TRANSPERSONAL INTELLIGENCE (TQ)

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A Transpersonal Integration Paper submitted

in partial fulfillment of the requirements

for the degree of Master of Arts

in Transpersonal Psychology

Sofia University

Palo Alto, California

August 13, 2021

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The field of psychology and the high-tech industry are at a threshold, the same threshold. This threshold is where we cross over to a world where human experiences will soon include virtual and augmented reality as normative states, where humans can have the regular ability to see and experience reality from a perspective of fluid and distributed subjectivity. What patterns of intelligence, personality, behaviors, and outcomes can we glean from the history of humanity, through the lens of transpersonal psychology, that can advise the evolution of psychology and the high-tech industry to cross this threshold in a way that optimizes the human and societal experience? This paper supposes there are patterns of both intelligence and personality that can be examined and applied to the creation and experience of technology induced augmented states.

As we approach this threshold, I believe there is a form of intelligence that is reflective of our transpersonal patterns, the dynamics of which affects our capacity for empathy. This form of intelligence provides a model for growing and applying empathy to the transformation of relationships, evolving from the relationship we have within ourselves, to those we have outside of ourselves and with all of creation. First, we must ask if this is indeed a new theory or if such a theory already exist in a way that models our transpersonal patterns, describes behavior and predicts future behavior, or that illuminates how we know, discern, and transform in order to solve problems in relationships. I've not found a theory that fully addresses these questions; therefore, this

paper presents a new theory called transpersonal intelligence (or TQ), and an associated model of combined TQ plus personality called transpersonality.

Modern intelligence theory, like intellectual intelligence (IQ), emotional intelligence (EQ), and Gartner's theory of multiple intelligences, generally suppose that intelligence is comprised of our ability to apply knowledge to situations to transform outcomes and is measured by performance and aptitude. Spiritual intelligence (SQ), as articulated by theorists such as Zohar (2000) and Emmons (2000), describe how SQ informs all other human capacities and capabilities as an integrating factor and addresses how we solve problems of value and meaning. With a move towards the practical, Sternberg et al. (2008) present the idea of successful intelligence that supposes for intelligence to be successful, its abilities must be both integrated and applied. Theorists and philosophers such as Jung (1995), Maslow (1971), Wilber (1996), Assagioli (2007), Merton (1968), Stein (1989), and Anthony (2005), have also contributed profound ideas and theories to transpersonal psychology, philosophy, and intelligence theory.

Particularly instructive for this paper are Jung's (1997) views on the interconnectedness and continuous dialog between psyche and matter, subject and object (Salman, 1997), and Stein's (1989) view of subjectivity and empathy. For many decades there has been exploration, discourse, and debate to further these ideas and theories through research and practice. These influences and influencers, along with the insights from professional and academic colleagues, have contributed ideas and theories that have formed the foundation for the ideas expressed in this paper, the formation of TQ, and its associated intelligence plus personality model.

The Need for Transpersonal Intelligence (TQ) Theory

Because there are so many ideas and theories from both psychology and intelligence theorists, it is important to entertain why it would be beneficial to consider yet another intelligence theory as we consider thresholds of augmented states. We know that psychological and intelligence theories serve the purposes of: (a) helping humans to understand humans; (b) forming a basis encouraging growth and transformation in humans; and (c) forming a basis of replicating and/or augmenting human thought, behavior, and capacities as is the case of artificial intelligence (AI).

TQ is an important theory to bring to both the psychology community and the computer science community because the future of interaction between humans and computers will largely be based in virtual reality (VR), augmented reality (AR), and/or mixed reality (MR) environments (collectively referred to as XR), all of which are transpersonal states. Moving in and out of technology induced altered states will someday be our norm, and this essentially means that much of our collective experiences, perceptions, and expressions will be, at least partially, transpersonal in nature. Understanding our transpersonal processes and patterns will provide valuable insight and guidance to creators of technology induced altered states to support the well-being, translational, and transformational capacity of individuals, and for the resilience and evolution of humanity in a technology altered future.

We've all seen fictional accounts of these ideas in books like *Ready Player One* (Cline, 2011) or *Snow Crash* (Stephenson, 1992). Companies like Microsoft, Google, and Facebook are actively researching and developing these future experiences. Most notable is the recent direction by Facebook regarding the development of what they

refer to as the "Metaverse," a virtual world that they believe will replace the internet (Ball, 2021). In a recent podcast, Mark Zuckerberg discusses his thoughts on the Metaverse, why he is betting the future of his company on it, and the mountain of issues that still need to be addressed through research, policy, and industry collaboration (Newton, 2021).

This inevitable threshold into a world where XR is normative has not escaped computer science industry ethicists. Organizations like XR Association (XRA, 2021) are trying to address this threshold with a mission as noted on their website: "XRA leads the way for the responsible development and adoption of XR by convening stakeholders, developing best practices and research, and advocating on behalf of our members and the greater XR industry." However, absent from this discussion, except in limited instances such as research related experiments with VR and autism (Weinel et al., 2018), are the patterns that can be observed in TQ as well as the psychological and design implications that the addition of understanding these patterns can contribute to both academic discourse and applied science and technology. Further, while research into altered states of consciousness and transpersonal psychology is generally useful (Garcia-Romeu & Tart, 2013), it is in my opinion simply insufficient at this time; there has not been enough examination of our transpersonal ways of being in terms of intelligence patterns that could contribute valuable insight in a multidisciplinary research approach supporting the development of XR states and experiences. In that light, contributing a theory of TQ, and a combined transpersonal model of a person's intelligence and personality, to the conversations surrounding issues related to XR

thresholds in the fields of psychology and computer science is both timely and important.

Transpersonal Intelligence (TQ) Term Definitions

Exploring the concept of TQ first requires definition and context setting for the basic terms "transpersonal" and "intelligence," as they are very broad terms and are best understood when defined in context. The definition of transpersonal, as Caplan et al. (2003) suggests, continues to evolve and it is important to maintain an ongoing dialog as the field develops. The definition of transpersonal psychology used for consideration in this paper is based on an analysis of various approaches (Hartelius, G. et al., 2013):

> Transpersonal psychology is a transformative psychology of the whole person in intimate relationship with a diverse, interconnected and evolving world; it pays special attention to self-expansive states as well as to spiritual, mystical, and other exceptional human experiences that gain meaning in such a context. (p. 14)

Based on this definition of the field of study, and for the context of the theory of TQ, I'll infer a simplistic and working definition for the term "transpersonal" as that which is perceived as both connected outside oneself and perceived as integrated into one's personhood and experience. For example, when considering a transpersonal experience, it is an experience that a person has fully experienced both within and outside of themselves such as prayer or communion with nature.

Defining intelligence is equally complex and subject to vast perspectives and theories. At its basic definition, intelligence is the capacity to apply knowledge to situations to transform outcomes. Sternberg (2012) summarizes both the subject and the history noting that: "Intelligence is one's ability to learn from experience and to adapt

to, shape, and select environments" (p. 19). He goes on to explore the major theories of intelligence that date back to the early 20th century. Ronel (2008) also explores major theories, such as multiple intelligence and emotional intelligence, in the context of his own theory of spiritual intelligence that he proposes is "manifest in interconnected attributes: faith, humility, gratitude, integrative ability, ability to regulate emotions, morality and moral conduct" (p. 109). Anthony (2005) examined the psycho-spiritual aspects of intelligence through integrated intelligences defined as: "Integrated intelligence is a transpersonal intelligence that transcends the boundaries of the individual" (p. 32), which is a subject that he does not believe academia, mechanistic science, or modern society is willing or able to acknowledge. Additionally, there is the emerging field of AI that addresses the ability of a computer to perform integrated tasks similar to human intelligence, including visual perception, computation, decision making, language recognition, and language translation.

In most general intelligence theories, we observe that they can use knowledge (input) plus compute (process) to transform performance (outcomes). This pattern is also true for TQ. Specifically, TQ uses the symbiotic relationships between transpersonal connections, transpersonal experiences, and expressions, which in the context of this intelligence theory is referred to as transpersonal processing. The TQ supposition is that transpersonal processing (input) is used to grow and apply empathy (process) to transform relationships (outcome). Further, TQ is systemic, relational, and situational. The notion of "situatedness" is a foundational construct because it both ushers in the importance of relationships and provides a praxis from which the field can

be examined through research and applied through practice. On situatedness Hartelius et al., (2013) explains,

> If the self is capable of expanding beyond its conventional boundaries, and if a transpersonal psychology studies those aspects that are beyond the ordinary experience of the self, this suggests the need for understanding the whole person in a sense that includes not only body and mind, but also relationship and situatedness in the world. (p. 8)

Another way to think about situatedness, through the lenses of philosophy and subjectivity, is that the nature of transpersonal is essentially "distributed subjectivity" (A. Bush, personal communication, July 25, 2021) and operates according to principles that are similar to those found in context-oriented models (Bush & Mayer, 2012). Ferrer (2000), in his ideas on the participatory approach to transpersonal studies, examines the concept of subjectivity, suggesting that it is important to move away from a Cartesian subject-object way of approaching transpersonal experience and travel towards a participatory approach including subjective-objective fluidity. It is imperative to examine the concept of TQ, through a model that accounts for this situatedness, from a perspective of distributed subjectivity, and to explore the fluid and dynamic relationships between all aspects of a model, in order to determine its usefulness in both expanding the fields of transpersonal psychology and intelligence studies.

Another important definition in the context of the model is the definition of empathy. Because TQ is our capacity to use transpersonal processing to grow and apply empathy to transform relationships, the meaning of empathy in this context is fundamental. The definition of empathy within the feminist model of Self, as summarized by Frager and Fadiman (2013), is helpful in understanding the nature of empathy in a TQ context:

> Empathy involves a motivational component (the desire to know the other), a perceptual component (the ability to perceive verbal and nonverbal signals), and an affective component (the capacity to resonate with another person's feelings), and a cognitive component (the ability to make sense of this joining resonance). (p. 141)

Yet, for the transpersonal model, an expanded understanding of the capacity for empathy must also recognize its essence in the context of distributed subjectivity. Stein (1989) points out that empathy can be defined as both a state and a behavior noting, "Empathy, which we examined and sought to describe, is the experience of foreign consciousness in general, irrespective of the kind of the experiencing subject or of the subject whose consciousness is experienced" (p. 110). In an elaboration of Stein's contribution to the subject of empathy, Magri (2015) suggests that empathy growth and application is a process, noting "In that case, Stein maintained, empathy is a fundamental instrument to attain self-knowledge and to discover inside oneself different levels of empathetic receptivity" (p. 145). For this paper, the working definition of empathy is the capacity to perceive, integrate, and apply the understanding and appreciation of the subjective perceptions, states, experiences, and meanings of another.

This proposed TQ theory also includes several key terms that are elaborated upon later in this paper. For now, here are the general definitions and assumptions of terms that form the aspects of the model:
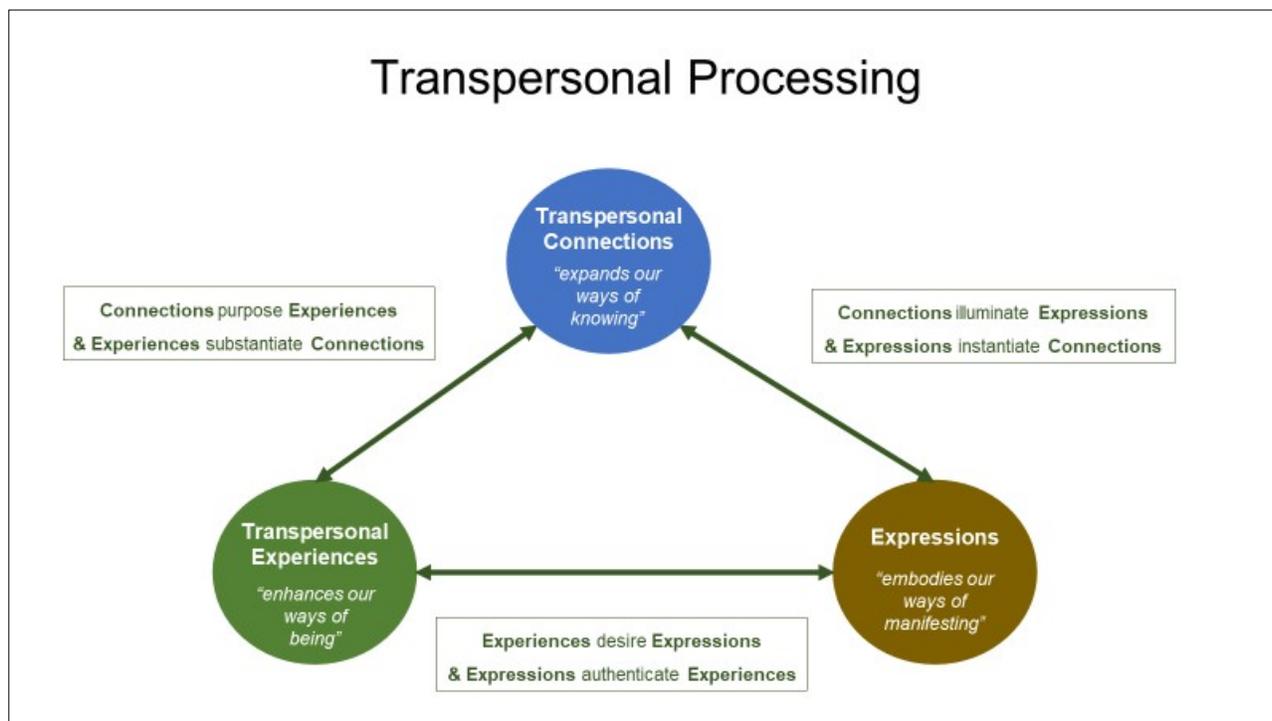
- *Transpersonal connections* refer to relationships, interactions, and influences within and outside of ourselves such as our connections with nature or with divinity. These connections create empathy because they allow us to move from the perspective of objectivity to connected subjectivity, and the

perspectives we gain through subjectivity are limitless. Connections expand our ways of knowing.

- *Transpersonal experiences* are defined as non-ordinary experiences that extend a person's reality beyond their sense of self such as mystic experience, meditation, yoga, prayer, out-of-body experiences, or technology induced altered states. These experiences can create empathy because they help us to overcome the limitations of our ego and physical paradigms, and allow us to access different levels of consciousness. Transpersonal experiences enhance our ways of being.

- *Expressions* are defined as the act or process of representing thought, feeling, knowing, senses, and/or experience through any means such as language, poetry, art, music, mathematics, or any other forms of articulation. These expressions can generate empathy as we take on the sacred responsibility of bringing transpersonal connections and experiences to life. Expressions embody our ways of manifesting.

All of these aspects, presented as a visual model in Figure 1, comprise and interrelate within the TQ model in a manner that is systemic, relational, and situational; all of these aspects result in patterns, which for this model, are referred to as *transpersonal processing*. To better understand this model, we'll examine each aspect in the context of its nature, patterns relative to transpersonal processing, and how transpersonal processing serves to grow and apply empathy demonstrating TQ as both behavior and outcome.

Figure 1

Model of Transpersonal Intelligence (TQ)
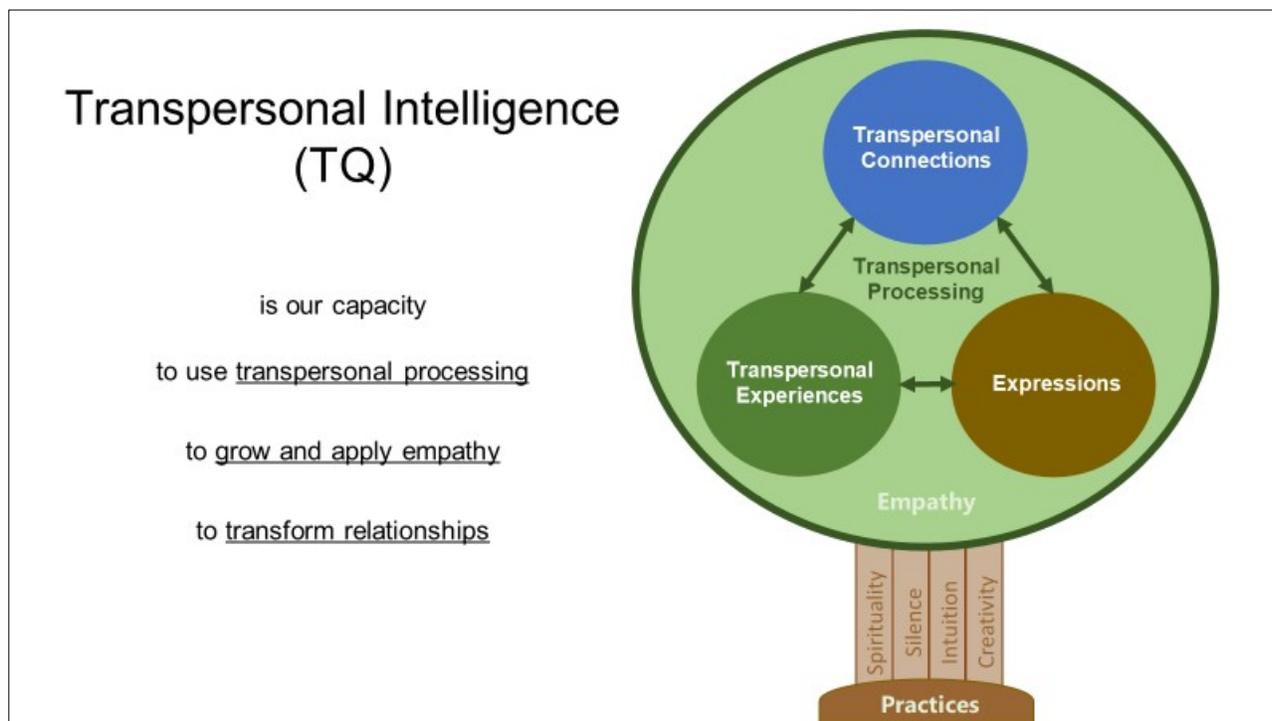
TQ Model Construct

        The aspects of the TQ model interact with fluid and distributed subjectivity to create the transpersonal processing within TQ theory. This interaction builds our capacity for empathy, and our ability to apply it, and is foundational to TQ because it creates the conditions for empathic inclusion, or a transpersonal and subjective perspective, where "It is easier to experience unconditional positive regard" (Hart, 2000). Figure 2 illustrates a summarized view of transpersonal processing patterns.

Figure 2

Transpersonal Processing Summary

Transpersonal Connections

 Transpersonal connections represent the interconnectedness of consciousness, personal unconsciousness, and collective unconsciousness, as noted in ideas proposed by Jung (1997). Within the TQ model, there are four types of transpersonal connections, and each are comprised of relationships, interactions, and influences within and outside of ourselves; transpersonal connections, by nature, invite subjective fluidity. While there are many types of transpersonal connections, for this model we'll consider four key categories.

 The first type is embracing, referring to the transpersonal connections we make where we fully embrace another. This could be how we embrace the natural world such

as in eco-spirituality, or how we embrace our inner world in terms of psychosynthesis. This can be thought of as a communion.

The second type of transpersonal connection is embodiment. This refers to how we feel, connecting in our bodies, relative to the relationships, responses, and experiences with others and within ourselves. An example of this would be an intuition felt in the body, or the power we feel when, through meditation, we feel our soul "simultaneously suffuse" fully into our body and mind (O'Donohue, 1997, p. 98).

The third type of transpersonal connection is called channeling, which refers to a tapping into another's perspective and wisdom. Channeling is similar to embracing, but different in that the purpose of channeling is not communion, it is communication and transference. When channeling, we desire the perspective and wisdom of another for the purposes of knowing, or for creative processes. The act of channeling naturally occurs in prayer, automatic writing, and other forms of automatic expression. Ghiselin (1952) refers to the channeling process as "automatic invention" and makes a case that "no creative process has been demonstrated to be wholly free from it" (p. 6). Ghiselin also shared the view with Jung (1997) that automatic invention (channeling) serves as a primary influence in our psychic development. In a technological sense, channeling could be represented by a Google search.

Finally, there is the transpersonal connection of transcendence that is a state and not an action like the other connection types. Transcendence is a connection because it is an expansive, holistic, non-dual state where one can be connected to all that is and transcend even Self. In his essay on the various meanings of transcendence, Maslow (1969) examines different transcendent experiences and meanings and concludes that:

> Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving, and relating, as ends rather than as means, to oneself, to significant others, to human-beings in general, to other species, to nature, and to the cosmos. (p. 66)

This paper does not allow the time or the scope to fully explore the concept of transcendence; yet, for the purposes of a TQ discussion, the main assumption is that transcendence is an expansive, non-dual, and harmonious state where the Self becomes integrated into all of reality, where there is no other and self experience, only unity.

In each of these transpersonal-connection types, we observe the seer of the TQ model; connections offer an expansive and subjective perspective for the construct of intelligence. As a part of our transpersonal processing, transpersonal connections purpose experiences. This means that these connections provide meaning and intent to experiences because we are able to experience meaning subjectively from any of our connections. In this manner, we are operating from a state of empathy. For example, my transpersonal experiences in a walking meditation in the forest can be more intentional and purposed because my transpersonal connections with nature provides me with an expanded meaning and perspective of the natural world. To fully call into being what is known and perceived by our transpersonal connections, transpersonal connections illuminate expressions. This refers to the how these connections offer clarity and new possibilities to the articulation of perceived reality and circumstance. In the same example above, this could show up as an inspired solution to a relationship problem that I creatively unlock as I draw on my connections with nature. Again, we subjectively experience perspective and meaning from the point of few of our

transpersonal connections, and that insight illuminates our expressions as manifested empathy.

Transpersonal Experiences

Transpersonal experiences can include any experience that goes beyond what would be considered a common, physical, non-mundane experience. For example, transpersonal experiences can include exceptional human experiences (EHEs). According to Palmer and Hastings (2013), "EHEs consist of mystical experiences, psychic experiences, encounter experiences, unusual death-related experiences, exceptional human performances, healing experiences, desolation/nadir experiences, and dissociation experiences" (p. 333). Also included in the definition of transpersonal experiences are altered states of consciousness, partially described by Garcia-Romeu et al. (2013), as experienced in yoga, meditation, channeling, religious or spiritual experience, mystic connection with nature and animals, and psychedelics. I would also add dreams, shamanic journeys, synchronicities, virtual or augmented reality, and any other perceived experience that extends experience beyond the Self. All of these experiences are a valuable part of our experience as humans, to our personal development, and to our TQ because they expand our capacity for empathy by extending our experience and perceptions beyond our physical and objective reality, allowing us to both sense and create a broader understanding of ourselves and reality as we perceive it. As Boucouvalas (1999) notes, "Transpersonal experiences can appear at any level of development or pathology, but are most significant when integrated into one's development trajectory in a meaningful manner" (p. 28).

The integration of transpersonal experiences, with both expression and transpersonal connections, contributes to transpersonal processing, and to TQ, in a profound way. Transpersonal experiences operate as the "sensor," as they offer opportunities to interface beyond our physical experiences and allow us to explore the world of distributed subjectivity in ways that can be both examined and expressed. Our transpersonal experiences are valuable in themselves as they enhance our capacity for empathy through the ability to experience from different vantage points and perspectives; yet, it is the integration of those experiences with both expressions and transpersonal connections that contribute to TQ in patterns observed as transpersonal processing. For example, transpersonal experiences desire expression. This refers to the fact that transpersonal experiences motivate expressions to help the individual process and determine their meaning so that they can be an active aspect in intelligence.

This could be demonstrated through the example of a guided meditation: I see myself walking in a forest where I experience a clear vision of my purpose and I feel compelled to journal or draw the experience as a way to authenticate and clarify my experience. In the same manner, transpersonal experiences substantiate transpersonal connections. This refers to a more abstract pattern by which transpersonal connections are substantiated, or given substance or form, through our experiences. In this same example, the transpersonal experience of a vision from a guided meditation helps to substantiate my transpersonal connections with the natural world in ways that I can more concretely process through expression. Empathy is grown and manifested within

this part of the transpersonal process as appreciated meaning, is called on by transpersonal connections, and is made manifest in the context of expressions.

Expressions

Expressions refer to the way we relate to, and articulate, our transpersonal experiences and our transpersonal connections. Expressions in TQ, as in other forms of intelligence, bring things to life. O'Donohue (2008) describes this beautifully when he says:

> In order to feel real, we need to bring that inner invisible world to expression. Every life needs the possibility of expression. When we perform an action, the invisible within us finds a form and comes to expression. Therefore, our work should be the place where the soul can enjoy becoming visible and present. (p. 133-134)

The importance of expression in the TQ model, and to all intelligence models, cannot be understated. Yet, it is often the aspect that is most apt to be disregarded or underutilized. This is described at length by Armstrong (1984) regarding the impact of expression on the meaningful integration of transpersonal experiences over the lifespan: "There are many adults who have had transpersonal experiences which were transient, difficult to integrate, and hard to articulate" (p. 224). Scharlb (2007) also observes this in his study on the impact of not integrating transpersonal experiences, noting: "Not possessing a suitable language to convey their non-ordinary experiences occurred for half of the participants" (p. 255). He goes on to attribute this to either inability to articulate experience, or fear of doing so. While his study is about how non-articulation of experience is the determinant of not integrating childhood peak experiences, I would argue that the converse is generally true: expression is a critical aspect of functional intelligence. From a transpersonal perspective, this is because it is

language and expression that allows humans, as finite beings, to think about infinity and to incorporate the subjective infinite into what appears to be an objective and finite existence.

Expressions can take any form and use any medium. We see them most often as: verbal, written, musical, rhythmic, artistic, movement, mathematical, or invention. Empathy is grown within the act of expression, as intention and meaning are pushed outside of oneself in an attempt to force a subjective view of connections and experiences from an inner to an outer vantage point. For example, I experience a vivid dream, and through the act of expressing it in a drawing, I am forcing the essence of this dream to a different and subjective state for me and anyone else. I see it differently, and it is seen differently. Since I've created it in an expressed modality, I can then understand it with fluid subjectivity; I have expanded my own capacity for empathy in the act of expression.

Within the TQ model, expressions authenticate transpersonal experiences and could be considered the "reinforcer" of the model, as expressions codify and integrate transpersonal experiences into our perceptions and understanding of reality. Within transpersonal processing, expressions instantiate connections. Meaning that expressions bring to life the being and perspective of transpersonal connections. Expression within an intelligence model is also a unifier: it creates substance from the abstract and ambiguous; and allows us to apply and work with our experience and our subjective transpersonal connections in a way that is applicable towards transformation, imagination, and fulfillment.

Transpersonal and the Model of Self

For the relevance of applied science, it is also important to look at how TQ shows up in the model of Self to best contribute the concept of the transpersonal Self in the application of multidisciplinary research in support of XR. Typically, intelligence theory and personality theory are thought of as separate fields of study or theory. However, in examining the TQ model through the lens of personality theory, what emerges is an evolution of an idea that could be considered as a hybrid intelligence and personality model of *transpersonality* because it is inclusive of behavior, cognition, and application. The transpersonality model, as depicted in Figure 3, includes the functional aspects described as transpersonal processing above, with the addition of dynamic aspects, identity aspects, and levels of consciousness.

Figure 3

Transpersonality Model and Structure
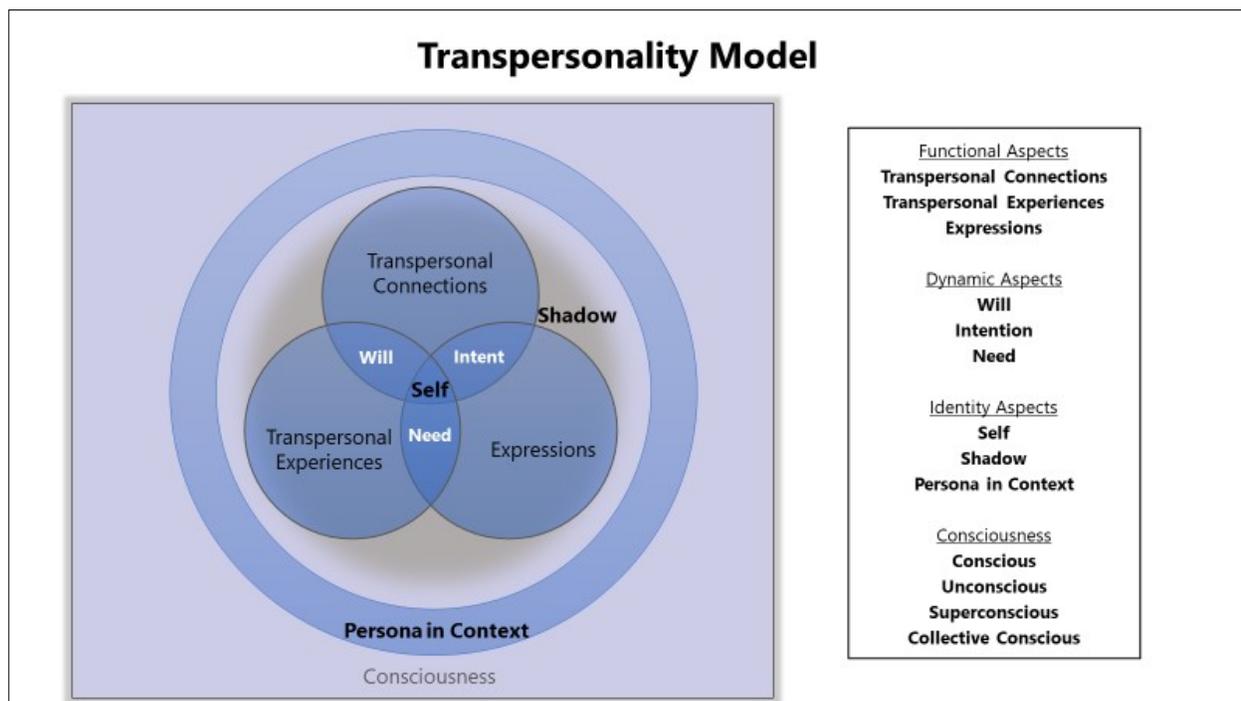
In the transpersonality model (Figure 3), the functional aspect of experience could evolve to include both transpersonal and ordinary experience where those experiences can happen within the body, in the external physical reality, and/or as a transpersonal (non-physical and/or non-ordinary) experience. In a model of transpersonality, expressions and transpersonal connections, along with the full dynamic of transpersonal processing, would operate as described previously. The dynamic aspects of the model are new in this transpersonality approach, and they respond to and reflect the functional aspects.

Included as dynamic aspects are *will*, defined as the choice of action within experience. *Intent*, defined as purpose and meaning relayed in tangible forms. And *need,* defined as the requirement of condition and circumstance. Identity aspects are also new in this model and include self, shadow, and personality in context. *Self* is defined as one's core being, fully aware and realized through connections, experiences, and expressions. *Shadow* is defined as unconscious identity resulting from non-expression or repression of experiences, expressions, or connections. From Western psychology influences, this definition could be further evolved with concepts of subpersonality development, defense mechanisms, and disconnections. *Persona in context* is defined by how one shows up in the world as filtered by all aspects in addition to consciousness inclusive of conscious, unconscious, superconscious, and collective conscious.

This is clearly only a brief outline of a transpersonality concept. There are many areas to define further in the development of this model, including how: (a) aspects can be explored as congruent or incongruent to discover more insight into topics like growth,

capacity, and shadow; (b) the dynamic and identity aspects of the model could be further assessed and embellished by thematic thoughts and concepts found in diverse worldviews; and (c) because it is both an intelligence and personality model, it could benefit from the development of assessment mechanisms along with both empirical and non-empirical research. What is clear is that there is indeed merit to the further study in this combined approach of considering personality and intelligence theory holistically.

I'm not alone in thinking this. In a survey of intelligence theories by Neisser et al. (1996), one of their key findings on the shortcomings of intelligence study and assessment, is that typically models of intelligence do not include the whole person, or aspects that would be considered elements of personality theory or transpersonal psychology (or even culture); according to Neisser et al. (1996): "Despite the importance of these abilities we know very little about them; how they develop, what factors influence that development, how they are related to more traditional measures" (p. 97). Likewise, holistically viewing the TQ model through the lens of personality theory is charting territories into the unknown, yet it also provides a helpful construct for considering the transpersonal nature of a person, and their TQ, in a way that could be more easily factored into a multidisciplinary approach to applied technology research and development for XR experiences.

Enhancing Transpersonal Intelligence (TQ) Through Practice

It should also be mentioned that we can evolve our TQ through practices. Practices are important to expanding our TQ and our ability to grow and apply empathy, just like the practice of study is important for our intellectual intelligence, or counseling can be important to our emotional intelligence. The primary practices for the health and

development of our TQ are the practices of: spirituality (ceremony and ritual), silence, intuition, and creativity. While I will not expand on each practice here, I will comment on the wisdom of practices in general.

Practices, like the annual return of the seasons, provide rhythm and instill resilience into our lives and respectively into our TQ. Painter (1992), describing Celtic practices, notes that "Transformation begins with practice, a living into new ways of being" (p. XIV). All of these practices serve to expand and stimulate our TQ. As a reader of this paper, I would encourage you to determine where to focus your attention at this season of your life, knowing that the results of our practices develop our TQ and lead to the application of empathy and the transformation of relationships along life's journey.

Questions for Further Exploration

This proposed theory offers just a brief sketch of the concepts of TQ and its corresponding model of transpersonality. Many questions remain including those fundamental to intelligence studies: how to observe, measure, quantify, or assess these ideas both as a collective and as independent aspects. Indeed, Anderson and Braud (2013) make a good case that the entire field of transpersonal disciplines will be best served by using standard scientific practices, methodologies, and approaches to establishing and testing scientific theories and research in the social sciences. Beyond that it is important to look more extensively into the practical applications, benefits, and influences of a TQ model. Questions such as: Why and how does TQ matter? Or, how specifically could the assessment and development of TQ be applied to education, corporate settings, and the evolution of technology designed to facilitate transpersonal experiences? Conversely, in the case of technology, how could technology be evolved

to encourage the development of TQ design, guidelines, and practice? Lastly, is this the right time to be exploring the concept of TQ and transpersonality as a field of study?

I believe that it is exactly the right time because the fields of intelligence studies, XR research and development, and transpersonal studies are evolving; furthermore, the relational and situatedness aspects of the TQ model could add dimension and challenge to the current discourse evolving all of these related fields. A better understanding and appreciation of the aspects of TQ, and their symbiotic nature within the model, are important because this type of intelligence is fundamental to realizing transformation in individuals, the workplace, and in society. The reason for this is because it is our TQ that harnesses transpersonal experiences, embraces expanded consciousness reached through transpersonal connections, and empowers imagination and transformation through expression. Crossing the threshold into a future of technology induced altered realities in the mainstream, we would all be wise to observe the patterns and behaviors of a millennia of transpersonal experiences and transpersonal connections to ensure that the future is optimized for the health, well-being, and empathy capacity of individuals and society.

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