



TRANSPERSONAL EDUCATION: RESEARCH IN BRAZILIAN GRADUATE STUDIES

EDUCAÇÃO TRANSPESSOAL: PESQUISAS NA PÓS-GRADUAÇÃO BRASILEIRA

EDUCACIÓN TRANSPERSONAL: INVESTIGACIÓN EN POSGRADOS BRASILEÑOS

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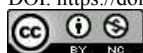
ABSTRACT: This work had as objective to elaborate a mapping of studies produced in the Brazilian Postgraduate courses located in the Education and Transpersonal Psychology interface. The historical information and the geographic data presented contribute to a panoramic perception of the constitution and development in Brazil of the line of research called “Transpersonal Education”. The methodological path was based on a scope review, together with the use of the Cmap Tools tool. The works that compose the sample of this investigation are inserted in the time frame that covers the period from 1994 to 2019, classified in: a) locus of continuous research or b) locus of inconstant research. It is possible to consider that the cumulative of the works produced, despite the timid numerical progression, constitutes a rich collection of studies. However, one of the current challenges of research in Transpersonal Education is to multiply the number of loci of investigation. It is also considered the need for progression in the proposition of methodological and didactic-pedagogical indications aligned with the thesis of an education of the integral being.

KEYWORDS: Transpersonal education. Research line. Postgraduate. Brazil.

RESUMO: *Este trabalho teve como objetivo elaborar um mapeamento de estudos produzidos na Pós-Graduação brasileira localizados na interface Educação e Psicologia Transpessoal. As informações históricas e os dados geográficos apresentados contribuem para uma percepção panorâmica da constituição e desenvolvimento no Brasil da linha de pesquisa denominada “Educação Transpessoal”. O percurso metodológico pautou-se em uma revisão de escopo, juntamente, com o uso da ferramenta Cmap Tools. Os trabalhos que compõem a amostra desta investigação estão inseridos no recorte temporal que abrange o período de 1994 a 2019, classificados em: a) lócus de pesquisa continuada ou b) lócus de pesquisa inconstante. É possível considerar que o cumulativo dos trabalhos produzidos, apesar da tímida progressão numérica, constitui um rico acervo de estudos. Entretanto, um dos desafios atuais da pesquisa em Educação Transpessoal é multiplicar o número de lócus de investigação. Considera-se também a necessidade de progressão na proposição de indicações metodológicas e didático-pedagógicas alinhadas à tese de uma educação do ser integral.*

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PALAVRAS-CHAVE: Educação transpessoal. Linha de pesquisa. Pós-Graduação. Brasil.

RESUMEN: Este trabajo tuvo como objetivo elaborar un mapeo de estudios producidos en el Posgrado Brasileño ubicado en la interfaz Educación y Psicología Transpersonal. La información histórica y los datos geográficos presentados contribuyen a una percepción panorámica de la constitución y desarrollo en Brasil de la línea de investigación denominada "Educación Transpersonal". La ruta metodológica se basó en una revisión de alcance, junto con el uso de la herramienta Cmap Tools. Los trabajos que componen la muestra de esta investigación se insertan en el marco temporal que abarca el período de 1994 a 2019, clasificados en: a) locus de investigación continua ob) locus de investigación inconstante. Cabe considerar que el acumulado de las obras producidas, a pesar de la tímida progresión numérica, constituye un rico acervo de estudios. Sin embargo, uno de los retos actuales de la investigación en Educación Transpersonal es multiplicar el número de loci de investigación. También se considera la necesidad de progresar en la proposición de indicaciones metodológicas y didáctico-pedagógicas alineadas con la tesis de una educación del ser integral.

PALABRAS CLAVE: Educación transpersonal. Línea de investigación. Graduado. Brasil.

Introduction

Transpersonal Education, anchored in the Transpersonal Psychology approach, is one of the research lines that problematizes the dominant model of education, which has been called traditional, banking, and reproductive. Instead of the fragmented model of education, the Transpersonal Education research emphasize the idea of an "Integral Education". This expression goes back to the concern of theoreticians of the New School movement who proposed a renovation in education. Fernando de Azevedo, one of those intellectuals, conceived that the student has multiple aspects that need to be worked out, such as the physical, social, moral, artistic, and cognitive aspects. However, the research in Transpersonal Education, besides including these aspects, add the education of the Deep Self, intuition strengthening, self-knowledge and the development of an environmental ethic.

The first Brazilian academic work linked to Transpersonal Education studies was presented by França and Maher in 1994 in an Education Congress held at the State University of Campinas (UNICAMP). After the publication of this work, UNICAMP became an important place for research production and for more than a decade it remained as the main center for studies related to Transpersonal Education.

In the first investigative works, developed in the 1990's, the themes of the research in Transpersonal Education orbited around the understanding of the transpersonal movement and its implications for education. After 2001, with Maria Virgínia Berger's thesis, the works started





to approach subjects such as the integration of knowing and being in the educational process, transpersonal approach in teacher education and to reflect about transpersonal didactic practices.

The researches on Transpersonal Education developed so far contribute with important theoretical-methodological contributions and may progress even more from the access to a general picture of the researches. However, although almost three decades have passed since the first publication of a study in Transpersonal Education, there is still no broad overview of the set of works put into perspective by the Transpersonal Education proposal. Some researches have outlined brief bibliographic reviews to situate themselves in this investigative set, but have not established a more general mapping of the studies (CUNHA *et al.*, 2017; MONTEIRO, 2004; SILVA, 2015). The absence of an overview of the research already developed prevents the cumulative studies from driving a qualitative progression in the investigative field of Transpersonal Education. Considering that, this article was guided by the goal of composing a mapping of Brazilian academic researches related to Transpersonal Education. It was also guided by the goal of establishing a historical and geographical synthesis of this field of studies.

The mapping, obtained through the method of scope review (TRICCO *et al.*, 2016), allowed an overview of research in Transpersonal Education from four categories:

a) regions, b) research *locus*, c) lines of orientation and d) pace of productions. Such categories are the result of the systematization and analysis of the data collected. The scope review, which allowed the referred mapping, took place through searches in the Capes' Theses and Dissertations Catalog, the Brazilian Digital Library of Theses and Dissertations (BDTD) and Google Scholar, the main Brazilian post-graduation databases. The search, based on the period from 1994 to 2019³, resulted in a set of 14 articles, 10 dissertations and 12 theses, totaling 36 Brazilian researches that discuss about education from Transpersonal Psychology subsidies. After the analysis and description, the data were synthesized in a table, three figures with numerical data and a figure built by means of the methodological tool Cmap Tools. This tool, which allowed an overview of the research in Transpersonal Education, is a software developed by the *Institute for Human Cognition (IHMC) at the University of West Florida*.

To make possible the desired understanding, besides the introduction and final considerations, the present text is organized in two parts. The first one contextualizes the origin and fundamentals of Transpersonal Psychology. The second one presents and describes data related to the four categories initially mentioned: regions; research locus; orientation lines and

³ The starting and ending date of the time frame considers the work of França and Maher (1994) and the research of Vasconcelos (2019), respectively first and last academic study found on Transpersonal Education.





rhythm of the Brazilian productions in Transpersonal Education. The brief historical record and the geographic information presented allow a panoramic view of the constitution and the current state of the research line in Transpersonal Education in Brazil.

The Fourth Force of Psychology

Transpersonal Psychology, also known as the fourth force of psychology, is not opposed to any other current or previous psychological school. The accumulation of knowledge acquired by the Behaviorism current, Psychoanalysis and by Humanistic Psychology are considered in the broad conception of Transpersonal Psychology (FRANCE; MAHER, 1994). However, Abraham Maslow and Anthony Sutich, associated to Humanistic Psychology, recognized certain limitations in the conceptual structures until then existing for the interpretation of the human phenomenon. As a result of this recognition, in the second edition of the book "Toward a Psychology of Being", Maslow (1962) announced the emergence of a new approach in psychology. Other theorists, who were also associated to Humanistic Psychology, such as Victor Frankl, Stanislav Grof, James Fadiman and Antony Sutich, joined Maslow and made official, in 1968, this new approach, the Transpersonal Psychology (SIMÃO, 2010).

What has come to be known as Transpersonal Psychology was initially called Transhumanistic Psychology. Only after much reflection the creators of this new area of studies assumed the definitive name that means "beyond the personal", "that which exceeds the notion of self and the limits of the ego" (GROF; GROF, 2010, p. 5). Among the singularities of Transpersonal Psychology, when compared to other psychological approaches, we can mention a new and expanded conception of what consciousness is.

According to Stanislav Grof, one of the pioneers of Transpersonal Psychology, human consciousness is not contained in a cranial box, but it is something that exists outside and without material boundaries, extending beyond the limits of time and space (GROF, 1987). In his attempt to map dimensions of consciousness that go beyond the classical conscious/unconscious division, Groff established a cartography that distinguishes four levels: the sensory barrier; the biographical-remembering level; the perinatal level; and the transpersonal level (SANTOS NETO, 2006, p. 21). Kenneth Ring's cartography maps personal regions of consciousness (Waking, Preconscious, Psychodynamic and Ontogenetic) and Transpersonal regions of consciousness (Transindividual Unconscious, Phylogenetic Unconscious, Extraterrestrial Unconscious, Superconscious and Void) (RING, 1978). Ken Wilber outlines three basic levels of consciousness: Mind Level, Existential Level, and Ego





Level. Within these, he also addresses sub-levels which are: The Biosocial Level, the Shadow Level, and the Transpersonal Bands (WILBER, 1996; LIMA, 2014).

In Brazil, Transpersonal Psychology arrived officially in 1978 with the realization of the "IV International Congress of Transpersonal Psychology". Since then, the movement has been expanding. Among the main national theorists representing Transpersonal Psychology we can mention Pierre Weil, Léo Matos, Márcia Tabone, Vera Peceguini Saldanha and Carlos Alberto Vidal França.

Pierre Weil, Leo Matos and Stanislav Grof, Coordinators of the "IV International Congress of Transpersonal Psychology", that took place in 1978 in Minas Gerais, created the International Transpersonal Association (ITA). The ITA opened doors for the transpersonal movement's expansion, allowing Pierre Weil to find the first professorship in Transpersonal Psychology in Brazil at the Psychology College of the Federal University of Minas Gerais (UFMG). In the 80's and 90's Pierre Weil traveled through several regions of the country training people, founding courses and creating in 1988 the International University of Peace (UNIPAZ) (TABONE, 1988, p. 100).

As a reflex of the effort of disclosure made by the pioneers of the transpersonal approach, currently seven Brazilian federal universities have in the curricular grid, of the undergraduate courses, themes involving Transpersonal Psychology; two graduate programs have a research line and offer the transpersonal discipline to master's/doctoral students and 152 papers related to Transpersonal Psychology have been defended (FERREIRA; REGNIER; BEZERRA, 2017, p. 31-33).

By adopting as object of study the states of consciousness that transcend the personal, Transpersonal Psychology expands the field of psychology and integrates several areas. From that integration, new lines of study emerged, such as Transpersonal Psychiatry, Transpersonal Anthropology, Transpersonal Sociology, Transpersonal Ecology and Transpersonal Education (SIMÃO, 2010, p. 510).

The Transpersonal Education line, main focus of this article, is composed of studies that seek subsidies in Transpersonal Psychology to rethink the traditional educational model, content-based and centered exclusively in the intellectual development. By appropriating the expanded anthropological conception of Transpersonal Psychology, the researches in Transpersonal Education propose a holistic conception of the human being as a foundation for contemporary educational theory and practice. According to Monteiro (2017, p. 217, our translation):





If the emphasis given by current teaching is on reason, in a transpersonal pedagogical proposal we tend to awaken and develop both reason and intuition, sensation and feeling, in the search for harmony among the functions of the psyche. [...] In the transpersonal approach, education, in the genuine sense, is the understanding of oneself by the individual, because it is inside each one of us that the totality of existence is concentrated.

Many authors and education professionals are interested and find this kind of pedagogical practice increasingly necessary. As pointed out in an introductory way and detailed below, in Brazil since 1994 there has been research and reflection about a Transpersonal Education.

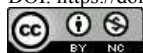
Research on Transpersonal Education in Brazilian Graduate Studies

Transpersonal Education, one of the investigative lines anchored in the epistemology of Transpersonal Psychology, has a significant set of studies that seek to rethink traditional pedagogical aspects and propose new conceptions and educational practices. To carry out a survey of the academic productions inserted in the Transpersonal Education line, it was used the method of scope review also called "*mapping review*" or "*literature mapping*" (ANDERSON *et al.*, 2008). In the present work, the definitions of Armstrong and Hall (2011) and Anderson *et al.* (2008) are considered. According to Armstrong and Hall (2011), scoping review consists of a methodology that allows mapping relevant studies in a given field of interest. For Anderson *et al.* (2008), scoping reviews systematically map the available literature on a topic and can be starting points for more detailed and complete syntheses.

The literature mapping was done by searching three relevant virtual platforms of Brazilian databases, the CAPES Theses and Dissertations Database, the Brazilian Digital Library of Theses and Dissertations - BDTD, and the Google Scholar platform.

After typing in the search fields, in the referred platforms, the descriptors "Transpersonal Education", "Transpersonal Pedagogy" and "Transpersonal Psychology" and "Education", more than one thousand and eight hundred results in Portuguese were obtained. The filtering of the results and the selection of the works that went to compose the sample were based on two inclusion criteria: 1st) the researches found should talk about themes related to education; 2nd) the foundation of the studies should be anchored in theorists and theories of Transpersonal Psychology.

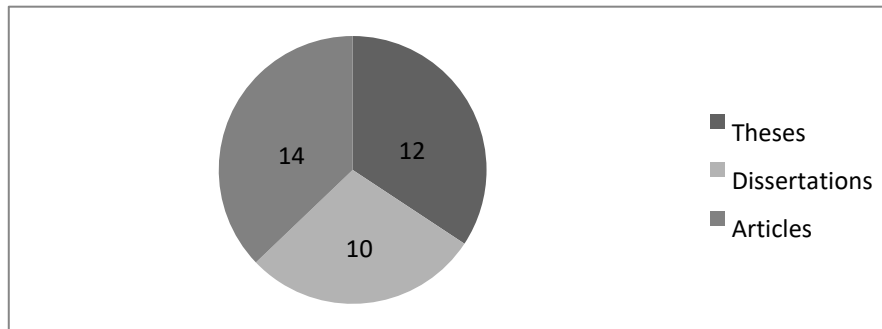
Most of the studies found, despite being in the field of education, do not base their reflections on theorists and theories of Transpersonal Psychology. Those researches, for





establishing only punctual reflections about educational aspects through the prism of Transpersonal Psychology, were disregarded in the sample. Through this sorting, it was possible to get to figure 1:

Figure 1 – Brazilian works situated in the Transpersonal Education research line (1994-2019)



Source: Prepared by the authors

Of the 14 articles found, 12 are offshoots of the theses and dissertations and were written by authors involved with different graduate programs. To have a better diagnosis of the national research on Transpersonal Education, the set of articles, theses and dissertations found was geographically located and classified in two research *locus*:

Figure 2 – Geographic distribution of the articles by states



Source: Prepared by the authors



Table 1 – Distribution of works by research *locus*

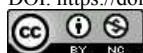
<i>Locus</i> of continuing research	STATE	UNIVERSITY	ARTICLE	DISSERTATION	THESIS
	PE	UFPE	2	6	2
	SP	UNICAMP	6	2	5
Punctual or inconstant research <i>locus</i>	RN	UFRN	1	1	2
	MG	UFU	1		
	SP	PUC-SP	3		1
	RS	UFRS		1	
		PUC-RS	1		2

Source: Prepared by the authors

Continuing Research *Locus*

The denomination "*Locus* of punctual or inconstant research" refers to academic institutions in which only one research on Transpersonal Education was produced or that, despite having more than one research, did not constitute a core of continuous studies. Five Brazilian universities fit this definition, being them the Pontifical Catholic University of São Paulo (PUC-SP), Federal University of Rio Grande do Norte (UFRN), Pontifical Catholic University of Rio Grande do Sul (PUC-RS), Federal University of Rio Grande do Sul (UFRS) and Federal University of Uberlândia (UFU). Despite not being a continuous research *locus*, the researches produced in the mentioned universities contributed to the constitution and development of the Transpersonal Education study line.

The thesis defended in 1998 by Elydio dos Santos Neto at PUC-SP, for example, became a reference for researches related to the proposal of a Transpersonal Education (SANTOS NETO, 1998). In his initial studies, Santos Neto sought a broader anthropological conception than the Marxist one he had been working with. According to him, the Marxist tradition has historical engagement, struggle for transformation, but lacks a sense of spirituality. Santos Neto found this sense in Stanislav Grof's perspective, after reading his book "*Beyond the Brain*" (GROF, 1987). After defending the complementarity between the theory of Marx and Grof, Santos Neto proposed an anthropology of wholeness in education. This means a pedagogy attentive to objective reality, to the historical, material, and political world, but also attentive to human interiority and its cosmic roots.





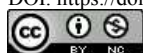
The nomenclature "Transpersonal Education", used by Elydio dos Santos Neto as the title of his thesis, was imported from the American professor Thomas B. Roberts. This Northern Illinois University (USA) professor used, in the 1970s, the expression "Transpersonal Education" in an article for the journal "*Educação Humanística e Transpessoal*". In that article, as in other texts, Roberts used the term Transpersonal Education limiting himself to more general considerations of Transpersonal Psychology applied to Education. Santos Neto, in contact with Roberts's work, decided to adhere to the nomenclature for understanding that it adequately expressed the essence of an integral education based on an Anthropology of Wholeness (SANTOS NETO, 2006, p. 45).

Pierre Weil, pioneer of the transpersonal approach in Brazil, had already used and presented a definition of the nomenclature "Transpersonal Education" in 1995:

By transpersonal education we understand the set of methods which allow discovering or revealing the transpersonal inside the human being. By transpersonal psychotherapy we understand the set of methods of treatment of neuroses through the awakening of the transpersonal, and of psychoses through the exteriorization of the transpersonal, semi-potentiated. By transpersonal therapy we designate the set of methods to reestablish health by the progressive reduction of the illusion of the existence of an "I" separate from the world (WEIL, 1995, p. 16, our translation).

Although Pierre Weil has been a precursor in the use of the term, until the publication of Elydio dos Santos Neto's thesis, the nomenclature "Transpersonal Education" was not very usual among Brazilian academic works. Monteiro (1995) in his research writes once the term "Transpersonal Education" using more often the nomenclature "Holistic Education". Datti (1997), when studying about the impact of Transpersonal Psychology in education, also used the nomenclature "Holistic Pedagogy". Santos Neto's work, which became a book in 2006, helped popularize in Brazil the designation "Transpersonal Education" and made PUC-SP the first university outside UNICAMP's study nucleus to contribute with a thesis that thinks about education from Transpersonal Psychology. However, besides Santos Neto's work, no other thesis on the subject was found at PUC-SP.

At UFRN, the reflections connected to Transpersonal Psychology date back to 1989. That year, Maria de Fátima Abrahão Tavares introduced the discipline of Transpersonal Psychology in the psychology course's curriculum. This was the second insertion of the Transpersonal approach as a discipline in the Brazilian academic space. Since then, UFRN has become a place for events related to transpersonality. Many students who attended the Transpersonal Psychology I and II courses or participated in events about transpersonality held





at UFRN continued getting involved with the theme by taking specializations and producing works. Two theses and one dissertation produced in the UFRN's Postgraduate Program about Transpersonal Education were found. Luziânia Ângelli Medeiros' work, "*Cosmoeducation: a transdisciplinary approach in astronomy teaching*" (2006) was the first UFRN's dissertation about Transpersonal Education. The doctoral researches of Aguiar (2003) and Albuquerque (2007) help to compose this collection.

Besides PUC-SP and UFRN, other three Brazilian universities can be classified as locus of punctual or inconstant research when it comes to Transpersonal Education. In the academic collection of PUC-RS there are two theses related to the theme, and in the collections of UFRS and UFU there is, respectively, only one dissertation and one article.

Guidance Lines and Production Rhythm

The data presented in this study regarding the historical information on Transpersonal Education research in Brazil, the number of works and the institutional/geographic location of the productions, including the classification of the investigative locus between continuous and inconstant, allow us a good perception about the constitution of this line of studies in the country.

In order to provide an even more panoramic view, the following figure 3 and figure 4 are an image synthesis of the lines of orientation and the pace of research production.

In the introductory topic of this article, it was indicated that the mapping of Brazilian research related to Transpersonal Education was prepared using the software CmapTools. This methodological tool allows a visual organization of data and contributes to the establishment of assertions (BUZAN, 2009).

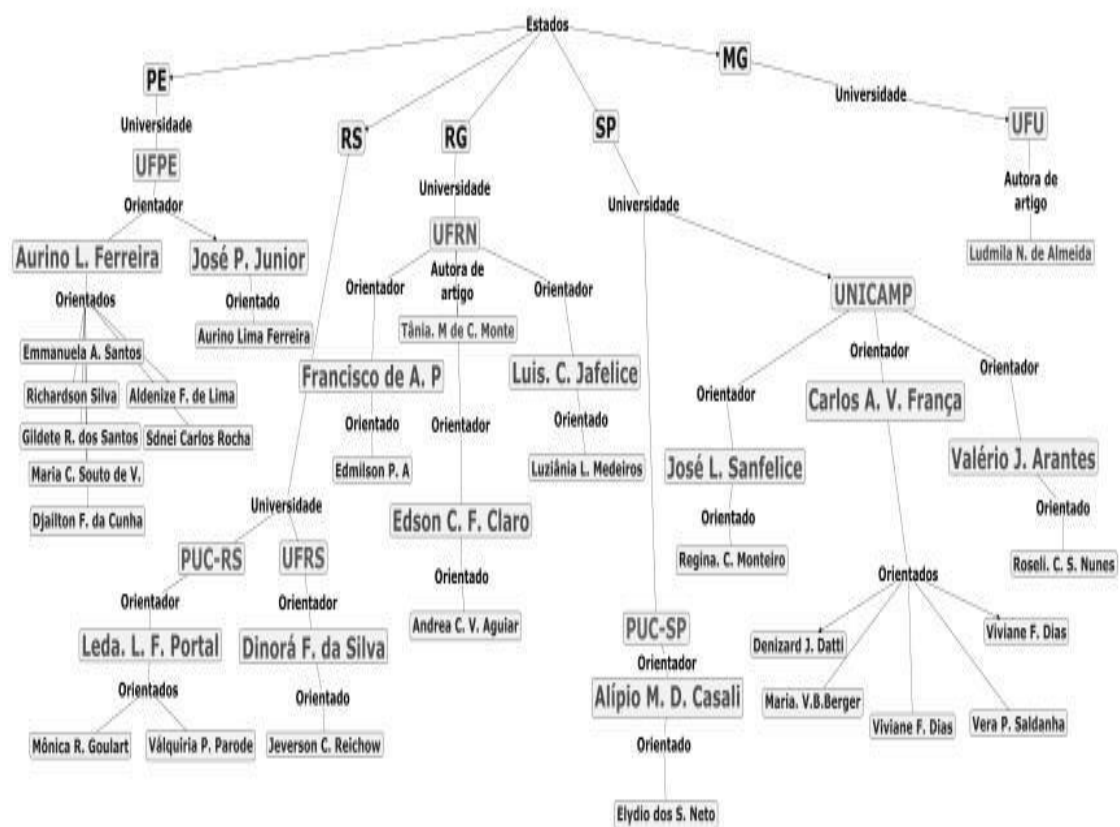
As can be seen in figure 3, UNICAMP and UFPE are the institutions with the most branched and extensive lineages of orientation. This engagement may be related to the fact that the drivers of the research in these universities are rooted in traditional derivations of the transpersonal movement. As pointed out before, Alberto Vidal França from UNICAMP probably had one of his first contacts with the transpersonal approach from a study group dedicated to Transpersonal Psychology, in 1978, which had the direct participation of the pioneer Pierre Weil. Aurino Lima Ferreira, from UFPE, had contact with Transpersonal Psychology since 1996, when he studied "Transpersonal Psychology and Psychotherapy". The foundation of that course was also inspired by a pioneer of the transpersonal movement, Leo Matos.





The opposite occurs with the short orientation lines at PUC-RS, UFRS, PUCSP and UFU. A consultation to the academic history, through the Lattes platform, leads us to verify that most researchers linked to these universities developed their work after occasional contact with seminars, congresses or lectures related to Transpersonal Psychology. Thus, it is possible to establish a correlation between the degree of involvement of the different research loci with the transpersonal movement and the longevity of the orientation lineages.

Figure 3 – Research produced in Brazilian graduate programs discussing education from a Transpersonal Psychology perspective (1994-2019)



Source: Prepared by the authors

Another point to be considered, from figure 3 and from the analysis of the lattes, is that, even in the longest research lines, there is almost no permanence of the researchers in the circuit of investigations on Transpersonal Education. As presented in image 3, only Aurino Lima Ferreira from UFPE was oriented in a research linked to Transpersonal Education and continuing producing and orienting within this field of studies. The other researchers, who followed a university career, ended up not giving continuity to the researches and orientations guided by the interface between Education and Transpersonal Psychology.

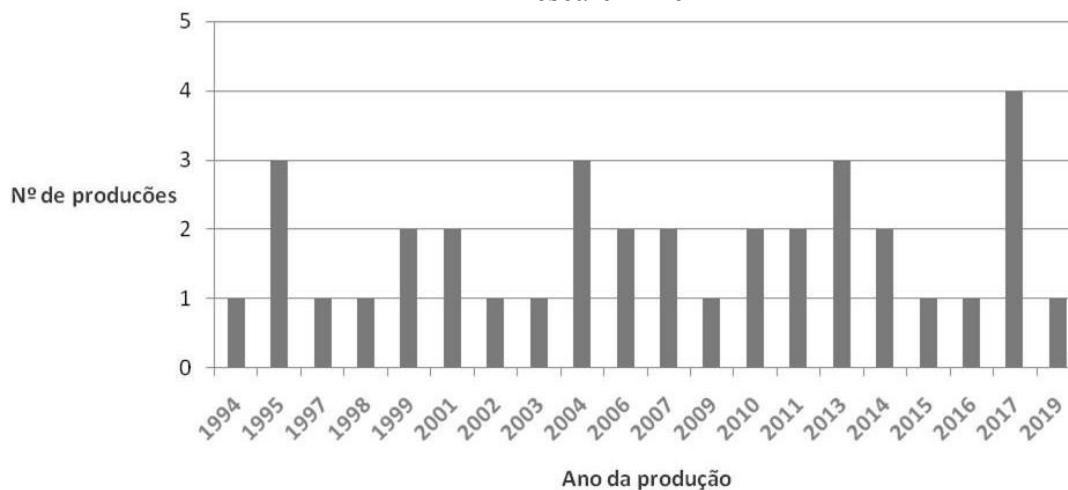




As for the rhythm of productions, as can be seen in figure 4, although constant, there is no geometric progression. In most years, from 1994 to 2019, one or two papers were produced per year, with the peak of productions occurring in 2017, the only year in which four papers were produced. The data in the graph represent two generations of research. The first which can be dated from 1994 to 2006 and the second from 2007 to

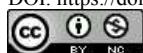
2019. These temporal milestones consider the first and last work oriented by Carlos Alberto Vidal França (UNICAMP) and Aurino Lima Ferreira (UFPE), main representatives of research on Transpersonal Education in Brazil. A comparison between the two generations reveals a shy increase in productions, since from 1994 to 2006 17 researches were produced and from 2007 to 2019 19 were produced:

Figure 4 – Number of Brazilian articles produced per year in the Transpersonal Education research line



Source: Prepared by the authors

The low gradualness in the number of works produced in 25 years of studies is certainly related to the fact that the epistemological ballast of these works, that is, Transpersonal Psychology, also maintains a slow penetration in the academic environment. A wide interchange among the existing research *locus* could contribute to strengthen the network of studies and promote an increase in the level of productions about Transpersonal Education. However, in the tracing to map the lineages of orientation, it was verified that there is little interchange among the locus that have produced some work related to Transpersonal Education. The only interaction identified was between the UFPE and UFRN centers. These centers have already supported each other in the organization of boards of examiners of graduation final papers and in the proposition of the *"I Brazilian colloquium of research in Transpersonal Psychology"* (FERREIRA; REIGNER; BEZERRA, 2017, p. 29).





In general, it can be said that the researches in Transpersonal Education, both *locus of* continuing research and *locus of* inconstant research, approach Transpersonal Psychology through theoreticians like Ken Wilber, Stanislav Grof and Pierre Weil. It's possible to notice that the conception of man as a being composed of body, mind, spirit and soul is the main connection point between Transpersonal Psychology and the Transpersonal Education line of studies. However, most of the studies developed in Transpersonal Education adopt more traditional research procedures such as case studies, action research, content analysis and participant observation. There are few works that, besides importing Transpersonal Psychology theories, also adopt its investigation methods, such as phenomenological interview, integrative method, and artistic processes.

Indicative Considerations

The Transpersonal Education research line aims to contribute to the emergence of a new educational paradigm. A paradigm that overcomes the emphasis on the logical rational and considers the integrality of the human dimension, awakening physical, intellectual, emotional, and intuitive potentials. In favor of this goal, as registered, 36 research studies were elaborated, being 14 articles, 12 theses and 10 dissertations. These researches are located in five states, were produced in seven universities, in locus of continuous or inconstant research, by means of orientation lines that involve 34 researchers.

The diagnosis presented in this study is not intended to be a portrait of the whole state of knowledge of Transpersonal Education research. For that, it would be necessary to track not only articles, dissertations, and university thesis available online, but also monographs, books and graduation final papers that may exist in the collections of specialization centers related to transpersonality. However, the wide research carried out in the main databases of Brazilian academic works is enough to create a historical-geographical-institutional framework of the establishment and development of the Transpersonal Education studies line in Brazil until the present moment.

From the involvement with the data survey and analysis, it is possible to consider that the cumulative of the works produced in the interface Education and Transpersonal Psychology, despite the shy numerical progression, constitutes a rich collection of studies. So, besides the challenge of multiplying the number of research locus and productions, the present and future generation of Transpersonal Education researchers have an important task. It's about the need to revisit the set of studies produced since the 1990's, to appropriate the main theoretical





contributions and to progress in the proposition of methodological and didactic-pedagogical indications that are in tune with the thesis of integral being's formation. Through this direction, the Transpersonal Education research line will certainly advance in its goal of contributing to the birth of a new education.

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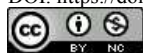
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