into an e-mail or edit it as you see fit. In addition I also welcome facilitators for the Group 3 category.

Thank you so much for your help with this, Chris

#### Copy and Paste Message

I'm sending you this message on behalf of Chris Robedee, who is researching Holotropic Breathwork as part of his graduate school program. Chris is also enrolled in the Grof facilitator training program. He wants to do brief telephone interviews to ask people about their HB experiences. The interview would take place in January and take about 30-45 minutes. If you are willing, please contact Chris at [crobe.research@yahoo.com](mailto:crobe.research@yahoo.com). He will keep your identity confidential.



## Appendix C

### Automatic E-mail Reply to Research Volunteers

I'm currently out of the country but will be checking my e-mail from time to time. I am grateful for your interest in HB research though it may be a while before I can respond to you personally. In the meantime, it would be helpful if you could provide the following information.

Are you 18 years of age or older?

How many times have you participated in HB?

When was the last time you participated in HB?

Thanks again, I'm looking forward to working with you.  
Chris

## Appendix D

### Participant Questionnaire

Thanks again for volunteering to be interviewed for my Holotropic Breathwork research project. I have received a good number of responses and will not need to, or be able to, interview everyone. Working with my advisor, I have concluded that I need to gather a little more data about the volunteers in order to select the best sample set for this study. Your response will provide very important data for this research whether or not you are selected to be interviewed. Therefore I am requesting that you fill out the following confidential questionnaire and return it to me by December 20th if at all possible. It is as easy as 1,2,3.

- 1) Just click the REPLY button of your email program.**
- 2) In the compose window type your answers after my questions.**
- 3) Click SEND**

Again, I am grateful for your interest and willingness. This is a great help.

Chris

### Participant Questionnaire

Your identity will remain confidential. The information you provide will remain anonymous, may be used in research, and may be published.

- 1) Name:
- 2) Phone #:
- 3) Gender:
- 4) Date of Birth:
- 5) Marital Status (single, divorced, married, widowed, live with partner):
- 6) How many children do you have?
- 7) If you have children what are their ages?
- 8) What is your current state of residence?
- 9) Please indicate your educational experience below:
  - High School:
  - Undergraduate Degree in:
  - Graduate Degree in:
  - Other:
- 10) What is your present Occupation?

- 11) When was the first time you participated in Holotropic Breathwork?
- 12) How many times have you participated in Holotropic Breathwork?
- 13) How many facilitators have you done Holotropic Breathwork with?
- 14) Which facilitator(s) have you done Holotropic Breathwork with the most number of times?
- 15) Are you a certified Holotropic Breathwork facilitator?
- 16) On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has Holotropic Breathwork been?
- 17) Why have you volunteered to participate in this research project?
- 18) In addition to Holotropic Breathwork, which of the following have you participated in:
- 18a) **Meditation**--If you have ever practiced meditation, please answer the following 5 questions. If not please skip to question 18b.

What type of meditation do you, or did you, practice?

Do you still meditate?

How often did you, or do you, meditate?

How long were you, or have you been, practicing meditation (number of weeks, months, or years)?

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has meditation been?

- 18b) **Yoga**--If you have ever practiced yoga, please answer the following 5 questions. If not please skip to question 18c.

What type of yoga do you, or did you, practice?

Do you still practice yoga?

How often did you, or do you, do yoga?

How long were you, or have you, been doing yoga (number of weeks, months, or years)?

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has yoga been?

- 18c) **Therapy**--If you have ever participated in therapy, please answer the following 5 questions. If not please skip to question 18d.

What type of therapy do you, or did you, participate in?

Do you still participate in therapy?

How often did you, or do you, participate in therapy?

How long were you, or have you, been participating in therapy (number of weeks, months, or years)?

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has therapy been?

18d) **Religious Practice**--If you have ever participated in religious practice, please answer the following 5 questions. If not please skip to question 18e.

What type of religious practice do you, or did you, participate in?

Do you still participate in religious practice?

How often did you, or do you, participate in religious practice?

How long were you, or have you, been participating in religious practice? (number of weeks, months, or years)?

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has religious practice been?

18e) **Other**--If you have ever participated in another type of self-development method or practice, please answer the following 5 questions.

What other method/practice do you, or did you, participate in?

Do you still participate in this method/practice?

How often did you, or do you, participate in this method/practice?

How long were you, or have you, been participating in this method/practice? (number of weeks, months, or years)?

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has this method/practice been?

## Appendix E

### Participant Interview

#### Interview Introduction

Name of Interviewee: \_\_\_\_\_

Thank you so much for taking the time to speak to me. I want you to know that this interview is being recorded for the purpose of research. Your identity will remain confidential. The information you provide will remain anonymous and may be used in research and may be published. Do you agree to be recorded?

I am looking at how people are affected by participation in Holotropic Breathwork. I would like to begin by asking some questions that will focus on various aspects of your life before you participated in Holotropic Breathwork for the first time. I would appreciate it if you could be as honest and thoughtful as possible. I really do want to know about your experience. If you do not feel comfortable talking about a particular topic please tell me and we will move on to a different question. This should take approximately 30 to 45 minutes.

After we're finished with the interview, if you are interested in knowing more about the research I'll be happy to tell you. And if you want, I can also send you a copy of the report when I have finished it.

#### Questions

##### Behavioral Dimension

1. First of all, thinking back to the time before you first did HB, can you tell me the story of how you learned about HB and decided to try it?

What were your expectations, what were you looking for?

2. I want to ask you about a significant family relationship during that time before you were \_\_\_\_\_ years old. Would you like to speak about—maybe, you're mother or father or your spouse or child?

3. Could you describe your relationship with your \_\_\_\_\_ during that time period?

What were your interactions with your \_\_\_\_\_ like?

4. How would you describe this relationship today?

(Note: Depending on the way the above has been answered, ask the following questions within that context if appropriate or necessary.)

5. Do you have any sense as to why the relationship (has / has not) changed?
6. Has your way of being in relationship in general changed since that earlier time?

### **Affective Dimension**

7. Thinking back to the time before you were \_\_\_\_\_, (when you were in your \_\_\_\_\_ maybe), can you remember being criticized in a way that really affected you deeply?  
(Note: Relate question to prior story if possible.)

8. Could you tell me more about this?

(Note: If necessary follow up with 1 or more of the following 2 questions.)

- How did you **feel** when this happened?
  - How did you deal with criticism both internally and externally? What was your reaction?
9. In those days, when you made a mistake or did something that had a negative impact on someone else how did you feel?
  10. What was your general feeling about yourself when you were in your \_\_\_\_\_ (or before you were \_\_\_\_\_ years old)?
  11. Can you tell me about a time more recently when you were criticized or made a mistake or (Note: refer to something related to the prior story)
  12. In general, how do you feel about yourself today?

### **Cognitive Dimension**

13. When you were in your \_\_\_\_\_ (or before you were \_\_\_\_\_ years old), what did you think about your purpose in life and what you wanted for your future?
14. What was on your mind most of the time back then—what were most of your thoughts focused on?
15. What did you think about the world situation in general?
16. How about now, what do you think about your purpose in life and what you want for your future?
17. What is on your mind most of the time now?

**HB Questions About The 3 Dimensions** (Note: If not already answered in story).

18. Do you think HB has played a role in the changes you described in your way of being in relationship and your relationship with your \_\_\_\_\_ in particular? . . . If so, please explain?
19. Do you think HB has had an impact on the way you feel about yourself and the way you react to the opinions of others? . . . If so, please explain?
20. Has HB had an impact on your way of thinking about yourself, about others, and the world? . . . If so, please explain?

**Some General Questions** (Note: If time permits).

21. Have your fears or the way you deal with your fears changed since before you first participated in HB?  
If so can you explain how and why?
22. Do you consider yourself to be a spiritual person?
23. A religious person?
24. Has your sense of either one of these changed since before you did HB?
25. (If so) Has HB played a role in such a change? . . . Can you explain?
26. How would you describe “healing”?
27. What would your description of “healing” have been before you came to HB?

**Logistical Questions** (Note: If time permits)

28. I see by your questionnaire that you have participated in HB \_\_\_\_\_ times. Why have you done so (many / few)?
29. Do you think you will do more HB?
30. Why? What do you expect to come from this?
31. Are you familiar with the concept of set and setting? (Note: if not, describe)
32. In your experience of HB how important do you think set and setting has been?

Thank you very much. That’s all of the questions that I have right now.

(Note: If time permits it would be good to let them talk about something that they want to share)

If you could tell me a little bit about your overall experience with HB or a particular experience, I would love to hear about it.

Thank you, again. I am so grateful for your participation in this project. If it should be necessary to follow up with a few more clarifying questions would it be possible to email them to you?

I hope this interview process has been of value to you.

Would you like to receive a copy of the report when it is finished?

Thank you so much for your help.



## Appendix F

### Samples of Completed Participant Questionnaires

- 1) Name: Alyssa
- 2) Phone #:
- 3) Gender: Female
- 4) Date of Birth: \_\_\_/\_\_\_/ 1960
- 5) Marital Status (single, divorced, married, widowed, live with partner): Married
- 6) How many children do you have? 2
- 7) If you have children what are their ages? 18 and 14
- 8) What is your current state of residence? Vermont
- 9) Please indicate your educational experience below:  
Undergraduate Degree
- 10) What is your present Occupation? Education
- 11) When was the first time you participated in Holotropic Breathwork? 1996
- 12) How many times have you participated in Holotropic Breathwork? 2
- 13) How many facilitators have you done Holotropic Breathwork with? 2
- 14) Which facilitator(s) have you done Holotropic Breathwork with the most number of times?  
L. and E. G.
- 15) Are you a certified Holotropic Breathwork facilitator? No
- 16) On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has Holotropic Breathwork been? 9
- 17) Why have you volunteered to participate in this research project? I am interested in helping to spread the benefits of this work.
- 18) In addition to Holotropic Breathwork, which of the following have you participated in:
- 18a) **Meditation**--If you have ever practiced meditation, please answer the following 5 questions. If not please skip to question 18b.  
What type of meditation do you, or did you, practice?  
Do you still meditate?  
How often did you, or do you, meditate?  
How long were you, or have you been, practicing meditation (number of weeks, months, or years)?  
On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has meditation been?
- 18b) **Yoga**--If you have ever practiced yoga, please answer the following 5 questions. If not please skip to question 18c.  
What type of yoga do you, or did you, practice?

Do you still practice yoga? No

How often did you, or do you, do yoga? Once weekly in class/2-3 times weekly at home

How long were you, or have you, been doing yoga (number of weeks, months, or years)? 2 yrs

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has yoga been? 5 - it would be much more beneficial if I practiced it more than periodically.

18c) **Therapy**--If you have ever participated in therapy, please answer the following 5 questions. If not please skip to question 18d.

What type of therapy do you, or did you, participate in? Talk therapy/work with psychic counsellor

Do you still participate in therapy? Yes

How often did you, or do you, participate in therapy? For one year, it was once every two weeks. For another year, it was about once a month.

How long were you, or have you, been participating in therapy (number of weeks, months, or years)? 2-3 years total.

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has therapy been? 10

18d) **Religious Practice**--If you have ever participated in religious practice, please answer the following 5 questions. If not please skip to question 18e.

What type of religious practice do you, or did you, participate in? Taoist

Do you still participate in religious practice? yes

How often did you, or do you, participate in religious practice? About every two weeks

How long were you, or have you, been participating in religious practice? (number of weeks, months, or years)? 20 years

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has religious practice been? 10

18e) **Other**--If you have ever participated in another type of self-development method or practice, please answer the following 5 questions.

What other method/practice do you, or did you, participate in?

Do you still participate in this method/practice?

How often did you, or do you, participate in this method/practice?

How long were you, or have you, been participating in this method/practice? (number of weeks, months, or years)?

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has this method/practice been?

- 1) Name: Britney
- 2) Phone #:
- 3) Gender: Female
- 4) Date of Birth: \_\_\_/\_\_\_/84
- 5) Marital Status (single, divorced, married, widowed, live with partner): Single
- 6) How many children do you have? 0
- 7) If you have children what are their ages? -
- 8) What is your current state of residence? New York
- 9) Please indicate your educational experience below:  
Undergraduate Degree
- 10) What is your present Occupation? Arts
- 11) When was the first time you participated in Holotropic Breathwork? 12/06
- 12) How many times have you participated in Holotropic Breathwork? 2
- 13) How many facilitators have you done Holotropic Breathwork with? 3
- 14) Which facilitator(s) have you done Holotropic Breathwork with the most number of times? O.
- 15) Are you a certified Holotropic Breathwork facilitator? no
- 16) On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has Holotropic Breathwork been? 7
- 17) Why have you volunteered to participate in this research project? Because I really believe in the work and want to support studies that could create more of a main stream dialogue about it.
- 18) In addition to Holotropic Breathwork, which of the following have you participated in:  
18a) Meditation--If you have ever practiced meditation, please answer the following 5 questions. If not please skip to question 18b.  
What type of meditation do you, or did you, practice? I don't know what type  
Do you still meditate? Occasionally  
How often did you, or do you, meditate? twice a week on average  
How long were you, or have you been, practicing meditation (number of weeks, months, or years)? 3 years  
On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has meditation been? 4, but I need to commit to it before I can judge  
18b) Yoga--If you have ever practiced yoga, please answer the following 5 questions. If not please skip to question 18c.  
What type of yoga do you, or did you, practice? Vinyasa, Jivamukti

Do you still practice yoga? Yes

How often did you, or do you, do yoga? twice a week

How long were you, or have you, been doing yoga (number of weeks, months, or years)? 4 years

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has yoga been? 10

18c) Therapy--If you have ever participated in therapy, please answer the following 5 questions. If not please skip to question 18d.

What type of therapy do you, or did you, participate in? Gestalt

Do you still participate in therapy? no

How often did you, or do you, participate in therapy? once a week

How long were you, or have you, been participating in therapy (number of weeks, months, or years)? maybe 5 sessions in 2004

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has therapy been? 5

18d) Religious Practice--If you have ever participated in religious practice, please answer the following 5 questions. If not please skip to question 18e.

What type of religious practice do you, or did you, participate in? Judaism

Do you still participate in religious practice? Yes

How often did you, or do you, participate in religious practice?

Holidays and shabbat maybe once a month

How long were you, or have you, been participating in religious practice?

(number of weeks, months, or years)? 23 years

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has religious practice been? 8

18e) Other--If you have ever participated in another type of self-development method or practice, please answer the following 5 questions.

What other method/practice do you, or did you, participate in? Craneo Sacral therapy (sp?)

Do you still participate in this method/practice? No

How often did you, or do you, participate in this method/practice? 2 sessions

How long were you, or have you, been participating in this method/practice? (number of weeks, months, or years)? two months

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has this method/practice been? 6

- 1) Name: Adam
- 2) Phone #:
- 3) Gender: Male
- 4) Date of Birth: \_\_\_/\_\_\_/1972
- 5) Marital Status (single, divorced, married, widowed, live with partner): Married
- 6) How many children do you have? None
- 7) If you have children what are their ages?
- 8) What is your current state of Residence ? Vermont
- 9) Please indicate your educational experience below:  
     High School  
     Some College
- 10) What is your present Occupation? Office Professional
- 11) When was the first time you participated in Holotropic Breathwork? About 1 1/2 years ago.
- 12) How many times have you participated in Holotropic Breathwork? 2
- 13) How many facilitators have you done Holotropic Breathwork with? 2
- 14) Which facilitator(s) have you done Holotropic Breathwork with the most number of times?  
L. & E. G.
- 15) Are you a certified Holotropic Breathwork facilitator? No
- 16) On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has Holotropic Breathwork been? 7
- 17) Why have you volunteered to participate in this research project? I believe it is well past time for the people of this planet to start exploring alternative ways of living and experiencing this time/space. Research such as this project is good step in the right direction.
  
- 18) In addition to Holotropic Breathwork, which of the following have you participated in:  
     18a) **Meditation**--If you have ever practiced meditation, please answer the following 5 questions. If not please skip to question 18b.  
     What type of meditation do you practice? Simple I guess. Just sitting, breathing and pondering.  
     Do you still meditate? Occasionally  
     How often did you, or do you, meditate? I used to a few times a week. Currently a few time per month.  
     How long were you, or have you been, practicing meditation (number of weeks, months, or years)? 18 years  
     On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has meditation been? 7

18b) **Yoga**--If you have ever practiced yoga, please answer the following 5 questions. If not please skip to question 18c.

What type of yoga do you, or did you, practice? Restorative

Do you still practice yoga? No

How often did you, or do you, do yoga? Once per week

How long were you, or have you, been doing yoga (number of weeks, months, or years)? 2 months

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has yoga been? 8

18c) **Therapy**--If you have ever participated in therapy, please answer the following 5 questions. If not please skip to question 18d.

What type of therapy do you, or did you, participate in? Psychotherapy

Do you still participate in therapy? Yes

How often did you, or do you, participate in therapy? once every other week

How long were you, or have you, been participating in therapy (number of weeks, months, or years)? 6 years

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has therapy been? 7

18d) **Religious Practice**--If you have ever participated in religious practice, please answer the following 5 questions. If not please skip to question 18e.

What type of religious practice do you, or did you, participate in? Wicca, Unitarian Universalist

Do you still participate in religious practice? Yes

How often did you, or do you, participate in religious practice? Currently once per week at the UU Church. With Wicca during solstices etc.

How long were you, or have you, been participating in religious practice? (number of weeks, months, or years)? 20

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has religious practice been? 10

18e) **Other**--If you have ever participated in another type of method or practice, please answer the following 5 questions.

What other method/practice do you, or did you, participate in? Astral Projection & Lucid Dreaming

Do you still participate in this method/practice? No

How often did you, or do you, participate in this method/practice? Nightly

How long were you, or have you, been participating in this method/practice? (number of weeks, months, or years)? 2 years

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has this method/practice been? 6

- 1) Name: Ella
- 2) Phone #:
- 3) Gender: female
- 4) Date of Birth: \_\_\_/\_\_\_/1956
- 5) Marital Status (divorced)
- 6) How many children do you have? 4
- 7) If you have children what are their ages? 19, 21, 24, 28
- 8) What is your current state of residence ? Vermont
- 9) Please indicate your educational experience below:  
Undergraduate Degree
- 10) What is your present Occupation? Office Professional
- 11) When was the first time you participated in Holotropic Breathwork? 3 years ago
- 12) How many times have you participated in Holotropic Breathwork? 2
- 13) How many facilitators have you done Holotropic Breathwork with? 3
- 14) Which facilitator(s) have you done Holotropic Breathwork with the most number of times?  
E. and L. G.
- 15) Are you a certified Holotropic Breathwork facilitator? No
- 16) On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has Holotropic Breathwork been? 10
- 17) Why have you volunteered to participate in this research project? I enjoyed my experience, learned a lot about myself, and would like to do it more
  
- 18) In addition to Holotropic Breathwork, which of the following have you participated in:
  - 18a) **Meditation**--If you have ever practiced meditation, please answer the following 5 questions. If not please skip to question 18b.  
What type of meditation do you, or did you, practice? Self taught started out with visualization  
Do you still meditate? Yes  
How often did you, or do you, meditate? daily  
How long were you, or have you been, practicing meditation (number of weeks, months, or years)? 4 years  
On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has meditation been? 10
  
  - 18b) **Yoga**--If you have ever practiced yoga, please answer the following 5 questions. If not please skip to question 18c.  
What type of yoga do you, or did you, practice? Unknown, mostly stretching  
Do you still practice yoga? seldom  
How often did you, or do you, do yoga? I was doing it weekly

How long were you, or have you, been doing yoga (number of weeks, months, or years)? 4 years

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has yoga been? 5

**18c) Therapy**--If you have ever participated in therapy, please answer the following 5 questions. If not please skip to question 18d.

What type of therapy do you, or did you, participate in? with a Jungian Psychologist

Do you still participate in therapy? yes

How often did you, or do you, participate in therapy? Now about 6 times a year

How long were you, or have you, been participating in therapy (number of weeks, months, or years)? 14 years

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has therapy been? 10

**18d) Religious Practice**--If you have ever participated in religious practice, please answer the following 5 questions. If not please skip to question 18e.

What type of religious practice do you, or did you, participate in? I was a Jehovah's Witness for 13 years, was disfellowshipped in 2000 so now I am spiritual not religious

Do you still participate in religious practice? No

How often did you, or do you, participate in religious practice? NA

How long were you, or have you, been participating in religious practice? (number of weeks, months, or years)? NA

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has religious practice been? 2

**18e) Other**--If you have ever participated in another type of self-development method or practice, please answer the following 5 questions.

What other method/practice do you, or did you, participate in? Mind Body Healing, Medical Intuitive

Do you still participate in this method/practice? Yes

How often did you, or do you, participate in this method/practice? Daily

How long were you, or have you, been participating in this method/practice? 7 years (number of weeks, months, or years)?

On a scale from 1 to 10—with 1 being very little and 10 being very much so—how beneficial to you has this method/practice been? 9



## Appendix G

### Combined Data From Participant Questionnaires (Part A)

<b>Participant</b>	<b>Gender</b>	<b>Age</b>	<b>Marital Status</b>	<b>Kids</b>	<b>Education</b>	<b>Occupation</b>
Alyssa	F	47	M	2	Under Grad.	Education
Britney	F	23	S	0	Under Grad.	Arts
Adam	M	35	M	0	Some College	Office Professional
Ella	F	51	D	4	Under Grad.	Office Professional
Bart	M	45	M	0	Under/Grd. in PhD	Health Related
Ethan	M	76	LWP	0	Under Grad.	Arts
Haley	F	37	M	1	Graduate	Office Professional
Emily	F	48	S	0	Graduate.	Health Related
Gavin	M	61	D	2	Under Grad.	Miscellaneous
Ian	M	31	M	0	Under/Grd. in PhD	Education
Elise	F	31	M	0	Under Grad.	Miscellaneous
Kyle	M	64	D	0	Under Grad.	Miscellaneous
Lauren	F	27	M	0	Under Grad..	Miscellaneous
Noah	M	59	M	0	Graduate	Office Professional
Lily	F	48	D/LWP	1	Graduate	Education
Maya	F	58	M	2	Under Grad.	Education
Jenna	F	49	M	0	Some College	Arts
Mia	F	65	M	2	PhD	Health Related
Heidi	F	48	D	0	Graduate	Arts
Ryan	M	45	M	0	Under Grad.	Office Professional
Tyler	M	56	M	2	Under Grad.	Miscellaneous
Zoe	F	34	LWP	2	Under Grad.	Miscellaneous

Continued on next page.

## Combined Data From Participant Questionnaires (Part B)

Continued from previous page.

Participant	# HB	Years Since 1 <sup>st</sup> HB	HB 1-10	Med. Before HB	Med. 5 times a week	Med 1-10	Yoga 1-10	Therapy 1-10	Religion 1-10	Other 1-10
Alyssa	2	12	9	No	No	N/A	5	10	10	N/A
Britney	2	2	7	Yes	No	4	10	5	8	6
Adam	1	2	7	Yes	No	7	8	7	10	6
Ella	2	4	10	Yes	Yes +	10	5	10	2	9
Bart	4	2	8	Yes	Yes +	8+	N/A	N/A	N/A	7
Ethan	6	9	7	Yes	Yes +	10	N/A	6	10	N/A
Haley	4	4	7	No	Yes	8	6	6	2	3
Emily	5	5	10	Yes	Yes <	10+	7	8	N/A	10+
Gavin	5	1	8	Yes	Yes +	9	9	5	5	8
Ian	4	3	7	No	No	N/A	8	10	N/A	N/A
Elise	3 >	4	8	Yes	No	7	5	6	8	6
Kyle	4	6	7	Yes	No	3	N/A	9	7	N/A
Lauren	4	1	7	Yes	Yes	10	10	6	10	N/A
Noah	3	3	8	No	No	N/A	10	8	7	N/A
Lily	5	4	7	Yes	Yes +	10	2	4	N/A	N/A
Maya	14	7	10	Yes	Yes +	8	3	7	3	10
Jenna	12 >	5	10	Yes	Yes +	10	10	10	10	10
Mia	10	3	9	Yes	Yes <	9	8	10	6	N/A
Heidi	12 >	9	10	Yes	<	5-7	<10	10	?	10
Ryan	15 >	11	8-9	No	Yes +	8-9	3	N/A	7-8	8-9
Tyler	12	7	10	No	Yes +	8	9	8	N/A	9
Zoe	160	15	10+	No	No	N/A	N/A	6	5	8

## Appendix H - Data Matrix

### How Participants Learned About and Decided to Try Holotropic Breathwork

Code Category	Definition	Examples
R-T/F	Recommended by a Therapist and/or Facilitator	my therapist . . . described breathwork as . . . like a sledgehammer compared to a tack hammer (Haley, p. 1).
R-R/F	Recommended by a Relative or Friend	I had some friends . . . and based on their experiences it sounded like something I wanted to try (Alyssa, p. 1).
R-CM	Recommended by a Creative Mentor	my voice teacher really believed in this work . . . and she really had encouraged me . . . I sort of resisted . . . but eventually, she's my mentor and I decided that it was worth a try (Britney, p.1) .
R-S	Recommended by/through School	I must have heard about it from school (Emily, p. 1).
C-RB	Learned about HB by chance while reading a book	one of the chapters was about a Holotropic Breathwork that he had . . . And I said, 'Well, I'm going to try this!' (Gavin, p. 1).
C-M	Learned about HB while looking for a Meditation retreat	I was following Jack Kornfield, really, and I saw him offered in [sic] Omega with another teacher [Grof] and . . . thought I'd give it a try (Lily p. 1).

Code	Participant	Page	Words / Phrase	Quotes
R-T/F	Haley	p. 1	my therapist	my therapist was the person who recommended that to me. She described the breathwork as . . . like a sledgehammer compared to a tack hammer
	Ian	p. 1	through him	it was through him [a facilitator] and the force of his personality and my predisposition to these kinds of things that drew me to it
	Maya	p. 1	HB facilitators	I met a couple of people that were Holotropic Breathwork facilitators and . . . through them, and hearing more about it I finally decided, Well, I'll take a chance on it.
	Jenna	p. 1	a therapist	my husband and I were seeing a therapist . . . and she had recommended that we try it. . . . she suggested it and we respected her and it sounded like an interesting thing
	Mia	p. 1	a facilitator	I heard [a therapist] who is a facilitator talk and . . . was talking about psychotherapy and spirituality. And he handed out a flyer about Holotropic Breathwork
	Tyler	p. 1	a family therapist	my wife and I . . . had contacted . . . a family therapist . . . I saw a flyer in . . . [the] waiting room . . . announcing a workshop in something called Holotropic Breathwork and the words that struck me were 'highly experiential'
	Zoe	p. 1	in therapy	I was in therapy with . . . He used to do breathwork sessions . . . I happened to pick up a brochure on

Code	Participant	Page	Words / Phrase	Quotes
				Holotropic Breathwork in his waiting room
R-R/F	Alyssa	p. 1	some friends	I had some friends . . . when L & E were first starting up they did a workshop in my town . . . which I did not attend but I knew several of the people who did and based on their experiences it sounded like something I wanted to try.
	Adam	p. 1	my girlfriend	my girlfriend at the time, now wife . . . had gone previously . . . she was saying that she'd like to go back . . . and was explaining to me and had shown me her mandalas . . . I think I was excited to try something a little bit . . . different
	Ethan	p. 1	a friend	A friend of mine . . . participated in it several times and was very impressed with the work and . . . asked me
	Elise	p. 1	my dad	I learned about Holotropic Breathwork from my dad who had been participating in it and it sounded pretty interesting to me
	Noah	p. 1	my friend	I learned about it from my friend.
R-CM	Britney	p. 1	voice teacher mentor	my voice teacher really believed in this work and had done it . . . and she really had encouraged me . . . I sort of resisted, I thought it sounded hippy-dippy but eventually, she's my mentor and I decided that it was worth a try
R-S	Emily	p. 1	my school	I must have heard about it from school, my school is ITP . . . then it was being offered at Omega.
	Heidi	p. 1, 2	transpersonal psychology . . . class	I decided to go back and finish my undergraduate degree . . . I got really excited about what is transpersonal psychology and in that class they talked about Holotropic Breathwork and then it turned out you could actually go do it and so I did it.
C-RB	Ella	p. 1	Stanislav Grof's work	I was doing research on altered states of consciousness without drugs . . . and then I came across Stanislav Grof's work
	Bart	p. 1	A book with Stan Grof	I'd been reading an awful lot . . . on Buddhism and one of the big people on the contemporary scene was Joan Halifax . . . I saw her name and it was on a book with Stan Grof . . . it was sort of a serendipity-type thing.
	Gavin	p.1	a book	a book . . . <i>What Really Matters: Searching for Wisdom in America</i> . . . and one of the chapters was about a Holotropic Breathwork that he had . . . And I said, 'Well, I'm going to try this!'
	Kyle	p. 2	reading	I started reading some spiritual books and different things and somewhere along the line I heard of Stanislav Grof . . . I did a comparative reading about what they [two authors: Daniel Helminiak and Houston Smith] said about Grof and I was stunned that they both agreed in their interpretation of what Grof's work was. And . . . I said, Hmmm, that's something I should look into.

Code	Participant	Page	Words / Phrase	Quotes
	Lauren	p. 1	reading	[in] an introduction to Transpersonal Psychology course and I read the <i>Psychology of the Future</i> and started reading all about breathwork and I was . . . I just knew that I wanted to do it
	Ryan	p. 1	an ad, a book	I remember seeing an ad for HB in a local newsweekly . . . I was sort of prepped for it because by that point I had already read a book called <i>The Holotropic Mind</i> by Stan Grof. . . . I came across that from another book I read called <i>The Passion of the Western Mind</i>
<b>C-M</b>	Lily	p. 1	Following Jack Kornfield	I was following Jack Kornfield, really, and I saw him offered in Omega with another teacher [Stan Grof] and got involved and thought I'd give it a try.

**Code Category: Recommendation:** R-T/F: therapist or facilitator, R-R/F: relative or friend, R-CM: creative mentor, R-S: through school. **Chance:** C-RB: reading a book, C-M: looking for meditation retreat.

## Appendix I – Data Matrix

### The Participants' Motivation and Expectation for Trying Holotropic Breathwork

Motivation / Expectation Code Category	Definition	Examples
<b>CE</b>	Curiosity, looking for an experience	I was excited to try something a little bit . . . different . . . I wasn't really looking for anything . . . just . . . the experience (Adam, p. 1)
<b>GCHS</b>	Growth, Healing, Self-improvement and/or development	I hoped that somehow it would make me a fuller person (Britney, p. 1) we were exploring deeper paths to grow and heal (Jenna, p. 2) I was, in particular, struggling with being a mother and being overwhelmed and not really feeling like I was enough . . . I was hoping that that would change (Haley, p. 1) exploring different options for development and growth (Mia, p. 1)
<b>SE</b>	Self-exploration and understanding	my question had been something like, well, why am I here, what is the point? (Ella, p. 2)
<b>CHC</b>	Connecting with a higher consciousness, spirit, the spiritual	it was really to get in touch with that higher or at least other mind . . . the experience of touching on that transcendent realm (Bart, p. 2)
<b>CAW</b>	Connecting with and affecting the world beyond self	my connection to the world around me . . . as a way to sort of affect things outside of, like affect . . . the world by any self-healing that I might do (Elise, p. 1, 2)

Code	Participant	Page	Quotes	Comments
<b>CE</b>	Adam	p. 1	I wasn't really looking for anything, you know, just really the experience itself.	Also coded for GCHS
	Ethan	p. 1	I went sort of open to it, the experience. He didn't tell me anything about it until we got there . . . I didn't have expectations or any idea what was going to happen so I was wide open to the experience	
	Emily	p. 1	I knew it was going to tap unconscious, I mean NOS and so I did have a curiosity about what would come up	
	Ian	p. 1	I was also drawn to the musical aspect of it . . . I just approached it with an open mind and heart . . . and I also had a personal curiosity about it and academic curiosity	Also coded for GCHS
	Lauren	p. 1	I read all of these different experiences and different stories about it and I thought that they were all amazing, that people could actually experience those things, so I wanted to go to see what I would experience.	
	Lily	p. 1	I was following Jack Kornfield and I saw him offered in Omega with another teacher [Grof] and got involved and thought I'd give it a try (Jack Kornfield is a popular Buddhist meditation teacher)	

Code	Participant	Page	Quotes	Comments
	Maya	p. 1	I knew very little about it other than what my acquaintances had told me . . . I just left myself open to see what might happen. . . . I was somewhat anxious and wondering about it but I just decided I was going to try something different.	
	Heidi	p. 2	I was just completely skeptical. In my youth I had been a very strong hallucinogen user and I just thought there's no way you could go to some altered states without the help of something. So I was just completely skeptical of the whole experience. . . . So no one was more surprised than me.	
GCHS	Alyssa	p. 1	Certainly, it was a time in my life when . . . most people in their lives get the crunch where . . . the baggage that they carry meets the life that they live and they realize that they have to do something about it. . . . I'd done talk therapy and, and that was fine but I was just intrigued by a, by what I heard about breathwork.	
	Britney	p. 1	I was having a lot of trouble connecting to songs and connecting to my passions and I had a lot of tension, like a lot of anxiety . . . I was just frustrated with not being able to feel things and I wanted to try something to crack open that part of myself. . . . I hoped that somehow it would make me a fuller person in some way	
	Adam	p. 1	I had previously been into meditation and also astral-projection and those experiences . . . had really affected the course of my life . . . I was excited to try something a little bit . . . different than that	Also coded for CE
	Bart	p. 2	like everybody, I got areas of my life that could stand some improvement and areas in my personality and psyche that could use some help and I was certainly hoping that, for something of a healing experience in that regard	Also coded for CHC
	Haley	p. 1	I tried not to have any specific expectations but I know the first time I went I was, in particular, struggling with being a mother and being overwhelmed and not really feeling like I was enough . . . so I think that was primarily on my mind. I was hoping that that would change.	
	Ian	p. 1	[I] had heard of . . . medicines to achieve certain of these states for healing and I was curious about this as a natural alternative. . . . I just heard that it was [a] no-drug, musical kind of trip-out, healing session	Also coded for CE
	Elise	p. 2	it had also been described to me as a way to sort of affect things outside of, like affect . . . the world by any self-healing that I might do, sort of affect beyond myself.	Also coded for CAW & SE
	Noah	p. 1	There were a lot of things going on in my life and it seemed like this would be one more way of accessing parts of myself that I hadn't been able to access in other ways.	
	Jenna	p. 2	we were exploring deeper paths to grow and heal and so it was more like, 'Hm, well let's just see what this brings us'	Also coded for CHC

Code	Participant	Page	Quotes	Comments
	Mia	p. 1	I'm somebody, I guess, who's just kind of been exploring different options for development and growth so it should seem like one that I would try, and I did.	Also coded for CHC
	Ryan	p. 2	I didn't believe that my home life had been idyllic at all and so I was looking to deal with somatic, psychosomatic issues in the sense that the psyche and the soma are closely linked.	Also coded for SE
	Tyler	p. 1, 2	the words that struck me were 'highly experiential' and I realized, something in me realized that that was what was missing from so much of my traditional psychotherapy, was the experiential . . . something non-verbal	
	Zoe	p. 1	I had the feeling that I needed to do something other than talk therapy and taking a pill to make everything better. It wasn't happening. And I knew that I just couldn't get out what I needed to verbally . . . I was drawn to that they were doing mandalas and art that way.	
SE	Ella	p. 2	More than anything, I think my question had been something like, 'Well, why am I here, what is the point?' . . . I wanted to understand the feelings . . . I could remember as an adult having when I was a child, you know, 'Why am I here, why do I have to be here now?'	
	Elise	p. 1	looking for . . . better understanding of myself and with my connection to the world around me.	Also coded for GCHS & CAW
	Ryan	p. 1	I remember very distinctly being very excited about the last chapter when he was talking about transpersonal psychology and it being an extension of getting to know, basically, yourself	Also coded for GCHS
CHC	Bart	p. 2	it was really to get in touch with that higher or at least other mind. I'm a big believer that you have to get out of your everyday consciousness in order to see it in its proper perspective. The experience of touching on that transcendent realm is very important for all of us.	Also coded for GCHS
	Gavin	p. 2	I was disillusioned about myself to the extent that, that I had sort of . . . entered upon, you know, spiritual and internal self-examination at the time that I was a college student and kind of always dropped it by the roadside. . . . searching around . . . I came upon [HB], you know, 'Hello, this is a, this is a signal for you to get back on this path . . . that was a spiritual quest and the view into yourself and consciousness.'	
	Kyle	p. 2 p. 3	at the time . . . I said, 'Everything's falling apart in my life, but there's something in my spirit that I feel has been there since as long as I can remember,' and I was trying to get in touch with that. I feel there is just something at the core of my being that either I'm supposed to get to or get at or live from or whatever . . . So I think I was looking for some kind of spiritual thing, you know . . . to find out what's there at the core of my being.	



Code	Participant	Page	Quotes	Comments
	Jenna	p. 2	we really need[ed] to get to the spiritual aspect of the being, of the person as well and there is deeper work that can be done.	Also coded for GCHS
	Mia	p. 1	I guess I was just attracted to the whole idea of becoming more conscious and tapping into parts of ourselves that [we] might not be aware of on a daily basis.	Also coded for GCHS
CAW	Elise	p. 1 p. 2	better understanding of myself and with my connection to the world around me. it had also been described to me as a way to sort of affect things outside of, like affect . . . the world by any self-healing that I might do, sort of affect beyond myself.	Also coded for GCHS & SE

**Motivation/Expectation:** CE: Curiosity looking for experience, GCHS: Growth, Healing, Self-improvement and/or development, SE: Self-exploration and understanding, CHC: Connecting with a higher consciousness, spirit, the spiritual, CAW: Connecting with and affecting the world beyond self.

## Appendix J - Data Matrix

### The Reason Participants Volunteered to Participate in the Research

Code Category	Definition	Examples
<b>HBR</b>	Believe that research around the topic of Holotropic Breathwork is important.	Because I really believe in the work and want to support studies that could create more of a main stream dialogue about it. (Britney)
<b>RiG</b>	Believe in the importance of and/or want to support research in general.	I want to be part of a worthy research project – can't wait to see the results! (Noah)
<b>BO</b>	To benefit others	I enjoy helping fellow explorers in HB. (Zoe)
<b>LHB</b>	Like Holotropic Breathwork	I like breathwork. (Elise)
<b>FR</b>	Respond to facilitator's request	My facilitator suggested that I should. (Ethan)

Code	Participant	Quotes
<b>HBR</b>	Britney	Because I really believe in the work and want to support studies that could create more of a main stream dialogue about it.
	Adam	I believe it is well past time for the people of this planet to start exploring alternative ways of living and experiencing this time/space. Research such as this project is good step in the right direction.
	Haley	I consider Holotropic Breathwork to be an important healing tool and believe it deserves more diligent attention.
	Emily	to support HB and the more clinical outcomes, research, etc, the better to get it more recognized.
	Gavin	Interest in what you are researching
	Ian	Interest in HB, healing potential of altered states, belief that more research of this type needs to be performed
	Kyle	I sense its profound importance. However, I think we are very unprepared to deal with what comes up in this work. We need research to give participants confidence they will not be set adrift in uncharted waters.
	Lauren	I am very interested in breathwork and will do anything to help people accurately understand it. I am also doing my degree project on Holotropic breathwork and currently looking into the trainings that are offered.
	Maya	I volunteered because I feel this to be a good research project and hope the person doing the research learns a great deal about how beneficial HB has been in my life and the lives of others.
	Jenna	Because I believe in the work and want to help anyone who embarks on the path of expanding their experience with it.
	Heidi	Anything to aid in getting the word out about how HB helps to move the really deep stuff. It gave me the birth I was not allowed, helped vanquish the demon of suicide and allowed me to grieve, all in a safe, supportive and expressive atmosphere.
Tyler	To broaden the scope of HBW throughout the population	
<b>RiG</b>	Bart	I'm very interested in holotropic states and very sympathetic to students needing research subjects

<b>Code</b>	<b>Participant</b>	<b>Quotes</b>
	Noah	I want to be part of a worthy research project – can't wait to see the results!
	Mia	I enjoy participating in research
<b>BO</b>	Alyssa	I am interested in helping to spread the benefits of this work.
	Lily	To be helpful
	Zoe	I enjoy helping fellow explorers in HB. HB has been a huge part of my healing process and I like to share that with others.
<b>LHB</b>	Ella	I enjoyed my experience, learned a lot about myself, and would like to do it more
	Elise	I like breathwork.
<b>FR</b>	Ethan	My facilitator suggested that I should.
	Ryan	I am looking to give back something, to give thanks, to an activity/organization that has helped me. And my facilitator asked.

**Reason for Volunteering:** **HBR:** HB research is important, **RiG:** Research in general is important, **BO:** To benefit others, **LHB:** Participant likes HB, **FR:** Responding to facilitators request.

## Appendix K

### Subjectively Reported Effects of Holotropic Breathwork

Code Category	Definition	Examples	
<b>CLRP</b>	Clearing, Letting go, Release, Purging	I just feel like that door for me has been opened. I can just like breathe. I don't have to carry it with me anymore (Britney, p. 2).	
<b>INS-</b>	Insights leading to new perception or awareness of self/self-sense in the following 4 dimensions:		
	<b>A</b>	Affective	I think it's one of the things in a category of things which is of the utmost importance and completely responsible for my feelings today (Ian, p. 6).
	<b>B</b>	Behavioral	when I come back from the first HB, I notice that I'm more vocal . . . I'm more able to tell other people what, what, I want. Or just voice myself; I'm more capable of doing that (Lily, p. 2).
	<b>C</b>	Cognitive	I was in analysis for 20-something years and some of the things that came up during the HB were incidents that I may have talked about but, um, in the breathwork there was a resolution (Mia, p. 10).
	<b>P</b>	Physical Body	I feel like my body . . . since I did it my physical body feels almost cleanser, cleaner [ <i>sic</i> ], like it's been cleansed (Lauren, p. 10).
<b>CP/FH</b>	Change in perception or awareness of personal and/or family history	I was there and I was being able to say, I was saying "No." I remember I was saying "NO" to what, I would stand back in the past moments when that just happened and just say "No." It's a very strange experience. It's very healing. I think it takes away a lot of guilt I had toward the whole thing (Lily, p. 7).	
<b>H</b>	Healing	I re-experienced a lot of the abuse that happened to me when I was a lot younger, but I re-experienced them in a way that helped me recover from them I guess. I was able to heal (Zoe, p. 6).	
<b>IRO</b>	Improved relationships with others	I credit breathwork in part with helping us, you know, get through that difficult time in our relationship (Alyssa, p. 2).	
<b>OUC</b>	Oneness, Universal connection beyond self	then it also, I think . . . helped me be more aware of the world as one, yeah, the world as one, I guess that would be the way to put it (Haley, p. 8).	
<b>SEB</b>	Spiritual experience and/or benefit	I mean that's really the word, I felt more connected spiritually after doing breathwork. (Heidi, p. 11).	

<b>Participant</b>	<b>Code</b>	<b>Page</b>	<b>Quote</b>
Alyssa	<b>CLRP INS-B INS-C IRO</b>	p. 2	it wasn't the fact that we did the breath workshop together but what we each came out with ended up opening some doors and enabling each of us to see more about ourselves and ultimately, I, I credit breathwork in part with helping us, you know, get through that difficult time in our relationship.
	<b>CLRP</b>	p. 2	I'm not visual . . . So that for me was a, the fact that it's just so, um, you know, non verbal and really very connected to, in a—what is the word—inchoate, you know, way. Ah, it just was very freeing. . . . for me it felt like a real opening.
	<b>CLRP</b>	p. 6	because it has the ability to take one to a deep place really quickly it's, it can provide catharsis which then can, you know, give movement. So, that's my experience anyway.
	<b>INS-C</b>	p. 6	one kind of message I felt I got, received or gave to myself was very simple and it was just, 'It's ok to meet your needs.' . . . you know, kind of shedding the beautiful daughter identity and growing into my own adult one.
	<b>SEB</b>	p. 7	Uh, only deepening [spiritually], you know. Like, doing breathwork just kind of corroborates, corroborated what I think I already knew.
Britney	<b>CLRP INS-A</b>	p. 2	the first time I did the breathwork I felt like there was something in my core, like a door that swung open and all these terrible feelings came out. Like, for me the first time, I felt this immense, I just started screaming and balling and like I needed someone to hold me down. I was just screaming. So I just feel like that door for me has been opened. I can just like breathe, I don't have to carry it with me anymore.
	<b>CLRP INS-A, INS-B IRO</b>	p. 3	I never felt like I could really release enough or give anyone else enough to fall in love, and then almost right, actually a week or two after I did breathwork for the first time, I met and fell in love with the person that I'm still with today and it's like years later. I didn't feel like I could, I was holding on to too much to connect with or to share with anybody else and, it's like I didn't have any room left inside me to hold anyone else's shit, anyone else's emotional garbage. It's made me able to connect with other people in a way that I was just too afraid to do before.
	<b>CLRP INS-A INS-B INS-P</b>	p. 6	singing's all about the breath and having the breath come from the core. It's like the breath and your emotions come from the exact same place in your body—it sure feels that way. . . . It was like, before I would get really tight around my chest or tight in my throat because I was holding on to these feelings and holding on to the breath there, because your breath and your feelings and your voice it's all sort of the same thing. So afterwards [after HB] it felt like I could just breathe down there and I could sing from there and I could speak from there, from this place that I had been holding so tight before, that I had been keeping so precious before because I was just able to reach down to that low place of breath and emotion and feeling. . . . I can take in other people and what other

Participant	Code	Page	Quote
			people have to say and have to offer. Yeah, I can just take it in and let it out and it just feels more fluid. . . . I really feel that it was because I was holding on to something that was blocking me up. That I was all blocked up and after I let it go there has just been more room.
	<b>CLRP INS-C H</b>	p. 8	I found a lot of healing through the breathwork especially through the first experience and that idea of healing and of letting go of the old and letting go of something that's not real, something you hold on to that doesn't need to be real. Something you make into a problem.
Adam	<b>INS-B INS-C IRO</b>	p. 2, 3	one of the major things that I had taken with me out of the breathwork is that I should be, you know, at times just listening to people and not looking to offer advice. . . . so after that I mean when my dad, you know, now . . . I'm more able to just kind of sit back and let him just kind of release . . . you know, it's definitely affected our relationship, I think I have a much better relationship with my father, I'm much more at ease when I go and visit him and just life in general I've kind of used that, you know, what I learned in breathwork towards, you know, in my relationships with other people as well.
	<b>INS-C</b>	p. 10	breathwork has kind of helped me look within, you know, it's made me more able to look within. I think I would have been doing that anyway but maybe breathwork made me a little more aware of the process of how I can do that.
	<b>OUC</b>	p.11	I always kind of felt that everybody was connected whether you want to call it by, you know, because we all come from the same God or we all share the same energy or we all come from the same, you know, universal goo, or whatever you want to call it . . . So it really kind of enforced my belief that you know we have, we all have this connection, you know uh, we're all part of something bigger.
	<b>SEB</b>	p. 12	Yeah, definitely, more spiritual after than before and again, yeah, it goes back to the whole reinforcement, the whole, you know, the idea of the connectedness thing, you know. I definitely felt there was something more going on after breathwork, I guess it would be a confirmation, you know, of things that I believed in, that I, you know, I kind of suspected were there before and I knew they were there afterwards.
Ella	<b>CP/FH</b>	p. 2, 3	I went back to being born from my mother at this time and basically asked her some questions, because she had passed prior to my breathwork, that I, questions that I never got to ask her that I never even thought to ask her . . . and as soon as I thought the question, the answer was there and, you know what, it was very fast-paced. It was like, boom, here you go, this is it, boom, go on, boom, you know, so it was really neat, it was something that I could have wrote a book about just those

Participant	Code	Page	Quote
			couple hours.
	<b>INS-C CP/FH</b>	p. 5	I pretty much spent most of my life thinking I was not enough and I probably would never be enough, you know, no matter how hard I tried, so going through the learning experience and the breathwork made me realize that, you know what, I'm enough, you know, I'm more than enough just for me and whether other people can deal with it or not isn't really my problem.
	<b>INS-C OUC</b>	p. 6, 7	One of the biggest changes it made for me was the realization that all of the energy around the planet, and on the planet and in the planet has always been here and how there is no reason to be afraid of dying because we're still, it's always been here. This has always been here, it just keeps changing form because that's how my experience was with breathwork . . . when I say it out loud it sounds kind of crazy but I, somehow it made sense to me that that could be it, you know. Instead of always looking outside and saying, well, there's a heaven and a hell and there's you know evil and good . . . it's like well wait a minute we all have that within us so why do we have to look to something else to use that as an excuse for our behavior?
	<b>SEB</b>	p. 9	Prior to doing HB I had been on the outs, basically with the religion of Jehovah's Witnesses but I hadn't totally turned my back on it. I thought I may go back, but after HB it was like, 'No' . . . So, yeah, I guess so because . . . I respect other people's beliefs and their religion but I prefer my sense of spirituality over any religion.
	<b>INS-C</b>	P. 10	It was like somebody just turned a switch on in my brain and it was like, 'Ok, are you catching on now?' And it was very simple.
Bart	<b>INS-B INS-C</b>	p. 7	HB is a very good way, for me, to get in touch with that higher dimension and that's always amazingly good at relativising any of your ordinary consciousness concerns but I think of it very much of being part and parcel with meditation and everything else. . . . One thing about fears is that they are remarkably persistent little buggers. But again I see them as being put in their relative perspective by HB.
Ethan	<b>IRO</b>	p. 2	[My relationship with my partner is] best described that it was, uh, very stressful, and, uh, I think that a lot of things that opened up to me with the breathwork got through a lot of that.
	<b>INS-A INS-C CP/FH</b>	p. 6, 7	I suddenly realized what a lucky person I am and what a great life I've had and what great friends I've had and it [HB] gave me a whole new appreciation of my background and I think that changed my whole outlook and . . . It did bring this awakening that I hadn't ever experienced before. Uh, the breathwork came after I had the breakdown so that I did go through a sort of a period of feeling sorry for myself and, uh, thinking about my relationship with my father and my brother and so forth and suddenly, wow, this breathwork did bring something forth, so, yeah, it was very, very positive.

Participant	Code	Page	Quote
	<b>SEB</b>	p. 8	I think it might have strengthened some of it by the fact that the holotropic [breathwork] sort of opens you up to new experiences, but I think that holotropic [breathwork] is sort of spiritual in itself
Haley	<b>INS-A INS-B INS-C OUC</b>	p. 7, 8	I learned that I didn't have to, I guess I learned a source of love that didn't come from me, like it didn't have to come from me, it could go through me. . . . which let's me function, basically, as a mother . . . knowing I didn't have to get it [love] from her [my mother] and I didn't have to come up with it on my own, it just, it just, you know, that there's a source of it that I can, you know, if I realize it, I can tap that then I stop needing that from her and that helped me . . . and then it also, I think . . . helped me be more aware of the world as one, yeah, the world as one, I guess that would be the way to put it. . . . I think that it's helped me realize that there's a strength inside of me that I didn't know I had and that whether I choose to share that, or show that to other people or not it's still there, whether they can see it or not.
	<b>INS-A, C</b>	p. 9, 10	it addressed one of my biggest fears, you know, in terms of, you know, being able to love my child, I mean adequately, preferably better than adequately but you know at least that . . . and it helped me realize the strength that I have that I wasn't aware of.
	<b>SEB</b>	p. 10	I think it, the breathwork, was an experience that helped me realize that I didn't have to have religion to be spiritual which was quite freeing for me.
Emily	<b>INS-C IRO SEB</b>	p. 9, 10	the most significant change would be my [relationship with my] mother and that's because in one of my breathwork sessions it was all about my mother and that was, oy, I couldn't have done a drug better than that so I mean it was deep, it was intense . . . oohhhh God, they're powerful, they're powerful . . . and I think after doing them there's a processing time, it's like maybe integration, I think, because for me it stays with me so I think that there's an integration time where the journey then becomes integrated. . . . So I think in that integration process, what happens, it's shedding the older vision and integrating a spiritual vision, a realistic vision . . . A connected, more I would say maybe the relationship with a higher self.
	<b>INS-C CP/FH</b>	p. 11	that flashed before my eyes, that scene from HB. And I thought, 'Oh, ugh, I need to cut the cord,' with the enmeshment of staying enmeshed in the paradigm of fear that was passed on to me generationally. So it's, yeah, it's pretty powerful for me. Um, so that was given to me, that insight and integration was given to me from that, from my very first breathing experience.
	<b>CLRP INS-A INS-C CP/FH H IRO</b>	p. 11, 12	The fact that I have a relationship with my mother at all is considered a modern day miracle. I never thought, I never ever, never had thought healing was possible. I never thought I could release shame, I never thought I could see my mother as a human being instead of a monster.



<b>Participant</b>	<b>Code</b>	<b>Page</b>	<b>Quote</b>
Gavin	<b>INS-C IRO</b>	p. 10	It definitely came from the breathwork. I remember handfuls of revelations in the breathwork about family and non-family relationships and how I conduct them and how I react to them, um, how I react, internalize them and externalize them, very important. That was probably the major impact of the breathwork
	<b>CP/FH SEB</b>	p. 11, 12	the breathwork really triggered it . . . it opened vistas and areas of my mind, um, that had, that uh, had long been dormant and that I had only opened once or twice before that in my life and that was under the influence of LSD, um, in the late 60s. Uh, and you know, suddenly I got this like cosmic view of, of what my life had been for the past 40 years and what I had completely misplaced and misjudged, uh, the way, and my reactions to my life experience. And it was big, I mean it was big.
Ian	<b>INS-A</b>	p. 6	I don't think HB in itself has although it is part of a series of events and activities which are paramount. I mean, I think it's one of the things in a category of things which is of the utmost importance and completely responsible for my feelings today.
	<b>H OUC</b>	p. 8, 9	I know from the few experiences that I've had that I can reach a place where the kind of healing that I'm interested in can be done. . . . I get in that place it's basically the same all the time no matter what I'm doing you know whether I'm breathing or working with other plant substances it's the same, it's a universal place that's bigger than me and I just welcome that experience and that's the most beneficial healing that I've ever had.
	<b>SEB</b>	p. 11	Yes because HB and other things helped me to approach the numinous and that's what it's all about to me, really. Yes, it's a direct mystical experience for me.
Elise	<b>INS-B INS-C INS-P</b>	p. 3	I'm able to be more genuine and feel like I'm living more fully, I guess, as myself than before. Of course there have been other things that have changed in my life . . . if I think about that visceral feeling that I was talking about before which was how my experience was, um, like that, that just makes me think of also the feeling of being more myself, like within my body and like being able to express myself as who I am.
	<b>INS-C INS-P</b>	p. 5	I think probably the HB has helped me to connect within myself, like the part that's able to recognize the things with my mind and connect it to the way I feel in my body.
	<b>SEB</b>	p. 7	I could definitely draw a line and say that before that, um, I definitely still felt that I was a spiritual person but now I include, include things like choices that help the environment and that sort of thing as part of spiritual practice.
Kyle	<b>INS-C</b>	p. 5	I've lived all my life under this powerful influence of these very problematic relationships with my parents, ya know. I've lived almost my whole life trying to figure out myself from a psychological point of view and being disappointed that that doesn't seem to make a difference even after all of that knowledge, all of that analysis. . . . I think for the

Participant	Code	Page	Quote
			first time in my life I seem to be getting behind this troublesome psyche and going deeper and maybe finding something that, ok, maybe there was something there before all this psyche shit happened.
	<b>INS-A INA-C</b>	p. 11	I think it's gotten to something deeper in me. It stirred up something. It stirred up something from a very deeper part of me . . . I don't think it's like, oh that's just coincidence 'He did the breathwork and then two weeks later he had a depression and that's just a coincidence.' I don't think so. I think there is a more causal relationship but I can't identify, I can't articulate what that causal relationship is.
	<b>SEB</b>	p. 12	I think all the effort of doing this HB has brought me beyond, in a sense, beyond my psyche to some deeper part of myself which is on the way to being able to touch the spirit.
Lauren	<b>CLRP INS-A</b>	p. 7	I used to cry a lot and I didn't really know why, um, and it would just be, I'd be like driving in the car and start crying . . . and then I did my first breathwork session and . . . I cried the whole time even afterwards and on the way home I cried the whole time and I haven't really cried for no reason since . . . I haven't cried for just some random reason or just because I was driving in the car and I thought of something sad, like I just don't cry like that anymore. I cry more because I'm happy which I've never actually done before.
	<b>INS-A INS-C</b>	p. 8	I think it's had a big impact on my inner dynamics and thought process, maybe not the way I feel about myself but I definitely think that it's definitely done something in my unconscious that I can't put my finger on that's helped my conscious mind cope and heal and be more happy.
	<b>INS-C</b>	p. 8	Well, it's definitely affected everything I've learned, and studying transpersonal psychology I see everything from like a healing perspective and not logical way anymore. . . . when I say healing perspective, I mean I am more aware and open about how people's bodies can heal themselves rather than me going to somebody and talking about myself and expecting to be healed.
	<b>INS-A</b>	p. 9	I do think breathwork somehow has, like, helped me get over my fear of the dark. I don't know how. Maybe the whole closing your eyes thing, I don't know. But I'm not scared of the dark anymore.
	<b>SEB</b>	p. 9	I guess breathwork just made me more open, or not open, but very much more aware of the inner healing process, um, and to me that's very spiritual. Um, people's opinion of spirituality is very different, uh, from person to person. But spiritual to me is just being very open to the energies around you and, um, inside you in connecting them and knowing that there's just this higher energy that to me is God, I guess we would say, but I don't like to call it God. The universal energy.
	<b>CLRP INS-P</b>	p. 10	I feel like my body . . . since I did it my physical body feels almost cleanser, cleaner, like it's been cleansed. But not completely. . . . I know

Participant	Code	Page	Quote
			that I have a lot more to do right now because of the feelings I have in my body. . . . my first experience was very physical afterwards when I went home like I felt like there was this huge . . . I had a really bad headache . . . that was at the end, and I got home and I was looking at the stars from my bedroom window and, um, all of a sudden I just felt all this stuff come rushing through my head and I felt like it was like the night sky with the stars and it was going all the way down through my feet and my headache went away. . . . It was very, very real, so, and I've never experienced anything like that...before. Not as intense before.
Noah	<b>INS-A</b> <b>INS-B</b>	p. 4	There was a long period of my life that isn't there anymore where I really felt uneasy in social situations and meeting new people and I found that at those weekends I was able to connect with people and be fully present for my partner and at the same time have a significant experience for myself.
Lily	<b>INS-B</b>	p. 2	when I come back from the first HB, I notice that I'm more vocal . . . I'm more able to tell other people what, what, I want. Or just voice myself; I'm more capable of doing that.
	<b>CLRP</b> <b>INS-A</b> <b>INS-B</b> <b>INS-C</b> <b>CP/FH</b> <b>H</b> <b>IRO</b>	p. 7	The first breathwork I had gone through a lot about my daughter. . . . I think the guilt I had, was lifted in some way that was . . . I was revisiting that that thing [my daughter's abuse]. I was there and I was being able to say, I was saying "No." I remember I was saying "No" to what, I would stand back in the past moments when that just happened and just say "No." It's a very strange experience. It's very healing. I think it take away a lot of guilt I had toward the whole thing. With my daughter there was always this guilt that I, that I didn't do enough for her. So that took out from the relationship some kind of burden. And I think it does heal me and when it heals me I'm more whole to be with her. So that definitely helps me be with her.
	<b>INS-A</b> <b>INS-B</b> <b>INS-P</b> <b>H</b> <b>IRO</b>	p. 7	I think it's just reaching inside of me, and it goes through the body, through the body, a different way of healing, again I feel it just heals a person. You know when you're healed, you're more able to be with others better. [After] the first breathwork, when I come back, I remember, my voice was louder when speaking in meetings, it suddenly just becomes louder, I didn't know why. So, yeah it does help me to . . . But mainly it's just healing me, it's just a healing process. When you're more whole you can naturally come out. Your parts that's hidden that feels ashamed, you just come out. You're able to voice yourself more.
	<b>INS-C</b> <b>OUC</b>	p. 8	I think that the HB really helped me with the world especially. I think because I've traveled, somehow traveled to deeper realms, where I was, you know I feel I float up. It's more universal. There's a point, I feel connected to, to the world, to the whole human beings, tremendous love, through the entire universe, the others, a lot of connection, a feeling of being connected. So I think it helps me to feel connected to the world.

Participant	Code	Page	Quote
	<b>CLRP INS-A INS-C H</b>	p. 8	I definitely feel healed in a lot of ways, with the breathwork, coming out feeling forgiving of myself. I go to a lot of horrible places, but when I come out of those places, come out of the thing, I'm thinking that, yeah, I feel, it's like because I've been there, after I visit that part of me, I sort of go back involuntarily, when the music starts I just go, I didn't have a choice, I go there, I reveal it, then I can release it. I think what HB is, I feel more whole. I feel that part, the part that I feel ashamed of and I want to push away, it no longer, it's part of me again. It's fine, I release that disgust. I release that shame. And then I just feel much better about myself.
Maya	<b>INS-C</b>	p. 8	that first breathwork it was like, it was a whole new chapter, it was like here is this real essence of who I am, um, and it is starting to unfold, um, and I suppose that ties into my purpose because as that essence of who I am unfolds, um, then I'm able to be more fully me and, um, as I believe I was meant to be in this lifetime. So that first breathwork was, um, .just really major.
	<b>CLRP INS-A INS-C</b>	p. 8	I had carried around a huge amount of sadness in my life. . . . what I learned in the, that whole journey through that one breathwork was where the sadness came from. And then being able to let go of it. I mean really let go of it. I was a, I was a, WOW, it was gone and, um, um, probably that was in June of 01, um, I mean it was like a weight lifted, you know . . . it was a huge weight that was gone. And it has never come back.
	<b>INS-B IRO</b>	p. 8, 9	[The week after my first HB] I had gone to the store and I was in the parking lot and I saw this man that I hadn't seen for a while and . . . just knew him by his first name . . . and, um, I said well we'll have coffee and we can talk and, uh, he's now my husband. Ok, it was just, and this person, I mean we can have conversations where we almost didn't have to talk, we just tuned in on a whole different level. And that has continued since, too, but it was just, it was quite a, quite a thing. And I don't think that would have happened quite that way had I not gone through the experience I went through [in HB].
	<b>INS-A INS-C CP/FH</b>	p. 9	[HB] really does have an effect on the way I, I feel about myself. I mean that one did. I mean, that was, uh, cause I had been fighting kind of negativity in myself for some time and I was seeing, ok, where I was being that way. And then, um, when that sense of sadness lifted it was like I could look at the world through different lenses so to speak, I was, uh, being able to see it in a more positive way and that just continued to grow. And as that grows, see I'm not, I'm not as affected by . . . the tragedies of life or the pathos, um, that . . . goes on.
	<b>INS-C</b>	p. 10	I've had some, just some really good experiences and each time it's a consciousness-raising kind of experience and so if my consciousness gets raised, um, then the world looks a little different, and it's always raised in my experience it's always been raised in a positive way, in a helpful way, in a nurturing way.

Participant	Code	Page	Quote
	<b>SEB</b>	p. 10	in terms of the spiritual realm . . . it's, um, it's just that it's expanded it.
	<b>INS-A INS-C H</b>	p. 11	that first breathwork . . . was a HUGE healing experience. . . . I had that, uh, that, uh, perpetual sense of sadness that I drug around with me. And during the whole experience of the breathwork, the altered state, it took me to places where I got an understanding of the sadness, where it came from, uh, and how I could release it. . . . it was a sense of, it actually, it went down through my body and out through my feet and a sense, a feeling of coolness, you know, went out and just this cool feeling was, just like, just went right out my pores and it was gone. . . . I'm not saying I haven't had ups and downs, you know, and difficult times but I'm . . . I'm saying I've never had that horrible heavy sense of sadness since that time. I would say that was healing.
Jenna	<b>CLRP CP/FH</b>	p. 3	I was working in, working with, in therapy, um, just prior to the breathwork and so there were early childhood stuff that had come up . . . my mom was a real force in that and then moving into breathwork, that was some, some interesting release that happened—a lot of heart stuff coming through, the breathwork and bodywork.
	<b>INS-A INS-B INS-C IRO</b>	p. 5	being more in touch with my own softer side, my own feminine a compassionate side vs. living more in my masculine self. It definitely helped to bring out that aspect, that, a greater balance with that, within me and so with that my relationships with other people is, tends to be much more open now and I'm sure that that played a large part through my journeys.
	<b>CLRP INS-C</b>	p. 9	I can tell you right off the bat that it's played a huge role in where I am at this point in my life. And it's hard to say how any specific thing shows up in my breathwork. I'm trying to explain that. My work with the work tends to be, show up and just ride it, just go with whatever it is and I don't come away with, and this has been a very good exercise for me because I very much have lived in my analytical mind and very much in that "let's figure this out, let's break it down, let's get to the bottom and have those answers." I've let go of that kind of perspective which I think HB has allowed me to do that so it's kind of like it's the way I work with HB because that's the way HB has taught me how to be in my life and so it's kind of a full circle thing so I can't say "Oh, my mother showed up here and I resolved this, and blah, blah, blah, blah," it's just, if I could just illustrate, it's been a continual opening and a continual, with so many of the layers and so many of the issues.
	<b>INS-B INS-C</b>	p. 10	I tend to be much more open and less judgmental or more aware, much more present in understanding where my thoughts perhaps maybe originated from so there's a sense of sort of change in the way I think.
	<b>INS-A INS-C IRO</b>	p. 10	I'm in a very different place with all the fear and the worry. That was a big, big thing and I mean I know it's not exclusive to me for sure but it really was a huge impact on the relationship and dealing with things in life and so yeah, HB really helped to open up that space. I mean it definitely was a large role. Being in that scary fearful stuff and going to

Participant	Code	Page	Quote
			it. It took me to the other side so to speak.
	<b>SEB</b>	p. 11	it just deepened the opening, it's a constant journey and yeah I've always known myself to be a spiritual being on some level particularly at different times in my life and it's just a continual unfolding and continual deepening. Breathwork on so many levels, not just being on the mat and breathing but sitting and being in the circle, the connections that you make in that day . . . I mean it's incredibly powerful and spiritual.
	<b>INS-P</b>	p. 12	I tend to have a lot of physical a lot of physical releases a lot of physical energy moving through my body.
	<b>CLRP INS-A INS-C INS-P</b>	p. 12	I just needed to apologize it was as though I was apologizing to every aborted life that had ever, that there ever was and I was apologizing on behalf of every mother that had to make that decision. . . . so there was a tremendous amount of mourning just in that brief space of time and I remembered, not that I had ever forgotten but I had had 2 abortions and not that I had ever forgotten that, but you kind of put them in a place you know . . . [I] went back, took a shower, got myself somewhat grounded and as I was walking to the dining hall I noticed, I became acutely conscious of, the fact that my entire belly abdomen area felt like it was open and light, like I had never felt it before that apparently I've carried a heaviness, just, not even heaviness, whatever it is, you're just used to the way you're carrying your body and I noticed this tremendous open space and I didn't think about it, didn't make any kind of connections at all and then later on when I was sharing I realized as I broke down telling the group what was going on and I just, it was such a tremendous release that I had no idea I was carrying.
Mia	<b>INS-C</b>	p. 2	I think I knew she [my mother] was going to die. . . . there was no reason to think she was going to die. I think this was something that may have come out of the work, the HB, was this awareness that she was going to die.
	<b>INS-A INS-C</b>	p. 6	I think there's been a feel of real deepening of my psyche, my soul. There's something that has really deepened. Just even with my mother's death. I feel profound, profound sadness most of the time but there's an aliveness in it. That's just not something, it's different, I don't know how to explain it but it's different.
	<b>SEB</b>	p. 7	I think it's been, it [my spirituality] was something that has been, um, evolving over the years and I think the breathwork has just enhanced it some more, just even a little bit more, I think it, the HB may have pushed it a little bit quicker than had I been doing it on my own.
	<b>INS-C</b>	p. 6, 7	there's a lot more, I don't know whether it's unconscious, conscious, unconscious, there's some, you know, I've known in my head that there's something bigger than myself but I've experienced it in a way through

Participant	Code	Page	Quote
			this, through the breathwork, um, that there's a lot more depth and a lot more broadness and expansion to this life than I have experienced [before].
	<b>INS-C IRO ?</b>	p. 10	I was in analysis for 20-something years and some of the things that came up during the HB were incidents that I may have talked about but, um, in the breathwork there was a resolution. For example there had been a situation with my father where I knew about it, I talked about it, I was aware of it. But in the breathwork I actually worked it through with him in a different way than I had in the analysis, which seemed more complete, and resolved it
	<b>SEB</b>	P. 10	I truly believe that the breathwork was a spiritual experience.
Heidi	<b>INS-A INS-B INS-C</b>	p. 3  p. 8	when I was 38 I decided that I would kill myself at age 40. And I was very sincere. That was the way I was going to get out of all my, everything, all the pain, everything that I couldn't shift, I just couldn't shift it . . . [During HB] I felt like I was practicing being dead. And that was total for someone who had decided to die and was sort of suicidal in life, "Oh, wow, here I am, I'm not breathing. I feel like I could stop my heart any moment and be dead. Do I want to do that?" And so I spent the rest [of the breathwork] not only resting but really, like, sitting in that feeling of being dead, "Was that really the choice I wanted to make." And I found out that I didn't.
	<b>INS-A INS-B INS-C</b>	p. 11	the thing that I have learned that probably started with the breathwork is to absolutely not be afraid of fear and that fear is a wonderful clue in your journey because you have to go where the fear is, what you most resist, what you're most afraid of. Once you go through it and transform it that's where all the gold is.
	<b>SEB</b>	p. 11	after breathwork I was so much more open and I could go out and really take in all the energy of the natural world around me and felt connected. I mean that's really the word, I felt more connected spiritually after doing breathwork.
	<b>INS-B INS-C</b>	p. 12	I think that the main power is that it can shift the deep stuff. . . . I've done so much other work, that it laid the groundwork for, and really transformed myself, you know, since I started doing breathwork.
	<b>INS-A INS-C</b>	p. 13	the thing that I found was joy and laughter which has always been a problem for me, big problem to actually think about the concept of joy.
Ryan	<b>INS-B IRO</b>	p. 4	[with regard to relationships] I think the HB was sort of an essential breaking of the ice that I then was able to use to process my, you know, therapeutic assistance from other sources.
	<b>INS-A INS-C</b>	p. 9	I feel like HB was, I guess there's a quote from Kafka about novels being the axes that break the ice within us or something like that and to me that's kind of what HB was. It was something that I was able to make, get a lot of movement inside myself . . . I mean another way of looking

Participant	Code	Page	Quote
			at it is like a tremendous floodlight that just brings all these things into view.
	<b>SEB</b>	p. 11	Oh yeah, you know, in breathwork, I remember having these experiences where I had these tremendous encounters with intelligences or whatever you want to call them, in the underworld and transmission of information. I thought, 'Oh, this is spiritual,' and, but it wasn't because it wasn't integrated into anything else. . . . although things were changing, because just the holotropic experience just by itself blows your head open in a lot of ways and you can't help but change in some ways, but it wasn't until I started leaving my mandala out and being aware of it as an ongoing process and following up these issues with both the therapist and myself and my daily life that it started really to change.
Tyler	<b>CLRP INS-A INS-B INS-C CP/FH IRO</b>	p. 5, 6	something about the shame that I had felt about where we had gotten to in our marriage, I had let go a little bit and, um, I felt able to talk about it more . . . that may have opened things up a little bit, I don't know, but we're, you know, we're in a total, we're in a different place certainly than we were . . . I was in a much, much more lighthearted state, uh, where I felt like, um, some of that shame had been lifted off my shoulders and I could, you know, I could talk about things that, um, were previously, I couldn't talk about, were too, had to be kept secret or it was, again, I was just ashamed of, you know, and felt really guilty about.
	<b>INS-B</b>	p. 7	I have actually, um, developed since the beginning the breathwork a practice of, um, of self-forgiveness . . . I would probably say that I'm you know, less self-castigating than I used to be.
	<b>INS-B INS-C CP/FH</b>	p. 7, 8	one of the things I tell people about exposure to breathwork, uh, was that it was such an unexpected and joyful experience, my first breathwork was so joyful and totally out of the blue, uh, and that I, um, I realized that I had cut myself off from many possibilities, or many possible practices and experiences that were available to me that I had shunned because they didn't fit my worldview or my impression of who I was. . . . there are a few steps in between but I found my way to meditation as a practice uh, uh, because of the opportunities that got opened up to me through the breathwork.
	<b>SEB</b>	p. 13, 14	the birth of my daughter . . . was probably the most, um you know, sort of dramatically spiritual experience I had had, um, up until my first breathwork . . . breathwork reminded me of that dimension, uh, that's available in our lives, um, that religion you know is sort of trying to get at but got covered over in many ways. So, um . . . that's helped a lot when, um, spiritual practices and or teachings and text can become very dry, um you know, that experiential aspect kind of helps a lot to kind of keep you going.
Zoe	<b>INS-A INS-B INS-C CP/FH</b>	p. 6, 7	even though a lot of my earlier breathwork centered around, I re-experienced a lot of the abuse that happened to me when I was a lot younger, but I re-experienced them in a way that helped me recover from them I guess. I was able to heal. I'm still healing but I was able to open



Participant	Code	Page	Quote
	<b>H</b>		up and experience what I didn't get back when I was being abused. . . . So, in that way, because of that, because I was able to re-experience that, and experience being cared for and loved and learning how to stay in the moment, and really sit and listen, I've been able to bring that into my life now. One of the most profound moments that I've had . . . it just kind of tied in the breathwork world to my living world was when my grandmother was dying. Sitting in the hospital room with her . . . I was able to just sit with her, breathe with her, you know we just connected in that way and she just looked at me and towards the end she couldn't talk but she had a lot of expression in her eyes. And, she just looked at me and she just pointed her finger at me and kind of winked, like, 'You got it, girl.'
	<b>INS-A</b> <b>INS-B</b> <b>INS-C</b>	p. 7	I tend to not take things to heart as quickly as I used to. I'm able to kind of reflect on why someone's acting the way they are towards me or has said a certain thing towards me or, I'm just able to kind of say, "Ok, what did they just say and is it because of something that I'm really doing or is it just some of their stuff coming at me that I really can filter out and not pay attention to" . . . I think it's made me be able to, or helped me be able to, just sit and listen to what's going on and just not be as quick to take it all negatively.
	<b>H</b>	p. 10	I've found HB to be invaluable in my healing process.

**Code Category:** **CLRP:** Clearing, Letting go, Release, Purging; **Insights of self-sense (INS-):** **INS-A:** Affective, **INS-B:** Behavioral, **INS-C:** Cognitive, **INS-P:** Physical body; **CP/FH:** Change in perception of self and/or history; **H:** Healing, **IRO:** Improved relationships; **OUC:** Oneness, Universal connection beyond self, **SEB:** Spiritual experience/benefit.

**Appendix L – Data Matrix**

Coding for the EDT stage level before, and at the time of, trying HB the first time.

Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)
3-3/4	Zoe	<p>Even though this participant was about 20 years old and had an inner sense that something more was needed than traditional therapy at the time of the first HB, the primary operating logic seems to have been that of the “early adolescent frame of mind” associated with Stage 3-Conformist logic and some beginning signs of Stage 3/4-Self-conscious logic that is evident in the need to <u>split ties with my family</u>.</p> <p><b>Page</b>      <b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b></p> <p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> <p>p. 1      “I was in therapy . . . I had the feeling that I needed to do something other than talk therapy and taking a pill to make everything all better. It wasn't happening and I knew that I just couldn't get out what I needed to verbally. There was just something stopping me from doing that.”</p> <p>p. 2      “For a while I split ties with my family and told them that basically if you don't hear from me I'm fine . . . when I did talk to them we often would end up fighting. We'd be civil to one another, pleasant to one another in the beginning. By the end of the conversation we'd be fighting, hanging up on each other, or secretly I was wishing they would die or just leave me alone.”</p> <p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p> <p>p. 3      “Anytime I got a criticism I took it, you know, to the center of my heart. It hit me, used to hit me hard”</p> <p>p. 4      “Usually my reaction would have been to just sit there and take whatever criticism it was. I would get very silent and quiet and then later I would turn it into negative self-talk and basically I was lower than dirt and, you know, lower than an amoeba on the planet, you know, and I guess it would depend on what the criticism was. . . . other times I just, you know, fell apart and actually would become self-injurious and almost suicidal”</p> <p>p. 3      “I would be horrified if I had hurt anybody . . . I always was careful to . . . try not to make criticisms and I really worked hard at, um, making sure everybody liked me, you know, I didn't want to ever hurt anybody emotionally or physically.”</p> <p>p. 5      “I was really depressed and suicidal”</p> <p>p. 8      “I used to be afraid of quite a bit of stuff, particularly strong emotions and people just having any kind of emotions”</p> <p><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p> <p>p. 4      “Back then I had really low self-esteem, um, really really low self-esteem, but yet I was able to show people a different side of me, um, I really, I had a good facade”</p> <p>p. 6      “Most of my thoughts were surrounded around school, surviving it, surviving life itself, just trying to survive . . . Recovering those memories [of sexual abuse], figuring out what that meant, how that affected me, how I interacted with the world. So that was kind of what my world was.”</p> <p>p. 6      “I would read and listen to the new and stuff like that but unless it was a major tragedy . . . I wasn't interacting or involved with anything.”</p> <p>p. 9      “I probably would have said that [healing would mean that] I would have been happy, then I would have been healed. I would have been that short and quick”</p>

Stage	Participant	<p style="text-align: center;"><b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)</p>
3/4	Britney	<p>The evidence that this participant was acting from a strong desire for acceptance by others and still had a strong unwillingness to accept negative feelings and fears indicated Stage 3 logic. Yet she was aware of her own unique talents and was beginning to recognize that she was holding back and covering up her emotions which represent Stage 3 logic. There is also a strong drive to succeed and an awareness of being in a process of still growing which seems to indicate Stage 4 logic. Therefore it would appear that the center of gravity is Stage 3/4.</p>
		<p><b>Page</b>      <b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b></p>
		<p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>
		<p>p. 1      “my voice teacher really believed in this work and . . . she really had encouraged me . . . I sort of resisted, I thought it sounded sort of hippy-dippy but eventually, she’s my mentor and, I decided that it was worth a try”</p>
		<p>p. 1      “I was frustrated with not being able to feel things and I wanted to try something to crack open that part of myself . . . I hoped that somehow it would make me a fuller person in some way”</p>
		<p>p. 2      “if there was something bad that happened, I didn’t feel that I could talk about it or tell them [my family] about it because I felt like I was supposed to get over it. They were always warm and loving but we weren’t able to talk about the darker things”</p>
		<p>p. 4      “I always have been hyper-aware of how different people feel and making other people happy. I’m a pleaser.”</p>
		<p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>
		<p>p. 1      “I’ve been a pretty serious vocal student . . . and I was having a lot of trouble connecting to songs and connecting to my passions and I had a lot of tension, like, a lot of anxiety”</p>
		<p>p. 2      “I’ve gone through a couple of periods, in my life, of depression and no one in my family ever knew”</p>
		<p>p. 3      “I never felt like I could really release enough or give anyone else enough to fall in love . . . I was holding on to too much to connect with or to share with anybody else and it’s like I didn’t have any room left inside me to hold anyone else’s shit, anyone else’s emotional garbage.”</p>
		<p>p. 4      “[If I made a mistake or did something that had a negative impact on someone else] I would have felt extremely guilty, like, incredibly guilty”</p>
<p>p. 6      “I was holding on to something that was blocking me up, that I was all blocked up”</p>		
<p>p. 7      “fears go right along with negative feelings for me . . . I would just be like ‘Nope, I don’t feel that’ and just stuff it down.”</p>		
<p><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>		
<p>p. 5      “I’ve always been very focused on wanting to be a performer and I wanted to go to a good college and . . . fall in love, get married, have babies, that stuff. . . . I probably used to say, when I was that age, ‘I want to be famous’”</p>		
<p>p. 7      “as a Jew it’s a lot about traditions and . . . studying the laws of the religion and to me being a religious person is identifying with the culture and loving the rituals and trying to figure out where the teachings can help you in life and trying to figure out where they can’t and they’re totally ridiculous . . . I was always spiritual and always religious.”</p>		

Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)																								
4	Ethan	<p>Even though this participant had also been a reiki practitioner before participating in HB and therefore open to some postconventional thinking there may also be evidence of Stage 3 and 3/4 logic. With the narrow focus on career and the quick fix for emotional/psychological issues seem to indicate a center of gravity at Stage 4.</p> <table border="1" data-bbox="391 443 1424 1455"> <thead> <tr> <th data-bbox="391 443 475 506">Page</th> <th data-bbox="475 443 1424 506">Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="391 506 1424 600"> <p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> </td> </tr> <tr> <td data-bbox="391 600 475 663">p. 1</td> <td data-bbox="475 600 1424 663">“A friend of mine . . . asked me to go, uh, to participate in it [HB] . . . he’s a very good friend of mine. 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I’ve always enjoyed my career”</td> </tr> <tr> <td data-bbox="391 1430 475 1455">p. 9</td> <td data-bbox="475 1430 1424 1455">“I’ve always believed that the healing comes from within”</td> </tr> </tbody> </table>	Page	Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions	<p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>		p. 1	“A friend of mine . . . asked me to go, uh, to participate in it [HB] . . . he’s a very good friend of mine. 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4	Gavin	<p>For all of this participants professed interest in consciousness, and <u>spiritual and internal self-examination</u>, it would seem that Stage 4 is where the center of gravity was. There seem to be signs of Stage 4/5 Individualistic thinking in considering the synchronistic why in which HB attracted this persons attention and the recognition of having options with what to do in life yet the overall behavior and affect are much that of someone who was more conventional than postconventional.</p> <table border="1" data-bbox="391 506 1433 1854"> <thead> <tr> <th data-bbox="391 506 477 569">Page</th> <th data-bbox="477 506 1433 569">Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="391 569 1433 663"> <b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3)            How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.         </td> </tr> <tr> <td data-bbox="391 663 477 747">p.3,4</td> <td data-bbox="477 663 1433 747">“[I kept my alcoholic sister in] the background of my consciousness, my awareness of family structure . . . 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I had sort of entered upon, you know, spiritual and internal, uh, self-examination at the time that I was a college student and kind of always dropped it by the roadside . . . I always called it interrupted but this was serious interruption . . . I was married twice and the second time I was married for 20 years and that marriage sort of went into a meltdown . . . I was searching around . . . I came upon, you know, ‘Hello . . . this is a signal for you to get back on this path that you abandoned, like, years ago . . . that was a spiritual quest and the view into, um, yourself and consciousness.’”</td> </tr> <tr> <td data-bbox="391 1367 477 1482">p. 10</td> <td data-bbox="477 1367 1433 1482">“at the time that I did my first HB, I was simultaneously reading about, getting acquainted with these, with uh, these concepts . . . synchronicity, synchronistic events, um and sort of signs that direct you in certain directions, direction and uh behaviors and what not”</td> </tr> <tr> <td data-bbox="391 1482 477 1577">p. 7</td> <td data-bbox="477 1482 1433 1577">“The whole point was, you know, to pay bills and uh, you know, and not let somebody step on your toes and rip you off in some way, it was like a totally paranoid, ridiculous, dead-end, look at your naval kind of a lifestyle.”</td> </tr> <tr> <td data-bbox="391 1577 477 1734">p. 9</td> <td data-bbox="477 1577 1433 1734">“they were looking for retirees who have already served in the Peace Corps . . . so at that time I thought . . . I’m one of these people, I’m still healthy, I could retire in 2 or 3 years or I could do something else and I used to be a Peace Corps volunteer myself. . . the thought came to my mind two or three times, this is an option, this is an option, this is an option.”</td> </tr> <tr> <td data-bbox="391 1734 477 1818">p. 8</td> <td data-bbox="477 1734 1433 1818">“my personality basically is to . . . see things from a grey, sort of a gloom and doom point of view . . . I was still thinking . . . ‘When is it going to happen that people are going to finally , like, come together and stop conflicting over really trivial issues’.”</td> </tr> <tr> <td data-bbox="391 1818 477 1854">p. 12</td> <td data-bbox="477 1818 1433 1854">“[To me healing would have been] avoidance of discomfort”</td> </tr> </tbody> </table>	Page	Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions	<b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.		p.3,4	“[I kept my alcoholic sister in] the background of my consciousness, my awareness of family structure . . . I kind of shied away from her” until she “completely changed her personality and her character”	p. 8	“I developed a complete sort of, uh, distraction, a completely all-encompassing activity . . . 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I always called it interrupted but this was serious interruption . . . I was married twice and the second time I was married for 20 years and that marriage sort of went into a meltdown . . . I was searching around . . . I came upon, you know, ‘Hello . . . this is a signal for you to get back on this path that you abandoned, like, years ago . . . that was a spiritual quest and the view into, um, yourself and consciousness.’”	p. 10	“at the time that I did my first HB, I was simultaneously reading about, getting acquainted with these, with uh, these concepts . . . synchronicity, synchronistic events, um and sort of signs that direct you in certain directions, direction and uh behaviors and what not”	p. 7	“The whole point was, you know, to pay bills and uh, you know, and not let somebody step on your toes and rip you off in some way, it was like a totally paranoid, ridiculous, dead-end, look at your naval kind of a lifestyle.”	p. 9	“they were looking for retirees who have already served in the Peace Corps . . . so at that time I thought . . . I’m one of these people, I’m still healthy, I could retire in 2 or 3 years or I could do something else and I used to be a Peace Corps volunteer myself. . . the thought came to my mind two or three times, this is an option, this is an option, this is an option.”	p. 8	“my personality basically is to . . . see things from a grey, sort of a gloom and doom point of view . . . I was still thinking . . . ‘When is it going to happen that people are going to finally , like, come together and stop conflicting over really trivial issues’.”	p. 12	“[To me healing would have been] avoidance of discomfort”
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p.3,4	“[I kept my alcoholic sister in] the background of my consciousness, my awareness of family structure . . . I kind of shied away from her” until she “completely changed her personality and her character”																													
p. 8	“I developed a complete sort of, uh, distraction, a completely all-encompassing activity . . . I was obsessed”																													
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<b>4</b>	<b>Haley</b>	<p>Even though this participant was trying and looking at alternative and postconventional methods of self-exploration this was really at the suggestion of the therapist with whom trust had begun to develop and the primary purpose for doing these things was an attempt to solve an overwhelming problem. This individual was still looking outside for the answers as illustrated in the quote <u>I was in need of someone to help me or guide me or, you know, like a parent</u>. It was because this Stage 4 means was not working that something alternative was pursued rather than a desire to look within to find the answers which would be indicative of Stage 4/5 behavior.</p>
		<p><b>Page</b>      <b>Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions</b></p>
		<p style="text-align: center;"><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>
		<p>p. 1      “I was seeing a therapist, a psychologist for depression” “I had started, I had taken, well the person I did the breathwork with . . . also has some other classes with, like, meditation, journeying, and different things like that. So I actually did that first” ”I was, in particular, struggling with being a mother and being overwhelmed and not really feeling like I was enough . . . I was hoping that would change [with HB]”</p>
		<p>p. 6      “being pregnant kind of pretty much took that [the world situation] off my mind . . . until maybe . . . after 9/11 . . . and I had a son and, I mean, I had to ask my friends in the military, I’m, like, ‘Ok, what do I need to do to make sure he can’t ever be drafted?’”</p>
		<p>p. 6      “I really, kind of, wasn’t thinking much about it [my future] because I found it scary, I was afraid of how it would turn out”</p>
		<p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>
		<p>p. 2      “I was in need of someone to help me or guide me or, you know, like a parent. Umm, I was kind of feeling overwhelmed at having a child of my own that I had to do this for.” “I kind of ended up being her [my mother] parent in a lot of ways and she sort of expected that from me . . . I needed something from her I couldn’t get which upset me and made me angry and she was still trying to get me to mother her” “it was making me sick and unhappy, miserable”</p> <p>p. 4      “[When feeling criticized] I felt angry, I felt ashamed . . . it was hard not to think about it all the time. Yeah, it was kind of like obsessively thinking about it. Um, and ordinarily that would just, that would have just continued until, I just, you know, you get tired of it I guess . . . and externally that probably came off as I probably was more withdrawn all the time.”</p> <p>p. 5      “I was insecure I guess. I was actually kind of terrified.”</p>
		<p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>
		<p>p.11      “[Healing was] something that makes you feel better or could get better”</p>

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<b>4</b>	<b>Ryan</b>	<p>It is hard to say with this participant who was caught up in a strong desire and a weak belief that it was possible to know all of the answers. There was also the recognition of the impact of one's own behavior and intense feelings of guilt for the consequences. At the same time this participant seems to have been searching inwardly for ways of changing things. These are examples of Stage 3/4, 4, and 4/5 logic leading me to say that there was probably a centering at Stage 4.</p>	
		<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b>
		<p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>	
		p. 3	<p>“[It was] one of my brothers getting seriously ill, you know, that brought me back and I started to see a lot more of my family but I don't know that I really spoke all that much with my dad, um, basically I think at that point I was thinking of him as sort of a Nazi, you know, just some dangerous, scary person who was seriously disturbed. So I wanted as little to do with him as possible.”</p>
		<p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>	
		p.4,5	<p>“I think I was my own harshest critic . . . any sort of mistake, like I could be, say, I might be cooking . . . I would be slamming stuff around the kitchen...just slamming kitchen doors, being enraged because I had made some mistake cooking . . . just, you know, screaming, you know, I mean it was just...my dogs would be paralyzed with fear, you now, then I'd be angrier still because they were afraid and angry at myself and . . . I mean I would devastate myself”</p>
		p. 5	<p>“people laughed and I just remember just cringing, cringing at that . . . I mean, feeling deeply ashamed and embarrassed and just horrified. . . . and thinking about it for days and weeks and just resolving to whip myself into learning all the terminology for everything so I could never possibly get caught in a mistake again”</p>
		p.5,6	<p>“I oscillated a lot between thinking that I could really learn everything and know everything and that I was some brilliant genius and almost simultaneously within minutes just hating and bashing myself and thinking I was the most incompetent person, how could I possibly survive and have any responsibilities, be responsible for anything whatsoever, um, I oscillated intensely, I was deeply, deeply afraid of being exposed, pretty much all the time”</p>
		<p><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>	
		p. 2	<p>“by that point I was pretty sure that I had a lot of stuff stored up in my body that I'd learned lifelong habits of anxiety and tension and fearfulness. And you know I had a pretty decent idea that at least some of that came from family background...by that point I had sort of given up my Camelot vision of my family . . . I was looking to deal with somatic, psychosomatic issues in the sense that the psyche and the soma are closely linked”</p>
p. 7	<p>“My purpose in life was to not be unrelentingly wanting to beat myself up all the time . . . that was probably my number one goal”</p>		
p. 8	<p>“I was very deeply involved in reading about politics. I think at about the same time that I started really digging into intrapersonal or psychic issues or emotional issues and I was also at the same time involved in reading pretty radical literature I would say . . . that's pretty much my personal, political transformation was from that classic liberal to pretty radical left . . . and that happened pretty much over the time that I started really</p>		

		p. 12	going into my own stuff to the time that I first started doing the [HB]” “I would probably have thought of healing as, you know, that all your illness is gone.”
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Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
4	Tyler	There seemed to be an opening to Stage 4/5 logic facilitated by the perceived failure of the modernist approach in the world and by the awareness that this participant’s way of dealing with life and relationship was not working. Even so I believe that this opening had just begun to appear and this participant was still primarily centered in Stage 4 logic.	
		<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b>
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		p. 1	“something in me realized that that was what was missing from so much of my, uh, my experience in, uh, traditional psychotherapy, was the experiential”
		p. 1	“at that period it felt like it [talk therapy] hadn’t gotten me anywhere and here I was just as clueless as I had ever been about something that was right in front of my nose . . . my relationship with my daughter”
		p. 2	“I think I could have been described . . . as a workaholic during those years”
		p. 8	“I was, um, really trying to get through life, uh, as quickly and as painlessly as possible . . . most of my behavior was really geared towards, um you know uh, relieving anxiety and stress and just trying to, sort of, navigate my way through what seemed like a very hazardous, uh you know, pathway . . . [it was like] ‘things to do today—get up, survive, go to bed’”
		<b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.	
		p. 6	“I was very prone to this sense of guilt and shame, um, there was something wrong with me, uh, I was the only one that felt that way”
		p. 7	“I would swing between being . . . somewhat elevated and then at other times, uh, very very low . . . I would swing more to the extremes, uh, in terms of my self-image”
<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.			
p. 1	“I had always been, um, a very literate-type person, you know, reading, and writing, and thinking, and, um, talking”		
p. 8	“I had cut myself off from many possibilities, or any possible practices and experiences that were available to me that I had shunned because they didn’t fit my worldview or my impression of who I was. I had a very rigid attitude towards the kind of person that I had to be and the way, the way things were”		
p. 9	“I had a, a very dim outlook for the future of mankind, you know, it just seemed like there wasn’t much hope for, wasn’t much hope for civilization” “I had gotten disillusioned with all that, um, through, um you know, the environmental stuff, the nuclear holocaust, and all the other things that seemed possible, the ending of mankind . . . I wasn't politically active, I didn't really think there was anything that I could do about it, um, and, uh, you know, it just seemed like I had this sort of fatalistic attitude—we were going, we were going in a downward direction”		
p. 14	“I don’t think the word [healing] was in my vocabulary before. . . . People just didn’t talk that way in most of the circles that I was, you know, that I was engaged with”		



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4-4/5	Bart	<p>From the information provided in the interview it would seem that this participant was in a transition period from Stage 4 to 4/5. Even though the claim was made that <u>I always had this sort of . . . spiritual approach to things, you know, see things from the bigger picture, you know, evolution of consciousness, this type of thing</u>, this participant was focused on professional pursuits and “working toward the betterment of the world according to what they deem as good for all,” representing Stage 4 Conscientious behavior and thinking. This was evidenced in the quote, <u>it wasn’t at all like developing my professional reputation, I was, sort of, doing a little social good there</u>. At the same time the participant acknowledged that it was a period of internal change leading to more of a Stage 4/5 Individualistic <u>open-ended view of myself which also had much less certainty</u>.</p> <table border="1" data-bbox="391 661 1433 1854"> <thead> <tr> <th data-bbox="391 661 475 724">Page</th> <th data-bbox="475 661 1433 724">Participant Quotes Supporting the Above Rationale in the Doing, Being and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="391 724 1433 819"> <p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> </td> </tr> <tr> <td data-bbox="391 819 475 850">p. 1</td> <td data-bbox="475 819 1433 850">“I was familiar with Stan Grof’s work for a long time”</td> </tr> <tr> <td data-bbox="391 850 475 882"></td> <td data-bbox="475 850 1433 882">“I had been reading an awful lot . . . on Buddhism”</td> </tr> <tr> <td data-bbox="391 882 475 976">p. 2</td> <td data-bbox="475 882 1433 976">“the reason for doing it . . . was really to get in touch with that higher or at least other mind . . . you have to get out of your everyday consciousness in order to see it in its proper perspective.”</td> </tr> <tr> <td data-bbox="391 976 475 1155">p. 2</td> <td data-bbox="475 976 1433 1155">“giving moral support . . . so my interactions with her [my mother were], kind of, an extension of the relationship we’ve always had . . . we have big affection for each other but I wouldn’t say it’s been especially emotional content relationship . . . sort of a supportive type of thing, where I support her and that’s more or less the character of the relationship at that time. 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4-4/5	Jenna	<p>Though it seems that this participant's primary logic was centered in Stage 4 there was a move into the Stage 4/5 range that seems to have begun with the opening created by marital difficulties and then facilitated by a therapist's encouragement and support. It is difficult to say to what extent the transition was happening though it seems that it was in the process at the time.</p>
		<p><b>Page</b>      <b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b></p>
		<p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>
		<p>p.1,2    "my husband and I were seeing a therapist" "[It wasn't just] 'talk to me about your issues and we'll go and analyze your childhood' . . . it's also, 'we really need to get to the spiritual aspect of the being, of the person as well'"</p> <p>p. 2      "we were exploring deeper paths to grow and heal and so it was more like, 'hmm, well let's see what this brings us'"</p> <p>p. 7      "My reaction externally [to being criticized by my husband], I would have to say was pretty defensive and . . . I would talk to friends, you try to get validation from other sources"</p>
		<p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>
		<p>p. 6      "[criticism from my husband] made me feel bad . . . it made me feel really bad that, to feel like I wasn't doing enough no matter what I did, it didn't seem like it was enough."</p> <p>p. 7      "just really doubting is the part that would come up internally"</p> <p>p. 7      "I was feeling pretty badly about things in a way that, it's just a classic case of being totally not in touch with your, with what's going on on a deeper level and then going out and behaving in an uncharacteristically, sort of, negative or destructive way."</p>
		<p><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>
		<p>p. 8      "I don't think I was quite in touch with that, God, I was so just trying to make my way with where I was and, in terms of higher purpose, I didn't come around to that until probably later on as the work opened me up."</p> <p>p. 8      "[My focus then was on] becoming a really successful, in my own terms, graphic designer. Living the life that I've chosen to live the way I want to live it, working at home, working with clients I want to work with, really focused on my business and my career . . . I was really focused on . . . redefining myself in the business world and was very, very focused and driven for a much smaller scope—in terms of world view, I was pretty focused on ME!"</p>

Stage	Participant	<p style="text-align: center;"><b>Rationale</b></p> <p>(All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)</p>	
4-4/5	Lily	<p>This participant immigrated to this country and had some very difficult experiences without much support. Even though there was a willingness to respond to an inner sense that meditation and HB could be of benefit I believe the center of gravity was Stage 4 with some opening toward Stage 4/5.</p>	
		<p><b>Page</b>      <b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b></p>	
		<p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>	
		p. 1	<p>“I was following Jack Kornfield [a Bhuddist meditation teacher] and I saw him offered . . . with another teacher [Stanislav Grof]”</p>
		p. 2	<p>“interactions with my daughter was [sic] bad and sometimes we got into fights . . . it could range from yelling at each other and . . . it becomes somewhat violent . . . it could become very violent, verbally or physically.”</p>
		<p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>	
		p. 2	<p>“[My relationship with my teenage daughter was a] very unstable relationship day to day and, very, I wasn’t able to deal with it very well. She was growing up and it was a burden on my heart actually.”</p>
		p. 4	<p>“[if I made a mistake or did something that had a negative impact on someone else] it was really bad. I would beat up myself for days . . . I would torture myself. . . . It would come back again and again and I would feel, my body would feel tense and sometimes cold sweats and just really . . . horrible suffering . . . even when I made small mistakes . . . it was really, really bad.”</p>
		p. 4	<p>“[Generally I felt that I was] insufficient . . . old, and, and tired, I guess, an old woman with, with not much perspective and, um, not . . . very equipped and I don’t think I liked myself.”</p>
		p. 6	<p>“as a single mother, she was my only rose in my garden, it was my only crop that I grow at that point so I’m concerned cause I feel like all my investment is going to be forfeited, this only crop, only rose in my garden is not turning out, is dying or something. That was bothering me a lot.</p>
		p. 7	<p>“sexual abuse had occurred when she [my daughter] was really young and so that was very traumatizing for me because I came from [another country] . . . There’s no preknowledge of this as something that exists in the whole world . . . I couldn’t comprehend, it’s beyond my comprehension, so the guilt of not being able to protect my daughter, not knowing, not preventing the harm that has been done to her.”</p>
		<p><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>	
p. 5	<p>“At the time I feel like I’m so dumb. After I’ve traveled so long, years on this earth, I don’t know where I’m going, why, where, what is the purpose, I didn’t know.”</p>		
p. 5	<p>“I want[ed] to go on one of his [Jack Kornfield’s] meditations, you know, I don’t know what it would give me, but I have a natural movement toward spirituality, or a natural moving toward a direction that I don’t know what it will bring me, but I didn’t think there was much future for me . . . I didn’t feel I have much of a future.”</p>		
p. 6	<p>“[I was] preoccupied by my daughter” “I received news from my mother in Taiwan. I know what’s going on, you know, like earthquake and different things, but it didn’t, I [was] just never very drawn to the news., very keen to the suffering or whatever. It wasn’t bothering me that much.”</p>		

Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)
4-4/5	Maya	<p>At the time of the first HB, this participant’s old way of experiencing and making sense of the self had begun to change and was beginning to find a unique sense of self through introspection though it doesn’t seem that the primary logic is centered in the higher 4/5-Individualistic Stage but is rather in transition.</p> <p><b>Page</b>      <b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b></p> <p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> <p>p.      “I just came unglued and just, you know, kind of rode her up one side and down the other. Well, then I immediately feel bad and . . . I think I went off and cried . . . first of all it’s kind of like I’m angry, you know, I explode and then, uh, I feel bad about doing that . . . that’s usually what happens when I do something wrong or I make a mistake. I feel bad about it, you know, and if I jumped on somebody I usually apologize.”</p> <p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p> <p>p. 2      “being told that ‘you’re too emotional,’ you know, ‘you feel things too much,’ . . . then I would start thinking well, there’s something wrong with me and I have to try to fix it and I never could fix it because that’s just the way I was. And that’s one of the things that, when you get 50 you finally go, ‘Well, that’s the way I am, too bad,’ and you kind of get over that.”</p> <p>p. 2      “Usually I would get real quiet. I mean I don’t usually.....respond that much...I just usually shut down. Because it would be, ‘you’re kind of criticizing my nature,’ so if I don’t want to have my nature criticized I’d just be quiet and nobody has anything to say. You know what I mean? But internally it would affect my self-confidence and, uh, self-esteem.”</p> <p><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p> <p>p. 3      “I loved my 50<sup>th</sup> birthday . . . my mantra was ‘Whatever’ and things just didn’t seem that important, didn’t seem that, uh, traumatic or . . . overwhelming . . . not that I don’t want to save the planet, but I mean . . . it’s just like everything calmed down. The intensity of emotions kind of got a little less and, um, I guess you know, I’ve become a little bit more philosophic.”</p> <p>p. 6      “I was still pretty confused about, you know, things like . . . those big questions like ‘Who am I, why am I here, um, what’s the meaning, what’s my purpose?’”</p> <p>p. 7      “I kept thinking there was something wrong with me and I had to keep trying to fix it, fix, it, fix it. I was a square peg in a round hole. And when I read that [my personality profile was in the 1% of the population category] it just blew me away, and it’s well, no wonder, no wonder I have felt so funny, um, most of my life and that, that, learning that, you know I was kind of now, now I have permission to be me, you know what I mean? And that took a lot of, of ummm, the stress away from, you know, how come I wasn’t like everybody else. And so that was the real big turning point and that was [a few years before HB]</p> <p>“I think I worried a lot more about it [the world situation] and, um probably felt a lot more . . . not being able to have an effect on it, you know. Like, here’s the world and it’s really messed up and what can I do about it. I’m just one person.”</p> <p>“healing then would be anytime I could feel less pain . . . I think a sense of healing, in those times, is any time I could get away from the pain, the pain, the sadness, the anguish, the confusion . . . you see what I’m talking about there is how I can get away from it, like it’s outside”</p>

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4/5	Alyssa	<p>It seems that this participant was using Stage 4/5 logic and exhibiting traits from the same stage. There seems to be evidence of being aware that the position of the observer changes the interpretation of reality and an awareness of one's "personal and cultural conditioning."</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th data-bbox="397 415 475 474">Page</th> <th data-bbox="475 415 1417 474">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="397 474 1417 569"> <p style="text-align: center;"><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> </td> </tr> <tr> <td data-bbox="397 569 475 627">p. 2</td> <td data-bbox="475 569 1417 663">"my spouse and I were experiencing, you know . . . the typical difficulty when . . . we were just starting to realize that things weren't working but we didn't know why and tending to blame each other . . . it was a pretty difficult time in our relationship"</td> </tr> <tr> <td data-bbox="397 663 475 722">p. 1</td> <td data-bbox="475 663 1417 722">"I'd done, um, talk therapy and, and that was fine but I was just intrigued by a, by what I heard about breathwork"</td> </tr> <tr> <td data-bbox="397 722 475 905">p. 3</td> <td data-bbox="475 722 1417 905">"I was given some information by someone in the field who suspected that there was possibly some sexual abuse going on in this family and then I was asked to, like, not say anything about it which I...that I was just unconstitutionally unable to do" "we ended up healing the relationship but certainly that was a time when I just felt completely misunderstood and judged and blamed, as did she, and we worked pretty hard to heal that relationship and it also has been healed"</td> </tr> <tr> <td colspan="2" data-bbox="397 905 1417 999"> <p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p> </td> </tr> <tr> <td data-bbox="397 999 475 1031">p. 3</td> <td data-bbox="475 999 1417 1031">"I just felt completely misunderstood and judged and blamed"</td> </tr> <tr> <td data-bbox="397 1031 475 1125">p. 4</td> <td data-bbox="475 1031 1417 1125">"in those days was kind of when I realized some of the damage from my primary family, my nuclear family that I'd been carrying around, so I guess I would say how I felt in general was strong but wounded"</td> </tr> <tr> <td colspan="2" data-bbox="397 1125 1417 1220"> <p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p> </td> </tr> <tr> <td data-bbox="397 1220 475 1278">p. 3</td> <td data-bbox="475 1220 1417 1278">"I learned that it is entirely possible for two completely rational people to hold, you know, an opposite view of what the truth is"</td> </tr> <tr> <td data-bbox="397 1278 475 1455">p. 5</td> <td data-bbox="475 1278 1417 1455">"[About the world] back then, not so much a crusader, but just, 'I'm going to do the best I can to have the right livelihood' and I mean, we home-schooled our kids, we are very active in our community . . . just trying to change the things I can change . . . 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4/5	Adam	<p>While there is evidence of some Stage 4 logic, for instance in being a <u>skeptical believer</u>, this participant was already participating in meditation and other less rational methods of self-exploration. It is hard to say from the evidence though it does seem that there is a focus on looking inside for answers and a postconventional sense of the spiritual connection of all things that could be associated with Stage 4/5 Individualistic logic.</p>
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		<p>p. 9      “I was very introverted, you know, everything was kept inside and, you know, it was all in my own head . . . that inability to externalize my ideas and then, you know, the guilt complex, I think, really got me in trouble in many relationships where there was really no problem . . . but I just perceived one because I was making a big scenario in my head where I had wronged somebody”</p>
		<p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3)            How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>
		<p>p. 3      “[When I was criticized by my friend I felt] small, like uh, I wasn’t a significant person. I mean, not just in . . . that relationship . . . but also in the world and, you know, I’d sit there and think constantly to myself, ‘Oh, am I really that bad of a person,’ you know, ‘Am I, is every little thing about me really this awful that it almost makes me not worth speaking to?’”</p>
		<p>p. 4      “I isolated myself. I went into my room and made a little “cave” for myself . . . and then also reflecting on myself, you know, saying, ‘Maybe I am like this, maybe I should take a look at this?’”</p>
		<p><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3)            How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>
		<p>p. 1      “I had previously been into meditation and also astral-projection and, um, those experiences in my past had really affected the course of my life”</p>
		<p>p. 1      “I went in [to HB] . . . a skeptical believer . . . you know, I do believe that these sort of things work . . . but, I myself, look for proof that it’s gonna work . . . I kind of went into it, you know, with the idea of maybe, oh, ok, here’s these people who gather in the woods and, you know, maybe they all kind of hit off each other’s responses so, you know, I’d say if anything I thought maybe it was just a tad hokey”</p>
<p>p. 11      “I always kind of felt that everybody was connected, whether you want to call it by, you know, because we all come from the same God or we all share the same energy or we all come from the same, you know, universal goo”</p>		
<p>p. 12      “I think I’ve always understood that you have to face your fears, you know, it’s not something that, like, that you can ignore”</p>		

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4/5	Ella	<p>It seems that this participant had just moved into Stage 4/5. The Individualistic thinking and behavior of this stage are apparent in the return to school, <u>working on just me</u>, the studying of alternative healing and non traditional subjects, and the move away from the previous religion. While some Stage 4 thinking and affect are evident, in most cases it seems to appear in the story because it has just been transcended and not because it was still prominent at the time.</p>										
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In addition this participant was already enrolled at ITP at the time, which would further support a centering at Stage 4/5.</p> <table border="1" data-bbox="428 478 1422 1579"> <thead> <tr> <th data-bbox="428 478 548 537">Page</th> <th data-bbox="548 478 1422 537">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="428 537 1422 632"> <b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3)            How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.         </td> </tr> <tr> <td data-bbox="428 632 548 667">p. 2</td> <td data-bbox="548 632 1422 688">"I started showing her [my mother] that it was safe to be around me, that I wasn't going to go up one side of her and down the other"</td> </tr> <tr> <td data-bbox="428 688 548 747">p. 2</td> <td data-bbox="548 688 1422 747">"before I got sober, I had actually devised a plan on how I was gonna commit murder and kill her [my mother]"</td> </tr> <tr> <td data-bbox="428 747 548 783">p. 4</td> <td data-bbox="548 747 1422 783">"I didn't do it [get sober] in rehab, I did it in therapy [and] in AA meetings"</td> </tr> <tr> <td data-bbox="428 783 548 814">p. 3</td> <td data-bbox="548 783 1422 814">"she will never be a parental figure, the mother that I had desired to have."</td> </tr> <tr> <td colspan="2" data-bbox="428 814 1422 909"> <b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3)            How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.         </td> </tr> <tr> <td data-bbox="428 909 548 940">p. 3</td> <td data-bbox="548 909 1422 940">"historically I really hated my mother"</td> </tr> <tr> <td data-bbox="428 940 548 1094">p. 3</td> <td data-bbox="548 940 1422 1094">"during that conversation she [my mother] just started to tell me her story and she started to tell me about her past and when I said goodbye to her that day . . . my chest cavity filled with love for this woman because it wasn't this hate going back and forth, where I could really see her . . . 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p. 1	"it was just an Introduction to Transpersonal Psychology course and I read the <i>Psychology of the Future</i> and I started reading all about breathwork and I was, I just knew that I wanted to do it, so then I started looking around the internet and stuff . . . I wanted to go to see what I would experience."																									
p. 2	"[My father] was never really interested . . . in me or who I am and it bothered me and would make me angry so I would do little things to piss him off to get him to acknowledge me."																									
<b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.																										
p. 2	"I would get into so many fights and I was always fighting with my parents and																									
p. 3	I was just a really angry person until I was, like 24 . . . I started seeing a transpersonal psychologist"																									
p. 3	"I think my external behavior was to, like, blow them off and joke about it, but my internal self was just, like um, wanted to prove them wrong."																									
p. 7	"I used to cry a lot and I didn't really know why, um, and it would just be, I'd be like driving in the car and start crying and they [my family] would all say you need to go on medication"																									
<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.																										
p. 2	"I was seeing a traditional psychologist and I didn't really feel like they were helping me, nothing was working, um, and then when I started seeing a transpersonal psychologist just a lot of things changed for me."																									
p. 6	"I always wanted more than what I was living at the time and, um, I wanted my future to be full of happiness and helping people." "I would have said, 'the world's going to shit.'"																									

Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)																				
4/5	Noah	<p>There isn't a lot to work with for this participant though the interest in unconventional processes, such as HB, as <u>one more way of accessing parts of myself</u> and as a possible way of finding common ground in relationship tends to indicate Stage 4/5 centering.</p> <table border="1" data-bbox="428 415 1424 1518"> <thead> <tr> <th data-bbox="428 415 548 478">Page</th> <th data-bbox="548 415 1424 478">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="428 478 1424 569"> <b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3)            How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.         </td> </tr> <tr> <td data-bbox="428 569 548 659">p. 1</td> <td data-bbox="548 569 1424 659">"There were a lot of things going on in my life and it seemed like this would be one more way of accessing parts of myself that I hadn't been able to access in other ways."</td> </tr> <tr> <td data-bbox="428 659 548 779">p. 2</td> <td data-bbox="548 659 1424 779">"so things were, I would say, very rocky at that point [in our relationship] . . . 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I think I have a lot to offer to society and to people in my life . . . so I like to help people and feel like I'm making a contribution, not just existing"</td> </tr> <tr> <td data-bbox="428 1415 548 1518">p. 5</td> <td data-bbox="548 1415 1424 1518">"I like to know what's going on around me and in the world, I do a lot of reading [that was on my mind] . . . combined with personal growth experiences that I've been seeking out especially since the early 90's."</td> </tr> </tbody> </table>	Page	Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions	<b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.		p. 1	"There were a lot of things going on in my life and it seemed like this would be one more way of accessing parts of myself that I hadn't been able to access in other ways."	p. 2	"so things were, I would say, very rocky at that point [in our relationship] . . . 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Stage	Participant	<b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
4/5	Mia	Having an interest in becoming more conscious and exploring parts of the self that one may not be conscious of was creating a desire and willingness to explore different, and unconventional, options for development and growth for this participant. This seems to have been the primary motivating factor in this participant's life at the time and would that there was a centering at Stage 4/5.	
		<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b>
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		p. 1	"I heard . . . a facilitator . . . talking about psychotherapy and spirituality and he handed out a flyer about HB . . . I was just attracted to the whole idea of becoming more conscious and tapping into parts of ourselves that [we] might not be aware of on a daily basis . . . and I'm somebody, I guess, who's just kind of been exploring different options for development and growth"
		<b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.	
		p. 4	"I was really beginning to feel pretty good about myself . . . feeling much more solid, much more liking myself, feeling much more comfortable, not being, I was pretty hard on myself and expected a lot from what I did and how I did it and feeling pretty alive enough that [by the time I did HB] I was feeling pretty good." "[If I hurt someone] I probably would have, um, felt pretty badly, but aware that it wasn't my intention, it's not my intention to hurt people."
		<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.	
p. 5	"I really had a lot of expectation about being around for a very long time and that, you know, life was not something that was going to stop me. I was going to be involved and I had plenty of time" "The world, um, I think I had higher hopes of things changing, being different."		

Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)																										
4/5	Heidi	<p>Responding to an intuitive sense that returning to school in the midst of deep depression could help rise out of the despair and then being open to the offering of a dream retreat and subsequently to HB which led are all indicative of Stage 4/5 logic even if this participant was not functioning well in life and was even considering suicide as a means of escape.</p> <table border="1" data-bbox="428 443 1422 506"> <thead> <tr> <th data-bbox="428 443 548 506">Page</th> <th data-bbox="548 443 1422 506">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="428 506 1422 600"><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</td> </tr> <tr> <td data-bbox="428 600 548 747">p. 1</td> <td data-bbox="548 600 1422 747">“subsequent to a bad relationship, just bad everything, everything bad all the way around. 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Stage 3-Conformist, 3/4-Self-conscious, 4-Conscientious, 4/5-Individualist, 5-Autonomous

**Appendix M – Data Matrix**

Coding for the EDT stage level at the time of interview.

Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)																								
4-4/5	Ethan	<p>This participant seemed to be very self-focused in the interview yet didn't give much indication of emotion or feeling almost as if it was a defensive avoidance. This may have been the result of recently experiencing congestive heart failure and awaiting surgery. While this participant is a reiki practitioner and has participated in HB a number of times, which are both indications of nontraditional or postconventional behavior it is not clear that this individual's center of gravity has moved much beyond Stage 4 Conscientious logic and therefore seems to be in a transition from Stage 4 to Stage 4/5 Individualistic.</p> <table border="1" data-bbox="391 646 1417 1835"> <thead> <tr> <th data-bbox="391 646 493 705">Page</th> <th data-bbox="493 646 1417 705">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="391 705 1417 800"> <p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> </td> </tr> <tr> <td data-bbox="391 800 493 953">p. 4, 5</td> <td data-bbox="493 800 1417 953"> <p>“[I’m] very , very pleased with where my life is . . . I didn’t care about being rich, but I wanted to be comfortable and I guess I’ve attained that goal . . . I don’t struggle with . . . constantly comparing [myself] . . . with other people and I, you know, you can knock yourself out with that. No, I think I’ve reached a point in my life where I, uh, I’m not discontent.”</p> </td> </tr> <tr> <td data-bbox="391 953 493 1012">p. 5</td> <td data-bbox="493 953 1417 1012"> <p>“I was supposed to, my airplane and everything else was arranged to, go on a mission trip to Honduras and I had to call it off because of this medical condition”</p> </td> </tr> <tr> <td data-bbox="391 1012 493 1071">p. 6</td> <td data-bbox="493 1012 1417 1071"> <p>“I’m also very involved in my church and some people think I’m too involved but I enjoy every minute of it.”</p> </td> </tr> <tr> <td data-bbox="391 1071 493 1165">p. 6</td> <td data-bbox="493 1071 1417 1165"> <p>“I guess [my purpose and what I want for my future is] just good health, and wanting to, ya know, I’d love to continue to work . . . here I am wanting to work, going on 77”</p> </td> </tr> <tr> <td colspan="2" data-bbox="391 1165 1417 1260"> <p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p> </td> </tr> <tr> <td colspan="2" data-bbox="391 1260 1417 1325"></td> </tr> <tr> <td colspan="2" data-bbox="391 1325 1417 1419"> <p><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p> </td> </tr> <tr> <td data-bbox="391 1419 493 1478">p. 6</td> <td data-bbox="493 1419 1417 1478"> <p>“what a lucky person I am and what a great life I’ve had and what great friends I’ve had”</p> </td> </tr> <tr> <td data-bbox="391 1478 493 1631">p. 8</td> <td data-bbox="493 1478 1417 1631"> <p>“I try to be [a religious person] but I’m not very good at that. . . . I’ve been a mentor for our confirmation children, young people, and they’ll say, ‘I don’t know, you listen to the same thing over and over again. And I said, ‘And every time you hear it you’re going to hear something new.’ And this is the way, if you progress with it, interpretation, it becomes more important, takes on different dimensions.”</p> </td> </tr> <tr> <td data-bbox="391 1631 493 1835">p. 8, 9</td> <td data-bbox="493 1631 1417 1835"> <p>“In my interpretation you have to heal from the inside out and the healing part, the spiritual part of believing, the prayer, meditation, and I have learned that the support of the people in the congregation [can be a source of] strength and support . . . I’ve always believed that the healing comes from within. 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Even though it seems that this participant may now be functioning from Stage 4/5 logic in the cognitive and, possibly, also the behavioral realms, it still seems unclear to me whether or not the affective dimension is also at this level therefore it appears that this participant may be in transition between Stage 4 and Stage 4/5.</p> <table border="1" data-bbox="407 499 1424 1730"> <thead> <tr> <th data-bbox="407 499 548 569">Page</th> <th data-bbox="548 499 1424 569">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="407 569 1424 659"> <b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3)                      How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.                 </td> </tr> <tr> <td data-bbox="407 659 548 814">p. 6</td> <td data-bbox="548 659 1424 814">                     “I’ve become, um, much more sensitized to, uh . . . how can you put it, I’m not sure, ethics, morals, um, um, you know, karmic past, um you know, what is damaging, you know, to like humanity as a whole and what is acceptable in behavior and so forth and so on. 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p. 4, 5	“I think I’m a pretty good person at this point. I think I’ve learned how to be a pretty moral and good person and so now I’m focused on what I do best. I’m measuring myself on what I do. I think it’s just an appropriate time in my life for that to be my sense of measurement. Everything else is sort of in place right now.”																															
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p. 5	“I think I would never say now that I want to be famous, I would never want to be famous, that looks like no fun, but otherwise, I still want to be able to perform, to sing, to act, and I still want to be able to have a strong family life.”																															
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p. 4	“but I like to think that now I can respond to it [criticism] without being defensive, or try to respond to it without being defensive”																															
p. 2	“it still is hard for me right when I’m feeling something, when I feel depressed, it’s still hard for me to tell them right in the moment, but I can tell them afterwards. I feel more like I can bring up negative things. It’s a little scary for me and I revert back to that holding it in, but I think that I feel I have more freedom to address all that.”																															
p. 6	“and after I let it go there has just been more room. It doesn’t really make sense but . . . I think it has given me the freedom to react, like, I’m trying to teach myself . . . how to express and experience negative feelings”																															
p. 7	“instead of turning away from them [my fears] I’d like to think I can face them more. I don’t think that I can completely, but yeah, I can accept them and try to get over them”																															
<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.																																
p. 7	“I don’t know if I can answer that, my mind’s going blank when I think about thinking. I draw a blank”																															
p. 7	“I consider myself to be a religious person. I’m not sure that I believe in God, but I consider myself to be religious and spiritual . . . as a Jew it’s a lot about traditions and . . . studying the laws of the religion and to me being a religious person is identifying with the culture and loving the rituals and trying to figure out where the teachings can help you in life and trying to figure out where they can’t and they’re totally ridiculous”																															
p. 8	“healing is becoming a full person, becoming a complete person, finding strength and, yeah, strength and wholeness and oneness. . . . I think that I																															

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			needed to let go of a feeling of the world being a very literal thing, a specific thing, and being able to find more of the flow in the world . . . to let go of the idea that there's some sort of set rules that some people know and some people don't, you know, and that there's distinct right and wrong."

Stage	Participant	<b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
4/5	Adam	This participants was coded for Stage 4/5 prior to his first HB and his desire and focus on connectedness and relationship are clear indications of continued Stage 4/5 logic at work	
		<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b>
		<b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.	
		p. 2	“now when my dad talks about these things, I think, I’m more able to just, kind of, sit back and let him just, kind of, release and, you know . . . I don’t feel that I should take his negative energy into me . . . I think I just kind of let him vent and let it bounce off me”
		p. 6	“I think I’m more open than I ever have been before, um, definitely doing more creative things, exploring that aspect of myself . . . I never really had a creative side before, that’s the way I felt about it, now all of a sudden I find that it’s all I’m doing is creative things . . . it’s good to have a thought form in my mind and be able to take it and throw it into the world and create it and make it something tangible for other people to see . . . how it affects them”
		p. 8	“I want to take a look at what I have learned, you know, and then if possible pass it along, whether it’s, you know, with a kid or you know just a group of friends or, you know, whomever I come into contact with . . . I just want to be a person that, you know, when I talk to other people they say ‘Well, thanks, I’ve learned something from you that’s going to help me in my life’”
		p. 9	“I’m focusing on . . . continuing to look at myself, how I react to people, um, how I affect them”
		p. 13	“one of the things that I look at in the world today that really, kind of, gets me down is the fact that people aren’t connected in that way anymore . . . connected in that, kind of, tribal way, in that family sort of way, so I would . . . [like] to experience that connectedness, the spiritual connectedness again outside of the physical, you know, connection.”
		<b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.	
		p. 5	“I can more readily look inside myself now and I don’t feel the need to isolate, to kind of reflect, I can just do it, um and then also I think it’s easier for me right now to kind of pick and choose between the things that are real and the things that aren’t real and then deal with them right away rather than keep them inside”
p. 7	“part of me gets excited when stuff like that happens . . . then the other part of me is frightened”		
<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.			
p. 8	“I’d still like to improve the relationship with my parents, I think on certain levels we don’t get each other, um, nobody’s really to blame for that, I mean, they just come from a different era than I do. I think I’m a little unusual for my family, too, because I do look at spirituality and, um you know, that sort of thing and even metaphysics, whereas they don’t really understand it”		
p. 11	“we all have this connection, you know, uh, we’re all part of something bigger like a, you know, I was reading about neural networks and cyberspace and all that and I kind of relate that like . . . we’re all connected in that respect but things flow back and forth, you know, you really kind of have to find the right		

Stage	Participant	<b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
			way to open yourself to feel that connection”

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4/5	Ella	<p>This participant was at 4/5 before HB. Here there may be some evidence of Stage 5 Autonomous logic that occasionally appears in this participant's reasoning though it seems to me that the primary logic at work is Stage 4/5 Individualistic.</p> <table border="1" data-bbox="380 415 1424 1881"> <thead> <tr> <th data-bbox="380 415 548 478">Page</th> <th data-bbox="548 415 1424 478">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="380 478 1424 569"> <b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3)            How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.         </td> </tr> <tr> <td data-bbox="380 569 548 659">p. 3</td> <td data-bbox="548 569 1424 659">“The more you figure it out just for you the more other people are drawn to you that are already going through that type of process or have been there or you have a whole new connection with like-minded people”</td> </tr> <tr> <td data-bbox="380 659 548 749">p. 7</td> <td data-bbox="548 659 1424 749">“it's important to let people know what you think, I mean, not as in giving advice or anything but when people genuinely ask me what I think, I tell them now whereas before I probably wouldn't.”</td> </tr> <tr> <td data-bbox="380 749 548 819">p. 8</td> <td data-bbox="548 749 1424 819">“I have to keep thinking, you know, everybody is who they are for a reason and even if it's just for me to learn a lesson, you know, for all of us to learn a lesson”</td> </tr> <tr> <td colspan="2" data-bbox="380 819 1424 909"> <b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3)            How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.         </td> </tr> <tr> <td data-bbox="380 909 548 1092">p. 5</td> <td data-bbox="548 909 1424 1092">“ I work really hard on not taking it [criticism] personally . . . and usually with any confrontation or anything that comes up that doesn't feel good to me, I'm just like, 'Ok, is this about me? 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Stage	Participant	<b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
		p. 8	within us so why do we have to look to something else to use that as an excuse for our behavior?"
		p. 8	"people can't tell you what to believe, you know, you have to come to that conclusion somehow within yourself."
		p. 9	"if it's my experience you can't tell me not to believe it, you can't tell me that it wasn't real because even if it wasn't real to anybody else, my experience is my experience, it was real to me"
		p. 9	"I respect other people's beliefs and their religion but I prefer my sense of spirituality over any religion"
		p. 9	"I think it's something that you have to go inside yourself to know yourself before you can heal . . . most of it is knowing who you are and going into yourself and being able to see how these things came about"
		p. 10	"I believe that everything is, every memory is useful, it's just how are you going to deal with it when it is just a memory, but as soon as you've said it, it's a memory. Everything is a memory, there's nothing that is in that second that is continuous, it's gone, it's gone as fast as you remember it"

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<b>4/5</b>	<b>Zoe</b>	<p>This participant clearly seems to have come to a realization “that the meaning of things depends on one’s personal perspective and interpretation of them. There is a sense that the unique person is beginning to come through and there seems to be a “capacity to empathize with others and to tolerate different ideas, behaviors and reactions” which are all aspects of Stage 4/5 logic.</p>	
		<b>Page</b>	<b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b>
		<p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>	
		p. 3	<p>“We’re closer [me and my mother]. I actually got her to do a breathwork with me once. . . . There are times when I bristle every time, if she says a certain thing, I cringe. I let things go a lot more now than I used to. . . . I think I grew up a lot and maybe she did too. I think I learned through my self-exploration that a lot of her stuff was out there. I don’t know how to describe stuff. I guess a lot of the things that I would have a problem with, or reacted negatively to, was her stuff that she was throwing at me. I guess intuitively I was pushing it away and trying to get out of it. And then I also had my own baggage that I was throwing out there. So I think that kind of meshed with hers. I think eventually my stuff started to get taken care of and I think hers did in her own way and we were able to resolve things. . . . I think we’re a lot closer now than we ever were. I think we’re on a more even playing field now. There’s not as much of a power struggle and kind of an acceptance of who I am and who I’ve become and where I want to be and that sort of stuff.”</p>
		p. 5	<p>“I know that I have criticized other people, just recently. . . . Um you know, in the interim criticizing someone else, it feels better. You know, you feel good because the pressure’s off you. No one’s looking at you; they’re looking at the person you’re criticizing. I think that’s how I kind of felt. Um, looking at it now, I don’t feel so good about it. . . . I think [I deal with it in a different way than I used to] . . . as soon as I’ve realized I’ve criticized or hurt somebody I tend to talk about it more. I’ll go to the person and apologize. I’ll talk to them about why I felt like I needed to say whatever I said.”</p>
		<p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>	
p. 5	<p>“I still struggle with self-esteem issues but I think I’m a lot stronger. I definitely know who I am for the most part. There’s still room for improvement but I think everyone has.”</p>		
p. 7	<p>“I tend to not take things to heart as quickly as I used to. I’m able to kind of reflect on why someone’s acting the way they are towards me or has said a certain thing towards me or I’m just able to kind of say, ‘Ok, what did they just say’ and is it because of something that I’m really doing or is it just some of their stuff coming at me that I really can filter out and not pay attention to, or pay attention to but turn it into something other than a negative towards me.”</p>		
p. 8	<p>“I think I’ve learned about myself that I am a very strong woman and that I’ve had some pretty rough things happen in my life and I’m still here and I’m still alive and chugging along. I think I really feel strong. Before people were saying ‘You’re very strong, you’re courageous, you’re . . .,’ you know, all those great words but they had no meaning to me and now I actually feel those things now. I know it in my whole gut. That’s who I am.”</p>		
p. 9	<p>“I find myself getting angry at certain things. I still have a really hard time</p>		



Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)
		expressing anger so I was kind of hoping that I might be able to tap into that”
		<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.
	p. 5	“I feel like my purpose in life is to be a mom and a good partner and to help people who I can. My whole world is my family now. Making sure they have a good life and me along with it. . . . Pretty much my girls [are on my mind most of the time now]. I'm home with them almost 24/7, raising them, making sure they're safe, kind of exploring the world through their eyes. It's been neat to kind of re-experience childhood in that way.”
	p. 8	“I've learned through my own journey that everything kind of makes sense, it just makes sense to me why people act the way they do. Why certain things happen the way they're happening. So when something major happens I'm like, ‘Hmm, this is what might be going on and I just kind of ponder that for a while’.”
	p. 8	“I guess I could say that with fears I'm personally not afraid to go somewhere anymore either emotionally or physically. What I've learned through breathwork is [that fear is] almost excitement. I did kind of turn it around to explore that fear and be excited about that fear because it could lead to something great.”
	p. 9	“I guess I believe in the universe and my spirituality comes from animals and the natural world. I don't particularly believe in any kind of deity or god or that sort of thing.”
	p. 9	“I would say healing is getting to a better place. Feeling good about, like if it's an emotional healing, feeling good about who you are and who and where you are in the world. Feeling like a strong person but also allowing yourself to be weak. . . . I would say healing, being healed is feeling all of that.”

Stage	Participant	<p style="text-align: center;"><b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)</p>
4/5	Haley	<p>There is a sense with this participant of the unique person coming through and confidence that the answers are to be found within rather than outside. In addition there seems to be a revealing openness in this participants expression that illustrate a postconventional, Stage 4/5 logic in making sense of one's self and the world.</p>
		<p style="text-align: center;"><b>Page</b>      <b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b></p>
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		<p>p. 2      "I don't expect her [my mother] to provide me with, um, the like, the guidance or parenting or security or whatever" p. 3      "I would say that my relationships are less intense but more open so, I guess, I don't put as much pressure on them . . . to be something more so that I don't have to be quite as worried about being disappointed."</p>
		<p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>
		<p>p. 5      "[Now when I make a mistake] it's not a life-changing event or something because I messed up something. Yeah, and I think I've also kind of come to the realization that I'm not as perfect as I thought I was or should be or something—and it's kind of ok." p. 5      "I think I'm still unhappy in a lot of ways, but I'm not, I'm not, I think I've kind of accepted some things but I haven't learned how to take in new things or something like that. So I guess I would say I'm kind of still depressed but then none of it's intense as it was." p. 7      "I have to remind myself every now and then but I don't feel so much like I don't have enough love, I mean, I don't have enough time but nobody does"</p>
		<p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>
		<p>p. 6      "every year I've become more and more of a pacifist, I mean, it's like, and, and you know, I mean, I've trained in international relations, I mean, it's not, you know, it's like war is a tool." p. 7      "I only think about my life in terms of how the world's supposed to be affecting, or is affecting, me, I mean, as opposed to how I'm affecting the world. Um, I think that's a little too hard for me to think of, I'm going to affect the whole world. I just sort of take for granted that that's happening but that's kind of an abstract thought, you know" p. 8      "[I'm] more aware of the world as one, yeah, the world as one, I guess, that would be the way to put it." p. 8      "there's a strength inside of me that I didn't know I had and that whether I choose to share that, or show that, to other people or not it's still there. Whether they can see it or not, it's still there. Um, and it does, yes, I mean, it does make their opinions less important to me." p. 10      "It seems to me that [healing is] something that, kind of, brings a balance, I guess, so it's not, it doesn't always feel like a good thing."</p>

Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
4/5	Ian	This participant seemed to be centered at Stage 4/5 at the time of the interview.	
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		p. 3	“I just kind of have gotten over it [my relationship with my father] through, first of all psychoanalysis and after that, a period of grieving his loss and mourning it, whatever, and then just letting it go. The past is dead, hopefully it will stay that way and that’s it. I just don’t have time to deal with his bullshit, you know, and it was impacting too much in my daily life so I just, kind of, got over it”
		p. 3	“I’m involved in the drama in my family for sure but there are other things that I need to worry about more . . . I mean, they’re not just going to change for you. I kind of got over that wish, you know.”
		p. 4	“I just try to receive it [criticism] or maybe reflect back whatever someone might be saying. Often, either I can correct the mistake because it’s a technical error or it’s got nothing to do with me and then I can address that, whatever’s going on with the other person.”
		p. 5	“I really like teaching at a university level or otherwise I would be happy teaching younger people or older people, it doesn’t make a difference, I would be happy teaching and I feel confident that my research interests would be helpful to people and any work that I do would be helpful because the area of my research is just plain helpful. So, I feel pretty good. I’ve been with, I’ve maintained a relationship now for I guess 5-6 years now. We recently got married and I just feel much more comfortable in my own skin and confident that I can take care of myself and continue as a productive human being.”
		<b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.	
		p. 3	“I certainly feel less depressed, less clinically depressed as I would self-identify”
		p. 4, 5	“I feel fine . . . I don’t like living for the future and have been somewhat pissed off about the fact that I’ve been doing this [working on a PhD] for over the past 3 years, but maybe someday soon I’ll get to reap a little reward and I feel basically fine.”
<b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.			
p. 5	“I hope to help people somehow, but it’s still fairly small scale and I’m even more concerned with finance and being able to support myself and my family and, but also to have some sort of intellectual and creative release and as far as the bigger world goes, I’m fairly disgusted with things like politics”		
p. 6	“HB . . . is part of a series of events and activities which are paramount. I mean, I think it’s one of the things in a category of things which is of the utmost importance and completely responsible for my feelings today.”		
p. 6	“[With regard to the opinions of other people] the place I go to is a place which allows me to deal better with other people, with anything that life throws at me, it’s just the proper place, the universal place from which to approach it.”		
p. 7	“I can recognize fears for what they are, just fears, more easily and deal with it more easily . . . because fears are stupid and we’re all going to die, so no big deal.” “I would describe it [healing] as returning to the whole or, it takes an injury to		

Stage	Participant	<b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
			have healing and I guess we all have some sort of injury by being born, and also by, well, just by being here is some sort of injury, because we're back to an infernal cycle of life, so everything gets some sort of injury and healing would have to go to repair that."

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		p. 9	that because I don't think that what was happening was on a level of something that needed to be interpreted really, at least for me, so I think that might have taken away from what the actual experience was if I were able to sit and break it down, pull it apart, maybe someday it'll come out and I'll have an interpretation that, if I need one"

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I’ve lived almost my whole life trying to figure out myself from a psychological point of view and being disappointed that that doesn’t seem to make a difference, even after all of that knowledge, all of that analysis. And it’s like he says, Gebser says, in the Mythical consciousness, which came after the Magical consciousness, is only when humans realized they had a psyche. So there’s something prior to this . . . He very clearly, even though he is writing the book from a totally academic and secular view point, believes this origin is a spiritual entity. 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I can’t stand to be criticized”</p>	p. 9	<p>“I think that criticisms, the way I reacted to criticisms when I was younger was probably a little bit more overtly emotional but I think in later years, you [I] see the pattern and ok but I think internally, I think, it hurt as bad as ever.”</p>	p. 12	<p>“[in] the worst moments of my life, I realize, no matter how bad I might feel about myself I’ve always felt very good about my core spirit.”</p>	p. 13	<p>“I think, I don’t know, for some reason I seem to have passed through a lot of this fear and I think that maybe I’m more open to, it’s not necessarily a bad thing that’s going to come up. 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And it’s like he says, Gebser says, in the Mythical consciousness, which came after the Magical consciousness, is only when humans realized they had a psyche. So there’s something prior to this . . . He very clearly, even though he is writing the book from a totally academic and secular view point, believes this origin is a spiritual entity. And wait a minute, wow, for the first time in my life I have this consciousness of how different the</p>
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p. 9	<p>“I feel very much adrift, ya know. Like very lost, like how am I going to spend these last years? How am I going to play the end game is the phrase I use. Yeah, I mean, that’s kind a like where I am like ya know. What am I gonna do in these last years, ya know. There’s always the financial thing hanging over my head ya know. Cause no matter how philosophical you get, no matter how strong you feel about something you need to do for yourself as a person, there’s always this, ya know, how am I gonna, ya know, pay the bills. So ya know, I’m very much up in the air and, but I seem to be very committed to finding this deeper thing, what ever that means.”</p>																							
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p. 3, 4	<p>“I’ve had a life-long problem with my father. . . . If I think of a father son relationship I can tear up in a nano-second, in fact, it just happened yesterday. So there is a very, very, powerful emotion there. . . . There is a big, there is a huge hole in my life with that”</p>																							
p. 6	<p>“That’s the hardest thing in my life. I can’t take criticism. I have a very hard time with criticism from very early on and it’s never changed. I can’t stand to be criticized”</p>																							
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Stage	Participant	<b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
		p. 9, 10	spirit is from the psyche and he claimed that if the Origin is spiritual and the Mythical consciousness is psyche and in between is this magic, ya know. . . . I think for the first time in my life, I seem to be getting behind this troublesome psyche and going deeper and maybe finding something that, ok, maybe there was something there before all this psyche shit happened.”
		p. 9, 10	“I feel like I’ve outgrown formal institutions. . . . it’s really clear to me that I don’t want to teach technical subjects anymore. I taught math and computer science for 40 years and I just don’t want to do that anymore”
		p. 10	“I’m interested in consciousness and that started with Teilhard de Chardin. . . . I’ve been trying to figure out spirituality and . . . so I know there is a strong connection between spirituality and consciousness and I know that’s what I am primarily interested in.”
		p. 11	“I don’t think it’s, like, ‘Oh that’s just coincidence, he did the breathwork and then two weeks later he had a depression and that’s just a coincidence,” I don’t think so. I think there is a more causal relationship but I can’t identify, I can’t articulate what that causal relationship is.”
		p. 14	“Maybe we are all dealing with the unknown and none of us really know anyhow.”



Stage	Participant	<p style="text-align: center;"><b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)</p>	
4/5	Lauren	<p>This participant was at 4/5 at the time of her first HB and still appears to have been centered in Stage 4/5 Individualistic at the time of the interview.</p>	
		Page	<p style="text-align: center;"><b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b></p>
		<p style="text-align: center;"><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p>	
		p. 2	<p>“I don’t really poke at him [my father] to acknowledge me because I don’t really feel like I need him to and I don’t take it personally anymore and I understand his, I understand his point of view and his life and I know that he loves me even though he can’t really be the father that I need him to be. . . . he’s doing the best he can and I can’t be angry with him for that.”</p>
		p. 2	<p>“[I’m] just more understanding, more open to his [my father] way of living and his life that he’s had and, um, and I do that with a lot of people now, like, even when people are mean I just try to think of like who they are and where they came from, you know, and why they’re doing that and I don’t get angry back.”</p>
		p. 5	<p>“I know that my purpose is to help people because I’ve had many, many jobs, different types of jobs and if I don’t have a job where I’m actually physically helping somebody I don’t last more than a couple months. I need to be helping somebody do something with themselves, with just anything, um, to help them be a person to live in the world.”</p>
		<p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>	
		p. 7	<p>“I haven’t cried for just some random reason or just because I was driving in the car and I thought of something sad, like, I just don’t cry like that anymore. I cry</p>
		p. 10	<p>more because I’m happy” “my physical body feels almost . . . cleaner, like it’s been cleansed, but not completely. . . . I don’t even know if I can say that people would ever feel finished . . . but I know that I have a lot more to do right now because of the feelings I have in my body”</p>
		<p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>	
p. 5	<p>“I feel like I’m accomplishing a lot in my life. This past year I accomplished a lot. I bought a house on my own, um, and I’m going to graduate in March and, um, I’ve really been working with my dreams and I feel like I’m heading in a good direction for me, like it’s the right direction for me.”</p>		
p. 6	<p>“The world situation, well, I feel like it’s getting better and people are more aware of the world and not just the little spot that they’re in. Um, I feel like it can only get better. . . . I don’t think it’s about what’s really happening, I think it’s about how we really feel about ourselves . . . there’s so many people out there trying to make it a better place that it’s going to happen.”</p>		
p. 7	<p>“studying transpersonal psychology, I see everything from, like, a healing perspective and not a logical way anymore. . . . I mean, when I say healing perspective, I mean I am more aware and open about how people’s bodies can heal themselves.”</p>		
p. 9	<p>“studying transpersonal psychology, I see everything from, like, a healing perspective and not a logical way anymore. . . . I mean, when I say healing perspective, I mean I am more aware and open about how people’s bodies can heal themselves.”</p>		
p. 12	<p>“[I’m} much more aware of the inner healing process, um, and to me that’s very spiritual. Um, people’s opinion of spirituality is very different, uh, from person to person but spiritual to me is just being very open to the energies around you and,</p>		

Stage	Participant	<b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
			um, inside you, in connecting them and knowing that there's just this higher energy that to me is God . . . but I don't like to call it God—the universal energy.” “my mind wants to explain it logically but I don't think any of this is meant to be explained logically. I think it's just meant for my body to know.”

Stage	Participant	Rationale (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)																						
4/5	Noah	<p>This participant was coded at 4/5 for the time of his first HB and appears to have still been centered in Stage 4/5 Individualistic at the time of the interview.</p> <table border="1" data-bbox="397 384 1433 447"> <thead> <tr> <th data-bbox="397 384 511 447">Page</th> <th data-bbox="511 384 1433 447">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="397 447 1433 537"> <p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> </td> </tr> <tr> <td data-bbox="397 537 511 720">p. 2</td> <td data-bbox="511 537 1433 720"> <p>“[My wife’s alcohol use has] added a new dynamic to it [our 35-year relationship] obviously and she’s had her ups and downs with how much she’s used it and I’ve had my ups and downs with how I’ve reacted to it. I haven’t you know, in one sense it’s added, I’d even say, some excitement and interest to the relationship and that’s part of it, but the major part is it has had a negative impact for the most part. It’s caused us to change the way we deal with each other.”</p> </td> </tr> <tr> <td data-bbox="397 720 511 810">p. 3</td> <td data-bbox="511 720 1433 810"> <p>“HB [is] part of my attempt to grow and become more conscious. It’s one of the things that I have done toward that end . . . it’s part of the whole plan, my attempt to evolve, I guess I would say.”</p> </td> </tr> <tr> <td data-bbox="397 810 511 903">p. 5</td> <td data-bbox="511 810 1433 903"> <p>“I haven’t for the past few years been doing anything on a volunteer basis . . . and that was a big change . . . 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I’ve tried to be more aware of the things that I say and do because I have come to understand that there’s not much I can do about her situation and what I can control is my own, how I comport myself and how I act is what I can control. So I have tried to be more aware and conscious of how I am in our relationship.”</p> </td> </tr> <tr> <td data-bbox="397 1339 511 1551">p. 5</td> <td data-bbox="511 1339 1433 1551"> <p>“I’ve never necessarily been all that goal-oriented. I think I have a lot to offer to society and to people in my life . . . I like to be involved in volunteer activities of one kind or another, so I like to help people and feel like I’m making a contribution, not just existing. . . . a lot of people . . . are very goal-oriented and calculating . . . I’ve just never been strong in that area. It’s just not something that’s been a big deal for me to do, and maybe somewhat to my detriment. 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4/5	Maya	<p>The strong expression of a unique sense of self and looking for answers within indicate Stage 4/5 logic. In addition there seemed to be a strong desire for communal experience which leads me to believe that this participant has a strong centering in Stage 4/5.</p>
		<p style="text-align: center;"><b>Page</b>      <b>Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</b></p>
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		<p>p. 7      “I realize that, um, that we’re all connected, ok, kind of at a source. I think of it as the source of all souls, you know, we’re all connected at that source. All souls are connected there. So we all are connected to each other so we all have an effect and so then I realized that how I carry myself, how I interact with people and treat other people can have a ripple effect. And, um, so maybe I’m not going to be a Gandhi or somebody like that but I can have an effect just within you know my sphere of influence and where I am. “</p>
		<p>p. 9      “Not only did the experience itself [help me] but the people that I came to know. Because of the breathworks, the gathering, the people that come and there’s kind of a core group that kind of comes. We gather every year but there are some, boy, phenomenal people, uh, bright, um, questioning, seeking, searching and feeling, open people, including men that you don’t get to see very often in that respect that, uh, they just, they become kind of, um, part of a, of your support, just knowing that there’s people out there like that.”</p>
		<p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>
		<p>p. 6      “when I’m having reactions to something it’s due to some trigger somewhere. Then I usually will stop and look or think about it before and think about what’s happening, ‘Why is this happening? This person didn’t do anything,’ um, and . . . if I feel like I’ve been wronged in some way, um, I usually think about where the person’s coming from or just talk to the person without getting into any kind of verbal abuse.”</p>
		<p>p. 9      “I could have become extremely bitter and cynical and angry and been really justified, uh, but I chose not to. I looked at it and said to, you know, to the, there were people that were kind of involved in this, and said to them, ‘Thank you for this opportunity to grow.’ It was painful and it was hard but it was an opportunity to grow.”</p>
		<p>p. 13, 14      “it just didn’t feel right. I just got up and went outside. I said, ‘That didn’t feel right,’ and I didn’t, you know, at first I was kind of upset but then I thought, ‘Ehh, it’s beautiful, I can sit out here, look over the . . . the mountains, it was pretty. So I just went and meditated.”</p>
<p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>		
<p>p. 3      “The intensity of emotions kind of got a little less and, um, I guess, you know, I’ve become a little bit more philosophic. . . I’m just kind of getting older and, uh, a lot of experiences, a lot of things that, uh, you go through, good things, bad things, um stressful, um, and just looking at those as, uh, lessons in life, you know. They just kind of pile up on you want them or not . . . and you can do something with them or just, um, try to go into denying [th]em or, um, wishing they’d go away, or just say, ‘Hey, here they are, what do we do with them?’”</p>		
<p>p. 6      “I’m a lot more solid about who am I, why am I here, and what is my purpose or I have a different attitude . . . and what is my purpose will present itself when it needs to and I’ll know. Otherwise I can go on about what I’m doing and not worry about it.”</p>		



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4/5	Mia	<p>This participant was coded as 4/5 at the time of her first HB and appears to have still been centered in Stage 4/5 Individualistic at the time of the interview.</p> <table border="1" data-bbox="367 380 1424 1881"> <thead> <tr> <th data-bbox="367 380 477 443">Page</th> <th data-bbox="477 380 1424 443">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="367 443 1424 537"> <p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> </td> </tr> <tr> <td data-bbox="367 537 477 659">p. 3</td> <td data-bbox="477 537 1424 659"> <p>“[My relationship with my mother] changed . . . I was more, I guess, there was more warmth, there was more connection, um yeah. I don’t know what else to say, there’s not a whole lot I can put into words because there wasn’t a lot talked about between us. There just felt like more of a connection.”</p> </td> </tr> <tr> <td colspan="2" data-bbox="367 659 1424 753"> <p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p> </td> </tr> <tr> <td data-bbox="367 753 477 875">p. 4</td> <td data-bbox="477 753 1424 875"> <p>“I feel a lot, what can I say, a lot more human, not, you know, I don’t have a lot of expectations for myself . . . I’m not on top of myself, making it perfect or trying to do it the right way, I just do it, you know, I’m much more comfortable, much more at ease. 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4/5	Heidi	This participant appeared to have been centered in Stage 4/5 Individualistic at the time of the first HB and appears to have still been at this stage at the time of the interview.		
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		p. 5	“I don’t take anything from anybody anymore, but I’m not mean, you know, I just speak right up in the moment and say, ‘Well, that’s how this feels to me. . . . I don’t just walk away and say, ‘Huh, that really sucked’ and never say anything. . . . I’m much more on the track of being authentic, a feeling person with a strong ego.”	
		<p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3)            How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>		
		p. 11	“the thing that I have learned that probably started with the breathwork is to absolutely not be afraid of fear and that fear is a wonderful clue in your journey because you have to go where the fear is—what you most resist, what you're most afraid of. Once you go through it and transform it, that's where all the gold is. So I can, still can, get afraid but I immediately go, ‘I’m alerted to that, why am I afraid? What work do I need to do now? What is my fear trying to tell me?’ I have a much better relationship with fear. . . . I consider it a gift. Fear, I mean, fear itself.”	
<p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3)            How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>				
p. 3	“I’ve been doing a tremendous amount of work on myself...in particular, I did a 3-year master's degree called transformative art out in Berkley and that was the most amazing process of working the sister wounds through art that really got out about a lifetime of repressed anger . . . but I continue the work all the time, I mean, breathwork is a part, one of the tools.			
p. 4	“in the context of my cousin, I could never do anything right . . . it was the forces in her own life. She had a crazy mother, her upbringing, her defense mechanisms were all attack and my defense mechanisms were all retreat.”			
p. 6, 7	“I’m enrolled in another master's program in counseling. I really feel that this is the way I’m going to put it all together. Everything. And be of service to people. So now I’m feeling, you know, much better like I’m on a path. . . . I’d like to have a private practice and I’d also like to eventually find some kind of alternative center for healing and education. Long term goal. . . . now I’m going to have 3 classes this semester and it’s quite an undertaking. . . . it’s really trying to be, you know, having doubts of course and really trying to be open and authentic and being able to learn and be helpful to others in this way”			
p. 11	“[Healing] means working on your stuff so that your stuff no longer has power over you, cause it never goes away, in my opinion. I don’t think you can ever truly be healed to the point where something’ll never happen to you. But you can be healed to the point where you learn from it, you gain wisdom and it no longer governs the choices that you make in the world. The healing—that is growing and changing.”			

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4/5	Ryan	<p>This participant was coded at Stage 4/5 for the time of his first HB and he still appears to have been centered in Stage 4/5 Individualistic at the time of the interview.</p>	
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		p. 3	<p>“[My relationship with my father has] vastly improved, like, ridiculously improved. . . I mean, I’ve told him how deeply thankful I am for all the good things that he did for us and I really, sincerely mean that.”</p>
		p. 8, 9	<p>“I’ve come to the point where I feel that having purpose is a mask for not being connected to the joy in your life and feeling what you’re interested in with your heart. That the more you’re in touch with your heart you will just naturally be drawn to the activities that you love doing and there will be enjoyment as well as creative growth. New structures will come out of it whether friendships with people or companies or just thoughts and then changed actions in other people, so I don’t really think about my purpose that much anymore.”</p>
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		p. 6	<p>“I was abashed and I felt kind of embarrassed and I apologized and I felt a little bit foolish for...I felt it probably for about a half an hour to an hour, but it wasn’t like something I took home with me and I totally forgot about it until now and this happened a few days ago. And that may seem minor but you know that’s the sort of thing where I would have absolutely been whipping and whipping and whipping myself, like it’s hard to explain”</p>
		p. 6	<p>“I don’t despise myself, I don’t hate myself, I can’t say that I love myself, but I am modestly, you know, modestly comfortable with myself much of the time. . . . You know, I still, have perfectionist tendencies, um you know, so, so yeah, you know, I haven’t reached the new age lovey-dovey situation, but you know it’s, and I still have upsurges of anxiety, um you know, I would, I still have like anxiety, work-related anxiety Sunday nights, um, but it’s a lot less than it used to be.”</p>
		p. 7	<p>“the perfectionism is still there, so, but I’m able to laugh about it and it’s, you know, usually not a big deal”</p>
<p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>			
p. 4	<p>“just facing and accepting how much I had a choice in my life of how to continue to live my life whether I continued to hold a grudge, continued to hold rage and anger, or to put myself in the other person’s shoes and understand where they were coming from, you know. Even if that meant recognizing that maybe the harder their character was in fact actually, you know, possibly evil, that you could still love them and give thanks for all the things that they had done for you. And I give a lot of thanks to that, to a combination of the, I would say it’s a combination of HB, my own therapeutic, artistic endeavors”</p>		
p. 8	<p>“there are a lot of partnerships out there between people who want to be miserable and people who want to cause other people misery and they find each other on these enormous scales and it’s hard, you know, and it’s, I can see, and there are also people who things happen to who aren’t drawing things to themselves at all and it’s this mish-mash of some things seem fated, some things seem like terrible accidents, there’s, I see many, many people working at a grassroots level to form what I would</p>		



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		<p>p. 9, 10 call partnership societies as compared to dominator societies which is what I perceive corporations as largely being today, militaristic, dominator. I see a lot of spiritual battle going on and one of the biggest spiritual battles is to not enter into spiritual battle with people because once you enter into spiritual battle with people you are basically reproducing the same source of so much conflict. And the challenge in trying to stay focused on bringing structure of light into the world while being aware of the darkness and the terror and the violence, I guess the best short example I could give is . . . now I would say I would be more comparable to a martial artist who is highly-perceptive of the situation around themselves who moves away from points of conflict with people and tries to move into just positions of appreciating them and diffusing things, um, where even if somebody attacks me I'm not focusing on destroying my enemy, I'm focusing on neutralizing the attack and getting past that.”</p> <p>p. 10 “I guess there's a quote from Kafka, about novels being the axes that break the ice within us or something like that and to me that's kind of what HB was. . . . basically the breathwork is mostly this tremendous . . . floodlight that just brings all these things into view and sometimes they don't come into view right away. But things, these leviathan structures within ourselves are sort of prodded into slow glacial movements, sometimes cataclysmically rapid movement, but then a lot of follow-up work is required so it's not, it's a huge aide and it might be a necessary aide but it's not a sufficient one. . . . or another way of looking at it is sort of like, drop you like a paratrooper into territory that you weren't even aware was there. Then you need to walk around and do all the other work but the HB is the paratrooping.”</p> <p>p. 11 “I guess I would answer yes [I am spiritual] but that what I mean by spirituality isn't necessarily what other people mean by it. . . . To me . . . spirituality is maybe more a way of describing being in a position of having always increasing awareness and that you sort of spiral into higher and higher levels of awareness that ties together your quotidian everyday reality. You're meeting your basic needs of food and shelter and yet how you do that matters and tying that in with your awareness of larger scale realities, you know, cosmic scale realities, archetypal realities that all of these interact with each other being grateful for all of this, and being patient, and yet having real concrete change happen slowly through giving this sort of overall attention on many different levels. I mean that's, that multi-level approach to things where you're looking at all of them and they're all feeding into each other and yet you still have the part of you that's paying attention and accepting what's happening at the same time that you're trying to change things and that, I would call spirituality, and that's not a good sound byte.”</p> <p>“the religious part is the structure of say, in your spiritual attention to things you've recognized that there are certain things that, doing them, helps you, and that might be, say, meditating every day, if you make practice of meditating every day and giving thanks for things I would call that a religious practice. The generation of that practice is spiritual. The creation of that is spiritual. But once it's established it's the religious, it's sort of the bones. Religion is the bones of the spirituality.”</p>

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4/5	Tyler	<p>This participant does seem to have an awareness that one's story changes and that we are each story tellers as well as expressing an awareness that <u>the world is in many ways a mental construction</u> which are both aspects of higher level stages. Just the same the primary evidence seems to suggest that this participant is centered at Stage 4/5.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th data-bbox="378 443 500 506">Page</th> <th data-bbox="500 443 1424 506">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="378 506 1424 600" style="text-align: center;"> <p><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3) How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> </td> </tr> <tr> <td data-bbox="378 600 500 842">p. 5</td> <td data-bbox="500 600 1424 842"> <p>"I think we're both very committed to trying to keep our marriage together, the family especially together, uh, but we, we uh, you know, we still have the, it still, it still feels very, uh, reassuring and important that we get together once a week for 45 minutes with a third party to really connect, um, and for things to really come out that may or may not have come out otherwise. Um, and um, uh you know, it's not, I think our relationship with each other is not the most satisfying relationship in either of our lives, it's certainly the most difficult relationship in both of our lives I think, um, and it's one we want to keep working on obviously because we're still together"</p> </td> </tr> <tr> <td colspan="2" data-bbox="378 842 1424 936" style="text-align: center;"> <p><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p> </td> </tr> <tr> <td data-bbox="378 936 500 968">p. 6</td> <td data-bbox="500 936 1424 968"> <p>"it didn't occur to me, probably at the time, but it was, a lot of my behavior was, and still is, an attempt at sort of making up for that, that uh, I have to be better than I was, I had to perform, uh, in some context so that I, uh, might be perceived to be alright or accepted or acceptable or loved or something like that"</p> </td> </tr> <tr> <td data-bbox="378 968 500 1241">p. 7</td> <td data-bbox="500 968 1424 1241"> <p>"I'm not immune to, um, self-image and so forth and I, I can get insulted, I can feel, uh, disregarded. Um, I do spend, I think I spend less time, uh you know, beating myself up than I used to and I think I'm more willing to forgive myself, um, than I was before and I, I have actually, um developed, since the beginning of breathwork, a practice of um, of self-forgiveness . . . 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4/5-5	Alyssa	<p>Experiencing oneself as a unique person with an awareness of cultural and defensive conditioning are aspects of Stage 4/5 Individualistic logic that this participant clearly expresses. In addition there is also a tone to this participant that seemed to be “much less cynical and distrusting” than Stage 4/5 individuals along with an expression of “responsibility for creating one’s own meaning” and being attuned to one’s “own psychological well-being” which are evidence of Stage 5 logic. Even though this participant seemed to be functioning from Stage 5 during the interview, the quotes from the transcript didn’t seem to fully support a centering at this stage therefore I believe this participant to be in transition from Stage 4/5 to Stage 5 Autonomous at the time of the interview.</p> <table border="1" style="width:100%; border-collapse: collapse;"> <thead> <tr> <th data-bbox="378 596 488 657">Page</th> <th data-bbox="488 596 1425 657">Participant Quotes Supporting the Above Rationale in the Doing, Being, and Thinking Dimensions</th> </tr> </thead> <tbody> <tr> <td colspan="2" data-bbox="378 657 1425 751"> <p align="center"><b>Behavioral Dimension: Coping/Needs &amp; Ends/Purpose</b> (Cook-Greuter, 2005, p. 3)                      How they interact; What needs they act upon and what ends they try to achieve; How they cope; The function others play in their lives.</p> </td> </tr> <tr> <td data-bbox="378 751 488 846">p. 5</td> <td data-bbox="488 751 1425 846">“I feel that I live a productive, really full life and I have good healthy relationships, I feel with this busy life, probably, an overriding aspect is regret that I don’t make or take more time to nurture the relationships I have.”</td> </tr> <tr> <td data-bbox="378 846 488 907">p. 6</td> <td data-bbox="488 846 1425 907">“I think it’s more important than ever, for people who are aware [of the world situation], to try and do something.”</td> </tr> <tr> <td data-bbox="378 907 488 968">p. 7</td> <td data-bbox="488 907 1425 968">“I thought, ‘Oh, it would be nice to,’ nice isn’t the right word but, you know, it would be interesting”</td> </tr> <tr> <td data-bbox="378 968 488 1029">p. 9</td> <td data-bbox="488 968 1425 1029">“when a crucial part of your life looks like it might not be that way anymore, you tend to question everything”</td> </tr> <tr> <td colspan="2" data-bbox="378 1029 1425 1123"> <p align="center"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3)                      How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p> </td> </tr> <tr> <td data-bbox="378 1123 488 1276">p. 4</td> <td data-bbox="488 1123 1425 1276">“my reaction to that [being criticized] is to feel, again, a little wounded at being misunderstood and righteous at the same time so how I’m reacting to this current situation is trying to fix what’s wrong with our system that puts me in this kind of position, but also I’m avoiding this particular person at the moment because it doesn’t feel like an interaction would be good at this point.”</td> </tr> <tr> <td colspan="2" data-bbox="378 1276 1425 1371"> <p align="center"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3)                      How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p> </td> </tr> <tr> <td data-bbox="378 1371 488 1432">p. 3</td> <td data-bbox="488 1371 1425 1432">“the better you know yourself the more healthy your relationships tend to be, I think”</td> </tr> <tr> <td data-bbox="378 1432 488 1526">p. 4, 5</td> <td data-bbox="488 1432 1425 1526">“everyone has a view point and I can certainly see how this other person sees me and I’m not sure that she sees how I see her, you know, so much comes down to good communication and there’s always aspects, I definitely have and aspect in myself . . .”</td> </tr> <tr> <td data-bbox="378 1526 488 1621">p. 5</td> <td data-bbox="488 1526 1425 1621">“I lead a pretty busy life and so it’s really easy to blow off doing what I should do in terms of clear communication in a timely manner, you know, so in one way I accept my current situation, this week, is something that’s a consequence of that”</td> </tr> <tr> <td data-bbox="378 1621 488 1715">p. 5</td> <td data-bbox="488 1621 1425 1715">“I just tend to do what is in front of me and it always unfolds in a way that’s perfect me, so it all works out, um, but I have a very fulfilling life, I teach and I’m also active in a non-profit organization”</td> </tr> <tr> <td data-bbox="378 1715 488 1789">p. 5</td> <td data-bbox="488 1715 1425 1789">“one kind of message I felt I got, received, or gave to myself was very simple and it was just, ‘It’s ok to meet your needs’ . . . you know, kind of shedding the beautiful daughter identity and growing into my own adult one”</td> </tr> <tr> <td data-bbox="378 1789 488 1850">p. 6</td> <td data-bbox="488 1789 1425 1850">“I go see a friend who is a healer who works on a lot of different levels, psychic and just all sort of, you know, crystals and just all sorts of different levels . . . 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4/5-5	Bart	<p>This participant seems to have exhibited a complex mix of Stage 4/5 and Stage 5 logic. In this interview it seemed that the participant was motivated by a desire to clearly express and “try to do justice to the complexity of life in their verbal expressions” as illustrated in many of the quotes. This seems to be Stage 5 Autonomous language yet the overall tone was more of a reaching than being centered at this logic. I believe this suggests a transitioning from Stage 4/5 to 5.</p>
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		<p>p. 1      “Well you know, it’s an interesting story, well, to me it’s interesting, uh, when I say something’s interesting I always mean to me”</p>
		<p>p. 1      “I eventually became much more interested in his, well, I shouldn’t say much more, but I became, yeah, I did, I became much more interested in his work”</p>
		<p>p. 1      “I sort of stopped reading all that stuff on Buddhism. It didn’t really, I mean, I wouldn’t say it replaced it, but it sort of, I sort of took a new direction there after that.”</p>
		<p>p. 6      “I’m much-less focused on the external thing or things since there’s more than one thing external to me”</p>
		<p>p. 2, 3      “I’ve developed a little more patience for it [caring for my mother]. I have a little bit more of a sense of it’s giving of my time in order to help her . . . and less of a sense of, I know that we’re expected to be in a two-way interaction . . . but, you know, I think . . . there is an exchange that takes place. I don’t want to make it sound like it’s all one way. The regular character of our interactions has a lot to do with me supporting her but, I think, that really the overall relationship is a little more balanced.”</p>
		<p>p. 3      “I’ve become a lot more open and emotional”</p>
		<p>p. 6      “I’m more concerned with my own, developing my own spiritual perspective to try to get myself dis-identified with my little ego habits and so on and to see things from a wider perspective and, I think, I put a much greater emphasis on developing my own sense of compassion and love for people and I put that, it’s more important than even any sort of external, even something that seems to be quite good in an altruistic and helpful [way], maintaining the best inner attitude is important.”</p>
<p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3)                      How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>		
<p>p. 4, 5      “Whenever something happens that could reflect negatively on me I don’t hesitate to become a little bit upset about it. I got enough of an ego here where it’s like, I tend to go into a real analysis, ‘now wait a second, is this a legitimate thing? ‘Why is this person saying this?’ and then sometimes it clearly is something that I’ve done wrong and I tend to say, ‘Well, you know that wasn’t good and why, for what reason did that happen?’ and then I think that one of the things that I’ve acted on more recently is the sense of trying to find out what is this really telling me about myself. . . . ‘Alright, what is this telling me?’ what is the larger message of what might otherwise seem to be kind of a trivial type of thing?”</p>		
<p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3)                      How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>		
<p>p. 2      “I’m a big believer that you have to get out of your everyday consciousness in order to see it in its proper perspective”</p>		

Stage	Participant	<b>Rationale</b> (All quotes used in rationale are from Cook-Greuter (2005) unless otherwise noted. Underlined words/phrases are quoted from participant interviews)	
		p. 5	“I feel pretty good about myself, you know, I’ve always had this sort of work in progress thing. I suppose it would be good to develop a little bit more of a self-satisfaction type of thing”
		p. 6	“You can only fix what you got in front of you and I’m not waiting for anybody else. You wait for the rest of the world to get better—you got a problem. That’s pretty obvious, so see what you can do. I think that it’s . . . the real purpose of being alive in the first place . . . the purpose of being here is to get yourself into the best possible, I don’t know the easiest way to say it, the best possible spiritual state or the best possible state of mind or however. It’s about growth and expansion of consciousness and I think that that is, I really don’t think that externals really improve that much or are all that satisfying without doing the internal work.”
		p. 8	“healing could be on the physical level, it can be on the emotional level and so on and so forth. So that, to make whole, to fill in the blank spots, to straighten out the kinks . . . [so healing is] to make whole.”
		p. 9, 10	“the personal spiritual work that you do being the underpinning for any sort of social change, you’d need to have your own experience, you need to have your own, who you are and what society is are really two sides of the same coin. That works on a sociological level and the metaphysical level as well. There’s a connection between mind or consciousness that really it’s all the same consciousness, it just appears to be in different places to the extent that you can straighten it out a little bit over here—you iron the sleeve of the shirt, the entire shirt is a little bit neater . . . I’m using an analogy that I know absolutely nothing about.”
		p. 10	“I have my own ideas about the experience and what it’s like and so on, and the value of it and so on, but . . . you’re asking questions from your perspective and it gives a little insight to things I haven’t necessarily thought about them in that way, which is good.”

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		p. 11	<p>I will be able to do a long term commitment which is . . . one of my greatest fears”</p> <p>“the most profound healing I’ve had has been forgiveness of my mother, my father, some other people and myself. And that forgiveness doesn’t mean what was done to me was ok . . . healing for me is when I know that . . . in every cell in my body, that it wasn’t me that was defective, it wasn’t me that caused it, it wasn’t me, it was that person’s inability, just the same as when I have harmed other people it was never about them. It was always about my fears . . . so I think that’s forgiveness. I think it’s living the life I was meant to live, which includes my past but it’s no longer holding on to it. It’s getting to that acceptance and forgiveness.”</p>



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4/5-5	Jenna	This participants nonlinear view of reality and making sense of self and the world, having a sense of continual opening and development as well as expressing an awareness that the meaning of things depends upon one’s perspective are all indications of Stage 4/5 if not Stage 5 logic.	
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		p. 4	“well, it was kind of a, first, a realization, an understanding, then there was the dealing with what I discovered and then the acceptance and resolve with what I discovered, so I can’t leave that out versus coming [from] where I am today. There’s, of a much more open and compassionate place for my mom and compassion for the relationship that we had with each other was the only kind of relationship we could have had based on where we were coming from.”
		p. 5	“being much more in touch with my own softer side, my own feminine, compassionate side versus living more in my masculine self . . . so with that, my relationship with other people is, tends to be, much more open now”
		<p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3)                      How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>	
		p. 8	“I feel really good, I feel really good about where I am. I feel really good about our relationship and where we’ve come to. . . it’s really worth it to get through the, to really face the gunk and to really cut through, the muck and get to the heart of the matter and there’s just such beautiful stuff on the other side. I mean, I haven’t, this is probably the best time in my life and it’s far from perfect, let me tell you. I mean, we could probably pick it apart and go, ‘Hmmm,’ but it’s the best time in my life.”
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		p. 2	“she recommended to us to see this woman who does energy work and I still see her, too, to this day, you know, energy balancing and clearing and that kind of stuff. [Interviewer commented ‘She sounds like a good person to do therapy with.’] . . . For us anyway, might not have been for everybody.”
		p. 3	“therein came the journey to the deeper aspect of the relationship [with my mother] that would give all kinds of clues and answers . . . you know, they’re not quite as concrete as that, but indicators as to what were the problem areas relationally for me in my life and, just you know, the fundamental basis of my core personality and what they were, sort of, built upon”
p. 4	“[The changes in my relationship with my mom were brought about by] all of the inner work that I’ve done and all the self-exploration and therapy and breathwork and all of the paths that I’ve went down or continue to go along you know have, lead you, and are continuing to lead me through the changes and a greater understanding of myself as a women, you know”		
p. 7	“It’s funny how certain issues can resurface with a different story line” “I’ve learned to really trust the universe about those things [the way some things can seem negative and then turn out to be beneficial] these days”		
p. 9	“I really feel much more in touch with my gifts in terms of really where I fit into this puzzle and in terms of being with people, helping people, really helping people on their journey, helping to, not even guide, just helping to		

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			<p>facilitate, create space and to give back. My life in terms of vocation and I don't even want to call it career, but just livelihood and being able to make a living and also the personal aspect of it is all starting to blend, you know, it's becoming less here's the business me and here's the personal me. And it's more about living in my world fully in work and in life and to, there's always, I'm always working with a consciousness, it's for a higher good, that's what I am doing and what I continue to expand upon is for the higher good. So it's really changed.”</p> <p>p. 9 “I very much have lived in my analytical mind and very much in that, ‘Let's figure this out, let's break it down, let's get to the bottom and have those answers.’ I've let go of that kind of perspective . . . it's been a continual opening and a continual, with so many layers and so many issues”</p> <p>p. 10 “I tend to be much more open and less judgmental or more aware, much more present in understanding where my thoughts perhaps maybe originated from . . . But I guess for the most part just a broader perspective, feeling a deeper insight, particularly in terms of relationship, you know, it's just a much, oh, here's a quote, ‘Change the way you look at things and the things you look at will change.’ I guess that's pretty much the way I'm thinking these days. . . . I mean you pretty much co-create your own reality so to speak. Less blame, less taking on other people's stuff, you know all of that kind of stuff.”</p> <p>p. 11 “I've never prescribed to any particular school of thought, I'm just pretty broad and open and it's a very personal thing, so it's whatever, that's the beauty of it, that it's just this, ‘Religious no, spiritual yes.’ . . . I've always known myself to be a spiritual being on some level particularly at different times in my life and it's just a continual unfolding and continual deepening”</p> <p>p. 11 “communing and being with other people who are searching and really interwoven and the respect and the sharing that, and the sacredness of the times together”</p> <p>p. 11 “[Healing,] if I could put it in a nutshell, it would be finding that place of wholeness within and it's, again, it's not a destination, it's a process.”</p> <p>p. 11 “It's part of my self-care program. Not that I actually have one written down or anything but I've incorporated these modalities into my life, sort of over the years, of staying in tune and tuned up . . . it's maintenance work”</p> <p>p. 12 “it's, just, wherever you are at the time is going to, just, be whatever that experience is going to be and I just know that it's serving it's purpose on some level and otherwise I wouldn't be going [to HB]. I have complete trust in that and I kind of like the not having expectations and it, again, that shows me the way through the world and that there's the, ‘Less you hold onto the richer you are,’ in a sense.”</p>

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4/5-5	Lily	<p>This participant seemed to have developed an understanding of the way one's story and the way it is told, changes the way one experiences one's reality. In addition there seemed to be an acceptance of paradox and a toleration of ambiguity that are all aspects of Stage 5 Autonomous logic and thinking. Nonetheless, it is difficult to say that this participant is centered in Stage 5 because a number of examples of Stage 4/5 logic are also present. Therefore I am considering this participant to be in a transition process from Stage 4/5 to Stage 5.</p>
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		<p>p. 2      “[With regard to my] relationship with my daughter now-a-days . . . she’s evolving; I’m more sitting and watching, trying to see where I fit in. Sometimes I don’t fit in at all, so I step out. Sometimes I can step in. I try to be there, to be present.”</p> <p>p. 3      “I’m more able to tell other people what, what I want. . . . I think it’s just the process of being more, valuing myself more. To look, instead of looking at other people’s needs, I look more at my needs and other people’s needs. I reach more of a balance. . . . a more balanced, more harmonious way to be with other people and to be with myself.”</p>
		<p style="text-align: center;"><b>Affective Dimension: Awareness/Experience/Affect</b> (Cook-Greuter, 2005, p. 3) How they feel; How they deal with affect; Awareness of perception; How events are experienced and processed; Preferred defenses.</p>
		<p>p. 4      “The whole process [of how I deal with criticism and mistakes] is still there, but it’s much briefer, it’s very brief. The suffering, the hurt, the feeling of regret and, kind of, it’s much short, shorter. . . . and I think, still, I forgive myself pretty quickly.”</p> <p>p. 8      “I feel more whole. I feel that part, the part that I feel ashamed of and I want to push away, it no longer, it’s part of me again. It’s fine, I release that disgust. I release that shame and then I just feel much better about myself, I think.”</p> <p>p. 8      “I have very little fear right now. I still have fears come and go, but the degree and frequency is much, much less.”</p>
		<p style="text-align: center;"><b>Cognitive Dimension: Conceptions/Knowledge/Interpretation</b> (Cook-Greuter, 2005, p. 3) How they think; How they explain things and make sense of experience; The logic behind self and world perspectives.</p>
		<p>p. 2      “I think everything, my spiritual pursuits including meditation [have impacted the change in the way I am with my daughter]. I have also done past life regression . . . but mainly, daily sitting, going deeper into meditation. I don’t know when, I think I just gradually dropped that violence kind of anger and everything, everything gradually just disappeared.”</p> <p>p. 4, 5      “I still feel the aging, the process of aging, but I’m sort of looking at life more in a child, childlike way and so see a lot of new things in me that are exciting. I see myself more, more, I still see that part that, that I am insufficient in many ways, but I’m okay with that. I generally appreciate myself, the parts that I am not insufficient and I appreciate it much more than before and the parts that I am insufficient, I forgive that, I’m ok with that, you know. . . . it’s like a room that’s the same room but when the sun comes in you feel furniture in the room, you see everything, everything shines with light but, you know, it’s the same room, it’s just a different perspective, I guess. When there’s very little light you don’t see yourself . . . and you don’t see the furniture around. You feel you have nothing, you feel the room is empty and it’s all dark, but when the light comes in you see yourself, you see the proportions of the, different position of the furniture and you</p>

		<p>p. 6</p> <p>p. 7</p> <p>p. 9</p>	<p>really appreciate it.”</p> <p>“I believe that just by, by being here, present to the world around me, being with friends, you know, being, try to be a little bit, try to bring what I feel in my meditation maybe that, that little brilliance, kind of a little joy, just to bring that with me and being in the world. That’s all. It’s not a grand purpose or anything. . . . I just think that walking in that light and joy in my own soul bringing that with me that, that is, benefits in some way. I do Hospice volunteering. I do as much good as I could afford the time. . . . Just to be kinder, a little bit kinder to myself and to others. To really notice the beauty. . . . I’ll be more present, I would say my purpose, or I want to be more present, to be kinder. . . . I care about the world more than before.”</p> <p>“When you’re more whole you can naturally come out, your parts that’s hidden, that feels ashamed, you just come out. You’re able to voice yourself more.”</p> <p>“It’s kind of, you accumulate in your body and your psyche some kind of clot. . . . It builds up, because here in modern society we’re not totally living, like in a monastery or someplace . . . I just believe in the universe, that when you lay down on the mat and it will direct you where you need healing, where you need to receive the message. It will just lead you there. I believe in the breathwork process. I don’t know what’s going to come, I don’t have any particular expectation but I think it’s very beneficial for me.”</p>
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## Appendix N

### Synopsis of Cook-Greuter's EDT Stages 3, 3/4, 4, 4/5, and 5

Here, I will present a very brief description Cook-Greuter's EDT stages with some references to the Spiral Dynamics model of Beck & Cowan's (2006) for additional clarification where appropriate. Because I assume that individuals who choose to participate in HB have a center of gravity that is at least in stage 3/4, I will provide the descriptions beginning with stage 3 because even those centered in stage 3/4 will sometimes present traits from the previous stage. Most of the following descriptions were taken from Cook-Greuter (2005, 2007).

#### Stage 3 — Diplomat/Conformist

This is the stage with “an early adolescent frame of mind.” There is an in-group and an out-group. The relationship with the in-group is the source of identity at this stage. Boundaries are not clear within the in-group. At this stage people are pleasers, nice, and make sure they look the right way—as least for their group. Rules are obeyed without question it is the stage of the conformist. Status and social acceptance are preoccupations. Sexual, aggressive, and unpleasant “feelings are denied or suppressed for fear of rejection or abandonment.” In the Spiral Dynamics model this stage is roughly equivalent to the “one right or true way” purposeful Blue v-meme. For the diplomat, if one does not live up to the perceived “shoulds and oughts” the “sense of shame and embarrassment . . . can be crushing.”

#### Stage 3/4 — Expert/Technician

People in this stage are able to take a third person perspective and can see themselves with some distance and objectivity. At this stage self-reflection becomes possible yet is not

prominently active. In the spiral dynamics model this stage would seem to occupy a space between the Blue v-meme and “the most successful” strategic Orange v-meme.

This is the stage of the “expert or technician,” the individual who wants to be different from others yet accepted for their differences. They do this within the rules and by using excepted procedures to remain in charge of themselves and their environment. They stand up and defend themselves against criticism, guilt, and shame with logic and rationalization and are good at offering multiple options and solutions. “One-upmanship,” blame, and ridicule are common ways of maintaining the sense of being better than others. They know what’s what and feel very much entitled to impose their view of the truth on others.

#### Stage 4 — Conscientious/Achiever

This is the stage of adult development that is considered the “target stage for Western culture.” At this stage individuals have developed an expanded third person perspective and can not only see themselves with more objectivity but can also recognize patterns of behavior considering the past and future. They have an awareness that they “are still in the process of growing.” In the spiral dynamics model this stage would be roughly equivalent to modernist consciousness of the Orange v-meme.

This is the stage of the “achiever,” who is always looking toward the future with an eye on improving themselves and the world. This is done within the “values and morals” of society, which are now “internalized if they fit self-evaluated standards,” and through the process of introspection, analysis, and reason allowing the individual to control and predict outcomes. What are “the root causes and reasons” that I and others do what we do? There is a drive to achieve and succeed at this stage, though these tend to be measured by internal standards and there is an



ability to wait for longer term results. The needs and desires of others are seen as important, too, as long as they don't get in the way. Agreeing to disagree is a typical motto of an individual at this stage. The rationality of the scientific method is believed to be the primary method of knowing the truth. Eventually we will discover all of the answers through rational analytical inquiry. There are deals and opportunities to take advantage of.

#### Stage 4/5 — Individualist/Pluralist

This is the first stage at the postconventional level of development and a systems view. At this stage, the fourth person perspective is now available, allowing the individual to stand outside of their own self-system and see the entire system from an objective view. There is an awareness that meaning is relative to the observer and the position of the observer. In the spiral dynamics model this stage would be roughly equivalent to the “all ways are equally valid” relativistic Green v-meme. This is the consciousness often referred to as postmodern.

This is the stage of the “individualist” who tends to focus on the experience of the present, observing and trying to make sense of the self in the here and now. At this stage the individual turns inward for answers rather than looking toward outside experts and existing rules and roles. There is a pushing away of the rational modernist perspective along with scientific rational analysis and societal standards. The unique experience of the individual is all that can be trusted and even that is conditioned by culture and society. Paradoxes and contradicting ideas are accepted as inevitable aspects of reality that do not always need to be explained. Holistic ways of knowing such as intuition, dreams, senses, and the wisdom of the body all begin to out way the linear, intellectual logic of the previous stages.

Individualists are more sensitive and aware of the perspectives and plights of others, human and otherwise, which leads to increased interest in social and environmental issues. While their egalitarian nature moves many in a communal and humanitarian direction others turn more “towards their own meaning making and exploring their own minds.” Often they are aware of and describe the many different parts of themselves and have trouble bringing these parts together into a coherent sense of wholeness. Truth, for the individualist, is relative and can never really be found.

#### Stage 5 — Autonomous/Strategist

This is the stage where general systems thinking comes into play with an enlarged fourth person perspective that sees the “self embedded in history and multiple cultural contexts.” At this stage, the individual realizes that meaning making results from the stories we create and tell about our experiences and observations. We are all story tellers and autonomous people “consciously commit to actively create a meaningful life for themselves and others.” They are able to integrate the different parts of themselves “into a complex coherent self-identity.” They recognize that we are all complex beings and interaction with others is an important and necessary part of learning more about self. “Mutual interdependence with other human beings is inevitable and experienced with awe and an awareness of one’s responsibility towards them.”

According to Cook-Greuter this stage is roughly equivalent to “the best way for now, all views considered” systemic Yellow v-meme of spiral dynamics. Autonomous individuals see the process of their own “personal growth, self-actualization and self-fulfillment” and helping others with the same as a primary sense of purpose. They are aware of life’s complexity and have the

ability to creatively and imaginatively solve the complex problems that come with it. There is an awareness of verticality and the qualitative differences between lower truths and higher truths.

## Appendix O

### How Participants Learned About and Decided to Try Holotropic Breathwork.

Participant	Page	Yes, No, Maybe	Quote
Alyssa	p. 7, 8	Maybe	I . . . feel like I don't need it. . . . the way I experienced it when I did, it felt like, more like it was crisis management through intervention.
Britney	p. 8	Yes	To keep on this path of self-discovery and feeling oneness and feeling that kind of flow of being able to take in and let go the things that come my way and experience the world without having to hold on to everything.
Adam	p. 13	Yes	To experience that connectedness again
Ella	p. 10	Yes	It was like somebody just turned a switch on in my brain and it was like, 'Ok are you catching on now?' And it was very simple but it was, like, incredible and I want to see where it goes from there and I don't think I can do that on my own.
Bart	p. 8	Yes	To get in touch with that inner self and higher self, however you want to put it. The one that isn't my usual conscious personality.
Ethan	p. 9	Yes	The growth experience that I've had certainly encourages me to go in that direction and have more experiences. I never felt that it did me any harm and it's always nice to be more enlightened.
Haley	p. 11	Yes	Because I know I'm not satisfied, I guess, so I mean . . . cause I'm lacking something I need and then sometimes because I think I want more than what I have . . . emotionally, spiritually.
Emily	p. 12	Yes	I obtained insights in ways that I don't necessarily get in meditation . . . and I've never had a session yet where it hasn't been meaningful . . . I think it's, the insights I get then become integrated.
Gavin	p. 13	Yes	Because I want to approach it again, I think that different circumstances, different times, provoke different things in your mental activity . . . the transpersonal realm . . . what I'm trying to tap into.
Ian	p. 8	Yes	I expect more healing, because I know from the few experiences that I've had that I can reach a place where the kind of healing that I'm interested in can be done through HB.
Elise	p. 8	Yes	Continuing on that, uh, path of connecting, sort of, with myself and whatever, the universe and all that, because I feel that that's what has happened throughout my previous experiences and that I, you know, have more of that that can be done, and, and also with changes in personal life, too, it seems like it's a good idea to reconnect . . . with where you're at, like, now instead of before.
Kyle	p. 12	yes	I think I'd be more open to, like, whatever happens even if it's nothing. . . . I seem to have passed through a lot of this fear and I think that maybe I'm more open to, it's not necessarily a bad thing that's going to come up, something might come up that's actually going to be a good thing.
Lauren	p. 9	Yes	I must have some kind of expectation; maybe a higher level of happiness?

			Since I did it my physical body feels almost cleanser [ <i>sic</i> ], cleaner, like it's been cleansed, but not completely. . . . I know I have a lot more to do right now because of the feelings I have in my body.
Noah	p. 5	Yes	It's just one of several means of still learning more about myself and accessing some places that aren't usually accessed that could be beneficial
Lily	p. 9	Yes	First of all, I think it would give me some cleansing. It's kind of, you accumulate in your body and your psyche some kind of clot. . . . It builds up, because here in modern society we're not totally living, like in a monastery or someplace . . . I don't have any particular expectation, but I think it's very beneficial for me.
Maya	p. 12	Yes	I've had such good results and, uh, they're very helpful. Uh, and even if, and sometimes, you know, sometimes nothing really took place, but I got to be around people that I really enjoy and so that was a benefit.
Jenna	p. 11, 12	Yes	It's part of my self-care program . . . I've incorporated these modalities into my life, sort of over the years, of staying in tune and tuned up . . . it's maintenance work. . . . I just know that it's serving its purpose on some level and otherwise I wouldn't be going. I have complete trust in that and I kind of like the not-having expectations and it, again, that shows me the way through the world and that there's, 'The less you hold onto the richer you are,' in a sense.
Mia	p. 8	Yes	Oh yeah [I'm getting something positive from it].
Heidi	p. 12, 13	Maybe	I have a different relationship with it now, because I've done so much other work that it laid the groundwork for and really transformed myself, you know, since I started doing breathwork. Um, I don't have as strong a need. . . . But I still think it's very beneficial and just being with the group, it's such a wonderful thing.
Ryan	p. 12	Yes	Well, it still works you know. . . . there's two other reasons, you know. One is a socialization, I guess, or the vision of a common wheel. The second would be that the breathwork still works and I'm not adverse to being more joyful and less miserable and being more effective in my life as well. And the third thing is, is that the breathwork is just really, really cool to do . . . it is just such a cool adventure.
Tyler	p. 10	Yes	Breathwork is one of my communities now, you know, the group that I, breathwork is sort of like one of my learning opportunities . . . there's still something about the, the uh, experiential part of breathwork that is, uh, is valuable to me and that keeps drawing me back
Zoe	p. 9	Yes	I still have a really hard time expressing anger so I was, kind of, hoping that I might be able to tap into that a little bit at my next one. Of course, it never gives me what I really want.

## Appendix P

Combined Research Data  
(Part A)

Participant	How Learned of HB						Motivation/Expectation					EDT Stage Pre HB	EDT Stage Post HB
	Recommendation			Chance			CE	GCHS	SE	CHC	CAW		
	T/F	R/F	CM	S	RB	M							
Alyssa		X						X				4/5	4/5-5
Britney			X					X				3/4	4/5
Adam		X					X	X				4/5	4/5
Ella					X				X			4/5	4/5
Bart					X			X		X		4-4/5	4/5-5
Ethan		X					X					4	4-4/5
Haley	X							X				4	4/5
Emily				X			X					4/5	4/5-5
Gavin					X					X		4	4-4/5
Ian	X						X	X				4/5	4/5
Elise		X						X	X		X	4/5	4/5
Kyle					X					X		4/5	4/5
Lauren					X		X					4/5	4/5
Noah		X						X				4/5	4/5
Lily						X	X					4-4/5	4/5-5
Maya	X						X					4-4/5	4/5
Jenna	X							X		X		4-4/5	4/5-5
Mia	X									X		4/5	4/5
Heidi				X			X					4/5	4/5
Ryan					X			X	X			4	4/5
Tyler	X							X				4	4/5
Zoe	X							X				3-3/4	4/5

Continued on next page.

**How they learned about HB and decided to try it: Code Category: Recommendation:** R-T/F: therapist or facilitator, R-R/F: relative or friend, R-CM: creative mentor, R-S: through school. **Chance:** C-RB: reading a book, C-M: looking for meditation retreat.

**Motivation/Expectation: Code Category:** CE: Curiosity looking for experience, GCHS: Growth, Healing, Self-improvement and/or development, SE: Self-exploration and understanding, CHC: Connecting with a higher consciousness, spirit, the spiritual, CAW: Connecting with and affecting the world beyond self.

**EDT Stage:** 3-Conformist, 3/4-Self-conscious, 4-Conscientious, 4/5-Individualist, 5-Autonomous

## Combined Research Data (Part B)

Continued from previous page.

Participant	EDT Stage Pre HB	EDT Stage Post HB	Subjectively Reported Effects of HB										Expect to do it Again	
			CLRP	INS-				CP/FH	H	IRO	OUC	SEB	Yes	Maybe
				A	B	C	P							
Alyssa	4/5	4/5-5	X		X	X				X		X		X
Britney	3/4	4/5	X	X	X	X	X		X	X			X	
Adam	4/5	4/5			X	X				X	X	X	X	
Ella	4/5	4/5				X		X			X	X	X	
Bart	4-4/5	4/5-5			X	X							X	
Ethan	4	4-4/5		X		X		X		X		X	X	
Haley	4	4/5		X	X	X					X	X	X	
Emily	4/5	4/5-5	X	X		X		X	X	X		X	X	
Gavin	4	4-4/5				X		X		X		X	X	
Ian	4/5	4/5		X					X		X	X	X	
Elise	4/5	4/5			X	X	X					X	X	
Kyle	4/5	4/5		X		X						X	X	
Lauren	4/5	4/5	X	X		X	X					X	X	
Noah	4/5	4/5		X	X								X	
Lily	4-4/5	4/5-5	X	X	X	X	X	X	X	X	X		X	
Maya	4-4/5	4/5	X	X	X	X		X	X	X		X	X	
Jenna	4-4/5	4/5-5	X	X	X	X	X	X		X		X	X	
Mia	4/5	4/5		X		X				X	X	X	X	
Heidi	4/5	4/5		X	X	X						X		X
Ryan	4	4/5		X	X	X				X		X	X	
Tyler	4	4/5	X	X	X	X		X		X		X	X	
Zoe	3-3/4	4/5		X	X	X		X	X				X	

**EDT Stage:** 3-Conformist, 3/4-Self-conscious, 4-Conscientious, 4/5-Individualist, 5-Autonomous

**Reported Affect: Code Category: CLRP:** Clearing, Letting go, Release, Purging; **Insights of self-sense (INS-):** INS-A: Affective, INS-B: Behavioral, INS-C: Cognitive, INS-P: Physical body; **CP/FH:** Change in perception of self and/or history; **H:** Healing, **IRO:** Improved relationships; **OUC:** Oneness, Universal connection beyond self, **SEB:** Spiritual experience/benefit.

## Appendix Q

### Sample Transcribed Interview

#### Alyssa

#### Interview Introduction

**Q: Thank you so much for taking the time to speak to me. I want you to know that this interview is being recorded for the purpose of research. Your identity will remain confidential. The information you provide will remain anonymous and may be used in research and may be published. Do you agree to be recorded?**

A: Yeah, I agree.

**Q: I am looking at how people are affected by participation in Holotropic Breathwork. . . . I can also send you a copy of the report when I have finished it.**

#### Interview

**Q1: First of all, thinking back to the time before you first did HB, can you tell me the story of how you learned about HB and decided to try it?**

A: Neighbors and friends of ours are [facilitators]. So that's how and I had some friends in, probably 1995, who had, when [our facilitator friends] were, I guess, first starting up they did a workshop in my town which I did not attend but I knew several of the people who did. And based on their experiences it sounded like something I wanted to try.

**Q: So, when you were thinking about trying it was there anything that you were hoping for or looking for or expecting?**

A: I wasn't expecting anything. Certainly, it was a time in my life when, um, I'd been doing . . . ah, I don't know, hopefully most people in their lives get the crunch where, you know, the, the baggage that they carry meets the life that they live and they realize that they have to do something about it. And for me that was probably my late 20s and early 30s. So, um, so I was just intrigued. I'd done, um, talk therapy and . . . and that was fine but I was just intrigued by a, by what I heard about breathwork.

**Q: Ok. So did you think it would, kind of, take you beyond the talk therapy?**

A: Yes, I did and also, I think, probably an aspect, . . . this is with the benefit of having, you know, done it now in hindsight, um, I don't know if it was what I hoped for in terms of, a, a, um, a, efficacy of experience. You know, it can take hours of talk therapy to get to a place, and um, it was certainly my experience in breathwork that, that, there was some deeper places that were reached—certainly in less time.

**Q2: So now I want to ask you to talk about, kind of describe, a significant family member from that time of your life prior to the time before your first HB. If you could pick someone such as mother or father, sibling or your spouse or child. Someone who was very significant in your life.**



A: Yeah, I'll pick spouse.

**Q: Ok, and what I would like to know, just if you could talk a little bit about the way your relationship was at that time and leading up to that time and what your interactions might have been like? If you can remember?**

A: Um, at this time, 199... , my spouse and I were experiencing, you know, um, again, probably the typical difficulty when, um, a, in primary relationship when we were just starting to realize that things weren't working but we didn't know why and tending to blame each other. Um, and so it was a pretty difficult time in our relationship and I did two breathwork workshops. One by myself and one, he and I both went. The latter time in particular, at that time our relationship was in real deep difficulty, and um, it wasn't the fact that we did the breath workshop together but what we each came out with ended up opening some doors and enabling each of us to see more about ourselves and ultimately, I credit breathwork in part with helping us, you know, get through that difficult time in our relationship.

**Q5: Interesting, Ok, yeah. Cause that was going to be my next question, do you have, do you have a sense of why the changes came about and how that happened?**

A: Yeah, I think to me one of the aspects of breathwork is, um, the only workshops I've done are these two with [our facilitator friends], but um, so I don't know if it's typical for an aspect of it to be this, to be um, . . . the drawing that one does?

**Q: Yes.**

A: Ok, I'm not visual, and I'm, like I'm the sort of person who runs away from trying to put something down on . . . graphically. Cause I'm, you know, never thought I could do it. So that for me was a, the fact that it's just so um, you know, non verbal and really very connected to, in a . . . What is the word? Inchoate, you know, way. Ah, it just was very freeing. And again it wasn't ever something that my husband and I could ever talk about, you know. And I don't know if his experience was the same but for me it felt like a real opening.

**Q: Ok, so you guys never talked about your experiences?**

A: Well we shared our individual experiences. Yeah, you know, certainly. Like he told me where he went and I told him where I went and all that sort of stuff. Actually that was kind of helpful in our own communication. But, the um....I guess to me the same thing that doing the drawing kind of releases....it's not, you know, it's a picture. It's not words, you know what I mean?

**Q: Yeah.**

A: So, um, there that is.

**Q: Yeah, that deeper aspect that's not...**

A: Yeah.

**Q6: Has your way of being in relationship in general changed since then?**

A: Uh...yeah, probably, sure. Yes, because I guess you know the better you know yourself the more healthy your relationships tend to be I think.

**Q7: Thank you. So back again in that time, maybe your early to mid 30s, can you remember being criticized in a way that really affected you deeply....or, if not that, maybe something where you did something, made a mistake, intentionally or unintentionally did**

**something that had an impact on somebody else, maybe a negative impact, and, can you remember a situation like that and maybe talk a little bit about how it made you feel or how you felt about it...**

A: Uh, sure, yeah, umm....right around that time, my....I had a very good friend in town here whose daughter was a little....more than a year older than my eldest daughter and they were very fast friends and very, very close, and ..., so, prior to the breathwork experience but, anyway....I got...I was given some information by someone in the field who suspected that there was possibly some sexual abuse going on in this family and then I was asked to, like, not say anything about it which I...that I was just unconstitutionally unable to do, so, when I spoke to my friends she reacted in a, you know, predictable way and ended up, like, severing relations for more than a year. And this was in a very small town. And the bottom line is that we....you know, each of us felt judged and misunderstood and it was a very painful situation and out of that I learned that it is entirely possible for two completely rational people to hold, you know, an opposite view of what the truth is. And we ended up healing the relationship but certainly that was a time when I just felt completely misunderstood and judged and blamed, as did she, and we worked pretty hard to heal that relationship and it also has been healed.

**Q8: So then what would you say was your typical way of dealing with situation like that?**

**Obviously you probably didn't have many situations like that, but things where there was an impact like that and you felt judged, criticized, or.....**

A: Probably my initial reaction is to get angry you know and, you know, find ways to bolster my position you know....I certainly will martial arguments to my point of view. And actually back to that time, I mean that was where I learned probably....imperfectly, I'm sure....that you can try and have other people take your point of view but it's not....that's not necessarily what they're going to do.

**Q10: So, how did you feel about yourself in general in those days?**

A: Umm.....I have always accepted myself and....but I think in those days was kind of when I realized some of the damage from my primary family, my nuclear family that I'd been carrying around. So I guess I would say how I felt in general was strong but wounded.

**Q11: Ok, so how about more recently, has there been any situations you know where you felt criticized or where you did something that had an impact on someone else or whatever....recently?**

A: Yeah, absolutely. Yeah.

**Q: Maybe you could tell me a little bit about that and what that was like for you.**

A: Um. Do you mean like emotionally like that?

**Q: Yeah, what the feelings were that were generated by it and then how you dealt with that either...both internally and externally.**

A: Uh huh. Well, as it happens just this week I've run afoul of a strong personality in my workplace and by making a decision that didn't go over well and how it gets expressed as not directly to me but all around me and so I guess my reaction to that is to feel, again, a little wounded at begin misunderstood. And righteous at the same time so how I'm reacting to this

current situation is trying to fix what's wrong with our system that puts me in this kind of position. But also I'm avoiding this particular person at the moment because it doesn't feel like an interaction would be good at this point.

**Q: Mmm. Need to let some time pass...yeah, so is that different? Do you feel like the way you experience something like that and deal with it is any different from the way it was back in your early 30s?**

A: Yeah, certainly because I'm more conscious....yeah....just of, again, the fact that everyone has a viewpoint and I can certainly see how this other person sees me and I'm not sure that she sees how I see her....you know, so much comes down to good communication and there's always aspects....I definitely have an aspect in myself where, like many of us, I lead a pretty busy life and so it's really easy to blow off doing what I should do in terms of clear communication in a timely manner, you know, so in one way I accept my current situation...this week is something that's a consequence of that.

**Q12: Mmm, ok, so in general, how do you feel about yourself today, besides the fact that you have a cold?**

A: Yeah, yeah. Uh, I feel good about myself. I feel that I live a productive, really full life and I have good healthy relationships, I feel with this busy life probably an overriding aspect is regret that I don't make or take more time to nurture the relationships I have.

**Q13: So, I just want to thank you for being willing to talk about all this stuff, too, because sometimes it's not always easy to go back and drudge up some of the things in the past and talk about them, so I appreciate your willingness and your forthrightness. So, that said, again when you were around that age, you know in your early 30s, can you remember what you thought about your life purpose and what you wanted for your future?**

A: Huh. Umm, I don't know that....well, I guess I....since that time, since we moved to where we live now 20 years ago, I felt that I am in the exact place I need to be and I've never been like a plan-full person in terms of, you know, setting a goal and that's what I'm going to do in my future. I just tend to do what is in front of me and it always unfolds in a way that's perfect for me, so it all works out. Umm, but I have a very fulfilling life, I teach and I'm also active in a non-profit organization and all those things were just starting to happen 12 years ago, so in a way it feels, yeah, I feel that I'm in the place where I need to be.

**Q14/15: Mmm, cool, so what did you think about back then like the rest of the world, the world situation so to speak? I don't know if you know what I mean by that, but just like the way things are in the world and where it's heading....**

A: Oh yeah, yeah, definitely pretty despondent about that. And, again, what I...one of the things...well, back then, definitely, not so much a crusader but just "I'm going to do the best I can to have the right livelihood" and I mean, we home-schooled our kids, we are very active in our community, we do gardens and, you know, just trying to change the things I can change. But also I was a Peace Corps volunteer and I've....I feel pretty strongly about trying to change the world however one can and so....umm.....so definitely I've been you know depressed about living in this century, in this culture for a while. It's not an easy place to be.

**Q16: Has any of that changed in the last 15 years, say, in terms of your perspective on it at all?**

A: Uh, I...the only changes I think....I think it's more important than ever for people who are aware to try and do something. So, intensified is probably the way it's changed.

**Q16: So you talked about your life purpose and thoughts about future back then. Is it still pretty much the same today?**

A: Yeah, I would say it is.

**Q18: Ok, alright. So in terms of HB you already answered this....about your relationships...you said that you think the breathwork definitely had some impact on your primary relationship with your spouse and the way you interact with other people. Would you be able to share anything in particular that you know, that happened in the breathwork that you feel affected that or is it more nebulous and that....or harder to grasp?**

A: It is a bit hard to grasp. I have...I've definitely recommended it to a couple of friends in crisis because I think...I guess the thing I would try to express about it is that because it has the ability to take one to a deep place really quickly it's....it can provide catharsis which then can, you know, give movement. So, that's my experience anyway.

**Q19: And I think you may have addressed this, too, but do you think that HB had an impact on the way you feel about yourself?**

A: Yeah, yeah, I mean I would say in a positive way. The first workshop that I did...the one kind of...the one kind of message I felt I got.....received....or gave to myself was very simple and it was just "it's ok to meet your needs".

**Q: Mmm. Interesting. Wow. So did that stick with you?**

A: Uh, I can lose it, but yes, yes, I would say overall. I think...yeah, you know kind of shedding the beautiful daughter identity and growing into my own adult one is....I think....I.....the fact that I remember that you know...kind of indicates to me that it's kind of a ....probably a pillar or a prop of that, yeah.

**Q20: So do you think HB had an impact on the way you think about things, like about yourself or other people or the world in general?**

A: Yeah, I do more about myself than other people.

**Q22: Do you consider yourself to be a spiritual person?**

A: Yes.

**Q23: How about a religious person?**

A: Umm.....no.

**Q24: Ok, so has your sense of either one of these changed since before you did HB?**

A: Uh, only deepening, you know. Like doing breathwork just kind of corroborates....corroborated what I think I already know.

**Q26: Ok, so, how would you describe "healing"?**

A: Umm...integration. I really....since that time probably the....when I need to work on my self and....I've toyed with the idea....you know I thought "oh, it would be kind of nice to..."...."nice" isn't the right word but....you know it would be interesting to go back and do another session of breathwork but usually timing and stuff like that just doesn't work out so when I have things I need to work on I go to see a friend who is a healer who works on a lot of different levels....psychic and just all sorts of you know crystals and just all sorts of different levels and I really...I definitely believe that mind has just so much to do with physical.

**Q27: Hmm...So back then....did you feel the same way?**

A: Uh, not yet. Yeah. Yeah. I think probably back then I was tending to see, you know, more separateness.

**Q28: So according the questionnaire you've filled out it looks like you did 2 breathworks.**

A: Yes.

**Q: And that was back then, you haven't done any since.**

A: Right.

**Q28: So I guess my question would be why only 2 and haven't you done any since then?**

A: Yeah, um....again I think it's such an intense experience that it feels like....and maybe this is associative, too, from that time which was a pretty intense time now that I look back on it ....umm....it just feels like....it feels like a huge commitment or experience or whatever and I wouldn't say that I feel like I'm avoiding it....I guess I would feel like I don't need it.

**Q29: So do you think you would do more?**

A: Umm....if an opportunity arose, yeah. I mean I have nothing...I don't have anything against it. I guess it really is....as I said I tend to be like in forward motion a lot and so, you know, scheduling breathwork and blah, blah, blah....I mean it's just...it's just not where I am at right now.

**Q: Ok, so when you said an opportunity arose did you mean, like, schedule-wise, or in terms of something that....you felt the need for it?**

A: Yeah, I guess I mean schedule-wise and I guess, again, and maybe it's just because of the way I experienced it when I did it....it felt like, more like....it was crisis management through intervention, you know, rather than, like, ongoing...opportunity.

**Q31: Ok, yeah, yeah. So are you familiar with the concept of set and setting?**

A: No.

**Q32: Ok, I'll tell you about it. It's a concept that's used in relationship to working in non-ordinary states of reality. Um, kind of came out of the work with psychedelics back in the 60s and 70s and the idea that a person's mindset....you know what their intention is, I guess, whether....not necessarily specific intention but whether it's an intention for....to just have a good time or whether their intention is to do some deep inner work and...so that would be....the set would refer to the mindset and then the setting would refer to the setting in which the experience takes place, whether it's a comfortable, safe setting with other people....like-minded people...or if it's just again at a party or something like that....those**

**two things make a big difference as to the type of experience that a person has and so that's the concept. I was just wondering about....in your experience of HB do you....you know, how important do you think the set and setting is?**

A: I think it's pretty important. Yeah. Um, and you know now I'm thinking so why is it that I haven't gone back to do more breathwork and I think, I think...I....umm...maybe most of us feel pretty you know private....I feel like I'm private and the...doing it in a group setting which has been my experience while absolutely I succeeded in going you know into my own space and not being aware of other people...there's still that to get over, you know? And so, umm....so that might be a piece of it.

**Q: Ok, interesting. Yeah. Yeah. Thank you. Umm...you know what...that's all the questions I have right now. But we do have a little more time. If you wanted tell me a little bit about your overall experience with HB or a particular experience, I would love to hear about it.**

A: I guess the thing that maybe we haven't touched on which to me is umm....hugely important....and I don't know how....you know I don't know how other practitioners do it but the music aspect....I mean I'm a musician....is....as I, you know, think on it....is hugely important, you know, the fact that Lenny is very careful and meticulous about really good sound, you know, and very enveloping...umm....that's just a big part of it.

**Q: Yeah. I think that's a crucial component myself. Um, so I did think of one other thing. I was just wondering if you've, and again I know it's been a while but back then you had said it was sort of crisis mode and so maybe you could, can remember this. Do you think HB helped you get to a point where you could, like event thought you were having you know a little bit of a rough time, were able to still move forward a little bit clearly than you were before you did the breathwork?**

A: Yes. Yes. Yeah, absolutely, I guess, I mean one of the things you know when, when, when a crucial part of your life looks like it might not be that way anymore you know you tend to question everything and I distinctly remember coming out of the one that my husband and I went to together just, just feeling well, there is somebody in there. You know, like, "I have somebody." So, that was a huge help actually.

**Q: Wow, that's pretty cool. Yeah, well, that's it Melissa. Thank you very much, I really appreciate your participation and very clear and articulate and right to the heart of the questions and I appreciate that. If I should have any clarifying questions would it be possible to email them to you?**

A: Yes, feel free.

**Q: So, great, I hope this interview process has been of value to you, too.**

A: Yeah, it's kind of fun to think about it.