

Psychedelic Integration and Transformation: Practices, Guiding Support and Lifestyle for Altered State Experiences

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This research aimed to better understand the lived experience of people who have participated in psychedelic experiences, and inquire into how they have integrated these experiences. This study used the qualitative transpersonal research method of intuitive inquiry. In this unique methodology, the researcher is able to draw on both intellect and intuition while moving through a five-cycle hermeneutical process. The main research focus of interest was the practices that nine participants interviewed developed or are still developing during their integration phase, and the support system of individuals who accompanied their journey. The goal of integration is to merge the psychedelic experience with a person's daily life in a way that helps them live a fuller life with less distress, and to maximize benefits while minimizing harm in an integral lifestyle context. Two pillars have been identified which optimize integration: the integral practices executed on a daily, weekly, and/or monthly basis, and the support system helping process and translate the experience (e.g. coach, therapist, mentor, guide). As non-clinical psychedelic use increases and psychedelic-assisted therapy gains mainstream acceptance, it is critical to maximize integration that an individual has a myriad of integral practices that touch on physical, mental, emotional, interpersonal, and spiritual domains. This integral development process can be better supported by a transpersonal support system, since the psychedelic experience can surface transpersonal content which is often difficult to frame.

Keywords: psychedelics, integration, practices, support, non-clinical, transpersonal

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Recommended citation: Branco, J. (2023). Psychedelic integration and transformation: Practices, guiding support and lifestyle for altered state experiences. *Consciousness, Spirituality & Transpersonal Psychology*, 4, 110-122. <https://doi.org/10.53074/cstp.2023.66>

Psychedelics have been used in holistic contexts for millennia, to help heal the mind, body, and soul (Akers et al., 2011; Curtis et al., 2020; Schultes, 1969). When referring to psychedelics, this research focuses specifically on LSD (lysergic acid diethylamide), psilocybin (present in ‘magic mushrooms’), ayahuasca (including N,N-DMT, dimethyltryptamine), and 5-MeO-DMT (O-methyl-bufotenin; bufo). These compounds have far-reaching psychological, psychiatric, and transpersonal effects (Bathje et al., 2022; Geldenhuys, 2019). The therapeutic process was influenced by the work of earlier transpersonal practitioners and researchers who began developing psychotherapeutic approaches to psychedelics, such as Grof (1980), Metzner (2015), and Richards (2015). The etymological meaning of the word “psychedelic” is ‘mind-manifesting’ (Gorman et al., 2021), and these compounds potentially induce potent altered states of consciousness (ASC), compared to an everyday ordinary state of consciousness (OSC). In more recent times, psychedelics have been shown to have enhanced therapeutic benefits for cancer-related distress (Griffiths et al., 2016), depression (Carhart-Harris et al., 2021), eating disorders, anxiety (Teixeira et al., 2022), and substance use disorders (Johnson et al., 2014).

During the 1960s, there was significant and promising research into the therapeutic benefits of psychedelics, however, in the late 1960s into early 1970s, psychedelic research was halted due to legislative government control, inaccessibility of drug products, a shifted public opinion about counter-culture use of recreational psychedelic use, lack of funding, and poorly executed research methods (Geyer, 2023; Teixeira et al., 2022). Research was unfortunately frozen for decades. The 21st century has witnessed a renaissance into the research and benefits of psychedelics, however, there is little research on the subjective nature and optimized approach for psychedelic integration.

This research project aims to better understand the lived experience of people who have participated in a psychedelic experience, specifically how they integrated that experience into their life. Integration is defined as a process in which a person revisits and actively engages in making sense of, working through, translating, and processing the content of their psychedelic experience (Bathje et al., 2022). Through intentional effort and supportive practices, this process allows one to gradually capture and incorporate the emergent lessons and insights into their lives, thus moving toward greater balance and wholeness, both internally (mind, body, and spirit) and externally (lifestyle, social relations, and the natural world). The present research attempts to better understand the practices, e.g. yoga, boxing, meditation, and journaling, that helped individuals process their experience, and the supportive accompaniment received, e.g. from a coach, therapist, teacher, guide, and/or mentor. This research is driven by the following questions in the researcher’s life: How do others integrate their psychedelic experiences outside of clinical settings, what kind of integration is needed, what practices support this process, and who can be counted on for support?

Method

This study used the qualitative transpersonal research method of intuitive inquiry developed by Anderson (2011). Intuitive inquiry is a unique methodology which enables the researcher to draw on both intellect and intuition while moving through five cycles of a hermeneutical process, whereas traditional qualitative research tends to just include analyzing interview transcripts, videos or pictures to reflect the participants' lived experiences. The five cycles are: (1) clarification of the topic via imaginal dialogue, (2) initial lenses using previous literature, (3) data collection and data description, (4) transforming and revising final interpretive lenses, (5) integration of findings and theory building (Anderson, 2011).

This methodology was chosen for the main reason that there is a strong relationship between the researcher and the topic. Psychedelics have immensely impacted the researcher's personal and professional growth by enhancing awareness, compassion, and mindfulness of self and others. With such powerful peak experiences being embodied using these powerful compounds, the core question is how do we best optimize their effects, and sustainably support longer lasting transformational processes?

Cycle 1 involved engaging in a meditative imaginal dialogue exercise to identify a text or image which clarified the research topic. The image influencing the researcher was the bridge located in Lisbon, Portugal which provided deep inspiration for the researcher's personal understanding of psychedelic integration (Figure 1). For the researcher, the image of April 25th Bridge represents psychedelic integration. The bridge is held up by two large pillars. The two pillars symbolize the two main questions of this research. The first pillar is the practices that individuals execute, and the second pillar is the support system of guides, teachers, coaches, therapists and/or mentors that help process the actual experience. These two pillars hold the entire bridge together, making it strong and steady during psychedelic integration.

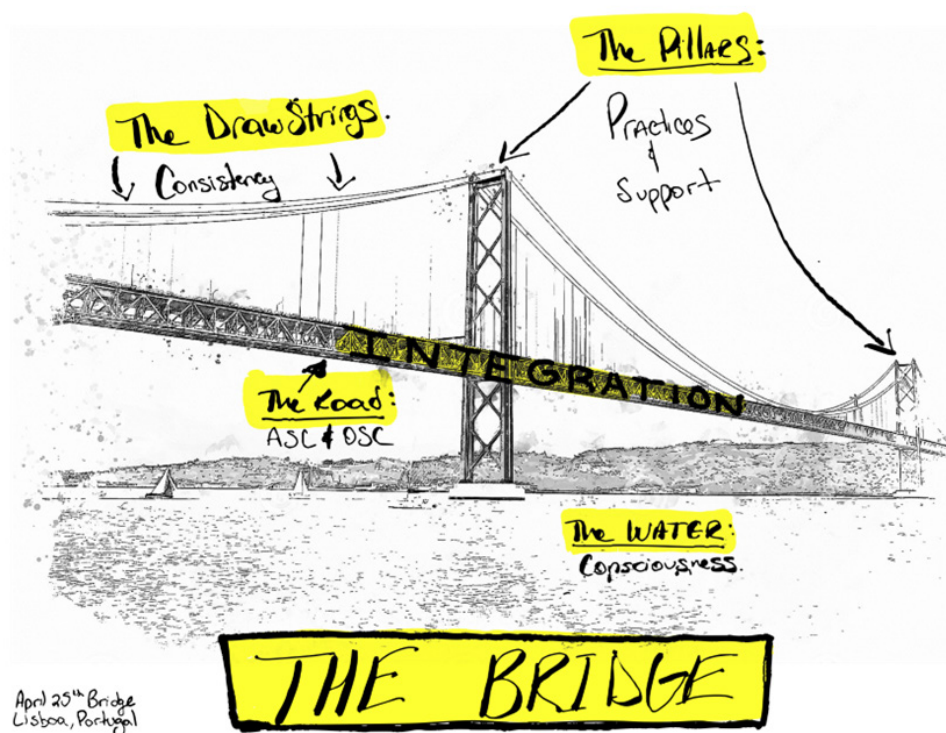
The road that joins the two pillars enables the psychedelic experiencer to travel back and forth between one side, the content of the psychedelic ASC, to the other side, our everyday OSC. This road is the pathway for the figurative vehicle, which is our life. It provides a structure to drive back and forth on, to process information physically, mentally, emotionally, interpersonally, and spirituality. We can figuratively drive as fast or as slow as necessary during our subjective healing journey, which is why psychedelic integration has no set timeframe.

The draw strings of the bridge connect the two pillars to the road, and they hold the entire bridge together. The draw strings symbolize consistency or length of time executing actionable energy, e.g the practices and receiving support from a coach or a therapist. Whether it is a practice which evokes a physical or emotional sensation enabling a pivot away from our mental intellect and opening space for intuition, an interpersonal conversation with others which helps verbalise our experience and feel a sense of

community, or a spiritual ritual helping transcend beyond the dimension of this physical world, the consistency of the practice is the gasoline in our vehicle driving across the bridge. The dialogue with the image, experienced during the imaginal dialogue exercise, gave the understanding that we won't make it very far or go anywhere important, across an actual bridge or integrating a psychedelic experience, without consistent, actionable energy. Richards (2017), a psychedelic research pioneer, recaps twenty-five years of insights into psychedelic psychotherapy. He states that "over and over, one moves one's awareness back and forth from the memory of the experience to the decisions and strategies required in daily living, gradually processing towards integration" (p. 332). It is my understanding that Richards is referring to the building of our own subjective integration bridge, which requires consistent, actionable energy obtained through practices, and seeking support daily, weekly, and/or monthly as best decisions and strategies for integration.

Figure 1

April 25th Bridge



Cycle 2 involves the articulation in words of the researcher's personal values, assumptions, and understanding of the research topic, through literature, as preliminary interpretative lenses prior to data gathering (Anderson, 2011). The prior assumptions formed the preliminary lenses, which were as follows:

- Lens 1: Nature of psychedelic experiences
- Lens 2: Set, setting, cast, and harm reduction
- Lens 3: Existing integration programs

Cycle 3 involves the researcher's identification of the best sources of data for the research topic, development of criteria for the selection of the data from among these sources, data collection, and descriptive presentation of the data summary (Anderson, 2011). This process entailed holding interviews with a beginner and an expert (experienced psychonaut) with each of the following psychedelic compounds: psilocybin, LSD, ayahuasca, N,N-DMT, and 5-MEO-DMT. This approach was appropriate to compare and contrast a range of expertise within psychedelic integration and investigate how these individuals each integrated their experiences. A beginner was defined as having taken a psychedelic compound 1-3 times, and an expert was defined as having taken a psychedelic compound 10+ times. However, this definition does not imply that taking a substance 10+ times is considered an expert outside of this study. Each compound had a beginner and expert except for N,N-DMT, for which only an expert was interviewed due to the limitation of finding a beginner participant who had taken N,N-DMT within a three year timeframe.

Participants were recruited through an advert on social media and also word of mouth. A Google Form provided participation information, an informed consent form, and basic demographics questions (e.g. nationality, email, location of psychedelic use, and which compound was used). A 20-30 minute interview request was also prompted and agreed upon with each submission. Participants who have had a psychedelic experience were interviewed with the inclusion criteria being adults over 18, males and females, who are psychologically healthy. The exclusion criteria were individuals under 18, and anyone with mental health diagnoses. Out of twenty-two individuals who filled out the Google Form, nine were selected to participate in semi-structured interviews. The nine participants were from the United States, Portugal, and Australia, and included six males, two females, and one non-binary with age ranges from 25 to 59.

Research participation was entirely voluntary, and an informed consent form was signed by the participants prior to being interviewed. No pressure was used to participate in the study. Participants were previously informed that if they chose not to respond to the invitation to participate or to stop their participation at any time during the research, that decision will be respected. Participants were informed of their right to not answer any specific question they did not want to and were also informed they could withdraw their data if desired. Sharing personal experiences is at times intense and may evoke uncomfortable or distressing contents. During the interviews, participants were asked several times if continuing was appropriate for them. The participant information sheet advised participants to talk to their general doctors if necessary, and a link was also provided for a database of UK based counsellors and psychotherapists that offer one to one and group support for integrating psychedelic experiences (Institute of Psychedelic Therapy, n.d.). Lastly, all information was treated as confidential. Recordings and other data were kept securely and not shared with anyone. All interviewed participants have been given pseudonyms.

Cycle 3 further involved sharing a descriptive analysis of the collected data. Anderson (2011) shares the metaphorical visualization of "low hovering fruit" as a descriptive presentation and

communication of the data in Cycle 3. The purpose of the descriptive analysis and presentation is to summarize and present the data gathered without interpretation as a means to invite the reader to form their own conclusions about the data prior to reading Cycle 4.

There was no extensive thematic analysis on this data set. The extent of thematic analysis set out by Braun and Clarke (2006), was familiarizing with the data by clustering interview notes side by side for insights on themes and patterns. Separating all the beginner interview notes together, and all the expert notes together, while also watching the recordings of all the interviews again added further observations, thoughts, and conclusions for each individual participant. Analyzing what the participants did well during integration, and areas of improvement where participants could attain more depth, understanding, and growth were noted. The participant integration was analyzed through the lens of integral practice, a framework pioneered by Integrative Transformative Practice (Leonard & Murphy, 1995), Wilber's AQAL (All Quadrants All Levels) model (Wilber et al., 2008), and Ferrer's (2003) participatory perspective. Developing an integral practice for psychedelic integration helps scaffold and support an individual's physical, emotional, mental, interpersonal, and spiritual domains. Inadequate social/psychological support may lead to an inability to gain insight or work through less obvious or more challenging content (Bathje et al., 2022).

During Cycle 4, the intuitive inquirer refines and transforms the preliminary interpretive lenses developed in Cycle 2 in light of the engagement with the data in Cycle 3 (Anderson, 2011). By comparing Cycle 2 and Cycle 4 lenses, the reader can evaluate the change and transformation that has taken place in the researcher's understanding of the topic over the course of the research study. The researcher presented Cycle 4 lenses as follows:

- Lens 1: Transpersonal nature of psychedelic experiences & intuitive stimulation
- Lens 2: Preparation & support
- Lens 3: Practical tools & integration lifestyle

Cycle 5 involves the objective for the intuitive inquirer to present authoritative theoretical speculations and theory related to the topic (Anderson, 2011). Intuitive inquiry requires telling the entire truth about the research project including the mistakes made, procedures and plans that didn't work, the researcher's apprehensions and puzzlements about the findings, the style of the intuitive interpretation, and what remains unsolved or problematic. Implicit in intuitive inquiry is the hope that researchers are called to explore topics that require attention by the culture and that the researcher's personal exploration will envision human experience with fresh eyes (Anderson, 2011).

Results

The beginners all seemed to have a common pattern or theme, and it can be summarized as an incompleteness in their integration in some way. Their integration was not integral, as it did not stimulate physical, emotional, mental, interpersonal, and/or spiritual domains, as

compared with the expert group. For example, the LSD beginner spontaneously participated in their psychedelic experience, with no previous understanding of psychedelics or preparation, and this experience was done in a setting with immature friends who were unable to support the difficulties of this individual's subjective experience. "I've only done it once (referring to the LSD trip), and I'll never do it again" were the first words during the interview. The experience of the LSD beginner was so problematic, fear-inducing, and anxiety-ridden that this individual needed to see a specialist after the experience and later began taking prescription anti-anxiety medication as a result. To date, this individual is still taking prescribed medications to cope with life's daily obstacles and emotionally charged situations. These triggers were certainly already present before the experience, however, they were exacerbated by jumping into a psychedelic journey in a social gathering. There was no support, preparation, or intention setting prior to or during the actual psychedelic experience, and the extent of support in the integration phase was just a general medical consultation that resulted in a prescribed anti-anxiety medication. Instead of working with a support system, for example a coach/therapist, and transforming or diving into the root of the anxiety in a therapeutic context, this individual retreated away and is repressing the content revealed in the experience. This individual was on one side of the integration spectrum in context that no practices or support exist prior to or after the LSD psychedelic experience. Other aspects of this participant's integration were lacking, however, adequate support seemed to be the most crucial theme as prescription drugs are presently needed to cope with OSC.

On the other side of the beginners' integration spectrum was the most integrated, the 5-MEO-DMT beginner. Though more developed compared to the LSD beginner, this participant was still incomplete in an integral practice context, meaning there are domains which are under-stimulated or have no conscious daily/weekly practice. Furthermore, this individual did not have any support system in the form of a coach, mentor, guide or therapist after the experience or at any time in their life. This participant said, "I have not been exposed to any structure around integration, people just wing it", which clearly reflects the incompleteness of the whole psychedelic process. This 5-MEO-DMT participant mentions the difficulties of relationships, primarily with their mother and father. This is similar feedback to the ayahuasca beginner. Both participants had an opportunity to work on these deeper emotional states with the focus on their parental relationships, however both lacked any actionable follow-through. The ayahuasca beginner presented a lot of maturity for their psychedelic use by stating values and motivations prior to the experience, though this individual had not worked with any support system to address and unpack the same roots of pain, fears, and parental relationships, as the 5-MEO-DMT participant. The ayahuasca beginner explained the "nagging thorn of being 50 years old and still noticing the negative effects of his upbringing and parental relationships" as a motivation for using ayahuasca. No figurative bridge was created from that motivation to an action or practice to resolve and/or unpack these deeper emotional states from parental relationships. There was no actionable follow-through after the experience that was communicated in the interview.

Unlike the LSD, ayahuasca, and 5-MEO-DMT participant, the psilocybin beginner shared having a healthy support system, a psychologist, helping integrate emotions that surfaced during the experience. However, the psilocybin participant also shared that no daily, weekly or monthly practices have been or are being performed or developed to help process the psychedelic content. Referring to the time after the experience the psilocybin participant said, “I wasn’t doing anything necessarily specific”. The practices help create a bridge from the ASC to OSC and vice versa, therefore when no practices exist it can be more difficult to bridge the experience into everyday life.

Reflecting on the two main pillars of this research, practices and support system, none of the beginners held both pillars. The support system pillar of coach, mentor, guide, teacher or therapist, which is fundamental for psychedelic integration was missing with the 5-MEO-DMT, ayahuasca, and LSD beginner. All the psychedelic content revealed was locked up internally, though a desire to share it was communicated by all users. One of the roles for a psychedelic support system is to help translate, process, and surface complex content from the psychedelic experience. These beginners wanted to express themselves but did not have a support system to do so. Whereas these three participants lacked in a healthy support system, the psilocybin user lacked any individual self-practice. Their lack of physical, spiritual, or intellectual practice resulted in an unconstructed integration bridge.

In contrast to the beginners, the experts all shared an integration lifestyle. However, a necessary disclaimer for clarity is that an expert as defined by the selection criteria of this study might not be an expert in real life, and the fact that all experts were better than the novices might point to selection bias. The experts all shared a range of creative and internal or external practices that stimulated each of the integral domains, and all communicated having had a relationship with a support system that guided their initial integration life journey.

Each expert speaks with great maturity of their motivations in participating with their specific psychedelic compound. It is an experience undergone with much thought and meaning, not a spontaneous experience. The altered state induced by the psychedelic compound acts as a container to do deeper inner work. The experts did not jump into the next psychedelic experience after having just had one. The experts were using their experience to go somewhere, figuratively speaking, uncovering, revealing, and using psychedelics as tools for a specific purpose, growth, and development. Interestingly, all five experts also guide others in psychedelic experiences. Their understanding and knowledge were evident, and they are confidently sharing their best approaches with others. Guiding beginners and passing along experience and wisdom of these sacred medicines, each of the experts are connected to their own intuitive styles of how to integrate subjective experiences. They were less rigid in any specific approach to integration, meaning their practices change over time, though the objectives are the same, and some action is still taken for processing, translating, and transforming the psychedelic experience into a growth factor in everyday life. For example, the N,N-DMT expert stated that the development of his meditation

practice was fundamental in the initial growth from using psychedelics, however, to date he does not need to sit in meditation daily to reflect on that deeper understanding. It was communicated that what was previously gained through meditation is now gained through intuitive weightlifting. Similarly, the ayahuasca expert was previously painting art as a form to externally express the experience of many ayahuasca ceremonies, and now voice work exercises and singing songs has replaced the artwork as the form for external translation of the psychedelic experience. There is an ebb and flow to the experts' integration approach. All the experts have a similar integration freestyle, though all have been supported, trained, or guided by teachers, mentors, and/or experienced spiritual practitioners while learning and growing through using their specific compound.

During analysis it was understood that no participants have origins in indigenous traditions or culture. All participants originate from a modern Western context, having been born, raised, and cultured in the West. This is an interesting point to note because the Western culture is significantly different in many ways to that of indigenous cultures, especially regarding integration and/or lifestyle using psychedelic compounds. Indigenous lifestyles seem to be integral by nature in comparison to the fragmented use of psychedelics by Westerners (Bathje et al., 2022). Traditionally speaking, indigenous cultures live in nature, reside in community, physically move through hunting/gathering, are supported by elders, and use intellect for resourceful solutions in difficult terrains. Most contemporary Western lifestyles are completely the opposite to the above mentioned, therefore this suggests that an integral framework must be organized and created. A cross cultural bridge, an integration structure is therefore necessary.

Discussion

Psychedelic integration involves two main pillars which were investigated in this research, the practices and the support system helping the psychedelic experiencer process their potentially transformational journey into a new reality. As contextualized in Bathje et al. (2022), integration is usually described as the period following a psychedelic experience, and characterized by a wide variety of integrative practices, though historically without models or guidance as to when and why particular practices might be chosen. Objectively creating scaffolding for the psychedelic experience, integration entails creating sustainable subjective practices or further developing existing practices in one's life as a fundamental approach. The type of practices are less important than actually having a series of practices which stimulate multiple domains/dimensions: physical, emotional, spiritual, mental, and interpersonal. The practices serve as a vehicle to return to the psychedelic experience, the potential growth through insights gained, and act upon that expanded awareness. The approach is to channel the experience through the subjective practices daily, weekly, or monthly.

Imagine the visualization of driving on the April 25th integration bridge. The practices help bring awareness from the psychedelic experience back to our everyday state of consciousness. For example, the practice of an open awareness meditation by Dängeli

(2022) while reflecting on the themes of the psychedelic experience can have integrative benefits. The practices allow more space for remembering the powerful insights, ideas, thoughts, and/or the myriad of content that may have surfaced during the psychedelic experience. It allows the processing and translation of themes, helping make meaning of the experience and how to actualize that awareness into our life. Dancing versus rock-climbing or sitting in meditation versus creating artwork is not important, what matters most is having an authentic expression of the inner experience, and that the expression is consistently acted upon as the vehicle for integration. The practice is not about intensity, but rather about consistency and sustainability, as the benefits compound over time. Imagine a sailboat which moves the steering by just one degree. Over time that boat is in a completely different part of the world just by a one-degree pivot. An expression of what you feel, your past, attitudes, values, problem solving, relationships, and space to respond instead of reacting to those around you are just some of the subjects, topics, or pieces of content that fuel an integral practice and transformational lifestyle. This is the wind blowing the sailboat.

Creating a subjective integral lifestyle greatly impacts and optimizes psychedelic integration. This is congruent to the experts interviewed, and to the trek back up the spiritual mountain that the psychedelic experience induces. Bill Richards (2015) in *Sacred Knowledge* refers to the process of building an integration lifestyle with the metaphor that psychedelics are like taking a helicopter ride to the glorious peak of a spiritual mountain. Later, when you return to basecamp, a trek (integration) begins with the challenging path that winds upward through difficult terrain. The integral practices in an individual's life act as the tools (boots, compass, hiking poles, etc.) needed to reach that spiritual peak once more, and later return safely back to everyday life for another adventure. Integration is a process, like climbing a spiritual mountain, that may take significant time and effort, and without which, insights gained are likely to fade without actualizing meaningful change.

The experts interviewed in this research had many different types of practices that stimulated each of five integral domains (physical, emotional, spiritual, mental, and interpersonal). All the practices were aligned toward the same objective of soaking up as much as possible from the psychedelic experience and bringing that content back to their everyday life. The subjective practices that each expert executed grounded their psychedelic expansion sufficiently to bring insights from the experience to their everyday consciousness. The experts embodied their experience through their practice, as it is a part of who they are compared to something they do. There is a certain simplicity, a unification or bridging of their inner and outer world, living life and enjoying the fruits of just being, learning, loving, and sharing with others. The psychedelic experience serves as a tool to access that understanding, and the fine details of anything that may block that awareness in daily life.

The second pillar in this research was the support system of coach, mentor, teacher, guide or therapist that helps the experiencer process and integrate the psychedelic experience. This is a pivotal pillar which acts as a fundamental piece for safety and efficacy for the

overall psychedelic experience. Psychedelic compounds are incredibly powerful, and with immature use, an expansive life opportunity could counter-react with a myriad of challenging effects on subjective well-being, emotional development, and overall positive growth and transformation (Evans et al., 2023). A robust support system helps transition, translate, and process the experience like a spiritual mid-wife. All the experts interviewed in this research have or have had teachers, mentors, coaches, and/or therapists supporting their process when they were first began using psychedelics. Many years later, the experts interviewed still have a strong interpersonal support system to lean on. As reflected in Bathje et al. (2022), a healthy support system provides adequate social and psychological assistance and may lead to an ability to gain insight or work through less obvious or more challenging content. Having a support pillar serves to check and balance the psychedelic experience, and there is incredible value in that relationship. It can serve as a means for humbling and protecting the powerful ego from returning in full swing while in a state of sensitivity and vulnerability following the psychedelic experience. Novice psychedelic users should be wary and cautious to learn, be held, or supported by a teacher, coach, mentor, or therapist who does not have their own support system.

Limitations

Intuitive inquiry requires telling the entire truth about the research project including the mistakes made, procedures and plans that did not work, the researcher's apprehensions and puzzlements about the findings, the style of the intuitive interpretation, what remains unsolved or problematic, implications, applications, and suggestions for future research. This research was a significant learning experience with many challenges. The researcher held no previous understanding of the chosen research methodology, how to access intuition, and how to connect personal experience with academic rigor. The researcher's attempt to further this research was to simply integrate their own psychedelic experience and research others' approaches while developing into a transpersonal support system for others.

Conclusion

The insights gained have largely been centered on the subjective nature of psychedelic integration, although developing an integral practice lifestyle has an objective framing which can be applied to all experiencers. Each person is unique and shows up with a different pace toward growth and transformation. Some people, through their psychedelic exploration, create integral practices and excel in optimizing their overall experience while others do not. A robust supportive approach consists in preparatory sessions prior to the psychedelic experience, an experience with harm-reductive qualities, and integration sessions following the experience. This research showed the subjective nature of psychedelic integration, and that as a psychedelic community we can create an objective framework to hold the experience. The practices change, as there is no one size fits all, and the most important aspect is support, accountability, and action before, during, and after a psychedelic experience.

Acknowledgements

This article is based on the final dissertation research project undertaken by the author and supervised by Dr. David Luke. It was submitted in partial fulfilment of the requirements for the MSc programme in Consciousness, Spirituality, and Transpersonal Psychology. The programme was delivered by Alef Trust in partnership with Liverpool John Moores University, UK.

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About the Author

Jorge Branco is a first generation American, born to Portuguese immigrants, who was raised in New Jersey, USA. Jorge has an insatiable curiosity and adventurer's spirit, and that lead him down a path in search for a purposeful life. This first manifested through a travel retreat company where Jorge organized and guided group vacation experiences to bucket list destinations worldwide. He ran his travel community as an NGO, and specialized in sharing memories through self-expanding travel, adventures, yoga/meditation, and volunteer projects. Since those nomadic days, Jorge and his wife have settled in his mother country of Portugal where he now runs a holistic event space in the forest of Sintra. Jorge holds a Master of Science in Consciousness, Spirituality, and Transpersonal Psychology with a research focus on Psychedelic Integration, and currently supports individuals 1-1 through psychedelic exploration and transformation. For more information, visit www.BrancoExplorer.com.



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