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## Glenn Hartelius: A Leader in Second Wave Transpersonal Psychology

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# Glenn Hartelius: A Leader in Second Wave Transpersonal Psychology

## Editor's Introduction

On the 40<sup>th</sup> anniversary issue of the *International Journal of Transpersonal Studies* (IJTS), it is fitting to pay tribute to Glenn Hartelius, the journal's longtime main editor and current Editor-in-Chief. Glenn came to transpersonal scholarship with an unusual background: decades of prior experience in Near Eastern archeology, bodywork, and various entrepreneurial projects.

In his archeological work, Hartelius excavated for multiple seasons at Caesarea Maritima on the coast of Israel, becoming an expert in Byzantine and Islamic terra cotta oil lamps of the Eastern Mediterranean, and publishing nearly a dozen scholarly works on the subject (e.g., Hartelius, 1980, 1987, 2009; Hartelius & Blakely, 1987). I like to say that, before he formally embraced transpersonal scholarship, he was working for many years with "enlightenment" through studying lamps.

However, his day job was doing bodywork, which opened his thinking to the important role of body-felt experience in consciousness and psychology. Transpersonal scholarship offered him an opportunity to shine light on somatic experience through a slow excavation of deeper levels in the psyche, suggesting that his experience prior to entering the transpersonal arena perhaps foreshadowed his later accomplishments.

Hartelius entered the transpersonal area in mid-career, obtaining his doctorate from California Institute of Integral Studies (CIIS). He then held core

faculty roles at leading transpersonal institutions, first at Sofia University and later at his *alma mater*, CIIS, where he developed its Integral and Transpersonal Psychology PhD program, and chaired it until his recent retirement as a full professor. He now is a visiting faculty member in the Mindfulness-Based Transpersonal Counseling program at Naropa University.

Over the past four decades, I have been a vocal advocate for developing transpersonal psychology as a science and, over the last decades, Hartelius has played multiple key roles in helping realize that goal. His achievements are many, including: transforming IJTS into the largest transpersonal journal; advancing the role of empirical research in transpersonal literature through actively encouraging such papers in IJTS; developing a historically informed and empirically grounded definition of the field; innovating a novel method for the measurement of the central transpersonal construct of *states of consciousness*; contributing to the publication of research on ketamine as a psychedelic treatment for depression; co-publishing the area's largest and most current handbook; advocating for and supporting its gender and cultural diversity; founding its largest and most successful transpersonal PhD program; mentoring dozens of new scholars in the area; and, perhaps most noteworthy, discerning, demonstrating, and cultivating the area's "second wave" as a transformative endeavor that continues to itself

transform. Though his formal participation in the transpersonal area began only around two decades ago, few other transpersonal leaders beyond the area's founders have had a comparable role in its advancement in such a short period of time.

Perhaps most salient to me as the former main editor and now as a senior (emeritus) editor is Hartelius' role in raising IJTS from relative obscurity, where it was when I took it over, to being a highly visible indexed journal that is the largest and most influential in the area. After facilitating transfer of the journal to Saybrook University in 2003, Doug MacDonald and I edited IJTS for Saybrook as a low circulation print journal until 2006, at which time the university decided to cease its publication. I convinced Saybrook to transfer ownership of the journal to a nonprofit, rather than to shut it down, and I put out a call for someone to assist me in its editing. Hartelius answered the call and, with his publication experience, hard work, and dedication, he quickly took over every aspect of journal production from soliciting submissions to running reviews, mentoring authors, editing, typesetting, proofreading, and publishing the journal online. Under his direction, IJTS has grown from fewer than 100 print-version subscribers in 2006 to over 100,000 downloads as a free online journal by tens of thousands of discrete readers per year.

It is also the journal's quality that has grown under Hartelius' editorship. For example, in the past decade the rate at which IJTS papers are cited in the scientific literature has tripled ([www.scopus.com](http://www.scopus.com)). It is also now indexed in several prestigious databases, such as the American Psychological Association's PsychINFO, and is the only transpersonal journal indexed by Scopus. In order to have impact in the field of psychology and other areas of transpersonal science, it is vital for a journal to attract and publish original empirical research papers; Hartelius has increased the rate at which IJTS publishes empirical papers by 150% (Hartelius, 2021)—a rate that is doubled again in the current volume. What is particularly remarkable is that, while he is quick to credit others (such as Marie Thouin-Savard and Courtenay Crouch for their important editorial roles at the journal), Hartelius has produced the bulk of the issues of IJTS over the past 15 years almost

single-handedly—making him largely responsible for its remarkable success.

In the past, the transpersonal area has come under repeated criticism for its apparent inability to define itself. Another formative role Hartelius has played within the field is his work in developing a foundation for defining transpersonal psychology—a project in which he, along with multiple co-authors, has invested over 15 years of research. His initial definitional project analyzed 160 published definitions of transpersonal and concluded that these reflected three major themes: a psychology beyond ego, a psychology of the whole person, and a psychology of transformation (Hartelius et al., 2007). His most recent summary of this project defined transpersonal psychology, as follows: “A transformative psychology of the whole person intimately embedded within a diverse, interconnected, and evolving world that pays particular attention to states of consciousness and developmental stages reflecting expansion beyond conventional notions of self” (IJTS, 2021, p. ii), and his definitional work has been widely cited in hundreds of books and papers ([scholar.google.com](http://scholar.google.com)).

Out of this research on the definition of transpersonal psychology, Hartelius and co-authors (2021) have also identified particular trends, most notably a second wave within the area that took hold in the 1990s.<sup>1</sup> In contrast with its emphasis on an earlier vision of vertical transcendence—that is, transcendence toward a cosmic ultimate through altered states of consciousness—Hartelius et al. found a shift in emphasis toward what might be characterized as immanence: a horizontal transpersonal transcendence of ego expressed through engagement with embodied experience, human communities in all their diversities, the environment, and the transformation or post-conventional development that can result from this embrace. This emergent vision of the area was documented in trends found through bibliometric studies of word use in the two largest transpersonal journals, as well as through developments in the field's major theoretical frameworks. In shifting emphasis from the ineffable to the measurable, this second wave accords well with the increased empirical emphasis that Hartelius has cultivated in IJTS, and is aligned

with the scientific transpersonal psychology for which I have long advocated, such as in my work on self-expansiveness (Friedman, 1983, 2018) that eschews ultimates which are elusive to science and, instead, embraces an expansive sense of self within, not just transcending, the world.

Another fruit of the definitional research is clear evidence that the construct of states of consciousness plays a central role in the literature of both first and second wave transpersonal psychology. Despite its critical role in the area, only modest progress has been made with phenomenologically based approaches to measuring states of consciousness (e.g., Hand et al., 1995; Pekala, 2002; Pekala & Kumar, 2000; Pekala et al., 2010a, 2010b; Walsh, 1995). Hartelius and colleagues (2022) have contributed important work in this domain as well, pioneering a method for describing *attentional stances* associated with states of consciousness, and using EEG to measure the associated cortical activity.

In 2012, Hartelius met Phil Wolfson, a transpersonal psychiatrist who published research on MDMA in the 1980s prior to its scheduling as an illegal drug. Wolfson shared the remarkable results he was having using ketamine at psychedelic doses for treatment of depression, and lamented that publicizing this treatment would require grassroots promotion, since the drug's patents had expired. Hartelius invited him to work with IJTS to develop a special topic section on this subject, which appeared in the journal in 2014. This set of papers later grew into *The Ketamine Papers*, a well-known book on ketamine that Wolfson and Hartelius (2016) co-edited. I find this work by Hartelius particularly interesting, as I too research and work with ketamine psychedelic therapies, as well as co-authored a paper in this special IJTS topics (Kolp et al., 2014) and a chapter in that book (Kolp et al., 2016). Hartelius currently holds a guest editorial role on a special issue about ketamine treatment and ketamine assisted psychotherapy for *Frontiers in Psychiatry*, and recently he and I designed a training program for medical professionals using this medicine.

Early in Hartelius' role as journal editor, I succeeded in obtaining a contract to produce

what became *The Wiley-Blackwell Handbook of Transpersonal Psychology* (Friedman & Hartelius, 2013). Alongside his responsibilities as journal editor, Hartelius took the lead on designing, organizing, and producing this volume, based on results from his survey that invited scores of transpersonal scholars from around the world to propose topics for inclusion. This landmark 700-page volume has raised the visibility and credibility of transpersonal psychology, and Hartelius has now accepted responsibility for leading production of a second edition of the handbook, which we hope will be completed within a year or two.

The transpersonal area has rightly been criticized not just for its shortage of empirical work (e.g., Friedman, 2002, 2015) but also for its lack of gender and cultural diversity. Hartelius has been effective in both addressing this lack of empiricism and also these latter imbalances, calling for improvements and facilitating greater diversity in the transpersonal literature. His first study on the area's definition pointed to the serious and historical gender and cultural imbalance in its literature (Hartelius et al., 2007), but as editor he quickly discovered that the issue was an imbalance in submissions, rather than the product of editorial bias. He has solicited and provided strongly engaged support for special topic sections in *Transpersonal Feminism* (Vol. 29/2, 2010), *Black Psychology and Spirituality* (Vol. 35/1, 2016), Sri Aurobindo-inspired *Integral Yoga Psychology* (Vol. 37/1, 2018), and a *Transpersonal Sexuality* (Vol. 38/1, 2019) issue that included studies of diversities in expression in gender and sexuality; each of these substantially expanded the available transpersonal literature in their respective areas of diversity.

A key to the growth of the transpersonal areas as a whole, as well as addressing its need for greater diversity, is effective training of more doctoral students from a wide variety of backgrounds. Simply awarding PhDs in the field is not enough—what is needed is education that delivers the high-level skills needed to participate in scholarly research and publication in the journals of scientific psychology and other reputable scholarly outlets. This was the vision Hartelius had in mind when he designed and led a transpersonal doctoral degree that attracted

more than 100 students in four years, and applied clear, rigorous academic standards. In an official review of his work, one of his colleagues deemed his department the most successful doctoral program in the history of the university. While he has moved on from administration to work more in research, Hartelius continues his role as a mentor for aspiring scholars within the transpersonal field. A new focus for Hartelius is his role as Director of Attention Strategies Institute, a nonprofit focused on research and education related to attentional stances (Hartelius et al., 2022), self-regulation techniques for rapidly accessing states of consciousness such as mindfulness.

Scholarship is a collaborative enterprise, and transpersonal psychology and its related areas of study are no exception. Yet from time to time, individuals emerge as leaders in areas, and Hartelius is one who has helped shape a revitalizing impulse within the area—what he has identified as its second wave—building toward a transpersonal psychology and related studies that are faithful both to the authenticities of human experience and the rigorous demands of good science. Many have lofty visions and noble aspirations, but he has also put the sweat into collaboratively lifting his own vision and those of others, doing the sorely needed work with an admirable patience for detail and a keen sense of history from his archaeological digs, a close attunement to somatic factors from his applied bodywork, and an admirable appreciation for the nuances in this area of scholarship. As the current Editor-in-Chief of *IJTS*, Hartelius has made the journal's 40<sup>th</sup> anniversary one to celebrate.

### In This Issue

The general section of this issue begins with a paper by Jenny Wade titled, *Going Berserk, Running Amok, and the Extraordinary Capabilities and Invulnerability of Battle Trance*. This follows on Wade's 2016 paper in *IJTS* titled, *Going Berserk: Battle Trance and Ecstatic Holy Warriors in the European War Magic Tradition*, which has become one of the journal's most downloaded papers. In the current paper Wade extends her study to cover a wider range of battle trance traditions, providing greater insight into this remarkable human capacity that has at times been dismissed as myth or legend.

The second paper, by Bethany Butzer, offers *A Consideration of Transpersonal Research Methods for Studying Yoga and Mindfulness in Schools*. Butzer points out the fact that some quantitative studies of school-based yoga and mindfulness programs yield inconsistent reports or even negative results, while qualitative interviews routinely turn up positive reports of associated benefits. She suggests that research in this area might benefit from greater use of transpersonal research methods that are better attuned to the study of inner and spiritual experiences, as these may capture effects that elude current research methods.

*Harris Friedman, Senior Editor*

*International Journal of Transpersonal Studies*

### Note

1. Hartelius credits *IJTS* Editor Courtenay Richards Crouch with proposing the term, *second wave transpersonal psychology*.

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### **About the Journal**

The *International Journal of Transpersonal Studies* is a Scopus listed peer-reviewed academic journal, and the largest and most accessible scholarly periodical in the transpersonal field. IJTS has been in print since 1981, is published by Floragrades Foundation, sponsored in part by Attention Strategies Insitute, and serves as the official publication of the International Transpersonal Association. The journal is available online at [www.transpersonalstudies.org](http://www.transpersonalstudies.org), and in print through [www.lulu.com](http://www.lulu.com) (search for IJTS).