

No. 24 March 2026

INTEGRAL TRANSPERSONAL JOURNAL

of arts, sciences and technologies



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Integral Transpersonal Journal

of arts, sciences and technologies



Eurotas Official Journal



EUROTAS
Global Transpersonal Network

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INTEGRAL TRANSPERSONAL JOURNAL
VOL. XXIV, N. XXIV, 2026

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Expanded Consciousness:

Epistemic Humility and Vision of the Future

ROSSANA STRAMBACI, PH.D.

ITJ director

Epistemic humility and a vision of the future through the tools of an expanded consciousness. This is the task outlined in the varied contributions of this issue. A task that does not lose its rigor and that contributes, once again, to transforming the paradigm of the concept of scientific approach as a reproducible and shared knowledge.

This issue opens with a contribution by **Pier Luigi Lattuada** on the scheme he has called Triunity, which offers new perspectives for the critical observation of the processes of consciousness and evolution. The Triunity model progresses from Zero (Essence, the sacred field of presence) to One (Individuation and witnessing consciousness), through Two (Polarity, conflict, and shadow), and culminates in Three (Integration, through the transcending-and-including process). These steps clarify the path of therapeutic transformation as a dynamic process, culminating in a return to Unity and wholeness. It is a question of unity of meaning and transcendence, of the human and the divine, in a phenomenologically and clinically applicable synthesis. *"Triunity restores the sacred dimension of healing without abandoning scientific accuracy"*, as Lattuada expresses it (p. 14).

From the perspective of psychological method, we reconnect to the origins and foundations of modern Psychology with **Mojca Studen's** essay on the thought of William James. Through the lesser-known works of the philosopher, considered the father of American psychology, Studen sheds light on the origins of transpersonal thinking. A thought that opens the way, grounded in rigorous empiricism and radical pragmatism, and that observes the "anomalous" experiences of non-ordinary states of consciousness with what could be called a phenomenological gaze.

The writer assimilates the different forms of religious experience, even in their mystical nuances, to Stanislav Grof's holotropic states of consciousness. Of course, the terminology of James does not coincide with contemporary terminology and this author speaks rather of phenomena of religious experience, the different forms of which he analyzes, most importantly, without drawing considerations of a moral nature. Religiosity is not an area of moral reflection, but a terrain of analysis and phenomenological observation *ante litteram*.

If we assume that one of the central cornerstones of transpersonal psychology is the integration of the aspects of consciousness and the expansion of the concept of consciousness, we must always remember, I believe, that "*transpersonal psychology can't resolve the ontological status of the UAP phenomena*" (p. 73). Nevertheless, with what **Martin James Peak** aptly calls "epistemic humility", we can preserve the legitimacy of inquiry into anomalous experience.

Above all, the inquiry can benefit from the integration of these experiences within a system of consciousness that is broader than the dimensions of what is meant by consciousness in the scientific context of the 19th and 20th centuries.

In this context of analysis, unidentified anomalous phenomena, including telepathy, remote viewing, and mind-matter interaction, are treated as part of a wider investigation into consciousness. A reflection that expands the boundary of the so-called "real".

Curiosity can be one of the vectors of this perspective, as also suggested by **Doroté Weyers-Lucci** in her contribution. She introduces her vision of failure in various fields of existence as an element that deconstructs ego identities, and curiosity as a "regenerative" medicine.

Not only curiosity, but also the enchantment of what **Tom Crockett** calls integral shamanism, a kind of "rational mysticism," can contribute to collective healing when working toward a recovery of the meaning of existence.

Faced with the threat to meaning that hangs over human experience, **Gordon Montgomery** seeks an answer through what he calls 'Holopsychology', particularly to remain relevant in the context of 'competition' with artificial intelligence. The topic of researching the relationship between transpersonal

psychology, spirituality, and so-called non-human intelligence, can open up significant reflections, because non-human intelligence and the relationship with it may represent a great challenge **for the human species** in the times we are living.

There is also a crucial aspect of Transpersonal Psychology: the awareness of the action of archetypes within the processes of knowledge. In this regard, we find **Vaid Atwal's** contribution quite interesting. The author identifies, from an archetypal point of view, three key figures: the Mystic, the Philosopher, and the Poet, who come together in the "transpersonal therapeutic mind".

If it is true, as we believe, that a deep connection with one's Self is the decisive key to living a meaningful existence, it is also true that often different conditions, both external and internal, limit access to that dimension.

In this regard, **Jeffrey Overall** identifies the main blockages that can manifest in reaching the condition of enlightenment indicated by Kensho's Zen concept.

That spiritual awakening, which is a profound recognition of one's true nature and the nature of reality, can be blocked by the so-called conceptual mind, *"often described as the egoic self-structure"* (p. 86). Overall reports on two studies, conducted on small samples and with quantitative and hybrid protocols (*a hybrid methodology that combines the depth of qualitative inquiry with elements of generalizability* p. 111) which can help to understand the reasons for these blockages.

A general consideration of broad philosophical scope can be drawn from the work of **Mauro Ventola**, in the wake of what is called *Ontophenomenology*.

In his study of leadership, he highlights the deep and symmetrical link between self-transformation and transformation of the "external" world. The leader is the one who embodies the conscientious modalities that represent the intentions of a given organization. If then the leader is the one who represents the future (p. 132), what is the future we will design and what kind of consciousness will it be built on?

This, in our view, is the central question.

ROSSANA STRAMBACI,
March 2026