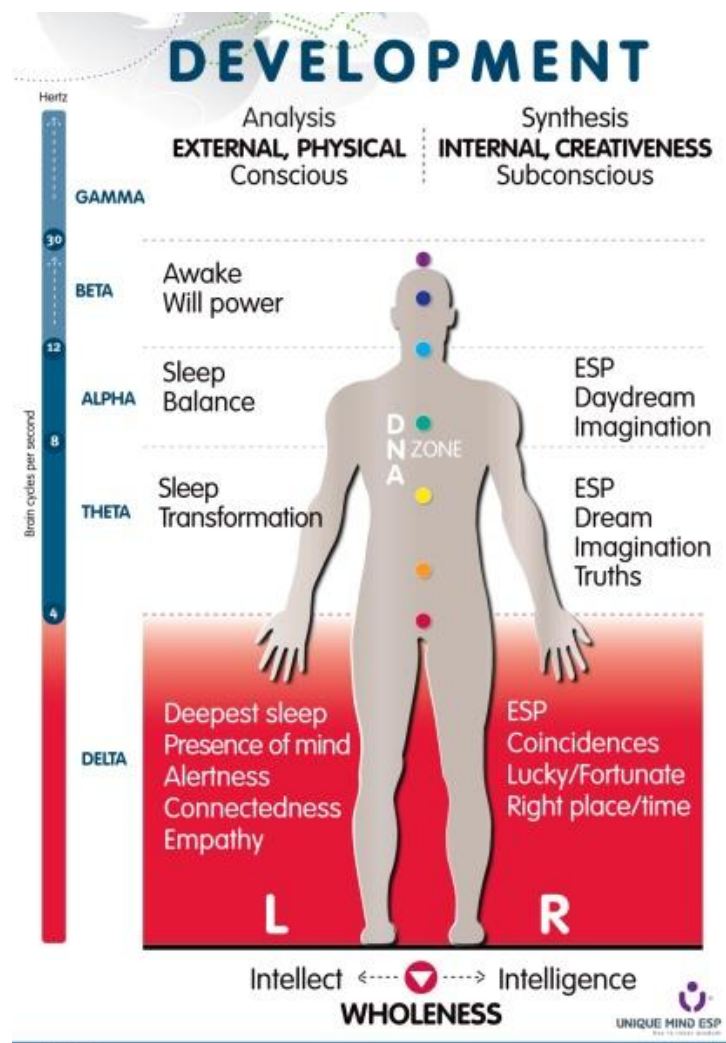


”I want you to change, so that I can get a better life”

An exploratory case study about individuals from Unique Mind ESP and their experiences concerning transformation of learned beliefs!



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Abstract.

In this thesis, have made use of a case study design to investigate how individuals from a self- development program called Unique Mind ESP, experience the process of transformation of learned beliefs. The instrumental purpose is to explore why focus on human development ought to be included in an educational context with a more specific focus than it is today.

I have made use of a cross- disciplinary approach to investigate this, where research concerning neurology displays a significant function to describe how we learn and transform what is learned, and meditation (mental training) role in such matter. This together with theory concerning awareness practice (such as in meditation) and how we change our beliefs through different stages in life as a result of introspection, is important elements in the text.

The main unit of analysis is based on four individual experiences with awareness practice (meditation, ESP training and intellectual understanding of this). The analysis led to four themes that direct the attention towards different steps and phases in such a process. Why they started to change their life, how they implemented UMESP basic course, the ESP1 practices in this process, and finally the result of this.

I have concluded that reflection displays a central function in transformation, and that there is a difference between intellectual and introspective reflection. In addition, to have an intellectual understanding of human nature (how we learn beliefs) as well as some practical practice concerning how to transform such mental tracks, is some main findings. Thus, one need to know what there is to do, before one can do something¹!

¹ Frontside picture is borrowed with permission from UMESP.

Preface.

The other day I stumbled upon a favorite author of mine, who had written a text about “how to climb a mountain”. This reminded me of how I started out this project, when the goal (mountain) was just a foggy glimpse on the horizon. And in all my naivety, little did I know about all the rocks and boulders I would have to face, but also the hidden treasures I kept finding. And, just as in the findings in this thesis, the main barrier to climb was the rational threshold. And, I still remember the silent voice inside, asking; “if I feel this so strongly, why isn’t the territory fitting my intentions?” And, when I was about to give in to this boulder that had dominated the terrain in more than a decade, and insisted on maintaining its position, the foggy glimpse of a dream that earlier was so far away, seems to be transformed into a being living its own life. And even though I had my doubts, this “being” kept on marching, teasing out my fear of the unknown, while it was searching for a way to materialize into this world. And as it continued to lurk its way through the territory, some “birds” started to twitter about a certain Jonathan Reams, my tutor who I own a great thanks, always being able to follow my sometimes fuzzy mind, with trust and patience to let me figure out things on my own, only every now and then wisely pushing me further over the *bridge*.

And in this moment, blundering back in time, till the moment when I first envisioned this idea, and the question I had asked myself back then; “if any of this is actually *true*, why was it that I had never heard about any of this before?” And the answer that came to my *mind* was that you can hear about something a thousand times, but, what you don’t understand can never be a truth for you either! And my thought is that sometimes the hardest truth to understand is the one that lies within our hearts. So, moving on, getting your truth, from the final outcome of my last month’s adventure, I would like to end this preface, in the same manner as Sir Ken Robinson once did; “*Me being poor, have only my dream, I have spread my dream under your feet, so you should tread softly, because you tread on my dream. And every day, everywhere, children are spreading their dreams beneath our feet, and we should thread softly, because we thread on their dreams*”.

Acknowledgements: First of all, a sincere thanks goes to the informants in this thesis, who so openly have shared from their experiences. I will also direct thanks to my family, who have consisted with unconditional support from the beginning. In addition, I will say thanks to colleagues at work, both at Voldsminde barnehage, and Åsheimveien botiltak, for some great years and a lot of good memories. And finally, all my studypal’s at the master program of

education and upbringing, especially the room of 6491, and those “intruders” who came crashing in from time to time. I will never forget those cookies, waffles and “defined” breaks.

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1. Context; Integral education and Unique Mind ESP.

What should be the aim of education? This is an issue that has been directive for essential clues in this thesis. My interest in this project goes back to a self-development course I participated in back in 2007 held by Unique Mind ESP (UMESP). What caught my attention there was the importance of *transformation of beliefs* as a gate to create positive change in one's own and others life. At this point I studied pedagogy at NTNU and I found it striking that the curriculum was mostly directed towards how to change other people (teachers, student, children, politicians, and colleagues), instead of pointing the curriculum the other way; how can we as educators make an inside change?

Integral education is a new and emerging field that searches to mirror this concern in a world that is facing more complex environmental, economic and psychosocial challenges (Gidley, 2007). But, reforms will not aid a change, as long as people put up walls on the inside, which is why one needs to learn how to challenge our learned beliefs (Astin & Reams, 2010). According to Murray (2009) this can be approached through "inner work" where one learn to connect with deeper levels of knowing; what can be called transpersonal awareness, where intuition, empathy, presence and compassion flourish. Qualities that require a certain ego-development stage, which often is referred to as Integral consciousness capacities (ibid).

Earlier research on human development has revealed meditation to be a key in such work. For instance in a study where students/ educators practiced meditation twice each day, it led to a movement from an environment dominated by intellectual competition contests, towards a more cooperative milieu with focus on peace, growth, empathy, and holistic development. Participants in such research reports experiences of *connectedness* with a conscious field of "just being", which is strongly linkage to improvement in health, cognition, IQ, psychological balance, behavior in addition to the environmental influence (Grant, 2000). EEG-measurement and psychological surveys is frequently used to measure such effect, which is something I have valued here. This, in addition to Sarath's (2010) argumentation, that meditation is more than putting on a meditative CD. If determined to establish a more presence and alert state of mind, it also requires intellectual understanding about the structure of consciousness, and experiences that can emerge when entering deeper levels of the mind.

1.2. ESP1 and research question.

UMESP basic course ESP1, focuses on development of this mentioned integral consciousness capacities, through verbally given lectures concerning structure of consciousness, guided meditation and ESP (Extra Sensory Perception) training, with a main

vision to help people to create peace within them self as a gateway to create peace on earth. They also weight the importance of documenting possible changes as a result of these practices, and in 2011 Flatabø& Sjøheim (2011) and Sandsaunet (forthcoming) conducted a study holding 30 course participants where they measured QEEG²- changes as well as a survey with experienced psychological correlations attached to this. Together with interviews and observation of the course, I have drawn on this to explore the pattern of thoughts that that lies behind improvements linkage to meditation with a focus on transformation of beliefs. Al together, this led to the following research question;

What experiences have individuals from Unique Mind with the ESP1 practices concerning transformation of learned beliefs, and what are the results of these experiences?

1.2.1. Focus and definitions.

The focus is on the mind- brain- spirit interaction, where the mind is mental skills, or cognition and the brain is neurological variables (Schwartz et al, 2005). Spirit refers to a possible third variable to transformation, in addition to the nature- nurture concept, as an unembodied soul, in addition to the physical ego (Bhaskar, 2002).

Transformation can be defined as a fundamental change in how we experience our self, others and the world we interact in, and differs from accommodation where information is understood within established schemas. When we no longer can accommodate, the transformation begins (Merriam, Caffarella & Baumgartner, 2007). As informed in this thesis, this is the basic definition, but, within neurological terms, transformation seems to be a process of learning- unlearning- relearning of specific mental tracks, and measurable physical changes seems to be a fingerprint indicating if a transformation has been conducted. Both these approaches are used in this thesis; the experience of fundamental changes, as well as transformation of specific mental tracks that can be measured (Doidge, 2007).

Beliefs are used as an umbrella to mental tracks, patterns, references, habits, and truths as used in ESP1. It refers to constructed ideas and values that are culturally accepted, that set the design for our behavior and pattern of thoughts (Doidge, 2007) that also form the physical architecture in the brain (McCraty et al, 2009).

ESP is used an umbrella to telepathy, psi and physic abilities that we use in addition to physical senses (Laszlo, 1995). Consciousness can be defined as awareness (Mitchell& Staretz, 2011). Here, awareness will be explored through the informants experiences and how this is consistent with neurological variables (brainwaves), and theory about increasing

² QEEG means Quantitative electroencephalography.

awareness (O`Fallon, 2007). The overall intention is to explore how insight into this *transformation process* can give educators and student's an understanding of how we as humans can renew our self, and move towards this mentioned integral consciousness capacities.

1.3. Structure in thesis.

To answer the research question, I will first introduce different evidence concerning earlier research on transformation, from a neurological perspective. Here, I describe the importance of different states (EEG- research) as well as a description of how beliefs can be learned, but also unlearned- relearned, and with mental practice, how this can be conducted with conscious effort.

To explore the findings, I have applied theory concerning structure and state stages (O`Fallon, 2010). This is used both to discuss how our beliefs changes through different stages, and how one through increasing awareness becomes more aware of one's beliefs. Kegan`s (1994) theory concerning how we can make unconsciously held beliefs more conscious is used to discuss how one can transform what one becomes aware. The last theory bit is concerned around ESP, and how one through awareness practice can learn to decode information from this mention conscious field, as a function in the process.

In the method chapter, I discuss different concerns attached to the *descriptive-exploratory- single case design*, where the case is defined as the informant's *transformation process*. Here I also describe the plan for the practical data collection work, and implications attached to this and the process with categorization of the findings. In this chapter, I also discuss some limitations in the text, as a result of the specific design, and time constrains.

I then describe the findings from the practical phase of data collection; first a description of the ESP1 practices, and then the informants experiences with this through developed categories, which is; "*Power of the mind and bla bla bla, I didn't believe in any of it*"; "*In the beginning I just logged on during the nights*"; "*That was a little step in unlearning*" and; "*When we start to experience peace within oneself, one starts to believe that it is possible in the outer world as well*".

In discussion, I use earlier research and theory to explore these experiences, through given categorical headlines. In the end, I summarize the categorical conclusions, before I point to some limitations and implications for further inquiry. And finally, I finish with some personal comments.

2. Earlier research; Neuroplasticity and transformation.

“In short, we can change our own psychology. The brain can rewire itself” (Clare Graves).

In the last decade neuroplasticity research has contributed with empirical evidence concerning how we learn, unlearn and how mental training can actually change the brains structure and our biology. As science continues to map these gaps, we may have to rethink the principles of social science, thus people actually have the power to transcend hindrances (bad health, negative experiences, behavior) into a feeling of well-being and growth (Doidge, 2007; McCraty et al, 2009; Howard& Garland, 2009). In this chapter I will outline some self-directed neuroplasticity³ research that I have found useful to explore this new area, and its importance for transformation. To mirror the external purpose of what follows, I will quote a citing that has functioned as a directive proposition for the findings throughout the thesis;

(...) the importance of students and teachers becoming more self- reflective and increasingly aware of their trigger points- what makes us reactive, dismissive, or shut down to ideas and other people. By learning to look at what we do not want to see in ourselves (and others) we become more compassionate and open to learning. This is an ongoing process of owning our projections, minimizing idealization, avoiding the tendency to split things into good or bad, catching ourselves when we rationalizing away our responsibility and so forth. (Esbjörn- Hargens, Reams& Gunnlaugson, 2010; 6)

2.1. States as foundation for transformation?

Coherence is described by McCraty et al (2009) as a state of calmness, love, inner peace and security, where intuition and creativity is enhanced. This state is also often referred to as *mindful awareness* where we are just observing inner and external noise with *bare attention* (Schwartz et al, 2005). This state is critical due to transformation for the following reasons; first of all, this state seems to be critical in being able to mentally direct the brains physical resources as well as altering emotional experiences (ibid). In addition, it is essential in being able to applying ESP to recall memories concerning mental tracks (Laszlo, 1995; Talbot, 1991) and as I will discuss later, it seems to display a central role in being able to uncover triggers, as described by (Doidge, 2007).

Meditation is an area of mental practice that has revealed significant evidence concerning alteration of this state, leading to neuroplastic alterations (and state changes), which can be a result of the intentional focus on cultivating a grasp on mental capacities so that we gain active agency over thoughts/ emotions (Garland& Howard, 2009). EEG is frequently

³ This differs from neuroplasticity, because it relies on the person willful choice, and that they activate their mental states/ emotions as well as the physical mechanisms in the brain (Schwartz et al, 2005).

applied as a tool to measure such changes, which is interpreted as both a state and trait effect of meditation (Newberg& Iversen, 2003) and is described in terms of brainwaves.

Brainwaves range from delta (1-4 Hz) which is associated with deep sleep (Huang& Charyton, 2008) and in meditation it is suggested to be a non- judgmental state associated with love and compassion, free from analysis and expectations (Lutz et al, 2004). Theta (4- 8 Hz) is associated with light sleep, insight and creativity and is suggested to play a complementary function to gamma and learning memory (Jensen, Idiart& Lisman, 1996; Chan et al, 2009), alpha (8- 12 Hz) is a calm alert state and beta (13- 21 Hz) thinking and focus and high beta (20- 32 Hz) intensity and anxiety (Huang& Charyton, 2008). Gamma is associated with learning, memory and neural synchronicity (Lutz et al, 2004) and a moment to moment awareness (Cahn et al, 2009)⁴. Overall, these are some general interpretations, and I will now describe the most significant findings from ESP1 concerning this.

2.1.1. The ESP1 practices and EEG- correlations.

The most significant EEG changes from the ESP1 study conducted by Flatabø& Sjøheim (2011) (EEG- measurement) and Sandsaunet (forthcoming) (survey) where changes in theta and gamma before and after the first course, and after 12 weeks increased delta, theta and alpha⁵. *Gamma* was in this study divided into High (40- 50 Hz) and normal gamma (30- 40 Hz) (Flatabø& Sjøheim, 2011). Those who had more stabilized normal gamma after the second measurement experienced more reduction in a “quest for meaning in life” and presence compared to those with high gamma who had increased their quest for meaning in life. Normal gamma was observed in those who had practiced most hometraining. High gamma was therefore interpreted as an intense learning phase that was observed in all participants after first course, while normal gamma could be an indication of established meaning in life (Saundset, forthcoming).

Increased *Alpha* correlated with increased intuitive thinking and together with theta, increased intuition. Change in *theta* had significant increased correlations in different areas; intuitive thinking, mystical experiences and reduction in psychosomatic diseases. Sandsaunet (forthcoming) interpreted therefore theta to play a critical function and it was observed in relation to gamma (Flatabø& Sjøheim, 2011). And even though it was not significant, some

⁴ I will just point out that this is a very briefly sum of state/ trait effect associated with different waves. But, where it occurs (in brain) in interaction with different waves seems to also be crucial. See for instance Hung& Charyton (2008) for further reading and references concerning brainwaves effect on health, behavior and emotions.

⁵ They were measured before the course, after, and finally after 12 weeks with a new course and home practice. They were measured both during and outside of meditation. .

participants, experienced increased depression after the first course. Though, the means of this were more unclear (Saundsaunet, forthcoming).

In sum, the study insinuated that altered states of mind were experienced on a more daily basis, and the specific theta- gamma pattern increased during meditation (Flatabø& Sjøheim, 2011), which is congruent with earlier research on meditation (the state becomes a familiar pattern in the brain) (Lutz et al, 2004; Cahn et al, 2009). But, as McCraty et al (2009) points out, meditation etc alone does not remove the underlying negative emotions (mental tracks) that can block ongoing state of inner peace. I will know inform this through earlier research concerning *learning* and *unlearning* of mental tracks that can shed some light on the inner work that is conducted by the informants concerning this.

2.2. Learning of beliefs.

"Be very, very careful what you put into that head, because you will never, ever get it out"
(Thomas Cardinal Wolsey).

From a neurological point of view, learning is neurons that are fired and wired together, so that the connections are strengthened. Until 1998 it was a prevalent "misconception" that this plastic gift was spared children and infants (critical period) and that the adult brain was "fixed" (Doidge, 2007; Garland& Howard, 2009). A rationale for this misconception is not that the brain isn't plastic, but for some reason we go in different directions with it. Most of us use plasticity to nurture and strengthen already established "habits" while some few continue with childish flexibility throughout life. The point is that it is this "plastic paradox" that makes it possible to maintain either rigor or flexible behavior (Doidge, 2007). And, there is suggested that thoughts, emotions and behavior can be explained in terms of learned beliefs that is the result of a complex interaction between genes, neurology and psychosocial experiences⁶ (Begley, 2007; Garland& Howard, 2009) that can be summed in a citing by Pasqual-Leone;

The plastic brain is like a snowy hill in the winter. Aspects of that hill- the slope, the rocks, the consistency of the snow- are, like our genes, a given. When we slide down on a sled, we can steer it and will end up at the bottom of the hill by following a path determined both by how we steer and the characteristics by the hill. Where exactly we will end up is hard to predict because there are so many factors in play.

⁶ This is a new area of research that still is in its infancy, and the point here is not to provide fixed explanations. But there is an emerging amount of evidence suggesting that we are not a product of hereditary as previously assumed, and that suggest that we cannot accept the materialistic explanation (brain is fixed, and we cannot use conscious effort to interact with it) anymore. See for instance Chalmers (1996), Schwartz et al (2005), Begley (2007), Doidge (2007), and Beauregard& O`Leary (2008) or McCraty et al (2009)

What will definitely happen the second time you take the slope down is that you will more likely than not find yourself somewhere or another that is related to the path you took the first time. It won't be exactly that path, but it will be closer to that one than any other. And if you spend your entire afternoon sledding down, walking up, sledding down, at the end you will have some paths that have been used a lot, some that have been used very little...and there will be tracks that you have created, and it is very difficult now to get out of those tracks. And those tracks are not genetically determined anymore. (Pasqual- Leone in Doidge, 2007: 209)

McCraty et al (2009) describe these mental tracks as a *preferred reference pattern* that we continue to rebuild with our internal environment (often more rigor behavior), and it can be difficult to appreciate information that cannot be accommodated towards this (Merriam et al, 2007).

Doidge (2007) offer an additional perspective by arguing that the foundations for our rigor beliefs are stored in the procedural memory⁷ and is therefore unconscious to us. And we also have a tendency to transfer those memories into new situations in life⁸, which can be why we often repeat “bad behavior, negative emotions” even though we know with our *explicit memory* (rational) that this isn't really how we want to be- which is why we continue choosing the same track in the hill.

2.2.4. Learning to unlearn learned beliefs.

“The illiterate of the twenty- first century will not be those who cannot read and write, but those who cannot learn, unlearn and relearn” (Alvin Toffler).

The science of *unlearning* is new but is of main significance in being able to make room for new memories, and move from one developmental stage to the next (Doidge, 2007). For instance what we do when leaving home to study in a foreign country or experience heartbreak etc.⁹, which can be experienced as grief because the brain is undergoing a chemical neuroplastic “depressive mode”, a process where neurons are weakened (a different process than in learning) (Doidge, 2007).

Evidence from clinical practice with self- regulated neuroplasticity has detected some elements that must be at place to being able to create a new mental track in the brain. The first is learning to be *aware* of emotional *triggers* (what we want to change). Second, one have to

⁷ The memory we store incidents in, before we have rational (language) awareness, but still, it affects our life (ibid).

⁸ Doidge (2007) gives detailed description of clinical examples concerning this, and how people for instance have become aware of their procedural memory as the cause for masochistic tendencies, or a specific relation pattern in love affairs etc.

⁹ Falling in love also means falling out of a past love (ibid). Meaning; we cannot move on before we have unlearned the past.

acknowledge and take *responsibility* for wanting to transform this mental track, and the real *transformation* cannot be conducted before this is accomplished (ibid), since the persons mental willful effort is of critical importance (Schwartz et al, 2005).

Further, some components that I have found congruent with the techniques in ESP1 is; to sleep conscious on an issue (Doidge, 2007) and a process of recalling- re- contextualize¹⁰ the memory (Talbot, 1991; Schwartz et al, 2005; Doidge, 2007; Garland& Howard, 2010).

When we sleep, our inhibitions are turned down, which will make it easier to unblock memories that are normally blocked from our explicit awareness, which is part of why sleeping on things make sense, and research has revealed that REM sleep leads to massive plastic changes (Doidge, 2007). In psychotherapy, if the client has traumas/ neuroses or habits that one is determined to transform, they are instructed to recall the memory (for instance a trauma) and envision themselves as a survivor instead of a victim which seems to be critical of officious biopsychological changes (Garland& Howard, 2010). A twist to this refocusing can be through dialog. Meaning that the client is recalling the procedural memory, and the recontextualize piece is conducted through dialog, and through language, the person is transforming the belief, by gaining a new or rational (explicit) understanding of for instance loss of a parent in early childhood (Doidge, 2007). Begley (2007) adds another twist is if one for instance feels a lot of anger to a specific person, forgiveness can be an approach. The refocusing part can be conducted like an imaginary conversation with this person, and induce a feeling of love and empathy to the individual. And last angle informed in Talbot (1991) concerning recalling is, that we use ESP to get in resonance with the holographic template, and it is given the name “holotropic therapy”¹¹. In all these approaches, it has been revealed neurological changes, and the state of bare attention is mentioned. But, in addition to the importance of states, Schwartz et al (2005) points out that it is critical to have a belief in the possibility in sustaining mindfulness when working with ego- attached emotions, and results are further jeopardized by a belief in mental effort;

That is because it requires a redirection of the brains resources away from lower limbic responses and toward higher level prefrontal functions- and this does not happen passively. Rather, it requires, in actual practice, both willful training and directed mental effort. (p; 1312)

¹⁰ I have used recontextualization, which includes refocusing, envision, dialog, that is often used interchangeable, but the meaning seems to be the same, namely to “recontextualize” the feeling behind a memory.

¹¹ More in theory section; the point here is that there have been conducted researches that inform evidence that people have experienced improvement through such work (Talbot, 1991).

Doidge (2007) and Schwartz et al (2005) argue that one needs guidance and techniques to understand how to direct the brain's resources like this. In addition results depend on how much focus we give the recontextualize phase, because we need to make use of our imagination to grow a new neurological pathway¹², and the more attention we give this piece, the greater results. Overall; one needs instructions in what to do when lowering one's brainwaves, sustain mindful and recall, unlearning- relearning by using our imagination and so forth.

¹² See for instance Pasqual- Leone et al (2005) and how imagination actually alters neurological changes, almost as if it was conducted for real (for instance imagining how to learn a piano play), and Doidge (2007) for further references concerning self- induced brain alterations, or McCraty et al (2009) and different meditation studies as referred to earlier such as Lutz et al (2004).

3. Theory.

I have now surveyed some empirical evidence concerning earlier research and what factors that seems to be at place in a process of transformation. For further exploration, I have made use of O` Fallon, (2007) figure (1)¹³ concerning how we increase our awareness (conscious roam) through *structure* and *state* stages- and then, how we can make use of this conscious roaming space for introspective reflection. Kegans (1994) making the *subject an object for reflection* became useful in such matters. Concerning recalling and recontextualization (unlearning) as an important transformative piece, I have made use of holographic theory (Mitchell& Staretz, 2011) concerning ESP, which I found correlating with the ESP1 practices.

3.1. Awareness practice and stage- state development.

Stages are a psychological construct of how people routinely experience the world¹⁴ while states is an experience that can be measured and correlated with brainwaves (EEG) (Cook- Greuter, 2000). O` Fallon (2007) figure (1) has mapped this interrelation in the form of *structure stages* (left in figure¹⁵) relationship with *state stages* (right). And as we develop through these stages, awareness arises with it, and with awareness practice¹⁶, we can gain a more “full bodied” experience at different stages (O` Fallon, 2010)¹⁷.

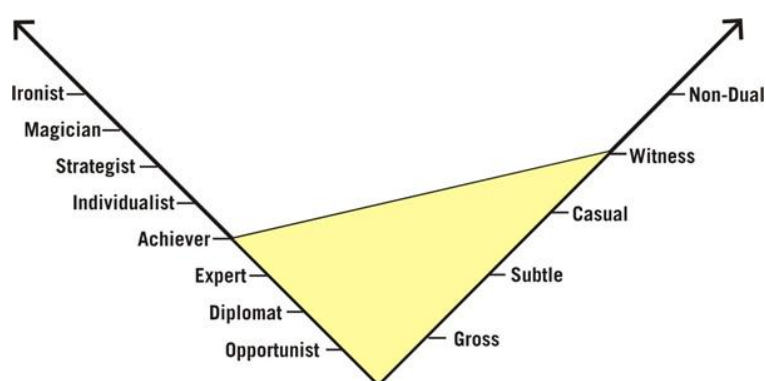


Figure 1. Conscious Roam Space

¹³ Which have drawn on the research of Cook- Greuter (2005) which also influences the applied references here.

¹⁴ We can develop morally, emotionally and cognitively. Ego- development- is about how we make sense out of experiences (Cook- Greuter, 2000). Stages (ibid), orders (Kegan, 1994) and levels (Roemisher, 2002) are used interchangeable in the literature to describe this.

¹⁵ Retrieved from <http://www.archive-ilor.com/archives-2007/2007-11/2007-11-article-ofallon.php>.

¹⁶ Awareness practice is here meant as verbal conversations concerning the structure of consciousness (brainwaves for instance), and verbally given instructions concerning different experiences that arises with meditation, as well as the practical experience/ training (meditation/ ESP) with this.

¹⁷ Just to make it clear; the meaning is not to use this theory to analyze the interviewed informant's present ego-development stage. But to use is to explore the different emotions, struggles and ego- attachment as they enliven in their transformation process, in the same time that it is useful to explore increasing conscious roaming space.

3.1.1. Structure stages.

The structure stages can be condensed into four tiers; the pre-conventional (impulsive, opportunist), conventional (diplomat, expert, achiever), post-conventional (individualist, strategist) and the transcendent tier (magician, ironist) (Cook- Greuter, 2000; O` Fallon, 2007)¹⁸.

The conventional stages are dominated by what in the west is considered the “successful tier” (Cook- Greuter, 2000). For starters, the *diplomat* is dominated by conformists with black and white perspectives on life (fundamentalist belief- systems). This stage is also recognized by the “chitchatting habit” (O` Fallon, 2007). The *Expert* has a beginning self- reflective awareness and is interested in the varieties of traits in them self and others (jealousy, loneliness, genders etc.) and it is a slight movement from conformist to individualism (Cook- Greuter, 2005). The *Achiever* is the goal- oriented self- insightful, though rational academic. They respect others individuality with a “we agree to disagree” insight and hypothesis and theories concerning formal abstract operations are at its peak. But, because of this high aiming goal and prestige- orientation, guilt and self- criticism is a following experience. This is a blueprint on the healthy grown- up adult in western society (ibid), and because it is so widely institutionalized it also have a thicker developmental barrier function, were stages beyond is “acknowledged” as a “belief” (Cook- Greuter, 2000).

At the post-conventional tier, the rational dominance is replaced with a more holistic approach, and in addition to seeing the abstract in science, one is developing awareness about the “abstract” in language and human nature and one starts questioning one selves unconsciously held beliefs (ibid). Beginning with the *Individualist* who perceive a meta- systematic view on reality and they no longer have the need for “fixed explanations”, since reality depends on the observers “glasses”. As they increase their introspective mode they become more tolerant towards others and the judgmental attitude start to distinguish. As they increase this ability, a challenge is that they experience an impatient need for “finding one self”. The *Strategist* has an enlarged awareness, not only concerning the constructed nature, but them self and others within an expanded historical context. They are now more aware of contradictory that where they interpret own experiences within a historical (past, future) context and are starting to be aware of contradictory polarities within themselves, but they no longer have the despair to figure one selves out as before and they have greater capacities to

¹⁸ The first pre-conventional tier are colored by a “me against the world” feeling, and a strong need for self- protection. However, it is rare that adult’s fall in these stages (O` Fallon, 2007), and are not used for further discussion here.

acknowledge the shadows within themselves and they are more tolerating towards ambivalent emotions. This also leads to more sharing of one's inner nature, without the defensive filters. Here, one also can experience a sometimes despair for everybody to work for social justice, and they can become impatient with others unwillingness to grow (Cook- Greuter, 2005).

The last transcendent tier can also be called the ego- aware stages, where there is a more balanced integration between the rational and transpersonal realm- down to earth as well as more complex meaning making. *Magicians* more often experience peak or flow states and the *witness* occurs more frequently, which leads to a search for establishing this mode more frequently. These moments, are also experienced as ego- free glimpses, and they become aware of the ego's as well as languages constructed nature. With this insight and increased introspection they are also becoming more intuitive, empathetic and open to transpersonal experiences (archetypes, states, dreams etc.). From here, their awareness covers their defense style, in the same time as they are eager to unravel ones ego- attachments' (ibid). The *Ironist* has an integrated historical and cosmic perspective with the center of attention is in the higher self (not the ego) and they have the ability to appreciate oneself and life simply "as is". Good-evil, life- death, joy- pain is seen as the nature of life, and they feel "belonged" in the universe, as well as they experience them self as separate, though, latter is experienced as an illusion. Their awareness- mode can change effortlessly between different points of view; states etc., and have ongoing ordinary and non- ordinary experiences (ibid)¹⁹.

3.1.2. State- stages.

Awareness practice such as meditation is about learning to bring "awareness" to the more bliss, non- ordinary states that occurs during waking consciousness (Cook- Greuter, 2000; O` Fallon, 2010). As we see in the figure 1, a person at a lower structure stage can have just as much conscious roaming space as a person at a higher structure stage, if the person has a high state stage (O` Fallon, 2010) (see triangle in figure).

The state- stages beginning with *gross* that is concrete sensational experiences as in smelling, eating, walking which is examples of physical experiences we all have. With awareness practice, we learn to bring awareness to the sensation in the moment it happens (O` Fallon, 2007).

Subtle is the state in between waking gross and deep sleep which includes dream, imagination and also what can be called shamanic psychic experiences of non- embodied

¹⁹ In spiral- dynamics, each stage (level) can be seen as a belief- system (Roemisher, 2002), which can be transferred to this figure. What are the challenges with reflecting on the different levels and so forth?

archetypes (ibid). This are usually not experienced if not trained through for instance meditative practice.

Casual states usually occur without awareness during deep dreamless sleep, and awareness about the sleeping occurs when one wakes up. With awareness practice, one can start to experience this state during deep sleep (ibid).

Witnessing is the state that “witnesses” the changes between gross, subtle and causal state. It is an “ever- present transcendental state” (p; 9). It also blends in with the last *non-dual state* which is the witness blending in and being one with everything.

As we can see, a person that has started to increase state stages can make use of the same “witness” as a person at the latter structure stage. And a person can also be at a higher structure stage, though without conscious awareness about it, since they haven’t been exposed to awareness practice. Also, we will interpret states experiences differently depending on our structure stage. A psychic experience can be interpreted with a rational view (neurons fired in the brain) or as a visit from the magic world (pre-conventional) (O` Fallon, 2007, 2010).

3.2. Making the subject an object for reflection!

We have now seen how we increase our awareness through structure stage and state stage development. Cook- Greuter (2000) points out that it is the higher stages that have reached *ego- awareness*, and Merriam et al (2007) mention how *reflection* in its own is a transformative/ developmental tool. Kegan (1994) discuss how we increase our ability to be able to transform our beliefs as we develop higher stages of consciousness, through the subject- object relation. The subjective in our life is this unquestioned internal belief, and because they are subjective, we cannot take a step back and look at them, because they are invisible and unconscious. An object is something we can reflect upon and take responsibility for and thereby in control of. And the developmental process is when we are making earlier subjectively unconscious beliefs an object for reflection. The most profound transformative aspects is when we make an earlier (belief- system) stage to an object. What happens is that an earlier unconsciously held belief that where controlling us, is now made an object where we can reflect and transform our understanding of earlier issues. Like that, we do not forget the knowing from earlier beliefs/ stages, but we transform them from the element where it was controlling us (subject), to a new meaning (object). The means of this is that we will increase our ability to take various perspectives and have control in our life (ibid).

3.3. Holographic conscious field.

"If at first an idea is not absurd, then there is no hope for it" (Albert Einstein).

Altered states reached through awareness practice such as mediation, can be argued to be “just” a state of mind, but a more congruent approach to the ESP1 practices is that we get into resonance with a *fifth field*²⁰ through meditative states (Laszlo, 1995). Bierman, Destrebecqz & Cleeremans (2005) points out that we often know more than we are able to express, but also, we often express more than we could have known. The foci here are the ESP/ fifth field concerning how we can learn to know more, for use in correlation with transformation.

The conscious- based perspective recognizes that there is a third means of development, different from nature and nurture as currently understood- transcendence, the experience of pure consciousness. (Grant, 2000; 212)

The idea is that this field interconnects all the others through time and space, and that all information about historical events concerning past and future, all beings, animal and humans, dead or alive, is stored in a holographic template²¹, which we can enter and gain information from, by using our ESP (Talbot, 1991; Laszlo, 1995; Mitchell & Staretz, 2011). ESP is a sense in addition to the physical senses where the brain has a transmitter function in between (Laszlo, 1995). Meaning, we understand ESP (information from the HF) through the lenses of our beliefs²², which means that information from HF isn't necessarily accurate and it takes practice and training to decode this information. Clues in such matters, are meditative practice (altered states), and focused intention, quieting of left brain chatter, and allowing right brain intuition emerge, information is then “perceived and presented as internal information and the recipient must associate the perception with his/ her internal data base of experience in order to recognize and describe the targets perceived attributes”, sort of like a “reference signal” (Mitchell & Staretz, 2011; 12).²³

²⁰ In addition to gravitational, electromagnetic, and the nuclear fields (strong and weak) (Laszlo, 1995), build on the work of Pribram (1991) and Bohm (1980). The point here is not to give a chain of evidence to prove whether ESP is real or not, but to offer a description of possible linkages and how this can be experienced, trained and practiced. For further discussion/ evidence see for instance (Laszlo, 1995; Talbot, 1991; Storm, Tressoldi & Di Risio, 2010; or Mitchell & Staretz, 2011).

²¹ Which means that memories are not just stored in the “holographic brain”, but in the holographic ether (ibid).

²² For instance attributing light and thunder to evil spirits. Meaning that; by developing our understanding, we will receive more accurate understanding from the HF (Mitchell & Staretz, 2011).

²³ Also of interest, but out of the topic here, is the role of the “coherent heart” (little brain) as an antenna to this quantum field (McCraty et al, 2009).

Most people don't make use of this sense, but it is suggested that it is inherited in all of us, and in no sense mystical. But, due to academic and western interest in left brains rationality, we learn to repress it. But it is suggested that it can be trained through meditation and awareness practice (ibid), and as Grant (2000) with reference to Plato points out; when there is potential to be enlightened by the sun, why settle with the shadows?

4. Method; Case study.

When a holistic, naturalistic and interpretive understanding of a phenomenon is priority, one will by definition be a qualitative researcher (Stake, 1995). A case study differs from other qualitative approaches because the flexible strategy is designed to investigate more complex and comprehensive issues through triangulation of data, theory and methodology, and is suitable where there is little theory from the beginning. It also differs, because the researcher's theory and critical look are more striking, with a closer interaction between data (real- life) and theory (Stake, 1995; Postholm, 2010).

Some, Yin (2009), Stake (1995) and Tellis (1997) will say that the interaction between data and theory is what will strengthen the validity, because the researcher constantly have to "check" the theory up against real- life situations. Still, the study- design address some methodological issues: one thing is the deductive/ inductive approach, and when it comes to the flexible nature that characterizes the design, this is also something that can complicate the process, because of the overwhelming amount of data and literature which often leaves a gap between research question and the final outcome.

The most important thing a case study researcher can do to address these mentioned concerns, is to develop a research design as a help to carrying out the project with its overwhelming numbers of data and literature. A design involves definition of case (es), issues to be investigated, units of analysis and its propositions²⁴ development of theory, a well-established research question, and at last a strategy for data collection, which is the more practical phase of the design (Yin, 2009). Hereunder, I will give an introduction to the design, and how I have searched to resolves some methodological issues and concerns.

4.2. Defining the case and establish a research question.

When one chose to apply a case study design, some concerns should be covered. First, a specific real- life situation captured in time and space (a program, person, class, process) (Postholm, 2010) needs to be defined to represent an abstraction (transformation). Also, the case should be in a position so the researcher can maximize the data collection and what can be learned about the topic within available time for the project (Yin, 2009).

²⁴ Where the research question points to the interest of the study theoretical propositions say something about where to look for evidence, ignore some data, and favor others, and it will set the design for analytic strategy. It is less relevant in an exploratory study; still, it should have some rationale for direction/ purpose.

4.2.1. Single case design.

The specific course (ESP 1) was chosen as a main unit to represent an abstraction (transformation process), and in definition it will be a single case design, which can represent some critical elements: To spread the “eggs” in more than one basket, meaning, two or multiple cases are preferable to strengthen the research’s validity. The possibility for direct replication and the analytic benefits are also more striking when applying multiple case designs, because they can offer contrasting situations²⁵ (Yin, 2009).

Overall, single cases are more vulnerable due to these restrictions, and some rationales should be covered to justify this design. First, is the case relevant in testing a theory? Can I determine different propositions between the units? Is the case unique and rare? Is there an ability to observe a previously inaccessible phenomenon to research? And last rationale, a case where the description alone can be revelatory (ibid).

Because of my access to different units: instructors, course- participants, observation of the course, ESP1 EEG- study, and book²⁶, the mark is sown for further exploration of the mind- brain- spirit interaction, anchored in theory and earlier research (testing of theory). I also valued the possibility to get an inside- perspective (phenomenological) of mental training such as for instance meditation, as pointed out by Heikkinen (2010), which is a description that alone can be revelatory. When it comes to if the case is unique and rare, I valued the result in the QEEG- measurement with its correlating survey as worthy for further exploration (pattern of thoughts behind). A latter justification is that it is an exploratory design (outlined in the following) and the time- constrains made it practical.

4.2.2. Further definition of the case design.

Besides being a single case, it is also an intrinsic, instrumental, embedded and descriptive- exploratory design (Yin, 2009), latter addressed by the research question. Intrinsic means that those within the case (informants) can gain new understanding about them self (and within the course) as a result of the findings. Instrumental, because the research question and the single case address a study for general understanding (Stake, 1995) in a specific topic (transformation) in this situation, how teacher’s educators etc. can learn to be more self- reflective and presence in their own and others life and what should be the aim of education?

²⁵ Theory and earlier research described here, is the result of a back and forth interaction between data- theory and earlier research. Given description is the result of the most congruent findings between this units.

²⁶ This is a book that is describing the thoughts and ideas behind the course, as well as essential parts of its content which is written by Borgen (2011).

The single case involves embedded unit of analysis which are; individuals (instructors, course participants/ main- units), intermediate units (ibid) (ESP1 practices as taught in course) Different data collection techniques such as observation and interviews is used to collect raw-material and analyzed in connection to survey, literature, documents and theory to get an in depth understanding of the individual's process.

4.2.3. A descriptive- exploratory research question.

Selection of the case, units and issues are first priority when planning a strategy. Further, the design should include a strategy to maintain validity and reliability (protocol to assure latter), but different types of validity (construct, internal and external) are valued differently depending on if there is an explanatory, exploratory or descriptive single or multiple case design (Yin, 2009).

Establishment of the research question (stating issue) is important because, what, how or why questions gives different directions in what to be investigated. To have a clear idea about this will help carry out the project, when the number of sources and information becomes overwhelming (Yin, 2009). When I established the research question, Yin (1994: 12) referring to Schramm (1977) gave me a clue in what I was searching for: *“the essence of a case study, the central tendency among all case study, is that it tries to illuminate a decision: why they were taken, how they were implemented, and with what result, and the “what” in this case is exploratory. Seeking to explore the essence of a transformation process through an in depth understanding of the ESP 1 course, by illuminating the informants decision making process, why they started, how they implemented the practices in their own life, and with what results. To move towards an illumination of this, the study will require a description of the program and the informant's experiences to further explore the means of this. Through observation, interviews and member checking, the informants will help me to construct²⁷ (Stake, 1995) and explore the essence in the case (process) together with applied theory and earlier research. Like this it will be a descriptive- exploratory design where hypotheses and propositions for further inquiry will be outlined (Yin, 2009).*

²⁷ A constructivist view, demands good raw material for the readers own generalization (p102). I have sought to comply this demands trough naturalistic generalization, in appendix and trough the informant's descriptions of their experiences.

4.3. Validity and reliability.

The descriptive- exploratory design delimit the request for internal validity²⁸ (Yin, 2009), but strengthen the need for construct and external validity. Construct validity requires multiple sources of evidence as an operational strategy to draw subjective judgment, and also member checking to make sure that I have the “right” interpretation of the informant’s view of reality. External validity deals with concerns whether or not the findings can be generalized to an “extern” situation, especially in an Instrumental- single case design. In this case, the informant’s descriptions and explorations can be generalized to teachers and educators educational situation. Analytic generalization (generalization to theory) is what will ensure this kind of validity and demands definition of case and research question anchored in theory, and the same theory was of help to generalize to extern (educational) situation (ibid)²⁹.

I valued these concerns when developing the research question and it also forced me to think critically about the choosing of the single case, and how this insight could be applied in an educational context. The solution was to get a broad overview of relevant theory, and to use as many sources of evidence³⁰ as possible. Like this, I had to “think new” all the time, and not rush in to harsh biased assumptions and it also became valuable to “ground” observation and interviews in theory before entering the field. Then, I could both give a constructivist analytic description of the findings, and in the same time, the readers can make up a meaning on their own based on the naturalistic generalization. Triangulation of multiple sources collected in the field together with former research on the topic and theory was like this an approach to both construct and external validity. Throughout observation an interview, the analyze process and final reading of the report, member checking have been important to me, to make sure I had the right interpretation, and the informants had the option to step in with corrections and different points of view (we explore the findings together).

A critical element³¹ attached to the validity concerns that the reader can be aware of, is that the leader of UMESP (Borgen) has contributed with multiple sources of information; book, observation, interview, employer of QEEG and survey which according to (Yin, 2009) define her as a key informants, that strengthen the need for triangulation. To approach this, I

²⁸ Explanation building and the need for rival explanations (p 40).

²⁹ Critic against this kind of validity often forgets that in a case study, sampling units (statistical generalization) is not the goal.

³⁰ I will think evidence refers to what can make one assumption more likely than another, and not as in “proof”. Meaning, the more congruent multiple evidence are, the more likely assumptions/ conclusions.

³¹ Another element is that the ESP1 practices have been applied since 2010, since the informants started out with the former Silva Ultra Mind Practices. But, as described in Appendix 4, Borgen shared her insight concerning transformation also here. And this insight is further developed in the ESP1 practices. So, the elements attached to transformation are the same, and have been applied since they started with self- development.

have compared the results from this findings, with EEG- interpretations from other studies. Also, the practice has been compared with earlier research on transformation.

Finally, reliability in a case study design, pretty much rests on the researchers log of protocol (Stake, 1995; Tellis, 1997; Yin, 2009). But all mind wandering can't be given. Instead the goal have been to outline a chain of significant evidence, clues and applied literature, so that a following researcher can replicate the procedures and arrive at the same findings and conclusion³² (Yin, 2009). My protocol has involved questions asked, issues being investigated, changes in direction, why and how, and it have been a reminder of literature that may be of relevance. This have been helpful to carry out the project, and to be in a position to throughout the text, give description of what choices have been made, based on what theory, evidence etc. due to the replication policy. My main focus, have been on being able to give the readers a "tour" in my mind, and to be transparence about this (Postholm, 2010).

4.4. Data- collection.

This is the practical phase of the design, and needs a plan rooted in the research question, propositions, issues and units of analysis. The goal is to collect evidence from many sources (triangulation) which can be documents, archival records, interviews, observation and interviews (Yin, 2009: 99)³³. I will now give a closer description of my approach to observation and interviews/ development of Interview guide (IG) and how this data has been analyzed in association to the other sources to evidence. But first I will outline some reflections concerning the "duet" between the deductive- inductive approach (Postholm, 2010), and how theory has been applied through the data- collection.

4.4.1. Implementation of theory.

In a qualitative research, the inductive approach is highly treasured, and theory is less important than the informant's phenomenological point of view (ibid). In a case study, the deductive approach is more conspicuous because the theory is prominent with a "blueprint" function for direction of the study, data- collection and analyzes (Yin, 1994), and I see this pattern as striking in the descriptive- exploratory design. Some reflection around this, especially before interviews, was: how to be "trustworthy" to the informant's narratives, and

³² But still with different interpretations/ conclusions I will argue, because the researcher have different experiences and will "construct" the findings different with different informants. For further discussion concerning this, see for instance Postholm (2010) or Stake (1995).

³³ For more detailed description (p: 102).

in the same time keep a critical view to the reliability³⁴ of this “stories”, was some of my considerations. Another was to find the “significant” words/ data and what can represent a reality/ not fiction, and use different evidence (theory, earlier research) to accurate a relatively match between their stories and the images created in my mind (Gudmundsdottir, 1997).

To have a well-developed theory and findings in earlier research became useful to “root” the narratives in reality not fantasia (analytic generalization). Yins (2009) recommendation “to always search for the hidden messages” was directive to filter out significant words (what is the informant really saying here) and so on. I could then apply theory to construct and explore meaning together with the informant through sharpened interview- questions for the analytic and descriptive categories (Gudmundsdottir, 1997: 4).

So, in my opinion, the theory will help to construct more “meaningful meaning” out of the informants experiences, as it sometimes can be difficult to find the right words (not everyone are experts in story- telling). But in the same time, I entered the field with an inductive approach, eager to “feel” the informant’s descriptions (theory is not written in stone). More practical, observation and interviews where “grounded” in theoretical propositions that further reflected some theoretical issues (Yin, 2009).

4.4.2. Observation.

Observations were done early on in the process with the main purpose to find some indication about the climate of the course and its curriculum (practices) and was valuable for me to be more selective in what I wanted to focus on in the following investigation, which is a main goal with observation as a source to evidence (Yin, 2009; Postholm, 2010). To enter the field with some key- questions to focus on can be a directive (deductive) focus³⁵. At the same time the researcher should have an open mind (inductive) on the hunt for unexpected angles (Stake, 1995). After observation I narrowed it down to some more specific theoretical propositions/ issues for further research³⁶.

During observation, because of the setting (see appendix 4), I was in a position to take notes, observe the site and participate with a theoretical framework in mind. Like this I could “feel” the atmosphere and give thick readers a naturalistic description (Stake, 1995) so they can be more familiar with the context and the notes became a functional part of the protocol

³⁴ Narratives can be defined as ”stories” that create our reality. Some restrictions are concerned around the “truth” around narratives, because memories plays tricks (p: 3) and the storyteller can struggle to find words to tell the correct story, which makes demands on the narrators (the researcher).

³⁵ Theoretical “glasses” (Postholm, 2010) was anchored in the framework of Integral education, with specific attention concerning structure of consciousness; state- stages, neurology etc.

³⁶ Issues/ questions asked in Interview Guide. What were their experiences with essential elements with the practices?

as suggested by Yin (2009). At last it was of significant when developing the Interview Guide (IG), (ibid).

4.4.3. Interview.

Observation of the practices provided valuable perspectives that set me on new tracks for further exploration of the case³⁷. The interviews then became an important source to get multiple descriptions and interpretations of how the practices were experienced and implemented in their lives (Stake, 1995) and also in revealing other sources of evidence/ literature (Yin, 2009).

According to Yin (2009), the interview is the most important source during a case study, but proper planning is needed to get a good interview. In addition to get a good grasp on the case through development of theory, insight in the case and the informants situation, consideration of who to interview how and why should be clarified (Kvale, 1997).

When it comes to “Who”, Kvale (1997) suggests to interview as many as needed to get the information required and Stake, (1995: 67) describe an informant as someone who knows a lot about the case, and is willing to talk about it, which was directive.

“Why”, leads to the intention of getting a holistic interpretation/ description of the case through interview of instructors, and former course- participants that together could contribute with complementary holistic in- depth understanding of the process. The thought was that instructors had many years of experience with the practices, and where familiar with sharing their experiences. The course- participants had the first step with its challenges in near presence and where able to give more naturalistic description of this, which turned out to be veracious. The overall criteria’s where that they had some practice with implementation of the practice in their life and if they felt they could contribute with some reflections around this³⁸.

The “how” leads to direction to the more practical planning of the IG, and first of all, the researcher should follow a line of inquiry, reflected by the protocol and ask this in a conversational unbiased manner. So, the case study interview, require two levels of operation. (1) To make sure I get answers reflected by theory/ protocol, (2) and in the same time ask open- ended questions. When structuring the IG, I leaned more towards what Yin (2009) describes as a focused interview. Meaning, the IG relies on the researcher’s protocol (issues

³⁷ Basically it was valuable on filtering out the focus on the external versus the internal, and the importance of transformation in a self- development process.

³⁸ These criteria’s may lead to informants that make use the practices more than the average course participant. Also, I can add that I didn’t know the informants before the interviews took place.

asked during the data- gathering during observation), theory, ESP1- QEEG study is further explored in the interviews.

But, Yin (1994) recommend asking questions in focused interview in a naive manner (not leading questions), which was a recommendation I tried to follow. The IG was therefore a list of issues that was meant to open for the informants to give description of episodes, and to give explanations and linkage between the practices and their experiences with this. If the chat turns in a direction to never never land, it can be helpful with some developed probe-questions to keep the conversation on track with the given issues (Stake, 1995), which was also applied.

One last consideration, that the researcher should be aware of, is how one interacts with the informants. To be a good listener is an ability the researcher should reflect upon before the interview, and by Yin (1994) this ability involves: hearing the exact words, and at the same time capture the mood and get the message between the lines. In the final report, the informant may become dismayed; because the researchers have used their sentences without really get the meaning behind them. In worst case, the researcher doesn't even know there is a meaning behind, and to ask for clarification when chatting was approach to avoid this. In addition, member checking was a technique to assure I had the correct interpretation, as suggested by Stake (1995) and Postholm (2010).

4.5. Analyses.

In praxis, analysis starts from day one, and is denoted as “the heart” in a case study design (Tellis, 1997). There are several ways to analyze data, and in the end it is the individual style and how one prefers linkage different evidence that sets the formula (Stake, 1995; Yin, 2009). Concerning the ongoing analysis, questions and clues, possible patterns and followed thread became an integrated part of the protocol which was valuable when going in depth with the categorical analysis with interviews as main unit of analysis. Linking different connections between data and theory to theoretical propositions and issues was approached through data- gathering, which is a strategy suggested by Stake (1995) and Yin (2009).

The protocol (which included the observation notes and different linkages) functioned as a “background” when I analyzed the interviews³⁹. The time structure in the process, as pointed out in section 4.2.3., was directive when developing the categories. Further, I searched for words that could be descriptive headlines as recommended by Yin (2009) in a

³⁹ This was transcribed before the categorical analysis.

descriptive design to “uplift” the case from a real- life perspective⁴⁰. Meaning that; the categories are based on the informants narratives, and used as categorical headlines in “Findings from data- collection” and in the following discussion chapter. Like this, it was a combination of linking data to theoretical proposition/ issues and descriptive approach (ibid) which was valuable to balance the deductive- inductive symmetry.

Guidelines by Creswell (2012⁴¹) were also influential in the categorization phase. He suggests reading through the findings and going back and forth with data to make sure one has the most accurate interpretation, which was conducted endless of times.

4.6. Ethical considerations.

I have already mentioned some in interview section; how to meet the informants and that member check (Postholm, 2010) have been used to avoid that the informants feels dismayed, which has been conducted by all the informants. No correction has been given by the informants as a result of this, except some translation concerning elements in the ESP1 practices.

In addition to this, before interview and observation, it has been given written information, where I describe the overall content of the project, their rights as participants as well as my role as a researcher which is aligned with NESH (2006) guidelines. Through dialog with NSD, I have also added contact information about myself and supervisor, and application to NSD was approved before data- collection and is attached as appendix. After the interviews, I sent a new application concerning some sensitive information, and new consent from NSD is attached⁴².

Concerning the course participants, it has been important to maintain their anonymity, and the names given in the text is false. Also, I have not identified their age, background, occupation etc, and some of their narratives are “adjusted” to maintain this anonymity, but not in a way that mislead the main content of their experiences concerning transformation.

The instructors are identified as “instructor” and the second instructor/ leader of UMESP is identified with full name (through written consent), but Borgen in the main text. First of all, I valued it as important to be transparent about the difference between instructors

⁴⁰ Also, the research question in addition to the time- structure was helpful in filtering out significant words that could describe the case. Such as “believe” in the first and last category. And the term “log on” refers to how one increases ego- awareness as well as one log on to the Ego- free zone and becomes more familiar with ESP. Unlearning was a significant word, and refers to the specific techniques, and its function; namely to unlearn learned beliefs.

⁴¹ This year is actually what is given in the book, and therefore also what is applied here.

⁴² I have attached written consent to all the informants, as well as approval from Borgen concerning identification (Appendix 2). Letters from NSD is attached in Appendix 3.

and course participants; hence the indirect identification of one of the instructors. Concerning Borgen, she was identified because information given, is both from her book (Borgen, 2011) and information here, is further enlightened during interview. Both Instructor and Borgen have given written consent concerning this, and are also approved by NSD.

5. Findings from ESP1 data- collection.

In this chapter I will outline findings from the ESP1 data collection which I have divided in two sections. First, I briefly describe the overall content of the practice, and section two is developed categories where the informant's experiences with this practice are the center of attention⁴³.

5.1. The content of the ESP1 practices.

The course is a combination of practical practice (meditations and ESP training) and verbally given practice concerning structure of consciousness. First of all, the practical practice includes 10 active- dynamic meditations, which are conducted through guided relaxation and visualization. This is a combination of breathing and counting down (7 to 1) visualization from head to toe with "pulses" played on CD in the back (alpha, theta and delta⁴⁴). The first priority with this is to get a deep relaxation and establish all Hz into the Creative Corner (CC), as well as developing ones CC. This inner room is searched for and strengthened through further instructed mental visualizations that are meant to unblock fear related truths such as getting to know one's emotions, the unknown and prejudiced habits, which all together also will strengthen one's ESP.

This (ESP) is the internal orienting sense and is in addition to the physical external orienting senses. To get a firsthand experience with ESP and how it can be applied in the CC, there are integrated two ESP trainings which are conducted in pairs by the participants. They are then instructed to use a focused intention to get specific information, by asking questions like; where does this person live, is he/ she married, have children, color of residence etc., which is important to gain a *reference* on how one receive through earlier experiences.

This practice is meant to result in homepractice that contains two techniques called the CC for transformation and a technique called the nightfilm that can be used in interaction with this. Also, they can use a CD with the same guided relaxation (7 to 1) as in the course.

5.2. Why transformation? The mental iceberg!

In addition to this practical practice I have interpreted the lectures (in between meditation etc.) as verbally given practices concerning structure of consciousness. Key terms

⁴³The practice will be further described through the categories, in addition, the practice are further described in appendix 4.

⁴⁴ Like this, the mind will get a "reference" and search for different Hz for different purposes.

in such matters are brainwaves and the internal unconscious versus external conscious physical world which is illustrated in figure 2⁴⁵.

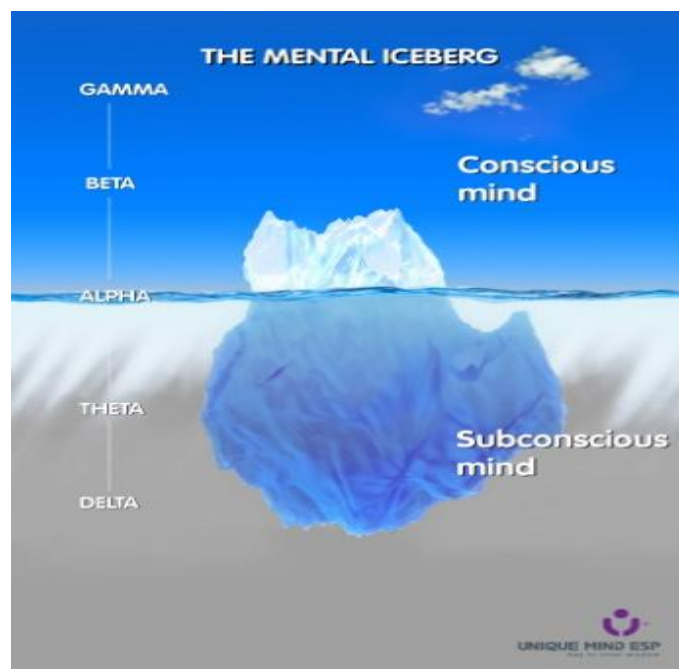


Figure 2. The Mental Iceberg

As illustrated, the overall idea is that a dominating beta Hz rational awareness makes it difficult to see what is hidden under the surface (theta- delta), and it is therefore unconscious. If we for instance experience being nurtured by alcoholic parents, it is easy to repeat this through for instance alcoholic relational affair in adulthood and (not with our conscious (beta) will) attract similar situations. A more concrete example can be when we as a child see how adults react with fear to wasps. We then “learn” this fear and can also develop an allergy towards this bug. These truths, we continue to rebuild through life, and in adulthood, when most of us have dominating beta Hz, it acts as an attractive force without our awareness (Borgen, 2011).

What we do in self- development, is going into those unconscious learned truths and make them available during waking consciousness. But, awareness alone is not enough, we also need to transform (recall- recontextualize) the experiences to put the past in the past. Theta is then important to recall the memory (ies) concerning our reactions. And delta (*the ego- free zone*) in interaction with gamma⁴⁶ is important to gain an overall perspective of incidents/ experiences, so that we have a more effective transformation (ibid).

⁴⁵ Figure is borrowed with permission from UMESP. Also used as illustration in Borgen (2011).

⁴⁶ Meaning; delta helps us access the ego- free zone and gain a non- judgmental and forgiving understanding, while gamma gives the overall rational perspective (observation notes).

The challenge, is to understand that what is hidden under the surface, affecting our life, thus it means taking responsibility for our past and our *reactions*⁴⁷ which can be a main barrier/ belief to climb which is why we need both a rational (beta- gamma) understanding of it, and the unconditional ego- free (delta) understanding. Alpha (sea surface) is then important to balance the connection between these two worlds (Borgen, 2011).

5.2.1. Some helping elements!

As supportive scaffolding in this process, Borgen (2011) has sketched out what she presents as *elements* that we can reflect upon, if the process “clutters”, and is described in the following. *Increasing awareness* means being conscious of thoughts and behavior. What words one is using while talking to one self and others and how one thinks about life (am I angry at others, blame others? Etc.). If one “discovers” negative emotions, one can learn to say stop, and later reflect upon it in the CC and transform the truth attached to it.

Acknowledgement is about swallowing some tough camels from time to time. For instance in her own life, when she became aware that she used loud voice to children. And also, she (Borgen, 2011) was gossiping about others- how they looked, were dressed and so on, and the hard thing with acknowledgment is admitting were not just good and nice as we like to think, and it is also easier to blame others than acknowledge that we is in it as well. *Goal* is significant, and lack of goal can be compared with catching a taxi and say you don’t know where you are heading. So, when transforming, you need to know where you will go.

Responsibility means stop blaming everyone else, take responsibility for our reactions. *Draw up limits in a good way* means having respect, and not just run over people with arguments. If we have a disagreement, it can be an idea to reflect upon it in CC first, then draw a line and have a good conversation about it in the physical world- when transformed the truth one had attached to it. *Transformation* is about remembering that when we have reactions, we can change this learned truths and blaming others or “run away” is not a solution as long as it is still hidden in the unconscious. *Forgiveness* towards ourselves is attached to acknowledgment. Even though we did those things, it was because we had some truths and didn’t knew better (acknowledgement is one step closer to forgiveness). When we forgive others, we forgive the person behind the actions- and are important if we are carrying a lot of hate and anger, to help us move on. *Trust* and *patience* is about remembering that we are in the process of life. Meaning; one doesn’t need to judge oneself for having an iceberg, and one cannot transform all at once (Borgen, 2011).

⁴⁷ Our reactions are emotional triggers as described in earlier research.

5.3. The informants transformation process.

Here, I will describe the informant experiences with this practice through developed categories. The first is descriptive of the informants starting point (belief), and why they decided to transform this. The second category includes two subcategories (the ego- free zone and ESP- development), that is interpreted as two significant functions attached to the CC. The third category is about how to exploit this practice to orient in the internal with the techniques as taught in the course, and the final category is the experienced result of this process with a sub- category (change in belief system).

Presentation of informants.

They had in common that they had years of experience with conscious self- development⁴⁸. Hereunder I have summed some practical information concerning how much they practiced, this refers to the practical part, but all informants said they used the “insight”(verbally practices) more conscious and unconscious in their daily life, and the nightfilm was applied everyday by all the informants.

Annett had practiced self- development the last six years, and have repeated once or twice in semester since then and used the meditations at least once every day, and more when “challenging events” occurred in life.

Paul started out five years ago and has repeated the course in about once or twice every semester. And the last year he has practiced meditation in about every other day, and more when challenging events occurred in life.

Instructor started out with self- development 12 years ago, and practices the meditations twice each day, and she says it often is more than that.

Borgen⁴⁹ started 25 years ago, and also uses meditations at least twice each day, and more when working with specific goals.

5.3.1. Power of the mind and bla bla bla, I didn't believe in any of it!

All the informants describe that it was a change in life and more concretely- health conditions that led to their decision to “do something”. The following narratives describe each informants starting point, with some descriptive comments in-between.

***Borgen:** What started the whole thing was a NDE (Near Death Experience), which caught my curiosity about the mind- brain interaction. Also, I realized that we humans*

⁴⁸ They then refer to the point where they started to “take charge” in own life.

⁴⁹ She is referred to as Borgen (2011) in the book and Borgen when being interviewed.

have so much more potential if we just relax a bit and make use of this inner goodness some more(...) I wasn't brought up to talk about feelings, but because of some traumatic experiences, I was crumbling inside(...) I had children, where a wife and worked as a financial manager with huge responsibility. On top of this, I was the typical yes person which I today describe as a "being perfect syndrome" and as I can see it today, I had a choice; to continue as before and die, or to change my way of living. So, that's where it started, with a NDE and a lot of self- reflection.

She points out that she had a dominating rationalistic approach to life, which was shared by Annett and the Instructor.

Annett: *"it started in 2002 when I got anxiety. I don't know why it hit me at that point, but I had recently been through a divorce and moved, so I think there were some traumatic experiences that found its way out. After four years with different shrinks without any effect, a friend suggested that I could go to a course and learn something about being better and I just thought; why not (...). Before this I didn't believe in energies, ESP and all of that. And I didn't know when I showed up at the course either. I just thought I should learn something about this anxiety.*

Instructor: *"before I laughed about all of this. You know; power of the mind and bla bla bla, I didn't believe in any of it! But, in 1997 I was filled with an inner stress that struck out in two diseases. And the doctor told me that it was stitched between my ears. And when you get the message that there is nothing you can do, and then meet a person that have gained an insight and by that saved herself, I realized that I had to do something. And I started, not just because I got sick, but that's maybe where I started to get the insight, that there was more than this outer pressure(...) In 1999 Borgen gave me two sentences that were meant to overrule my thoughts, and I started being aware of how negative I really was. I was an expert pointing finger out, you know; I want you to change so that I can get a better life!"*

By this, they had all started to question the rationalistic barrier. Paul describes this first step with a slight twist from the others. He says he came from a family that was open minded concerning "this things", but what pulled the trigger was congruent with the other informants, namely change in life conditions.

Paul: *"Before I was the typical yeas- man and because of this jante⁵⁰ my self- esteem was like nothing (...)At work as an electrician, I was involved in 85 assignments and I was telling my colleagues that they looked overworked. I didn't even see myself in it before it slammed in my face and I got sick- leave. That's when I realized that I had to do something, and coincidence led me to a self- development book, and when I heard about this course, I just assigned (...) I don't know if one have to reach the bottom, but that's where it started for me.*

⁵⁰ A widespread "institutionalized" belief in Norway- <http://www.transparent.com/norwegian/janteloven/>

I have now described the informant's main "issue" or learned truths, and their first step towards transformation of this.

5.3.2. In the beginning, I just logged on during the nights!

Concerning the practical practices and transformation, I have interpreted two elements to be significant functions attached to the CC. Which is the Ego-free zone, and to develop ones ESP. The content of this functions, as well as the informant's experiences with this are described in the following.

The Ego-free zone.

The idea is that when we are born, we arrive from one dimension where all is goodness and unconditional love, which we are heading back to when we die. In life, we are connected to this dimension through delta which is *the ego-free zone* (Borgen, 2011). From here, it is easier to be more aware of what is hidden in the unconscious mental iceberg.

Instructor: *"when you have good practice in this thing, you are there all the time. But I have to breathe to be there. And the more we remove of this outer stress, the more presence we get. And when I go into my CC I get this deeper relaxation where I know I am in contact with wholeness. It's not that easy to explain, but I never feel alone, I am a part of wholeness, which is inside of me (...) but of course, we humans always have an ego, but what happens is that you get an awareness of it, if willing to see it of course."*

This describes how it is experienced inside and outside of meditation, after repeated practices. Paul express the same, and also how he has routinized a way to keep on "track" if he feels that he gets away from the connection, also inside and outside of meditation.

Paul: *"In the beginning, I just logged on during the nights, now I am more or less on all the time (...) if I feel that I "get away from it", I just sit down in meditation, and I often use the CD for relaxation- and then I am "on" again" (...) and sometimes a just go to my "room" by defocusing a little, I am together with other people and can't count myself down in meditation.*

Both narratives, are also an illustration of how they use the technique (7 to 1) in meditation, and breathing outside of meditation, to stay connected, which they described as helpful in being more *aware*. Another function is that it is experienced to give a more effective transformation, because it is easier to see the good with the bad, as described by Borgen.

Borgen; *“things that have been hurtful at the moment, when we reflect upon it in the ego-free zone, we will easier see the good with the bad, and that it wasn’t that painful after all”.*

But, as Borgen (2011) points out, it can be a struggle to reconnect in the beginning, because on some level the participants know they have started at something that can change their life which also includes letting go of old truths, which will strive to stay in charge. The participants are made aware of this before the meditations; “a little pain for a more long lasting positive change”, and it will help one through if one have a conscious awareness about it. The participants are also told that if challenging, they can open their eyes during meditation and look at her or the floor, which will make it easier.

Annett; *“My first challenge was actually just to get through the course. I, who was afraid to go to the store, didn’t realize how I was supposed to sit in a room filled with strangers for 20 hours. And the meditations where a chapter on its own; I just wanted out of there, and had placed myself in the back as close to the door as possible, ready to up an run. But in the same time I couldn’t get out, it was like I was glued to the chair (...). After the fifth course, I was able to have my eyes closed for the first time during meditation, and once I was started, I went to one course after the other, and today, I just feel peace and calmness during meditation.*

This is one example of how this can be experienced when challenging. During the course, it is also pointed out that reactions are good, because this is what will give growth, and it is intentional to push some buttons in the participants which means that a lot of transformation will occur naturally during the course.

ESP development.

When opening for the inner dimension, the next step (my interpretation) is to learn how to orient in the internal, and ESP is a core essence in this work and need to be learned, just as we need to learn to use our physical senses to orient in the external (Borgen, 2011). Focus and intention is then important, where we use the brain to ask a focused question, calm the left mind and receive with ESP which connects to us through previous knowledge/ experiences with an intention to receive without prejudice.

Borgen (2011) make use of examples of how one can receive kinesthetically (in the body), auditive (intuition, we just know) or visual (inner picture like in a dream). For instance she was once holding a person’s watch and received a feeling of grief (kinesthetic). She then used her mind to ask what this was supposed to tell her and then got a new feeling; freedom. When she again asked what this was supposed to tell her, she got the idea (auditive) that he

lived in Sorgenfrigate (the address; sorrowfree), which was correct. Like this, ESP connected to her through earlier experiences, and it also illustrates the importance of not be prejudiced and just assume that people experience grief and so forth. Examples like this are given in the course to give ideas on how to puzzle information. Hereunder are Annett and Paul's experiences with this training.

Annett; "When I was describing the residence to this person, I had it all correct. The only thing was the color; I said it was white when it was red. Later, the instructor came and asked how it had worked out, and when I told her, she asked the other person how long since it was painted. And it turned out that it had been white for 200 years and just recently been red. So it was sort of correct anyway".

Paul; "I have a lively imagination, and I have experienced that what comes first isn't always correct. But as I get more experienced, it is easier to differ between what comes from my imagination and what is from the ego-free zone".

5.3.3. That was a little step in unlearning.

Topical foci here are how to exploit this introspective openings to work transformation with the specific techniques- which are structured in a recalling- recontextualize style as described in theory. The *nightfilm* is applied before going to sleep and the *CC for transformation* are used the following day (s), and is described in the following.

If one for instance meets someone who pushes a button in you, one writes about it in a nightfilm- note book. The intention is to write the negative emotions out, before refocusing how one wants life to be without this trigger. After that, in the CC, one mentally goes through the situation ones more, and let it go. Then, one imagines the new situation, and that one has all the information needed, before going to sleep (Borgen, 2011)⁵¹.

The next day (s), on use the CC for transformation; a technique where one mentally switch between four scenes; in the first one focuses on the present situation before (step 2) one recall the cause, which can be specific or more abstract, and recontextualize the situation. In the third step, one has a focus on the goal, and then (with feeling) in step four imagine how it feels being without this pattern. What one do is really just learning a new belief, but the point is that one choose one`s own illusions- what illusions are most "functional" (observation). The following example is from Paul, is descriptive of how one first need to

⁵¹ Like this, instead of mind- worries that prevent a good night sleep, the brain will search for answers on the holographic template (the Server in the course, as described in appendix 4) so that we have the answers needed the next day.

become aware of an emotional trigger (before transformation), and how acknowledgement and responsibility can be important, first of all, outside of meditation.

Paul: *“I have a task in school, and I was missing an end to it. I had applied the nightmovie for answers and the next day in class, a fellow student came to me in front of the whole class and showed me a catalogue where someone had conducted the exact same research as me before. I felt he didn’t mean it in a good way, and that he was mocking me in front of the whole class. And first I was a little irritated. But then I thought, ok, what is it that I haven’t figured out yet, and I did some more research and had to acknowledge that I hadn’t done the best job. I contacted the firm behind the catalog, and the end to it was that they wanted me as a co- writer to their next project. Another result, was that this studypal, made me aware of this trigger, and I went to my CC and thanked him in my heart for pulling this button. He helped me move on- before I would have wandered around being pissed for weeks”.*

The following story illustrates the nightfilm and CC for transformation applied after the step with awareness, acknowledgement and taking responsibility for transforming this outside meditation, and the first example illustrates when the practices is routinized, and how the ego- free zone and ESP is used in such work.

Instructor; *In the beginning, I started with repetition of positive sentences that were meant to overrule and make me aware of my negative thoughts. But, to unravel the underlying feeling of negative self- esteem I had to go deeper and do it piece by piece (...).*

So, if I for instance meet a person that pushes a button in me, the next day (after the nightfilm) I sit down in my CC and think through all the details concerning the situation. When this is covered I tell myself that I want to go back to the situation where the feeling first occurred. Then I wait. Waiting for some pictures, episodes, thoughts, words or symbols that can give me an idea about the situation, and whatever comes I go deeper into it. Asking questions like, what does this means, how is that related to that and so on. In the final part I transform the situation and have an inner dialog where I give myself a new grown up understanding about the situation. For instance by saying, when you were at that age, things were different, and your mother, father, teacher had that truth in their iceberg and made them behave like this and that. But now things are different and you don’t have to feel like that anymore (...).

Annett gives an example on how she started out carefully, and *learned* to trust introspective conversations.

Annett: *“the first thing I did when I started working with this, was just asking for a little thing that I could handle at this moment. And what came to me was a picture of me and my brother when I was about two years old, while he was sitting on me and punching my stomach so that I lost my breath. At first I thought; ok, now you have a*

vivid imagination. But then I decided to go further into it and pretend it was correct and did the transformation thing as taught in the course and forgave him and myself for accepting it at that time. Later, he came to visit, and when I told him about this, he knew exactly what I was referring to, because I had lost my breath and he had panicked. Then I got sort of like a proof that I really had transformed something, and that was a little step in unlearning this anxiety. After that, I have gone back into many situations like that, and it doesn't feel weird anymore.

The next narrative is an example of an internal dialog where Borgen reflects upon what can be interpreted as a belief- system. This is also an example of a beginning phase in the process, but, as a contradiction to Annett's and the Instructors example, the cause (es) is more abstract. And ESP is used to receive new *insight* (instead of specific incidents) that helps her recontextualize the situation (also conducted in the CC), and her role in earlier experiences.

Borgen: *"With the kind of problematic that follows from rapes, the first thing I had to reflect upon was the word guilt. Meaning; I had to sort it in relationship to the things I had met. Like, was it my fault, was I challenged dressed and things like that; things I had to go through and reflect upon. And I really got in depth with it, and what came to me that was the hardest thing to understand, was an insight about the external versus the internal me, that I was attracting those situations. Not with my will, and neither was I guilty. But I had learned something and had a lot of fear about being punished. When I acknowledged this, I worked a lot with removing that pattern. And when this was accomplished, I had to work with the things that followed; such as letting people treat me bad. Then I had to go in and understand that people aren't allowed to treat me bad, and draw up boundaries for myself(...)What I understood is that it is my responsibility to reflect upon painful issues. I can't wait for others to do it for me. Then I get stuck in it, instead of living. And I don't take responsibility for what I have met, but I take responsibility for getting out of the negative emotions attached to it (...) and what I also learned, is that there is no such thing as guilt, and that the word should really be vanished from the vocabulary, since we are just a bunch of people with different truths that makes us behave the way we do.*

What was congruent in all informants was that they needed to feel that they were relaxed before they did this inner work, and that they have experienced to use more time on a pattern, if they don't get this deep relaxation first.

Annett: *If I have troublesome issues to work through, I can often think; Oh my god. Do I really have to work with that? Then I often use the CD for relaxation first. Then I maybe have a cup of tea, read and stuff; make a little distance to the thing. When I feel calmer, I go to CC and start to work".*

5.3.4. When we start to experience peace within oneself, one starts to *believe* that it is possible in the outer world as well!

This category is a summary of the experienced results. First of all, they recognized changes in specific beliefs (anxiety, low self- esteem, guilt, overworked) that led to improvement in health, cognition and behavior.

Instructor: *“When I started with these positive sentences and transformation, awareness of thoughts, these changes made me healthy. I saw changes both in my body and what I met in the world, (...) when I worked with my self- esteem and got my self- confidence back and changed my brainfrequencies, I also experienced that my previous dyslexia was just gone”*

But, the most conspicuous reply was that this process had led to a transformation concerning their general way of making sense, which can be interpreted as a change in awareness mode.

Change in awareness mode.

The process had led to a feeling of being able to do something, instead of just coping along and see what happens, and the most conspicuous reply was that they experienced a more condensed integrated understanding about human nature, as described by Paul;

Paul: *“When I did all this inner work in me, I also understood more of others (...) it have been a process, but one day, I just felt relaxed with earlier issues! I have transformed my experiences into something good, I have inner peace and can use this integrated understanding to help others (...) another thing is that I don’t have concerns or a need to control everything anymore. I now see opportunities instead of hindrances. If you compare it with a labyrinth, it has more ways out”*”.

The next narrative from Annett describes how it can be a difference between introspective and intellectual (over the iceberg) insight, when it comes to having a more integrated understanding.

Annett: *“even though I have the understanding, it can be hard to think that it has to do with me. Taking responsibility and all that...for instance, , there is this friend that have been gossiping about me, and it has been a little tough- and I am thinking, all of that can just be me (laughing)she also has responsibility. And that’s a process I haven’t “worked” with yet- in here (points to the heart). But I know I have to do it (...)*

Another piece of this was that they went through a phase where they had to reflect upon their role in the “collective development”, as described by Borgen and the Instructor;

Instructor: *In the beginning, when I started to get this insight, I sat down during breaks at work and started chatting about brainwaves and that we all can change. But I soon learned that it was better to just shut up. Let people take responsibility for them self (...) and what I have experienced, is that when I take responsibility for me and not everyone else, and continue this inner work, people will follow, if they want to.*

Borgen: *“when I started this in- depth reflection, asking who are we, where do we come from and learned about forgiveness, this about the brain, internal/ external, I learned that on a deep unconscious level, we are all the same, and that the world is like a puzzle where all the pieces are just as important. The king, the homeless person,,, and the puzzle doesn't match if not everyone is there. So by thinking this through on an early stage, I found the foundation for my value, which helped me to continue this work. Because it helped me to do my own choices and to understand that people don't have to agree in those choices. And when I follow my heart, and do what feels right for me, and focus on my own development, that will somehow also be important for you, my family, friends, and also those on the other side of the world. But then it Is important to let others do the same for them self in their life- follow their choices and so on, and trust that that will be correct in a wholeness.*

In general; when they change their brainfrequencies, and learned to calm down, they experienced that it was easier to “go in” and unblock triggers, and thereby, it was easier to see opportunities instead of hindrances, and can be descriptive of Borgen's (2011) intention; that when one learn to find peace within one self, one will start to believe that it is possible also in the external world.

6. Discussion.

In this chapter, I will discuss and connect the informant's experiences with the ESP1 practices with earlier research and theory. I have maintained the categorical headlines for this purpose. A thread is the time structure from where the informants started to question their unconsciously held beliefs (subject), to where they learned to take a step back (ego-awareness) and look and reflect upon them (through ESP). And in the homepractices, use this foundation to transform learned truths. And finally the new meaning (object) (Kegan, 1994), which is the results of this process.

6.1. Discussing: Power of the mind and bla bla bla, I didn't believe in any of it!

"You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you" (James Allen).

Overall, this is the phase were they started to question their unconsciously held beliefs (subject) (Kegan, 1994). But, until this point, they express that life was approached with a dominating rational pattern of thought and behavior. Cook- Greuter (2005) describe the conventional tier as beginning self- reflective individuals (Expert), but also with a tendency to chitchatting (Diplomat) to the goal- oriented successful Achiever who are aiming for prestige with a tendency to self- criticism as a result of this high aiming orientation. In various ways, this was aspects that were recognized in the informant's narratives. For instance, the Instructor reported that the "outer pressure" dominated her life, and Paul and Borgen mentioned how this "yes- syndrome" and being perfect strongly influenced their way of living.

Their description of their behavior at that point is much aligned with this tier. A goal-oriented society member, who per definition, is in control of one's life. However, a common expression, was that they described that pitfalls was attributed to others lack of improvement, as for instance described by Borgen (2011) and how she wanted others to dress and also look differently. And except from Paul, none of them expressed that they had any awareness of that which is subject (ibid), which can be described in the "I want you to change" (Instructor) pattern of thoughts. One can say that, hey weren't in control of their unconsciously held beliefs/ emotions (Kegan, 1994).

6.1.1. The importance of making a decision to “do something”.

First of all, as a result of the experience that this “outer pressure” led to changes in health condition, they started to question how their pattern of thoughts and choices in life could have displayed an effect in such matter. This is consistent with Merriam et al (2007) argumentation concerning how transformation begins. When it no longer made sense to accommodate within the conventional way (Cook- Greuter, 2005) of dealing with problems, they started to question how the subject could be in control of them Kegan (1994). O`Fallon (2010) argue that when we develop through life, new awareness arises with it, which seems to have been the case here; *“it started, not just because I got sick, but that’s where I started to get the insight, that there was more than this outer pressure”* (Instructor). This can also be a sign of a neurological unlearning phase as described by Doidge (2007), which opened for new learning. Altogether, this can have been a beginning phase in increasing their conscious roaming space (O`Fallon, 2007), which, as I will discuss later, seems to be essential in transformation.

Another aspect is that this new awareness/ questioning, seems to include challenging their earlier skepticism towards “power of the mind”. According to Schwartz et al (2005), to believe in the ability to use mental effort to interact with the brain, is critical in being able create a new mental track. This, together with a willful choice to “do something” is elements that will jeopardize the measurable results, because it requires willful effort (no one is directing the brains resources for you). And by questioning this skepticism, they made a first move towards a “belief” in mentalism. And, since the informants hadn’t learned something about this before, they started with self- development with an intention to; *“(…) learn something about being better”* (Annett).

Summarized; it was a beginning phase towards increasing their conscious roaming space for reflection, as well as an opening for learning how to use the mind to sustain mindful and in direct the brains resources from lower to higher functions (ibid).

6.2. Discussing: In the beginning I just logged on during the nights!

“If you want to find God, hang out in the space between your thoughts” (Alan Cohen).

The practical practices in the course can be interpreted as the phase where they learned to take a step back, look and reflect upon (Kegan, 1994) their unconsciously held beliefs, which can also be described in terms of the mindful awareness state (observer internal and external noise) (Schwartz et al ,2005). A state that also is of critical importance in being

able direct the brains resources (ibid). Talbot (1991) argues that this state is crucial in being able to use ESP in “holographic therapy”. In the following I will discuss how this training can be interpreted as awareness practices that increases their conscious roaming space (O`Fallon, 2007), before I discuss its transformative aspects.

6.2.1. The Ego- free zone.

Ego- awareness is described in terms of the witness, where one is just observing one`s ego- attachment (Cook- Greuter, 2005). In above theme, I mentioned how this first step with questioning ones subject, could have been a beginning phase in increasing awareness. The meditation practice can be interpreted as a further state stage development in such matter, and in this case, awareness practices that includes the “witness” (ego- awareness) (O`Fallon, 2007). As the categorical headline indicates, this was experienced more frequently by the informants through repeated practices. According to Cook- Greuter (2005) this is most frequently experienced in higher structure stages. But as illustrated in figure 1, state- stage development induced by awareness practice (meditation), makes the witness accessible even though one hasn`t reached the higher structure stages (O`Fallon, 2007). Through the lence of EEG- measurements in relation to states interpretations, I will suggest that the ESP1 practices induced ego- awareness (the witness), and that this awareness increased through repeated practices. This based on narratives from the informants, and states interpretations. For instance, delta which is interpreted as a state free from judgment and analysis, and increased love and compassion (Lutz et al, 2004), and gamma as a moment to moment awareness (Cahn et al, 2009) can be an indication of this: states that was measured among ESP1 participants (Flatabø& Sjøheim, 2011).

6.2.2. ESP- Development.

While the above is about learning to make use of the witness, the ESP- training can be interpreted as learning to bring awareness to the subtle state in figure 1. O`Fallon (2007) describe this state as dream, imagination, inner conversations with archetypes and so forth which is normally not experienced if not trained through awareness practices (ibid). In other words; states associated with theta and alpha, which is normally not experienced during waking consciousness (chapter 2.1). But, this is Hz that is reached through meditation, which was also the incident in the ESP1 QEEG- measurement (Flatabø& Sjøheim, 2011). And in the correlating survey, the participants reported increased intuition and creativity, which correlated with alpha, and theta in relation to gamma (Sandsaunet, forthcoming).

In the course, ESP is used as an umbrella to cover intuition, creative thinking and so forth, and is a part of decoding information from the Ego- free zone. They all reported to experience that the “receiving” from the ego- free zone increased through repeated practice, (repeating of the course, and hometraining). And Annett and Paul, explicit expressed that the training in the course had displayed a significant function in being able to; first of all be aware of such information, but also in being able to “decode” HF information, and differ between this and imagination. This is aligned with Mitchell& Staretz (2011) argumentation of how one need to learn to practice ones ESP through meditation (calm the mind and receive without mind- chatter), together with “intellectual” understanding of such information. Thus, when we increase our understanding of this field, we will receive a more accurate understanding (ibid) as described by Paul; “(...)but as I get more experienced, it is easier to differ between what comes from my imagination and what comes from the ego- free zone”. Annett added that it had been helpful to have been guided by the instructor concerning how she could have interpreted specific information, which had been helpful in the following practice with transformation. Also an example of how one develops understanding of information from the Holographic Field through practices (Mitchell& Staretz, 2011).

6.2.3. The transformative effect of Ego- awareness and ESP training.

So, what role do this increasing conscious roaming space (O`Fallon, 2007) play, concerning the two functions attached to the CC?

While reconnection with the ego- free zone can be interpreted as a key in taking a step back and look at a belief/ subject (Kegan, 1994), the ESP training seems to be about learning to reflect upon that which one is looking at (ibid). Overall, this is related to what is mentioned earlier as states as a foundation for transformation (section 2.1.).

The informants described that the ego- free zone made it easier to be more aware of truths and what it hidden in the unconscious mental iceberg, and according to Doidge (2007), awareness of one’s triggers is the first step in self-directed neuroplasticity. They also reported that this was the incident inside and outside of meditation, but that they increases this awareness in meditation); hence the importance of counting them self into the CC for in-depth reflection.

By doing this, they experienced to being able to make distance to the ego- bound emotion/ trigger, and induce a more effective transformation, as described explicit by Borgen. The reason for this, was because it was easier to see the good with the bad, and they all reported that this was useful for instance when working forgiveness, towards others and them

self. As mentioned, this can be linkage to earlier interpretations of delta- gamma (free from judgment and moment to moment awareness) (Lutz et al, 2004; Chan et al, 2009), and not just everyday beta (rational analysis) awareness (Huang& Charyton, 2008), which as mentioned is a critical element (mindfulness) in self- directed neuroplasticity (Schwartz et al, 2005).

Concerning the transformative aspect attached to the ESP practices, where they learn to reflect upon the subject (ibid) after they made this “distance” by inducing the ego- free zone. Talbot (1991) mention that ESP is closely attached to meditative states due to its function in recalling information from the HF about mental tracks. This was valued in the course for the same reason, in addition to it’s the reflective function (insight, creativity) that correlates with theta and alpha waves interpretations (Chan et al, 2004; Sandsaunet, forthcoming). So, its transformative effect can be linkage to the recalling step, and reflection in the unlearning phase in the CC.

O’Fallon (2007) argue that awareness practice is a gate to increase one conscious roaming space. As approached in ESP1, these states (subtle, witness) that increased their conscious roam can be interpreted as a foundation for the following homepractice. And that the access to all Hz increased their “reflexibility” in being able to uncover more “subjects” and make them object (Kegan, 1994) and by that, approach a more comprehensive integrated understanding of learned beliefs. Overall, this strengthens what I question in the headline in chapter 2.1; that states are a foundation for *effective*⁵² transformation.

But, this was the foundation for the following home practices. In addition, to develop the CC during the course seems to be a transformative session on its own. Which for instance can be witnessed in Annett narrative; “*my first challenge was actually just to get through the course (...) and the meditations was a chapter on its own*”, and also expressed by some participants in the ESP1 survey (Sandsaunet, forthcoming). Borgen say that the course is designed to “unblock” some triggers during the course, which can be the cause to these experiences, and I will suggest that it can be described in terms of an unlearning phase (chemical depressive mode) as pointed out by Doidge (2007). The high gamma (intense learning phase) after the first course, can be an indication of this (Sandsaunet, forthcoming).

Summarized: essential elements in the ESP1 practice is to establish meditative states (CC) as a foundation for the following transformative home practices and my impression is that they experienced the 7 to 1 in meditation and breathing outside meditation as manageable

⁵² I will think that transformation is something that also occurs naturally in peoples life, as described by O’Fallon (2010) “awareness occurs naturally. What I mean here, it that the different Hz and as a result this increased conscious roaming space, makes the transformation of specific mental tracks more “conscious” with awareness.

in being able to sustain this state through own initiative, which according to Schwartz et al (2005) is important (must be learned) and is not something that happens passively. In addition, the course, was possible transformative in itself (unblocking of triggers, intense learning phase). In the following, I will discuss the more specific techniques for transformation, and how they made use of this states foundation to unlearn learned beliefs (Doidge, 2007).

6.3. Discussing: That was a little step in unlearning.

“What I see with my eyes and hear with my ears is true only in this reality. If I shift my point of view a little, it is not a truth anymore” (Don Miguel Ruiz).

Schwartz et al (2005) argue that in addition to learn how to sustain mindful, one also need to learn techniques for how to direct the brains resources when transforming a mental track. McCraty et al (2009) argue further that this (creating new tracks) is necessary to maintain coherence, thus awareness practice alone is not enough, as long as negative emotions block this ongoing state of inner peace. In ESP1 the nightfilm and the CC for transformation are techniques created for this purpose. Here, I will draw on above discussion, and explore further how this foundation (ego- awareness/ ESP) is used further through different steps in this phase (homepractice). And the steps seems to be; uncovering (awareness, acknowledgement and responsibility) of triggers in one`s everyday life, the Nightfilm and last, the CC for transformation.

6.3.1. Awareness, acknowledgement and responsibility.

In above theme, I discussed how the informants experienced to increase their ego-awareness, inside as well as outside of meditation. And, as described by Paul, this seems to have been crucial in being able to uncover a trigger, first of all outside of meditation. For instance in the example concerning his studypal; *“At first, I was a little irritated”*. And then, how he had to “catch himself” (Esbjörn- Hargens et al, 2010). He then changed focus; *“Then I thought, ok, what is it that I haven` t figured out”*. Doidge (2007) argue that trigger- awareness is of main importance in self- directed neuroplasticity (one cannot change something one is not aware of⁵³). And I will suggest that this increasing awareness to both be a result of this “new composition” in the brain (different Hz) which can make it easier to “see” ones defense

⁵³ Though, as mentioned earlier, there seems to be going on a lot of transformation without “explicit” awareness during the course. And in its wholeness, it is a question- mark how aware/ conscious any of this transformation actually is, since this is also a new are of science, and there is little explicit understanding of what is actually going on, in the interaction between nature- nurture and spirit. So, transformation here refers to specific trigger-awareness.

filter (Cook- Greuter, 2005), together with the verbally given practices concerning the mental iceberg. That it was easier to “catch one self” also as a result of a rational understanding of human nature in combination of increased ego- awareness.

Altogether, this led to acknowledging his role in it and took responsibility for this trigger (Doidge, 2007). Together with awareness, three elements that is argued to be essential in self- directed neuroplasticity, which is weighted and included in the verbally ESP1 practices for the same reasons (Borgen, 2011). A rationale for this can be, as mentioned by Schwartz et al (2005), that self- directed neuroplasticity demands a willful choice and mental effort (to direct the brains resources). I have already discussed the willful effort (choice to do something), and I will now direct the focus towards the mental effort that is in action through the specific techniques as taught in the course. Since, as Paul expressed, he also experienced the need to go “under the surface” for further reflection.

6.3.2. The Nightfilm.

This was applied by the informants after they had become aware of, acknowledged and taken responsibility for transforming a trigger. Before they went to the CC, they applied the nightfilm, and I have interpreted some elements attached to this technique, that all together seems to lead to increased ego- awareness as a preparation for the inner work conducted the following day (s).

First, where they earlier learned to bring awareness to the subtle, witness and possible the non- dual state, the nightfilm seems to be about bringing awareness to the casual state. O’Fallon (2007) describe this as the deep sleeping state, which we do not have awareness about. But, through awareness practices, we can learn to bring awareness also to this state, in the moment we are experience it (deep sleep). The nightfilm can be interpreted as an approach to this. But the main purpose seems to be focused on gaining information from what in theory is referred to as the HF (Mitchell& Staretz, 2011).

This is anchored in Borgen’s (2011) subjective theory that this is where we all meet on an unconscious level, so that we can gain information (update) ourselves about a specific truth that one wants to transform. Interpreted through the meditative states (alpha, theta, delta), the idea that we get “deeper” in resonance during sleep with this “sleeping” waves, makes sense, since this is also the Hz that correlates with experienced “connectedness” during waking consciousness, and when using ones ESP (Talbot, 1991).

An additional perspective concerning why the nightfilm is experienced to improve their transformation, can be because the “defense filter” are down, and truths are unblocked during sleep (Doidge, 2007).

6.3.3. The Creative Corner for transformation.

I will now discuss how they used this states foundation (Ego- awareness/ ESP) to reflect upon learned beliefs that were earlier a subject (now made object), into the CC. And I will discuss different aspects that seem to be important elements attached to this inner work.

Active agency into the Creative Corner.

Howard& Garland (2010) argue that meditation is a form for mental training that cultivates active agency over thought and emotions. In the narrative from the Instructor, this can be seen in how she used a focused intention to switch between a calm receiving mind, and a rational explicit mind.

For instance, in the first step, where she thought through all the details of the situation, which can be interpreted as getting an explicit overview of the situation (Doidge, 2007), before she used a focused intention to receive with ESP, and calm the mind and wait for “whatever comes”. When she received something, she switched focus again, and using rationality (Doidge, 2007) to ask about the linkage between what she received and the specific trigger and “puzzled” information as described by Borgen (2011). Summarized, this can be interpreted as the recalling phase (Garland& Howard, 2009) in the technique.

In the two last steps, she envisioned the situation she had received, in addition to, through explicit conversation, give herself a new grown up understanding of the situation (Doidge, 2007). Altogether, this can also be an illustration of the different Hz in action, hence the importance of establishing the different brainwaves into the CC. Also revealed in the measurement conducted by Flatabø& Sjøheim (2011) (shift in focus, shift in Hz) (Sandsaunet, forthcoming).

Believe in ESP and Mental effort.

Schwartz et al (2005) points out that result from inner work, will be jeopardized by a belief in the possibility that mental effort can change the brains architecture. Earlier I have discussed how they started to questioning this “skepticism. Annett described how she through (after the course) hometraining continued to developed a belief in mental effort, when she explained to her brother what she had received and transformed in the CC. When she got

feedback that the incident was real (not imagination), she described “that she sort of got a proof”; “*After that, I have gone back into many situations like that, and it doesn’t feel weird anymore*”.

Another element attached to this narrative, is that she also learned to trust internal information (ESP), which can be seen in the following when she received the incident concerning her brother; “*at first I thought, ok, now you have a vivid imagination. But then I decided to go further into it, and pretend it was correct, and did the transformation thing as thought in the course*”. And, as I mentioned earlier, ESP need to be learned, trained and practiced (Mitchell& Staretz, 2011), and this example can be an illustration on how one receive a more accurate information from the HF through experienced homepractice. Where one learns the foundation in the course, ESP is further strengthened through the following hometraining. Al together, it can also be an illustration of the importance of guidance and instructions concerning how to direct the brains resources and so forth, as revealed as important by Doidge (2007) and Schwartz et al (2005).

The Witness functions in making the subject (procedural) to an object (explicit).

In both given examples, it is also an illustration of how they make their unconsciously held beliefs to an object (new meaning) through introspective reflection. I will now use Annett and Borgen’s example to illustrate this more concretely.

First of all, Annett described how she forgave herself and her brother for being punched in the stomach, which can seems like a weird thing to do, since they were children, and of course it wasn’t her “fault”. But, when one go under the surface (iceberg) and make use of all the brainwaves, and the ego- free zone (Borgen, 2011) and witness (O`Fallon, 2007) that with ones procedural memory (Doidge, 2007) one “learned” to accept being treated bad. And this “witnessing” gives an understanding that this truth, unconsciously have affected one’s life (Kegan, 1994), without ones explicit consciousness (Doidge, 2007). And this is important, to acknowledge that one have this truth, and by that, understands the importance of transforming it. Like this, the forgiveness, is where one recontextualizes the belief so that the feeling behind is changed (Begley, 2007). The memory is still there, but it is transformed from where it was controlling her, to a new meaning (object) (Kegan, 1994).

Kegan (1994) argues further, that the most conspicuous transformative aspect is when we make an earlier stage (belief- system) to an object for reflection, which I have interpreted to be the case in Borgen’s narrative concerning the guilt question. Also she experienced to “witness” how she had learned certain truths that without awareness had affected her life.

And Just as in the given examples, the structure with recalling- recontextualization where at place, and also how she used ESP to receive information about the belief. But, instead for asking for a specific cause to the beliefs, the cause was more abstract. And reflection around these questions, she received (ESP) a new insight about the conscious/ unconscious dimension in human nature, which helped her to recontextualize the feeling behind earlier experiences, so that it gave new meaning (object) (ibid). Also here, it was expressed that ego-awareness (witness) was of main importance.

6.4. Discussing: When we start to experience peace within oneself, one starts to believe that it is possible in the outer world as well.

“Peace of mind is not a goal I need achieve. It’s a place inside I never want to leave. Close my eyes, I still my thoughts and then I say I will choose to live in peace today” (Robert Alan).

Here, I will discuss the new meaning, as a result of the process from where they started to question the subject, made it an object, and then reflected upon in into the CC.

All the informants reported that they had experienced change in the specific beliefs (main issue) as mentioned in “power of the mind and bla bla bla (...)”. Paul and Borgen no longer “believed” in the being perfect syndrome, and Annett had experienced great improvement concerning her anxiety. Though, she said she was in the process, but she more often “witnessed” this pattern, and experienced that she could unravel it piece by piece. The instructor experienced to no longer have low self- esteem, and as a result of this process, she had also experienced that her dyslexia vanished, and she said explicit that this was because of change in thoughts, brainwave- pattern, and in general this inner work.

This findings is consistent with earlier research on self- directed neuroplasticity, that the human mind can alter one`s emotional as well as physical attachment to a learned beliefs/ mental track, by gaining active agency over thought and emotions. And meditation is a form for mental training that has revealed massive neuroplastic alteration concerning this (Garland& Howard, 2009). Since the ESP1 practices focus on states as a foundation, together with techniques in a recalling- recontextualize structure as used in psychotherapy (ibid) this can be further evidence that this experienced improvement is more than a feeling going on in their head. And the specific gamma Hz (Flatabø& Sjøheim, 2011) that in earlier research has revealed neural synchronicity (intense learning) (Lutz et al, 2004) is additional evidence that “something” is going on.

They also expressed that they experienced a change not just in their body and emotions, but in what they met in the world; which can be a description of the unconscious transferring new situations in life (Doidge, 2007).

Kegan (1994) argues that the result of this ongoing process with making subject to objects is that we will increase our ability to take various perspectives and have control in our life. Concerning various perspectives, I have earlier discussed their increased conscious roaming space, which increased their ability to uncover triggers, their ability to reflect upon a belief, and take various perspectives concerning this; not just a beta- perspective. To have a feeling that they could take responsibility in their life, through such introspection, can also be what gave them a feeling of control, that they could gain active agency over thoughts and emotions (Garland & Howard, 2009).

However, the most conspicuous result attached to this, wasn't improvement concerning specific mental tracks alone. But how this "ongoing process with owning ones projections" (Esbjörn- Hagens et al, 2010; 6) seems to have led to a fundamental change in their approach to life, which can be interpreted as a change in, or increased awareness mode.

Change in awareness mode.

As a result of increasing conscious roaming space (O'Fallon, 2007), the informants seems to have developed what I initially, with reference to Murray (2009) described as transpersonal awareness, where intuition, empathy and compassion flourish. An awareness mode from where it was easier to be in an ongoing process with transformation of learned beliefs.

Paul describes how this ongoing process, led to a more condensed integrated understanding concerning human nature. And they all expressed that it was easier to be more patient towards them self and others because of this understanding, which is consistent with Cook- Greuter's (2005) argumentation that increased introspection leads to a more empathetic and intuitive awareness. Paul also said that he no longer had the need to control everything anymore. By that, my impression is that since he experienced to be in "control" of his emotions, he no longer had the need to control everything/ everyone else. But, as pointed out by Annett, it was also here, a difference between having an intellectual and introspective understanding: *"even though I have the understanding, it can be hard to think that it has to do with me; taking responsibility and all that"*.

Also, with this integrated understanding, followed a phase were the informants experienced what Cook- Greuter (2005) describes as an impatient need for others to develop

and experience growth, as expressed by the instructor; *“in the beginning when I started to get this insight, I sat down during breaks at work, and started chatting about brainwaves and that we all can change. But I soon learned that it was better to just shut up”*. But, the informant experienced that after a round with this, they learned that to contribute to the collective wholeness, it was important to focus on their own development, and “let people be where they are”.

This can also have been a transition towards what can be interpreted as a more expanded integrated understanding (awareness), as described by Borgen. Concerning this about the puzzle, and to trust that the pieces are in place, and that it is enough to follow ones heart as a contribution to the collective development. This can be interpreted as a more cosmic historical awareness, as described by Cook- Greuter(2005), and that they had developed into a more transcendent lifestyle as an opposite to the *“I want you to change”* (Instructor) consciousness. An awareness mode where they take responsibility for their emotions and what they meet in the world.

As a result of this experienced improvements, from where they were and where they are now (inner peace), it was easier to see that this inner goodness is available in everyone, if one just learns to calm down and make some adjustment. And this domino effect is what will create peace on earth. And when they learned to “see behind” people’s mental iceberg, and continuing inner work, the judgmental habit distinguished as mentioned by Cook- Greuter (2005), and by that, also the “tendency to split things into good or bad” (Esbjörn- Hargens et al, 2010; 6).

7. Endings.

“If we do not change our direction, we are likely to end up where we are headed for”
(Chinese proverb).

Initially, I started with a research question about how individuals from UMESP have made use of the ESP1 practices to transformed learned beliefs. Here, I will summarize the main findings that can answer this. I will point out some limitations with these findings and further point to some implications for further inquiry. Finally, I finish with some personal notes.

7.1. Categorical summarized conclusions.

An overall conclusion is that ESP and ego- awareness/ ego- free zone seem to be two essential elements in the process, to experience an “in- depth” mind- body/ brain and spirit transformation, which includes introspective as well as intellectual reflection (over and under the mental iceberg). In general, the ESP1 practice led to a positive result, though, as a result of a challenging process. And that practice (practical and verbally) seems to be a scaffolding help, since one needs to learn how to interact with the brain (Schwartz et al, 2005).

A challenge in the beginning phase is what I interpreted as a first step in questioning the rational threshold, and opening for a belief in power of the mind. This is of significance in being able to use the power of the mind, to interact with the brain and create new mental tracks. In the informants’ cases, this beginning phase in questioning their unconsciously held beliefs was the result of dramatic changes in health conditions, which possibly led “new” awareness that opened for this questioning.

The second phase was about learning to increase their conscious roaming space through awareness practice (in the course). Here, I discussed the transformative aspects of ego- awareness and ESP, and a conclusive interpretation was that these two elements are important in being able to take a step back, and reflect upon that which is subject. I also discussed how the course in itself, seems to be a transformative “happening”.

After the awareness practices during the course, the next phase was the following homepractice where they used this “states” foundation to transform learned beliefs. A phase I interpreted in different steps; uncovering triggers, nightfilm and the CC for transformation. A challenge when one starts this kind of reflection, as pointed out by Borgen, is to acknowledge our role in what we meet in the world, and take responsibility for this. And, this about the external versus internal can be an unpleasant feeling to go into.

In the last category, the informants expressed that this (external/ internal) is an understanding they had acknowledged, but also, that there is a difference between having a rational and introspective understanding of this. In general, this ongoing process with reflection had led to improvements in health, cognition and behavior, and a transpersonal awareness mode (increased conscious roaming space), which can be linkages to states that made it easier to continue this inner work with transformation of learned beliefs.

7.2. Possible limitations in this study.

In method chapter, I mentioned some limitations attached to the descriptive-exploratory single case design. In addition to this, some limitations are attached to some of my biased assumptions and subjective theories before I started the data- collection work.

For instance, my positive experiences as a former course- participant have influenced the findings. However, I have not concluded outside the theoretical or earlier research box, and also the QEEG ESP1 study indicates the same result (which is a greater sample/ 30 participants).

Also, when I started, I had a subjective theory that state experiences display an essential role in a transformative process, and that the beginning of such work is a choice (one cannot force someone to develop). This is also some of my conclusions based on the findings. Concerning states, the techniques (recalling- recontextualization) also include earlier research (Doidge, 2007) that refers to evidence where people have transformed mental tracks without the necessity of states. Meaning that transformation of mental tracks can be conducted otherwise. But, based on the findings here, I will still suggest that meditative states improve its effect, because of the more expanded awareness modes this opens for (O`Fallon, 2007) (integrated understanding as a result of the different Hz).

Concerning the latter (choice), I will argue that this finding is consistent, and also I will say obviously in terms of *self- directed* neuroplasticity. No one can go into your head and direct the brain's resources for you⁵⁴.

7.3. Implications for further inquiry.

Some findings I would have liked to go further into are for instance comparing of awareness practices; which I think could have contributed with a more “explanatory” understanding of what leads to results as in this thesis. In this case, the integrated practices

⁵⁴ But, a thought concerning this, is how the field of Brain Wave Entrainment (Huang& Charyton, 2008) has revealed that being exposed to “pulses” (as in the ESP1 practices), can improve mental practices such as meditation. However, this can maybe help in sustaining this mindful awareness, but one still has to do all the switching in focus and intention through willful effort.

(breathing, visualization, mind- brain- spirit- heart interaction), and what aspects that are at work in a transformative process based on this elements. For instance, this can be approached by comparing with other meditations techniques (Lutz et al, 2004), the HF theory (Laszlo, 1995) the spiritual brain (neurology) (Beauregard& O`Leary, 2007), and also neurocardiology (McCraty et al, 2009). In general, as mentioned, I find this interesting concerning how teachers and students can learn to be more self- reflective and consciously aware, as mentioned by Esbjörn- Hargens et al (2010).

Also, the findings raise interesting questions concerning other educational implications. For instance the concept of nature- nurture, and the mentioned third means (pure consciousness) Grant, 2000).

Also of interest, is the concept of learning, and if one ought to include the concept of unlearning in much of the same way. Unlearn to make room for all this learning we are aiming for?

Another thing, is the concept of intuition, creativity etc. how to learn to be creative? Based on brainwave interpretations in combination with figure 1, this can be learned through awareness practices, and the idea that one doesn't have to wait until one goes to sleep before one get the intuitive creative alpha and theta ideas (Chan et al, 2009), is something I will suggest to be of interest for further inquiry.

And finally, I will point out the starting point in this thesis. How we can "learn" any of this, as long as we have walls on the inside (Astin & Reams, 2010). The findings indicate that the rational threshold is the greatest developmental barrier, as mentioned by Cook- Greuter (2000) and also a main barrier in the informants' case. And a question is, if one wants to develop beyond the Achiever (ibid), and learn something about human nature, and how to live a good life, that it is necessary to go to a course to do so? Also, with references back to Pasqual- Leone (in Doidge, 2007) concerning how we slide into the same track over and over again. When there is evidence that one can learn to be more "aware", why one insist that this rational analytical beta awareness (Huang& Charyton, 2008) is what will improve the educational quality. Meaning, if one is aiming for a change, maybe there is an idea to search for a track outside the conventional tier (Cook- Greuter, 2000)? If heading for a different result?

7.2.1. Ending comments.

What I found striking in this project, was that the informants experienced great improvements in their life, as a result of this inner work. But, they expressed (except from Borgen) that it was better to shut up about it. And of course, I also had my concerns about actually going through with this thesis, since I also have “concluded” with this solution; that argumentation back and forth about the importance of change, inner peace and world- peace etc., is more often a waste of time than inspirational. And one can wonder if it is as Paul questioned; “that one has to reach the bottom” before the transformation can begin. And since chatting about brainwaves and how we all can change want pull the “trigger”, I will finish with an issue that Borgen brought up at the end of the interview: *“the world is facing enormous changes now. And the challenge is to get every individual to understand the importance of being a part of this development”*. And finally, I will ask, what is the educational aim in such matters?

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Appendix 1: Interview Guide.

1. Background questions.

- How many times have you repeated the ESP 1 course?
- When was your first time to ESP 1?
- How much or little have you practiced the techniques and meditation?
- Did you have any experiences with meditation/ conscious self- development before ESP 1?

2. Why did you started with conscious self- development?

- What do you think led to your choice to start on a conscious self- development process, or more specific, what experiences?
- And what do you think led to this specific course?

3. How have you implemented the meditation, tools and insight in your life?

- How is your routine with meditation and working goal oriented with self- development in your daily life?
- Where do you find time and space to practice?
- Can you give some examples on a “process/ challenge” you have been working with that you think have been essential for the progress in your self- development process? Can you give descriptions on have you applied the tools, meditation and insights when working this specific “process (es)?
- Why do you think this process/ challenge were so essential for you?
- And how do you work on changing patterns such as for example; I becomes sad and impatient when people don't understand why self- development is a good thing, I have difficulty with understanding why forgiveness is important and that guilt can't be placed in the outer, it's not mine to tell others what to do, and I don't understand why everything that happens in my live is my responsibility? Do you recognize such patterns, if so, how do you work with this?

4. Have you had any experiences with the ego- free zone/ the server as described in the course?

- If so, what experiences?

- Can you give description on how you connect with this zone, during meditation, when using the nightmovie, and in your everyday life?
- Can you describe the feeling of this connection, and how this feeling has evolved as you become more familiar with it?

5. *Are there any significance results/ changes you can give some description of out of this?*

- From the specific challenge/ process (es)/ patterns you have been describing, what are the results?
- How do you apply this insight in your “outer” life?
- What are the differences between before and after you started using the tools, meditation and insight? What have you achieved? Some examples?
- What have the server (ego- free zone) meant for you in your process?

- In general, what is the overall insight you have learned during the process, if, how and why do you think this has something to do with the ESP 1 course?

6. *Something else you will add that we haven't talked about?*

Appendix 2: Letter of Consent`s.

To the course participants.

Cecilie Stenhaug
Øvre Møllenberggate 60
7043 Trondheim
ceciliestenhaug@hotmail.com
984 04 822

07.02.11

Veileder: Jonathan Reams.
jonathan.reams@svt.ntnu.no
Tlf: (735) 91651

Takk for tidligere samtale angående Masteroppgave om Integral Education/ Unique Mind ESP. I dette brevet vil jeg redegjøre nærmere hva det vil bety for deg å delta, fokus for prosjektet, og min rolle som forsker.

Min bakgrunn er en bachelorgrad i pedagogikk fra NTNU. I 2009 begynte jeg på en mastergrad i pedagogikk med fordypning i ”Utdanning og Oppvekst”. Denne fordypningen legger vekt på utvikling og kvalitet i skolen, og generelt hvordan det er å vokse opp i dagens samfunn.

Med bakgrunn i ovenstående fordypning, er jeg interessert i å se på hvordan selvutvikling kan være et viktig element når det gjelder skoleutvikling. Hensikten med prosjektet vil være å se om en dypere forståelse av en selvutviklings prosess kan være med å finne nye måter å utdanne selv reflekterte studenter, lærere og også andre som jobber med undervisning/ barn og unge på ulike arenaer.

Jeg vil bruke kvalitativ metode, og mer spesifikt et kasus studie. Denne metoden indikerer triangulering av data, samt en fleksibel metode. Dette betyr at fokus i prosjektet kan snu, som en følge av at ny informasjon ”stiger” frem. Noe som betyr at det er det er litt vanskelig å gi spesifikk informasjon om retningen på studiet.

I datainnsamlingsarbeidet vil jeg bruke observasjon og intervju. Under intervju er hensikten å få en innside forståelse av selvutvikling, og hvordan man går igjennom en slik prosess med de spesifikke teknikkene som det blir undervist i på ESP 1 kurs. Jeg vil bruke båndopptaker under intervju, og ta transkripsjon av disse etterpå. Datamaterialet vil bli behandlet konfidensielt, og vil bli slettet så snart jeg har den informasjonen som trengs i oppgaven.

Du vil bli anonymisert i studiet. Opplyser også om at det ikke er noen bindende avtale, som betyr at du som forskningsdeltaker har rett til å trekke deg fra prosjektet når du måtte

ønske det. Ellers er det viktig for meg at du som informant leser gjennom det endelige resultatet og kan gi tilbakemeldinger om jeg har forstått deg riktig. Tar også gjerne imot tilbakemeldinger underveis.

Jeg ser fram til videre samarbeid. Veilederen min Jonathan Reams har sett gjennom dette brevet, godkjent tema, metode og datainnsamling. Hvis du har spørsmål er det bare å ta kontakt. Slutt dato for prosjektet er satt til 20.06.2011.

Mvh
Cecilie Stenhaug.

To the Instructor.

Cecilie Stenhaug
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07.02.11

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Takk for tidligere samtale angående Masteroppgave om Integral Education/ Unique Mind ESP. I dette brevet vil jeg redegjøre nærmere hva det vil bety for deg å delta, fokus for prosjektet, og min rolle som forsker.

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Med bakgrunn i ovenstående fordypning, er jeg interessert i å se på hvordan selvutvikling kan være et viktig element når det gjelder skoleutvikling. Hensikten med prosjektet vil være å se om en dypere forståelse av en selvutviklings prosess kan være med å finne nye måter å utdanne selv reflekterte studenter, lærere og også andre som jobber med undervisning/ barn og unge på ulike arenaer.

Jeg vil bruke kvalitativ metode, og mer spesifikt et kasus studie. Denne metoden indikerer triangulering av data, samt en fleksibel metode. Dette betyr at fokus i prosjektet kan snu, som en følge av at ny informasjon ”stiger” frem. Noe som betyr at det er det er litt vanskelig å gi spesifikk informasjon om retningen på studiet.

I datainnsamlingsarbeidet vil jeg bruke observasjon og intervju. Under intervju er hensikten å få en innside forståelse av selvutvikling, og hvordan man går igjennom en slik prosess med de spesifikke teknikkene som det blir undervist i på ESP 1 kurs. Jeg vil bruke båndopptaker under intervju, og ta transkripsjon av disse etterpå. Datamaterialet vil bli behandlet konfidensielt. Datamaterialet (båndopptak/ notater) bli slettet så snart jeg har den informasjonen som trengs i oppgaven.

Du vil bli identifisert som instruktør i studiet. Opplyser også om at det ikke er noen bindende avtale, som betyr at du som forskningsdeltaker har rett til å trekke deg fra prosjektet når du måtte ønske det. Ellers er det viktig for meg at du leser gjennom det endelige resultatet

og kan gi tilbakemeldinger om jeg har forstått deg riktig. Tar også gjerne imot tilbakemeldinger underveis.

Jeg ser fram til videre samarbeid. Veilederen min Jonathan Reams har sett gjennom dette brevet, godkjent tema, metode og datainnsamling. Hvis du har spørsmål er det bare å ta kontakt. Slutt dato for prosjektet er satt til 20.06.2011.

Mvh

Cecilie Stenhaug.

Jeg har mottatt skriftlig og muntlig informasjon og er villig til å delta på ett intervju, og bli indirekte identifisert som Instruktør..... Dato.....

To Borgen.

Cecilie Stenhaus
Øvre Møllenberggate 60
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984 04 822

01.11.11

Veileder: Jonathan Reams.
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Tlf: (735) 91651

Takk for tidligere samtale angående Masteroppgave om Integral Education/ Unique Mind ESP. I dette brevet vil jeg redegjøre nærmere hva det vil bety for deg å delta, fokus for prosjektet, og min rolle som forsker.

Min bakgrunn er en bachelorgrad i pedagogikk fra NTNU. I 2009 begynte jeg på en mastergrad i pedagogikk med fordypning i "Utdanning og Oppvekst". Denne fordypningen legger vekt på utvikling og kvalitet i skolen, og generelt hvordan det er å vokse opp i dagens samfunn.

Med bakgrunn i ovenstående fordypning, er jeg interessert i å se på hvordan selvutvikling kan være et viktig element når det gjelder skoleutvikling. Hensikten med prosjektet vil være å se om en dypere forståelse av en selvutviklings prosess kan være med å finne nye måter å utdanne selv reflekterte studenter, lærere og også andre som jobber med undervisning/ barn og unge på ulike arenaer.

Jeg vil bruke kvalitativ metode, og mer spesifikt et kasus studie. Denne metoden indikerer triangulering av data, samt en fleksibel metode. Dette betyr at fokus i prosjektet kan snu, som en følge av at ny informasjon "stiger" frem. Noe som betyr at det er det er litt vanskelig å gi spesifikk informasjon om retningen på studiet.

I datainnsamlingsarbeidet vil jeg bruke observasjon og intervju. Under observasjon vil fokuset være på deg som instruktør, og kurset og teknikkene i sin helhet. Observasjonen vil være en del av grunnlaget for spørsmålene som blir utarbeidet for intervju. Som avtalt vil jeg ikke

DB

bruke båndopptaker under observasjon, men ta notater. Fokuset vil ikke være på kursdeltakere, og notater vil bli behandlet konfidensielt.

Under intervju er hensikten å få en innside forståelse av selvutvikling, og hvordan man går igjennom en slik prosess med de spesifikke teknikkene som det blir undervist i på ESP 1 kurs. Jeg vil bruke båndopptaker under intervju, og ta transkripsjon av disse etterpå. Datamaterialet vil bli behandlet konfidensielt. Datamaterialet (båndopptak/ notater) under både observasjon og intervju vil bli slettet så snart jeg har den informasjonen som trengs i oppgaven.

Du vil bli identifisert ved fullt navn og som grunnlegger/ leder for Unique Mind ESP i studiet. Opplyser også om at det ikke er noen bindende avtale, som betyr at du som forskningsdeltaker har rett til å trekke deg fra prosjektet når du måtte ønske det. Ellers er det viktig for meg at du leser gjennom det endelige resultatet og kan gi tilbakemeldinger om jeg har forstått deg riktig. Tar også gjerne imot tilbakemeldinger underveis.

Jeg ser fram til videre samarbeid. Veilederen min Jonathan Reams har sett gjennom dette brevet, godkjent tema, metode og datainnsamling. Hvis du har spørsmål er det bare å ta kontakt. Slutt dato for prosjektet er satt til 15.11.2011.

Mvh

Cecilie Stenhaus.

Jeg har mottatt skriftlig og muntlig informasjon og er villig til å delta på ett intervju, og å bli observert på ESP 1 kurs. Jeg godkjenner også å bli identifisert med fullt navn, og har lest igjennom og godkjent bruk av informasjon hentet fra bok (En magisk hverdag), i tillegg til å ha godkjent sitater og beskrivelser som er kommet frem gjennom intervju og observasjon.


..... Dato.....

Deborah Borza 10/12-11

DB

Appendix 3: Letters from NSD.

Norsk samfunnsvitenskapelig datatjeneste AS
NORWEGIAN SOCIAL SCIENCE DATA SERVICES



Jonathan Reams
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Org.nr. 985 321 884

Vår dato: 07.02.2011

Vår ref: 26096 / 4 / KH

Deres dato:

Deres ref:

TILRÅDING AV BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 20.01.2011. All nødvendig informasjon om prosjektet forelå i sin helhet 07.02.2011. Meldingen gjelder prosjektet:

<p>26096 Behandlingsansvarlig Daglig ansvarlig Student</p>	<p><i>Integral Inducation/ Unique Mind ESP</i> NTNU, ved institusjonens øverste leder Jonathan Reams Cecilie Stenhaug</p>
--	---

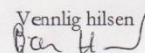
Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

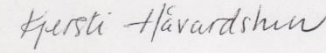
Personvernombudets tilråding forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, eventuelle kommentarer samt personopplysningsloven/-helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, http://www.nsd.uib.no/personvern/forsk_stud/skjema.html. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://www.nsd.uib.no/personvern/prosjektoversikt.jsp>.


Personvernombudet vil ved prosjektets avslutning, 20.06.2011, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen /

Bjørn Henrichsen


Kjersti Håvardstun

Kontaktperson: Kjersti Håvardstun tlf: 55 58 29 53
Vedlegg: Prosjektvurdering
Kopi: Cecilie Stenhaug, Øvre møllenberggate 60, 7043 TRONDHEIM

Avdelingskontorer / District Offices:
OSLO: NSD, Universitetet i Oslo, Postboks 1055 Blindern, 0316 Oslo. Tel: +47-22 85 52 11. nsd@uio.no
TRONDHEIM: NSD, Norges teknisk-naturvitenskapelige universitet, 7491 Trondheim. Tel: +47-73 59 19 07. kyrre.svarva@svt.ntnu.no
TROMSØ: NSD, HSL, Universitetet i Tromsø, 9037 Tromsø. Tel: +47-77 64 43 36. martin-ame.andersen@uit.no



Personvernombudet for forskning



Prosjektvurdering - Kommentar

Prosjektnr: 26096

Formålet med prosjektet er å få en dypere forståelse av selvutvikling, for å finne nye måter å utdanne reflekterte studenter, lærere, og andre som jobber med undervisning.

Utvalget består av instruktører i Unike mind ESP, samt kursdeltakere.

Ombudet finner informasjonsskrivet til utvalget tilfredsstillende forutsatt at det tilføyes dato for prosjektslutt og kontaktopplysninger til student og veileder. Vi ber om å få tilsendt revidert informasjonsskriv.

I og med at potensielle indirekte personidentifiserbare opplysninger (stillingsbenevnelse) skal publiseres vil det bli nødvendig å innhente et samtykke til dette fra den enkelte informant og la informanten godkjenne sitater og/eller beskrivelser.

Prosjektslutt er 20.06.1011. Det øvrige datamaterialet anonymiseres. Notater makuleres.

Norsk samfunnsvitenskapelig datatjeneste AS
NORWEGIAN SOCIAL SCIENCE DATA SERVICES



Harald Hårfagres gate 29
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Jonathan Reams
Pedagogisk institutt
NTNU
7491 TRONDHEIM

Vår dato: 26.10.2011

Vår ref: 26096 KH/LR

Deres dato:

Deres ref:

ENDRINGSVURDERING

Vi viser til endringsmelding mottatt 16.05.11 samt påfølgende korrespondanse vedrørende prosjektet:

26096

Integral Inducation/ Unique Mind ESP

Endringen innebærer at datagrunnlaget utvides til å omfatte en tidligere publisert bok, samt at direkte personidentifiserende opplysninger om bokens forfatter, som også inngår i utvalget for prosjektet, publiseres i masteroppgaven. Personvernombudet forutsetter at det foreligger samtykke fra den det gjelder både for inklusjon av boken som datagrunnlag, og for publisering av persondata. Ombudet anbefaler at informanten får anledning til å godkjenne sitater og/eller beskrivelser.

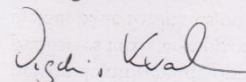
Det er lagt til grunn at det ikke innhentes tredjepersonsopplysninger, jf. e-post fra student den 12.10.11.

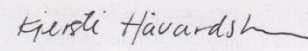
Vi registrerer at det i forbindelse med øvrige intervjuer er fremkommet følsomme opplysninger. Ombudet legger til grunn at opplysningene ikke publiseres på direkte identitet. I den grad opplysningene vil være indirekte personidentifiserbare, forutsettes at det foreligger samtykke for publiseringen, og at den enkelte får anledning til å godkjenne sitater og eller beskrivelser.

Ny prosjektslutt er registrert til 15.11.2011.

Ta gjerne kontakt dersom noe er uklart.

Vennlig hilsen


Vigdis Namtvedt Kvalheim


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Appendix 4: Description of the ESP1 course.

In the text, I have described the most essential aspects of the practices. In this appendix, I will give a more comprehensive description of the overall content, the verbally given practices and the practical practices. The main idea is to give the reader a naturalistic description of the course, as experienced through observation⁵⁵ (Stake, 1995), and I have not added any “conscious” analysis to the descriptions given here⁵⁶.

Overall content and vision.

The course is time- structured over two days (20 hours) and is a combination of 10 practical meditations, two practical ESP training and in between these practices- what I have interpreted as verbally given lectures concerning structure of consciousness.

The course is developed by Deborah Borgen and is the result of her own self-development process the last 25 years. Three inspirational sources have been Dale Carnegie, Jose Silva and a kineiosolog. Latter, was a person that made her aware of how thoughts affect matter , and how earlier experiences affect our health, but that she could put new positive thoughts on top of the negative ones. This caught her attention, but she was also determined to find a way; not only to put new thoughts on top, but to remove the underlying feeling- or the memory that was the cause for some negative pattern.

A book by Dale Carnegie became useful in such matter, and was an inspiration to create an “inner room” where one could reflect upon painful issues in life, from a neutral state of mind. Later, she met Jose Silva and started to share her insight gained through own development through his courses (Silva method and Silva Ultra Mind LCC). Borgen found his work with brainwaves fascinating, but she also believed that it would be possible to reach the deepest delta waves during waking consciousness. In 2009 she got these proved through a beta study of her selves and three instructors⁵⁷.

The vision is that if one learns to make use of this inner goodness in our daily life, we will learn to “meet” on the same unconscious level where we all are connected and find good solutions in wholeness, so that we can create world peace.

⁵⁵ The information here is based on observation notes. The focus was to get an overall perspective of the “essence” in self- development, which led to the focus on transformation after this observation. I have not described the “elements” in more detail, thus I found the description given in the text, as comprehensive enough. For further interest, this is also described in Borgen (2011).

⁵⁶ Expect dividing it into practical and verbally given practices.

⁵⁷ Which led to the Flatabø& Sjøheim (2011) and Sandsaunet (forthcoming) study as described in the text.

Verbally given practices.

“The server” or “The Ego- free zone”.

The server is often referred to as the collective unconsciousness, where we all meet on the same level, and is where we all are during deep sleep. It is given the name; the server because of its function. This is the plane where we all are connected; human, animals, dead or alive, past and future. When we have a good idea, we can, just as we update a document on the computer “send this idea” (sleep conscious) to the server (internet), so that other people also get updated when they during sleep enters this field. Like this, we will be a stronger part of the creation.

The server is also called “The ego- free zone” because this is the inner dimension where we experience unconditional love, free from judgment and so on. So, this server is inside of us, or we connect to it from inside.

The intention with the Creative Corner.

The “inner room” was called The Creative Corner. It is also called the “DNA- zone” which is an abbreviation for “the natural alpha zone”. Summarized this means a creative state of mind where we have access to all brainwaves, and can gain good creative ideas from the ego- free zone, and create goal so that we can materialize this ideas into the external world. This is the “brilliant mind” that makes use of both dimensions (external/ internal). To strengthen our connection to the server is what will give us flow and coincidences in life. From here, one can work with past experiences, and gain this integrated understanding necessary in transformation. One can also apply this “room” to work with goals, just for relaxation and also to work with other people (healing, conversations), independent of time and space, and help others to get back on track with their dream. The point is that this is a “creative” room, where one reconnects to the server/ ego- free zone.

The mental iceberg.

The foundation of the mental iceberg⁵⁸ is the result of insight gained through own reflection in the Creative Corner, where Borgen learned how we function in two world (exterior/ interior). What is under the surface is the attractive part, and the “learning” of our first auto pilot reactions starts when we are infants and the first delta waves can be measured, and this learning goes on, until we gain rational awareness (ca the age of 7). After this age, we continue to rebuild these learned truths with our own answers concerning questions, and by the age of 14th we are “independent” with our own truths. After this age, when most people

⁵⁸ The illustration is inspired by Sigmund Freud.

have dominating beta waves, we lose a little connection with this inner dimension (theta, alpha and delta). Still, it affects our life, without our awareness, and to acknowledge this is a huge step in self- development because it means that we have to take responsibility for everything in our life, which can be an unpleasant feeling to go into. But, when we do, life will change dramatically, because it means that we can actually do something to change the direction, instead of blaming everyone else for the pitfalls we meet.

In her own life, she had some traumas, which she was attracting more of, and in her mind she could say “what’s next” because she had never been told that she could make a change inside and attract something new instead; and as a result one expect the worse, and create dramas. And we can’t attract something good in the outer when this doesn’t match with our internal; the magnets need to match.

ESP as the essence in self- develoment.

ESP is an abbreviation for Extra Sensory Perception and it means the same here, but extra is in addition to the external orienting physical senses, and not extra as in mystical or something like that. ESP reaches everywhere, and when we have a gut- feeling, we don’t lift our sweater to watch our stomach. It reaches everywhere and is the universal intelligence field; spirit, delta, inner dimension or whatever one prefers to call it.

In this course, they focus on using ESP to do inner work, and can be compared with a GPS in the car. We use our brain to ask a question, and orient with ESP, “where am I going”, and so forth, and is something we all use, with or without awareness. The training in this course will strengthen our ESP, so that we will get more “plings” flow and coincidences. But in addition to the practical meditation and ESP training, we need intellectual understanding of how one receives, and how ESP connects to us through previous experiences.

There is three ways to receive, which is; kinesthetically (in body/ gut feeling), visual (inner symbols, pictures) and auditory (intuition, we just know)⁵⁹. All of us are making use of this, but we can have a tendency to receive one way more than the other. The important thing is to get to know how we make use of this sense, and get to know our “references” concerning this, and to understand the interaction between the internal and external.

For instance, we often hear about psychics that have “seen” something in the outer (ghost, angel, evil spirit). But this is about learning to know how to control our imagination. Meaning; if we believe in angels as a good thing, ESP will connect to us through this believe, and if we receive visually, we can “see” an angel in the external, our interior are projecting an

⁵⁹ This is described further in the text.

image in the outer. And the same if we see an evil spirit, ESP will give us a sign that our brain can understand, and our job is to puzzle this information, not go around and tell people that they have evil spirits in their home and are hunted and stuff like that. So, ESP works through us, it is out there, but it is still inside of us, which is a phase to understand, but it is important to have awareness about when we start this process. And many of us how learned to be afraid of psychic experiences because we have “learned” to be insecure or afraid of this inner dimension. And much of the training through this course is designed to unblock fear related truths linkage to this.

When we learn to use ESP, if we receive something “unpleasant” we can learn to ask and take control over our imagination, and go in to this neutral level (Creative Corner) and ask what we can do to help. For instance if we have children, and receive something about them, instead of using our imagination to create dramas (funerals etc) we can go inside and puzzle this information, making use of rationality together with this right brain abilities.

An example of how this can be used to transform issues, and in the same time an example of how we can learn to balance this information is as follows; Borgen needed to work forgiveness towards a person that was dead (his energy was now on the server). She asked (in the CC) about an explanation concerning his behavior, and she felt his presence as if he was there and had an inner conversation with this person. But, these do not mean that he was there, but her mind asked for answers, and ESP gave her an answer she could understand (a visual image of this). So, the energy was there, but if we use a little logic, his body is dead and buried. The point here, is that we need to make use of both brain hemispheres and ask the “what, who and how” questions. And if we get scared, it is never from the server, but a fear related pattern, that we can use ESP to gain information about- and transform that pattern (with the techniques).

Intention and focus.

When we make use of ESP, and in general, it is important to have awareness about our intentions and focus. With a good intention, we can accomplish huge things that will benefit not just oneself, but wholeness. It doesn't mean that one cannot wanting something for oneself, but, if one for instance work as an electrician, if one have a good intention in the work (help people etc), this will improve the flow, and so on.

To have focus means is about being present and also receive in the “presence” and understand ones ESP. when for instance working with goal, often something new can arise, and we cannot have all the answers at once. So it is about letting go and give space for something new, new intention, new focus. And when one meet obstacles, it is important to

work this through in the CC and remove the cause inside to this challenge, stand up on ones feet again and move on. And to have focus, is about dreaming on things that have never existed, and believe in its possibilities. All there is have first existed in someone's mind, which is why it is important to believe- dream- focus on peace on earth.

Empathy versus sympathy.

In ESP1 they differ between these two constructs. Empathetic is related to delta and the ego- free zone, unconditional love and compassion. Sympathy is something we have learned, for instance when feeling sorry for our self and others. What we don't understand, is that by "digging" the grief and pitfalls in ourselves and others life, and associate this "I feel sorry for you" with helping, we are actually just helping them deeper into this negative emotions. With empathy, and connect us self onto this ego- free zone (as learned in the course), we can take a step back and listen while sending peace and love to this person from a neutral level, without the learned ego- trip of "being there" for someone. The point is, to reflect upon what we actually do when we listen for hours to someone's grief, and our intentions in it. And when one practice to go to the CC on a regular base, it will be easy to go to this place and focus pure intentions towards others and one will often experience a shift in mood and emotions in others while doing this. They maybe get ideas on how to get out of it by them self, as a result of this empathy state of mind (delta).

Reactions.

When we reach deep levels of the mind (alpha, theta and delta), we will have reactions and it is important to have awareness about this, and be patient with our self, and also patient with others reactions during the course. And the course is also designed to touch some buttons, because this is what will induce growth. Reactions can be that we feel uncomfortable, anger at her (instructor) the person sitting next to us and so on. It is important to remember that this is a short pain for more long lasting positive growth. And if one has reactions during the meditations, one can open the eyes and look at the floor, or at the instructor, but not in the room and other participants. This is because when one is at deeper levels, we will easily notice if someone stare, and it is important to have this respect in the room. And after the course, it will be easier to have awareness of such reactions, and then it is important to use the techniques and the CC, not to get stuck in it and so on.

The practical practices.

Meditation.

One develop this inner room through 10 meditations, five for relaxation, and the remaining is mental training meant to unblock “truths”. All meditation exercises are conducted with pulses played in the back. Concerning the relaxations, the participants are guided to imagine that one relax from head (7), forehead (6), neck (5), chest (4), upper stomach (3), lower stomach (2) and finally abdomen (1), and further imagine that one relax down to the toes and back up, where one imagine that one goes to the DNA- zone through the chest which is supposed to open and strengthen the heart- brain interaction. Within this inner room, there is some guided visualization that is meant to develop this zone, so that it becomes a neutral state of mind⁶⁰. It is visualized from head to toe so that this spiritual goodness is brought down (through us) and to the earth.

ESP training related to intention and focus.

In the text, I have just briefly summarized the ESP training. But, there is also a lot of focus on “focus” and intention attached to this part of the practices. When asking for specific information from the server, let go, new focus, new intention, the mind will be trained to focus and let go, which is important in self- development. So, it is training of intention and focus as well as ESP.

Also, it is training in this “prestige” pattern. That we want it all correct at once and so on. By conducting this training with another participant, we will learn to unblock this “fear”. It is training, and not competition, and one is just supposed to get a reference on how one may receive (in body, visual, and intuition).

Another thing, is that by practicing this in safe surroundings (at course), if one have fear of “psychic experiences” because we have seen something on TV about ghosts or whatever, this training will unblock truths like that. And, a final thing with this training, is that when one learn to “project” out of time and space, on people one have never met before, it is important to receive without the prejudiced habit to get correct answers, which will also unblock some of the prejudiced habit in our everyday life, and after this training, one can experience to more often “see behind” a person’s behavior instead of being prejudiced. The meditation practice, is as mentioned in the text, an integrated part of this practice.

The Nightfilm and the Creative Corner for transformation and goal.

⁶⁰ I will not describe further the mental trainings, besides the five for relaxation (due to copyright restrictions) as agreed with Borgen before observation.

In the “findings form data- collection” chapter, I have focused on how these techniques can be applied to work transformation but they can also be applied to work with goal.

First of all, the nightfilm is divided in two parts, and includes a notebook, where one writes “out the day”, worries, thoughts, ideas etc. Like this, one will have a good night sleep which is why it is important to write it out, and not spend the night awake with mind-wandering. Sometime one has a lot to write and sometimes is just a little piece. The clue is to apply it every day, to maintain flow, and create the good coincidences (not just see what happens). And because we are all linked together on the server, the rest of the world will also get “updated” on new ideas and thoughts. And it is written in two sections; first- with a headline- today, where all the thought, ideas worries get its space. Then, one refocuses and writes- tomorrow. Here, one writes as if the goal has already happened, and one finish with writing for instance; thanks for a great day, with flow and optimal solutions. The next step is the mental phase of it. Before going to sleep, one count down from 7 to 1, while sitting in the bed, and envision the today part. The point is to make distance to it, and put it in the past. Then one refocuses the vision, and imagines the day tomorrow, as it has already happened. And independent if it is a goal that is years from now, envision it as it has already happened, and trust that it will materialize when optimal. And maybe one has to readjust the goal, as one get new information (let go, new focus, new intention). The point is to keep on going. And there is no limit for what one can apply the nightfilm for. If one needs a new place to live, include it in the nightfilm. And if you feel you are egoistic, for wanting this in your life, send it in the nightfilm and in the tomorrow part, envision that this pattern is transformed. And we will experience more flow and coincidences like this, and the technique will help one to stay on track with ones dream, and the happier we are, the more we can do for others as well. When we are living our dream, we will have flow, and we can also use the nightfilm to help other to get back on track with their dream.

When the flow clutters, we need to go into the CC and ask why; and reflect upon and transform possible triggers, which can be a little tricky, due to the acknowledgements, responsibility and truths that are hidden in the unconscious, and to this work one can use the “four steps”. When one uses the four scenes for transformation, it is a technique to use when one meets something in the iceberg. In the four steps, one envisions the situation from right to the left. In the first step, one looks at the present situation from different angles, and analyzes it. Then, one take a deep breath, feel the relaxation, and move the vision a little to the left, and imagine that one find the cause (s) to the situation. One can for instance say, I am now

counting from 1- 3, when I am at three, I will be at the cause, and pay attention to whatever comes, thoughts, feelings, memory etc. and when one have something, one have to ask for its meaning, and when one have an understanding, move the vision to step three. And here, one conducts the recontextualization. If one for instance got a cause for ones migraine, create a new memory about it, and use feelings, fantasia and effort to really create a new pattern. If we don't get a specific cause, we can imagine that we have an internal conversation with our selves, or just ask for someone that can help us gain and understanding about it (family member, expert) and have an internal conversation with on selves or this "archetype" that can contribute with giving you a new understanding, asking questions like; why did I lose trust in life, when did I learn something about losing trust, learned that forgiveness is impossible etc. And when working forgiveness, one imagine here, that one take the person into ones heart, and then one have to feel the forgiveness (can also be forgiveness of one selves). Sometimes this goes fast, and sometimes we have to work some more to establish a new track. The important thing is not to give up, but in the same time don't get obsessed. Have patient with the process. In scene four, one imagines the final result, and is important concerning focus and all of that.

When using the four steps to work with goal, in the first step, in the CC, one can imagine that one have a mental goal- book, where one mentally write down the situation (and one start reversed from the back til the front). In step two one start on a new page, and one can for instance imagine that one invite an "expert" on the subject, and if on do not know about any expert, just pretend and see what comes (the king, a movie star, whatever. Doesn't have to be an Indian or something "mystical"), it is just your inside that is projecting something that can be helpful. If one have a reference that this "archetype" needs to be an ancient Indian, that's ok, ESP will connect to this and give you an understanding through whatever one prefer. The point is to have an internal conversation, and receive/ discuss good solution, what are the steps towards this goal and so on. Thank your expert and move on to step three. Here, one thinks of the goal with as much details as possible. In step four, one imagines the final result, which shall include how it feels when this is accomplished.