



Cape Peninsula
University of Technology

**TOWARDS AN INTEGRAL MARKETING RESEARCH PRACTICE
IN THE ONTOLOGICAL AND EPISTEMOLOGICAL DIMENSIONS
THROUGH THE NON-DUALISTIC PARADIGM OF REALITY**

by

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DECLARATION

I, Norbert Emil HAYDAM, declare that the contents of this thesis represent my own unaided work, and that the thesis has not previously been submitted for academic examination towards any qualification. Furthermore, it represents my own opinions and not necessarily those of the Cape Peninsula University of Technology.

.....

Signed

21 September 2012

Date

ABSTRACT

Scientific social inquiry beholds four dimensions of research, namely the epistemological, the ontological, the sociological, and the methodological dimension. Regardless of the approach taken, the goal of any scientific social inquiry is to produce knowledge that is as close as possible to the truth (implicitly or explicitly). Nonetheless, in ensuring that all scientific inquiry is *truthful*, it also has to be *objective* as well as *rational*.

The nature of reality as it manifested itself in the new quantum physics changed irrevocably the dimensions of what constituted *objectivity* in science. Quantum physics, but more so the Heisenberg Principle was so cataclysmic that it not only attacked one or two conclusions about Classical Physics, but it completely replaced the very cornerstone and foundation on which the whole edifice of the Newtonian reality was based. In short, the Heisenberg Principle was the realisation that the conscious observer directly influenced what was being observed. In some mysterious fashion, the subject and the object were intimately united. It held a *monistic worldview* by proclaiming only *oneness*, and consequently *relinquished* the *Cartesian dualism* of the world.

Hence, this research draws on the key postulate of *oneness (monism)* as put forward by quantum mechanics and questions the *objectiveness, rationality* and *truthfulness* of scientific inquiry. It does so by using a theoretical research design, i.e. a *non-experimental conceptual historical inductive study*. Providing an overview of monistic philosophy, it concludes that all is mind and the physical dualistic reality is a mere *illusion*. In reconciling the physical with the metaphysical worlds, the paper draws on Ouspensky's *Space-time and Mind model*. By analysing the so-called *fifth dimension of space*, the research then proposes the inclusion of the *Precognitive Research design*, which augments the existing research designs (exploratory, descriptive and causal), and will enable scientists to come closer to *truthful knowledge*.

Key words and concepts:

Research methodology, marketing research practice, quantum mechanics, Ouspensky, fifth dimension of space, precognition, epistemological dimension, esoteric scientific realm, precognitive research design.

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DEDICATION

This work is dedicated to my late parents Siegbert and Hildegard HAYDAM
who filled my memories and heart with endless love.

Your contributions to my life did not go unnoticed.

Rest in peace.

'Nothing real can be threatened.

Nothing unreal exists.

Herein lies the peace of GOD'.

(ACIM)

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TERMS AND CONCEPTS

This section describes and defines all the key *terms and concepts* used in the dissertation. The function of this section is to clarify any ambiguity of concepts used in the text, and at the same time it allows the free flow of text as it refrains from defining these concepts in the manuscript.

- Absolute, (the)** Zen Buddhism refers to "God" as "*the Absolute*" or "*the One Mind*" for it prevents implying dualistic and anthropomorphic interpretations (Blofeld, n.d.).
- Absolute idealism** It is a philosophy based on the principle that the real is the rational, which is achieved through self-inspection and faith (Flood, 2007).
- Absolute Subjectivity** Also known as the Witness within each of us. Seen as a non-ego and non-dualistic subject, Absolute Reality lies in what appears to be the direction what one calls inward, subjective, towards the centre of one's being, i.e. one's God Centre. Absolute Subjectivity is one's true consciousness or the Ultimate Seer (Wilber, 1993: 70).
- Accuracy** Also known as internal criticism which is concerned with how trustworthy the source is as a true reflection of what happened (Salkind, 1991: 210).
- Advaita Vedanta** *Advaita Vedanta* is a Sanskrit¹ word from the Hindu philosophy based on the Veda (a large body of text originating in Ancient India) that literally means "not two", or simply "non-duality". It propounds a philosophy of monistic idealism. Here non-duality is seen as an experience of consciousness in which there is no separation between subject and object; nor between "me" and the 'rest of the universe'; or even a "me" and God, i.e. Source (Carey Study Centre, 2010; Yogananda, 2004b: 1048; Lucille, 2010: 1).
- Akashic records (Book of Life)** Also called "The Book of Life". Can be seen as a global system that acts as a central storehouse where all information for every person who has ever lived upon the earth is stored, including events, deeds, words, feelings, thoughts and intents that have ever occurred at any time in the history of the world. Being more than simply a memory storehouse, the Akashic Records are seen to be interactive in that these 'records' have an immense influence upon one's everyday life, relationships, feelings and belief systems, and the potential realities one draws towards oneself (Association for Research and Enlightenment, n.d.).
- All Media and Products Survey (AMPS)** The bi-annual survey using personal in-home interviews with over fifteen thousand households in South Africa. The questionnaire covers three key areas, namely: (i) *the mass media used*, i.e. all radio and television stations, major newspapers, special interest and consumer magazines sold, outdoor advertising, cinemas as well as questions on the Internet and cell phone usage. In addition, there are questions about (ii) retail stores, *branded data* on fast moving consumer goods, and financial services and use of financial services. And finally it also includes (iii) *personal and household details*. Other peripheral questions include the ownership of motor vehicles, durable items and small appliances, mobility (travelling) patterns, the use and purchasing of personal and household products, as well as numerous other activities such as holidays, sport and shopping patterns are also covered. This allows researchers and advertisers to cross tabulate any combination of *media usage x brand x profile* (SAARF, n.d.(a)).
- AMPS** Registered trade name of a major research survey conducted by SAARF.
See *All Media and Products Survey* and *SAARF*.
- Anthroposophy** Developed by Rudolf Steiner, Anthroposophy is born out of a philosophy of freedom. Seen as a spiritual science, it is therefore primarily a method of research, and a path of knowledge or spiritual research, rooted in the philosophies of Aristotle, Plato and Thomas Aquinas. It strives to bridge the divides that have developed since the Middle Ages between the sciences, the arts and the religious strivings of man and aims to build the foundation for a synthesis of these for the future (Mays & Nordwall, 2011).

¹ Concept defined in text below.

Anti-representationalism	"The notion of a world in which and with which humans and other creatures interact is not under dispute. What is under dispute is whether it makes sense to say that minds or particular vocabularies more or less accurately represent that world" (Leigland, 2006).
Anti-metaphysical philosophies	This philosophical stream rejects anything that is metaphysically basic, and which serves as the ground for anything else. Arguing against the <i>monistic</i> and <i>reductionist's</i> basic claims of reality, it asserts that it makes no sense to explain what something <i>really is</i> (Goode, 2007: 5).
Anthropology	The study of man and his origins, religious beliefs, social behaviour and physical characteristics (CED, 1994: 64).
Apophatic theology	Also known as <i>Negative theology</i> (<i>Via Negativa</i> – Latin.). It is a <i>mystic theology</i> which attempts to achieve unity with the Divine Good through discernment, and gaining knowledge of what God is <i>not</i> , <i>i.e. apophasis</i> . In other words, it describes God or Divine Good by <i>negation</i> , rather than by describing what God actually is. Commonly associated with the approach of mysticism, where it focuses on a spontaneous or cultivated individual experience of the divine reality, unmediated by the structures of <i>any</i> traditional organised religion, lying beyond the realm of the ordinary perception of man (Anon, 2010).
Applied (business) research	Research which is specifically undertaken to understand, solve, gain new knowledge to specific, pragmatic business problems (Cant, 2003: 5, Saunders, Lewis & Thornhill, 2003: 5). However, it is to be noted that this does not imply that the findings of applied research will actually be applied. Many times, the findings of basic research are at times actually implemented and applied on a practical level (Garbers, 1996: 181).
Applied marketing research	Research which is conducted to address a specific marketing decision for a specific organisation or entity (Zikmund & Babin, 2007:6). This includes the better understanding of the market under investigation, establishing why a, say, marketing strategy has failed or to reduce the uncertainty in management decision-making. Being executed by businesses, this type of research is usually driven to be cost-effective (McDaniel & Gates, 1999: 13).
Archetype	An original model or prototype after which other similar things are patterned (Anon, 2010h).
Atomism	The temporal reality is viewed as individualistic, made of atomistic building blocks, and is put together like a machine (Friesen, 2008: 4).
Augury	The art of divination or foretelling by means of signs or omens originally by the flight and habits of birds (CED, 1991: 99-100).
Aum (Om)	The Cosmic Vibration, <i>i.e.</i> the Sankrit root word symbolising the particular aspect of God which creates and sustains all things. Known as <i>Amin</i> by the Muslims, and <i>Amen</i> by the Egyptians, Greeks, Romans, Jews and Christians, the latter who refer to it as <i>the Word</i> . It is the vibratory power of God that objectifies and becomes creation (Yogananda, 2004b: 1584). See also <i>Holy Spirit</i> (the).
Aura	A multi-layered light surrounding a human being, interacting and relaying information between the body through its seven chakra energy centres and the immediate external environment. Each layer of light relates to the physical, mental, emotional and spiritual conditions of an individual. These energetic vibrations depict a person's thoughts, feelings, state of health, awareness and past experiences c. See also <i>Chakra</i> .
Authenticity	It is also known as external criticism or validity of data. It is specifically applied to historical data to establish whether the data is genuine and trustworthy or fake. It also establishes whether written claims can be substantiated (Salkind, 1991: 209).

Auto-ethnography	<i>"An autobiographical genre of writing that displays multiple layers of consciousness, connecting the personal to the cultural". Auto-ethnographers "ask their readers to feel the truth of their stories and to become co-participants, engaging the storyline morally, emotionally, aesthetically, and intellectually" (Ellis & Bochner, 2000: 739).</i>
Basic (business) research	This type of research is undertaken to extend (business) knowledge. It aims to put the results into universal principles relating to the processes and relationships to outcomes (Saunders, Lewis & Thornhill, 2003: 5). In other words, it aids the users of research to understand more about the business world they engage in (Cant, 2003: 5). Basic research also does not mean that the findings will not be applied in the business world (Garbers, 1996: 181).
Basic marketing research	It is research conducted without a specific decision in mind, nor does it address any needs of any organisation (Zikmund & Babin, 2007:6). The findings of this type of research usually cannot be implemented by decision makers in the short run. This research is usually conducted by universities and other tertiary institutions (McDaniel & Gates, 1999:14).
Behaviourism	The doctrine of psychology which restricts itself to the study and explanation of stimuli and responses, ignoring all mental events (Mouton, 1996: 46).
Belief	In the <i>tripartite theory</i> , belief is the first condition for knowledge. The premise states that one cannot know it without actually believing it (Holt, 2006c). See also the <i>theory of knowledge</i> .
Bias	The deliberate attempt of withholding information, falsifying figures, altering research results, misusing statistics, ignoring pertinent data, comprising the research design, misinterpreting the results of a research project with the objective of supporting a predetermined personal or corporate point of view (Martins, Loubser & van Wyk, 1996: 50).
Bibliomancy	Type of divination whereby a question is posed, the pages of a given religious text are riffled and then the answer is found in the first lines of text on which the eyes fall. (frequently, but not always) (Yalsovac, 2005: 62).
Binah	The third Sefira ² in the <i>Kabbalah Tree of Life</i> . Also known as Understanding, Boundaries and Inner Insights (Whitehead, 2007: 47).
Brahman (Brahma)	Absolute Spirit or God the Father (Yogananda, 2004b: 1578). According to Ouspensky (1997: 427) Brahma is also to be seen as the <i>Eternal Now</i> or <i>the limitless extension of time</i> .
Brahmanism	The religious and social system of orthodox Hinduism which is characterised by diversified <i>pantheism</i> , a <i>caste system</i> ³ , sacrifices and family ceremonies of Hindu tradition. Its primary devotion is to <i>Brahma</i> ⁴ , the creator-god of the Hindu trinity. This form of Hinduism is prescribed in the <i>Vedas, Brahmanas, and Upanishads</i> (Anon, 2000).
Buddhism	See Zen Buddhism.
Bulletin board focus group	An off-shoot of online focus groups in which respondents are involved with a study over a four or five day period to allow them time to reflect and develop their thoughts (Shao, 2002: 152). See also <i>online focus groups</i> .
Business research	<i>"The formal, systematic application of the scientific method to the study of problems in business and management"</i> (Gay & Diehl, 1992: 644).

² See concept of *Sefirot* in text.

³ See concept of *Caste* in text.

⁴ See concept of *Brahman* in text.

Cartesian dualism	Dualism as interpreted by Descartes (1596 – 1650). In a dualistic world, a person consists of two parts, namely mind and body. The body and the mind exist separately, yet not dependent on one another. The mind thinks and takes up no space, whereas the body does not think but does take up space. Minds and bodies seem to have a two-way causal interaction that allows mental states and events to cause physical states and events and vice-versa (Vance, n.d.).
Cartomancy	Involves the telling of fortunes with playing cards (CED, 1994: 249).
Case study method	Also referred to as the <i>case history method</i> that combines individual as well as group interviews with record analysis and observations. In this regard, researchers extract information from company brochures, annual reports, sales receipts, and newspaper and magazine articles along with direct observations within the participant's natural setting (Cooper & Schindler, 2006: 235-236).
CAPI	See <i>Computer-assisted personal interview</i> .
CASI	See <i>Computer-assisted self-interview</i> .
Caste	Not to seen as a hereditary status, but as a classification based on the natural capacities of man. In the universal evolution, man passes through four distinct grades known in Hinduism as Sudra (satisfying bodily needs), Vaisya (ambitions of worldly gain and the satisfaction of the senses), Kshatriya (the seeking of the meaning of life) and Brahmin (the natural affinity for spiritual pursuits) (Yogananda, 2004b: 1578).
Central Location Telephone Interviewing	It is a field data company which installs several telephone lines at one location for the purpose of conducting telephone surveys. In this regard, interviewers work in separate spaces in order to conduct telephone interviews. This type of telephone interview has the key advantage of cost and control (Bush & Burns, 2003: 249).
Chesed	The fourth Sefirah ⁵ in the <i>Kabbalah Tree of Life</i> . Also known as mercy, love and expansion (Whitehead, 2007: 47). It corresponds to a wide open adventurous energy centre closer to one's own reality and relates to practical as well as all human experiences. It is about connection, i.e. reaching out to the universe to help others (Dolnick, 2005: 67 and Andrews, 2007: 52).
Chokmah	It is the second Sefiroth of the <i>Tree of Life</i> and represents (<i>ideal</i>) <i>wisdom</i> . It represents an energy centre which relates to truths, spiritual knowledge and includes on a lower (or human) level intuition, insight and perception (Dolnick, 2005: 60 and Andrews, 2007: 54).
Christ	" <i>Christ is God's Son as He created Him. He is the Self we share, uniting us with one another and with God as well. He is the thought which still abides within the Mind that is His Source</i> " (ACIM, 2007: W431). Wapnick (2004a: 12) simply defines Christ as an idea in the Mind of God.
Chakra (also Chakra system)	The 7 occult centres or chakras ('wheels') of life and consciousness located in the spine and the brain to enliven the physical and astral bodies of man. Each chakra has concentrated energies which radiates rays of life-giving light and energy. In ascending order (Sharp, 2005:70; Yogananda, 2004b: 1580): 1 st chakra: Root, or <i>muladhara</i> (the coccygeal) at the base of the spine. 2 nd chakra: Sacral or <i>svadhithana</i> lies two inches above the muladhara. 3 rd chakra: Solar Plexus or <i>manipura</i> (the lumbar) which is opposite the navel. 4 th chakra: Heart (God) Centre or <i>Anahata</i> (the dorsal) opposite the heart. 5 th chakra: Throat or vishudda lies at the base of the neck. 6 th chakra: Third Eye, brow or <i>ajna</i> which is located between the eyebrows. 7 th chakra: Crown or <i>sahasrara</i> which is the uttermost part of the cerebrum. See also <i>lower chakra</i> and higher chakra systems.

⁵ See *Sefirot* in terms and concepts.

Chochmah	The second Sefira ⁶ in the <i>Kabbalah Tree of Life</i> . Also known as Wisdom, Inspiration and Spiritual Drive (Whitehead, 2007: 47).
Clairaudience	Considered a form of channelling, <i>clairaudience</i> is the receiving of messages in a thought form from another frequency or realm.. (Crystallinks, 2006).
Clairvoyance	Translated from French meaning 'clear seeing'. Correlates with psychic perception. Clairvoyance is the awareness without the use of one's senses of objects or objective events which occur in another dimension, such as past events, places or people, as well as future events. It is the ability to see things more broadly; it encompasses telepathy, precognition and retro-cognition (Seifer, 2008: 221, Yalsovac, 2005: 64). See also <i>telepathy</i> , <i>precognition</i> and <i>retro-cognition</i> .
Click-through rate (CTR)	The proportion of people who actually clicked on the appropriate hyperlink to enter the website after exposure to an internet advertisement. Having established the CTR, it becomes possible to determine the cost per click. However, the CTR does not distinguish between a lot of activity by a few visitors or little activity by many visitors (Zikmund & Babin, 2010: 255).
Cluster sampling	Similar to stratified sampling, cluster sampling divides the population into discrete groups prior to sampling. The groups are termed clusters and can be based on any naturally occurring grouping (commonly by geographical area). In this regard a complete list of clusters is required instead of a list of individual cases within the population, as in the case of stratified sampling. The data is then collected from every case within the selected clusters (Saunders, Lewis & Thornhill, 2003: 167). See also <i>stratified and probability sampling</i> .
Cohort analysis	The analysis of a group of individuals who experience the same events within the same time interval. At the same time it serves as a basic comparison unit of analysis. The most common analysis is on birth cohorts and allows groups of people to be classified and labelled as, say, Generation X or Generation Y or Baby Boomers (Iacobucci & Churchill, 2010, 94).
Collectionism	A theory put forward by idealist philosopher George Berkeley, which states that substances, i.e. the collection of ideas or impressions are a mereological sum of non-substantial, mind-dependent, and concrete qualities (Quadrivium, 2009).
Completely randomised design	An experimental design that uses a random process to assign subjects to an independent treatment level of an experimental variable (Zikmund, Babin, Carr & Griffon, 2010: 283).
Computer assisted personal interview (CAPI)	Questions are programmed for a computer screen and the interviewer then reads off these questions. Responses are directly entered into the computer (Bush & Burns, 2003: 245).
Computer assisted self-interview (CASI)	An <i>electronic interactive computer type interview</i> where researchers locate potential respondents and lead them to nearby computer terminals (Shao, 2002: 189).
Conception	Includes all knowledge one derives from thought, memory, imagination and the like (McFarlane, n.d.).
Conflict group	A group specifically designed to stimulate controversy on certain key issues. Focuses on negotiated outcomes whereby differences can be reconciled (Chisnall, 2001: 201). See also <i>duelling moderator group</i> .
Consciousness	Being aware of one's own internal process (Silverman, 1974: 176). It includes being aware of oneself (being alert and awake) and of one's surroundings (environment) and one's own thoughts (mental activities) and motivations, which to a certain extent determine one's choices in action (CED, 1994: 341). Marquier (2005: 79) sees consciousness and energy as synonymous.

⁶ See *Sefirot* in terms and concepts.

Content analysis	A qualitative data analysis technique whereby the number of occasions which an issue is mentioned is counted to illustrate the importance of the issue under investigation (Remenyi & Money, 2004: 77).
Continuous panel	"A fixed sample of respondents who are measured repeatedly over time with respect to the same variable" (Churchill, Brown & Suter, 2010: 110)
Controlled test market	Similar to standard test market but the entire test program is conducted by an outside service agency (Churchill, Brown & Suter, 2010: 126-127). See also <i>standard test market</i> .
Constant comparative method	This method involves comparing one segment of data to another in order to determine similarities and differences of data collected. Its main aim is to establish various patterns in the data and arrange these in relation to one another (Merriam: 2009: 30). See also <i>theoretical sampling</i> .
Constructivism	The doctrine that views complex mental structures as neither innate nor passively derived from experience, but sees them as being actively constructed by the mind (Mouton, 1996: 46).
Convenience sampling	An unrestricted non-probability sample which allows researchers and fieldworkers the freedom to choose whoever they like within the context of the target population. The sample is therefore selected on time, money, location and the availability of respondents (Cooper & Emory, 1995:228; Merriam, 2009:79). See also <i>non-probability sampling</i> .
Cookies	"Small computer files that a content provider can save onto a computer of someone who visits the Website" (Zikmund & Babin, 2010: 686).
Core category	This is the "main conceptual element through which all other categories and properties are connected" (Merriam: 2009: 31). See also <i>constant comparative method</i> .
Critical case purposive sampling	A non-probability sample which selects sample units on the basis of their importance or whether they can make a point dramatically (Saunders, Lewis & Thornhill, 2003: 170). See also <i>purposive sampling</i> .
Daoism	See Taoism.
Deconstructionism	Introduced by French philosopher Jacques Derrida, <i>Deconstructionism</i> holds that all the world is text and no text's content can actually be read or interpreted as it cannot be viewed in the context it was initially written in (Kellar, 2001: 59). Hence, no text can be seen as a discrete whole but should rather be seen as having several irreconcilable and contradictory meanings or interpretations. In this regard, Deconstructionism rigorously pursues the meaning of any text up to the point where it exposes the contradictions and internal oppositions upon which the text was founded and tries to prove that these foundations are actually irreducibly complex, unstable or even impossible to comprehend. Nonetheless, Deconstructionism should not be seen in the narrow sense of dismantling the structure of any text, but rather as an argument which provides evidence that text has already inherently dismantled itself (Anon, 2010n).
Dependent variable	Measures the effect or outcome that occurs during the experiment. It quantifies the changes that exist in a condition after the experiment is completed (Hair, Bush & Ortinau, 2003: 300).
Design control	Refers to the control of extraneous causal factors by means of selecting the (near) perfect experimental design for the task at hand (McDaniel & Gates, 1999: 257-258).

Determinism	The philosophical theory based on the metaphysical principle that an uncaused event is impossible. It views all human action to be caused entirely by preceding events, and not by the exercise of the (free) will (Kalin, n.d.). See also <i>teleology</i> .
Diary panel	A panel whereby a group of individuals or organisations records their purchases or other behaviour over time (Hawkins & Tull: 1994: 117).
Discontinuous panel	"A fixed sample of respondents who are measured repeatedly over time but on variables that change from measurement to measurement" Churchill, Brown & Suter (2010: -110)
Dualism	Based on the single idea that reality consists fundamentally of two substances, principles, or parts, both as real and contrary to each other at the same time. It separates the mind and the body, good and evil, body and soul (Mackie, n.d.).
Dual moderator group	Group discussion conducted by two moderators. Commonly used in discussions of a technical nature (Parasuraman, 1996: 273).
Duelling moderator group	A technique in which two moderators are asked to take on two opposing positions on a discussed issue (Parasuraman, 1996: 274). See also <i>conflict group</i> .
Dyad	The second level in the platonic tripartite division of the universe. Xenocrates calls it <i>heaven</i> , whereas Sextus refers to it as the <i>intelligible</i> . The Dyad is considered to be a female (principal) god in a manner of which the mother of gods (god?) rules over the region below the heaven. She is for <i>Monad</i> , the soul of the all (Drozdek, n.d.: 46). See also <i>Monad</i> and <i>world-soul</i> .
Ecliptic	A plane on which the earth orbits around the sun in a year (Tesch, n.d.).
Economic model (of scientific inquiry)	Within this paradigm, science is regarded as a production or a so-called manufacturing process. Knowledge here is seen as a mere commodity on the market which is sold at a certain price or value. In this regard, scientists are regarded as 'knowledge workers' and are responsible for, amongst others, the commodification and commercialisation of science. From this paradigm the 'research industry' has developed and evolved (Mouton, 1996: 19, Garbers, 1996: 18).
Ego	Seen as the focal point of consciousness, more commonly referred to as 'I' or 'me'. It carries one's conscious awareness of existence with a continuing sense of personal identity and is regarded as the bearer of the personality (Stevens, 1990: 30). Includes one's image about oneself, based on one's perception from birth onwards (CED, 1994: 498).
Eliminative materialism	Eliminative materialism views that everything is physical and that an immaterial mind does not exist. It is a similar view held by <i>materialists</i> (see discussion of <i>monistic materialism</i> in section 3.4.2 of the text). Yet it goes further by postulating a specific linguistic thesis about the use of language in explaining reality. It argues that if one does not have a word for a concept, then one will not be able to formulate any thought or idea about it. Hence eliminative materialists hold the view that one ought to eliminate all language associated with dualism or the ' <i>folk-psychology</i> ' from one's vocabulary, as many of these words are in fact misleading. For instance, words such as ' <i>pain</i> ' and ' <i>joy</i> ' imply the existence of qualia, subjective mental states that are irreducible to physical states (Philosophy of Mind, 2006).
Empiricism	Empiricists reason that all knowledge is ultimately derived from one's senses or experiences. Denying the existence of innate knowledge, i.e. knowledge that one possesses from birth, empiricism places an emphasis on experimentation and observation. Nonetheless, empiricists have difficulty accounting for the knowledge of pure mathematics or ethics (Holt. T. 2006a).
Entelechy	A process involving the movement from the formless to a complete state of being. In other words, the essence which is fully realised, to actuality (Boeree, 2009).

Epistemic (epistemological dimension)	Derived from the Greek word <i>episteme</i> , meaning true and authentic knowledge (Mouton, 1996: 8-11). It draws one's attention to the role of methods and procedures that have to be applied in the context of research (Garbers, 1996: 18).
Epoche	Greek word meaning 'to refrain from judgment'. This is done where a researcher explores his/her own experiences to become in part aware of personal prejudices, viewpoints and assumptions, before engaging with the subject (Merriam: 2009: 25).
Esotericism	From Greek <i>esōterikos</i> and <i>esōterō</i> meaning <i>inner</i> (CED, 1994: 530). Not to be confused with <i>Mysticism</i> , which is based on the devotional relationship with the Godhead, through prayer and heart consciousness and is aimed towards the object of devotion. Esotericism is " <i>both the collective field under which these various "esoteric", cosmological, and occult teachings can be included, and a generic term for any representation or variation of the contemporary occult-spiritual Wisdom Tradition of the West, based on the Kabbalistic, Theosophical, Hermetic, New Age, and other such traditions. As such, "Esotericism" has an 'inner', ontological, cosmological, mystical, and transpersonal focus and emphasis</i> ". Hence, Esotericism adds an additional element of spiritual or transcendent or transpersonal knowledge (<i>gnosis</i>) and constitutes a kind of spiritual intellectualism. It can pertain to religion (as mysticism), or Occultism, or Philosophy/Perennialism and is simplistically matched with the Emotional, Astral, and Mental dimensions of reality (Kazley, 2010). See also <i>mysticism</i> .
Essentialism	To be seen as the 'belief in essences'. It is " <i>the conviction that there is some essential, fundamental and fixed property or set of properties which all members of a particular category must share, and by which they are distinguished from the members of other categories</i> " (Cameron, 1998: 15).
Eternal time	Eternal time can be seen as quasi-time which is converted into a higher space-dimension, i.e. a dimension where things or events exist simultaneously, yet imperceptible to one's senses (Govinda, 1968: 5-6).
Euclidean space	An ordinary two- or three-dimensional space in which Euclid's axioms and definitions apply. Also a metric space that is linear and finite-dimensional (Anon, 2012 (a)).
Event	Being a certain location in space at one specific moment in time (Carroll, 2010: 14).
Executive interview	Also called in-office interview and is a personal exchange with a business executive conducted in his or her office (Hair, Bush & Ortinau: 2003: 259; Burns & Bush, 2003: 245).
Existentialism	The common identifiable proposition of Existentialism is defined by ' <i>existence precedes essence</i> ', i.e. ' <i>man creates his own nature</i> '. This slogan is contrary to the traditional view that ' <i>essence precedes existence</i> '; according to which man is seen as having a given nature that determines what he is and what his ultimate purpose or value is. The existentialistic view is that one is thrown into existence first without a predetermined nature and only later does one construct one's own nature or essence through one's own actions. Noting that man always has a choice, and by choosing (in good or bad faith) man merely defines himself. The philosophy also states that one arrives from nothingness to the merely the <i>absurd</i> the moment one asks for a meaning after one has become aware of the other. Consequently man defines himself subjectively in a world where he wanders between choice, freedom, and existential angst (Anon, n.d.(!); Banach, 2006).
Experimental mortality effect	The loss of test units during the course of an experiment as it is difficult to ascertain whether respondents who dropped out of an experimental survey would have responded the same way as those who were retained (Iacobucci & Churchill, 2010: 110).
Exposition	Statements regarding a certain topic under investigation that describe without attempting to explain (Cooper & Schindler, 2006: 53).

External validity	External validity is the extent to which the effect can be generalised (Iacobucci & Churchill, 2010: 107).
Extralinguistic observation	The recording of vocal, temporal, interaction and verbal stylistic behaviour of human participants (Cooper & Schindler, 2006: 247).
Extraneous factors	Variables that cannot be controlled by researchers. However, these variables should average out over different trials and thus should not systematically affect the results of the experiment (Hair, Bush & Ortinau, 2003: 300).
Extreme case purposive sampling	A non-probability sample which focuses on <i>unusual or special cases</i> (both positive and negative) on the basis that the data collected about these unusual outcomes will enable one to learn the most regarding the research situation at hand. For example, analysing companies of excellence (Saunders, Lewis & Thornhill, 2003: 175). See also <i>purposive sampling</i> .
Eye tracking monitor	A mechanical device that measures and records a person's unconscious eye movements whilst reading or viewing an external stimulus e.g. magazine and thereby providing insights to possible points of interest and impacts on selling points (Hair, Bush & Ortinau, 2003: 297).
Factorial design	A design that allows for the testing of the effects of two or more experimental variables or treatments at various levels (Zikmund, Babin, Carr & Griffon, 2010: 283).
FASI	See <i>Fully automated self-interview</i> .
Father, (the)	Also referred to as 'God the Father' or 'Cosmic Consciousness of God' or 'Universal Father'. Seen as the Creator or First (Creative) Source of all creative vibrations. (Yogananda, 2004a: 11, 30; URANTIA, 2008: 21, 23). Seen as the simultaneous consciousness of the eternal void beyond the manifested Void in every atom and vibratory form within it (Yogananda, 2004b: 1490) See also <i>Sat</i> .
Feeling	A feeling expresses a sentiment towards something by means of defining an opinion or expressing an intuition. For example " <i>I feel good about my decision</i> " expresses an opinion whereas " <i>I had a feeling as if...</i> " expressing an intuition. Feeling is not the same as an emotion. The former is voluntary and rational, whereas the latter is an involuntary and irrational action (Jung, 1990: 61).
Feng Shui	Based on the flow of energy ⁷ in the external environment and within a work or home environment, the underlying premise of feng shui is that the design, layout and location of any place directly influence the health, wealth, career, relationship and fame aspects of one's life. (Birdsall, 2010: 3)
Freepost survey	Method of postage by which the cost of replies to an advertisement (survey) is borne by the advertiser (researcher) (CED, 1994: 614).
Free Will	The human freedom of choice which is not externally determined (CED, 1994: 614).
Fully automated self-interview (FASI)	An <i>electronic interactive computer type interview</i> where respondents independently locate a computer station or kiosk and respond to questions on a computer screen (Shao, 2002: 189).
Geburah	The fifth Sefira ⁸ in the <i>Kabbalah Tree of Life</i> . Also known as Judgment, Discernment and Discipline (Whitehead, 2007: 47).
Gestalt	A German term referring to how a thing has been "put together" (or ' <i>gestellt</i> '). Also translated as "pattern" or "configuration" in psychology. Formulated as a reaction against the atomistic / micro orientation of previous theories, it emphasises that the whole of anything is different from the sum of its parts. Here organisms tend to perceive entire patterns or configurations rather than bits and pieces (Anon, 2010b: 1).

⁷ Referred to in Chinese as '*chi*'.

⁸ See *Sefirot* in terms and concepts.

Gnosis	Not to be confused with rational and propositional knowledge but to be seen as revealed knowledge of or insight into various spiritual truths obtained by personal experience or perception and interior comprehension. It involves a process of intuitively knowing oneself at the deepest level, and thereby simultaneously knowing God Himself (Owens, 1995; Yogananda, 2004a: 90). See also <i>Gnosticism</i> .
Gnosticism	Regarded as heresy by the Christian Church, Gnosticism is a religious movement characterised by a belief in <i>gnosis</i> through which the spiritual element in man could be released from its bondage in matter (CED, 1994: 659; Yogananda, 2004a: 90). See also <i>Gnosis</i> .
Godhead, (the)	Seen as the abiding potentiality of Being, containing within Himself all distinctions, as yet undeveloped. Being "Darkness" and "Formlessness" He therefore cannot be the object of knowledge, nor of worship (Christian Mysticism, n.d.).
Gospel of Thomas, (the)	A collection of traditional sayings, i.e. logoi of Jesus, attributed to Didymos Judas Thomas ('Doubting Thomas') of the canonical Gospels (Shenk, 1992).
Haruspicy:	" <i>The study and divination by use of animal entrails, usually the victims of sacrifice</i> " Anon, n.d.(p).
Heart chakra	The 4 th chakra (Sharp, 2004: 72). See also <i>chakras</i> .
Heterogeneous purposive sampling	A non-probability sample which enables one to collect data to describe and explain key themes to be observed. The sample contains cases that are completely different and emphasises the uniqueness of the situation (Saunders, Lewis & Thornhill, 2003: 170). Also known as <i>maximum variation</i> sampling, it at times sources deliberately for negative or extreme positive variations (Merriam, 2009: 79). See also <i>purposive sampling</i> .
Hepatoscopy	Entails the examination of livers of sacrificed animals as a technique of divination (Anon, 2011).
Hermeneutics	Hermeneutics includes both in the first and second order <i>art</i> and <i>the theory of understanding</i> , as well as the interpretation of linguistic and non-linguistic expressions. It is a philosophy about not only symbolic communication, but also includes the philosophy of human life and existence, where it interrogates the deepest conditions for symbolic interaction and culture in general (SEP, 2005).
Higher chakra system	Chakras 5 to 7 (Sharp, 2004: 72). See also <i>chakras</i> .
High traffic interview	Patterned after 'man-on-the-street' interviews, these interviews are conducted in high density and high pedestrian traffic areas such as CBDs or tourism sites. In essence it is a non-mall or non-shop survey (Hair, Bush & Ortinau: 2003: 246).
Hinduism	Also known to practitioners as <i>Sanatana Dharma</i> , (everlasting or eternal religion / truth / rule). Although Hinduism is regarded as the world's oldest extant religion, it is best defined as a way of life, based on the teachings of ancient sages and scriptures like the Vedas and Upanishads rather than a religion itself (Das, 2010: 1). Furthermore, it is not a Monolithic tradition, but one with several different denominations of which Vaishnavism, Saivism, Shaktism and Smartism are the largest. Its philosophy is based on four essential beliefs of Karma, Reincarnation, All-Pervasive Divinity and Dharma (Arumugaswami, 2007: xii).
History effect	Refers specifically to the external extenuating circumstances that affect an experiment which occurred at the same time and influenced the dependent variable (Iacobucci & Churchill, 2010: 108).

Hod	The eighth Sefira ⁹ in the <i>Kabbalah Tree of Life</i> . Also known as reverberation, thought and intelligence (Whitehead, 2007: 47).
Hologram	A hologram is constructed using two beams of light (lasers). The one beam bounces off the object that one wants as a hologram, whereas the other beam shines directly onto the special photographic plate (or film). The interference patterns of those two light sources interact on the plate and swirl around. However, if one shines a laser beam through the plate of film, the object will be reproduced in the 3-dimensional form of a hologram. Furthermore, if one tears the plate apart and shines the beam of light through any of the pieces, the whole object can be reproduced. In other words, each part contains the patterns for the whole picture (Wolff, 2011).
Holography	<i>"Holography is 'lenseless photography' in which an image is captured not as an image focused on film, but as an interference pattern on the film. Typically, coherent light from a laser is reflected from an object and combined on the film with light from a reference beam. This recorded interference pattern actually contains much more information than a focused image, and enables the viewer to view a true three-dimensional image which exhibits parallax. That is, the image will change its appearance if you look at it from a different angle, just as if you were looking at a real 3D object. In the case of a transmission hologram, you look through the film and see the three-dimensional image suspended in midair at a point which corresponds to the position of the real object which was photographed"</i> (Nave, n.d.).
Holo-movement	The undivided whole is, according to Bohm, not static but is seen rather as a constant state of flow and change and could be regarded as a kind of invisible ether from which all things (i.e. mind and matter) arise and into which all things eventually dissolve. Seeing the universe as a hologram, Bohm then refers to <i>holo</i> and <i>movement</i> as the two fundamental features of reality. On the one hand, the <i>movement portion</i> refers to the fact that reality is in a constant state of change and flux, and the <i>holo portion</i> signifies that reality is structured in a manner that is very similar to holography (Haselhurst, n.d.).
Homogeneous purposive sampling	A non-probability sample which focuses on one particular subgroup in which all members are similar, thereby allowing more in-depth analysis of the topic at hand (Saunders, Lewis & Thornhill, 2003: 175). See also <i>purposive sampling</i> .
Holy Spirit, (the)	<i>"The sacred Cosmic Intelligent Vibration projected from God to structure and sustain creation from Its own vibratory Essence. It is thus the Holy Presence of God, His Word, omnipresent in the universe and in every form, vehicle of God's perfect reflection, Christ Consciousness"</i> . Also known as the <i>Holy Ghost</i> or in the Hindu philosophy referred to as <i>Aum</i> (Yogananda, 2004b: 1584, 1594). ACIM refers to the Holy Spirit as the communication link between God and His separated Sons (ACIM, 2007: T96). See also <i>Aum</i> (Om).
Holy Trinity	See <i>Trinity</i> .
Horoscope	Also called birth charts. It is a diagram of the heavenly bodies indicating the relative positions of the sun, moon, stars, and planets at any given time and place. Hence, an individual's chart shows the position of the planets in relation to the earth and the stars at his or her birth (Tesch, n.d.).
Household interview	Commonly known as <i>in-home face-to-face interview</i> . It entails a structured question-and-answer exchange conducted in the respondent's home (Hair, Bush & Ortinau: 2003: 258).

⁹ See *Sefirot* in terms and concepts.

I Ching, (the)	An accumulated wisdom of many generations (some 3000 years+), successfully applied with workable solutions which accept change as the natural order of things and the true nature of life. It is the change itself that gives meaning to life and contains an element of stability being the inherent law or the eternal principle, " <i>which people tried to find outside the world in a realm of transcendental reality</i> " (Govinda, 1968: 5-6).
Idealism	A philosophy which denotes that the only mental entities are considered as real things and objects of investigation. This implies that the only things knowable are consciousness or the contents of consciousness. Anything else, including all physical things in the outside world, for example, are viewed as being unreal and not worth knowing (Anon, 2010g).
Ideogram	A writing system used in China and Japan where a sign or symbol directly represents a concept, idea or object rather than a word or set of words (CED, 1994:771).
Independent variable	Variable whose value is directly manipulated by a researcher (Hair, Bush & Ortinau, 2003: 300).
Individuation	Seen by Carl Jung as a process of 'self-realisation' by which a person becomes an ' <i>in-dividual</i> ', i.e. one's own self. Regarded as a never-ending process of differentiation and integration, which progressively repeats itself to higher planes. This integrative process involves a stripping away or surrendering of the persona, the collective identity, social adaptation or rank, and defences, ultimately to become a separate indivisible unity or ' <i>whole</i> '; i.e. nothingness. The latter is perceived to be the complete divesting of the self of the false wrappings of the persona and the suggestive power of the archetypes (Fonda, 1996, Jungian Analytic Praxis, Inc., n.d.). Not to be confused with <i>individualism</i> , which over-looks the collective factors and seeks some peculiarity valued by the ego (Fonda, 1996).
In-home viewing method	An evaluation method whereby consumers assess advertisements in their own home environment (Malhotra, 2002: 145).
Instrument variation effect	Refers to any changes (i.e. to the questionnaire itself or the way it is administered) made to the measuring instrument during the course of the experiment (Iacobucci & Churchill, 2010: 109).
Interactive testing effect	The result of how a prior measurement affects the perceptions of the experimental variable. Tests create artificial awareness compared to the target population who might not even be aware of the product (Iacobucci & Churchill, 2010: 108-109). See also <i>testing effect</i> .
Internal marketing	Entails the training and motivating of customer-contact employees and the supporting service people to work as a team in order to achieve customer satisfaction (Kotler, & Armstrong, 2010: 258; Kotler, 1997: 473).
Internal validity	The ability to attribute the observed effect to the experimental variable and not to other forces (Iacobucci & Churchill, 2010: 107).
Justification	The third condition in the <i>tripartite theory</i> of knowledge. To merely believe a thing is not good enough to know it, for one must also have a good reason for doing so. In this regard, accidental and random guesses cannot constitute as knowledge (Holt, 2006c). See also the <i>theory of knowledge</i> .

Kabbalah (also Qabalah)	As a spiritual practice (not religion) it means 'receive' or 'received wisdom' (Dolnick, 2005: 5-6). Kabbalah is an oral tradition which uses the diagrams of the Tree of Life and Jacob's ladder to understand the relationship between God, humanity and the structure of the universe (Whitehouse, 2007: 8). The Kabbalah Tree of Life can be seen as a map depicting a set of paths and spheres (<i>sephiroth as in Hebrew</i>). These <i>pathways</i> are linked and directed at the infinite Spirit, whereas the <i>spheres</i> contain all the energies of the interacting pathways. Each path and intersecting sphere has a meaning, a letter and a sound that brings to life a special soul (Zucker, 2008).
Kaśmir Śaivism	Although monistic, atheistic and logical in approach, Shaiva philosophy of Kashmir is in essence a young idealistic and realistic philosophy (developed between the 8 th and 12 th centuries), which strongly advocates a pragmatic approach to life (Kokiloo, 2006).
Keter	The first Sefira ¹⁰ in the <i>Kabbalah Tree of Life</i> . Also known as the Crown, the Higher Self of the Place of the Messiah (Whitehead, 2007: 93). The very force of the Creator which is embedded in oneself (Dolnick, 2005: 58).
Kinesics	The study of the use of body motion communication (Cooper & Schindler, 2006: 760).
Knowledge vs. knowledge	"Knowledge ¹¹ " is completely impersonal and it never involves comparisons. It is seen as power because it is certain, and certainty provides strength. "Knowledge ¹² " on the other hand, is based upon perception and is therefore temporary. It is always specific and quite concrete, and has space and time as key attributes which in turn generate fear (ACIM, 2007: T40, T56, T60).
Language philosophy	Ordinary language theory suggests that everyday language without any special or more formal semantics can be used to discuss philosophical thoughts, provided that it is used correctly. It is in fact errors in usage but not deficiencies in the structure of language that lead to philosophical misconceptualisation (Riddle, 1997).
Latin square design	Allows the control of two non-interacting extraneous variables in addition to one independent variable (Hawkins & Tull, 1994: 177).
Lay knowledge (World 1 knowledge)	Refers to the knowledge ordinary people have. Refers to the stock of knowledge used in everyday life, enabling one to cope effectively with one's daily tasks. It is characterised by pragmatic interest, i.e. 'to do' in order to cope with everyday problems and challenges. It includes common sense, practical skills, experiences, moral insight and religious convictions (Mouton, 1996: 8-11).
Lifestyles	Refers to the distinctive modes of societal living as well as segments of society such as DINKS (Double Income no Kids). It analyses not only their lifestyles but also their activities, interests and opinions (Malhotra, 2002: 144).
Linguistic observation	The observation of human verbal behaviour during conversation, presentation or interaction (Cooper & Schindler, 2006: 247).
Locality	Converse of non-locality, <i>locality</i> is the principle that an event happening at one place <i>cannot</i> instantaneously affect another event someplace else. For example: if a distant star blows up, then it is unlikely one could know about this event or be affected by it until something, e.g. a light beam, had time to travel (by the speed of light) from that star to Earth (Felder, 1999).
Logical positivism	Also known as <i>Logical Empiricism</i> or <i>Logical Neo-positivism</i> . Logical Positivism concerns itself with the logical analysis of scientific knowledge, affirming that statements regarding metaphysics, religion and ethics are nothing more than expressions of feelings or desires and henceforth are void of any cognitive meaning. In this regard, only statements about mathematics, logic and natural sciences have any definitive meaning (Flynn, 2007: 1).
Logos	In English: 'Word'.

¹⁰ See *Sefirot* in terms and concepts.

¹¹ Spelled with capital letters.

¹² In small caps.

Lower chakra system	Chakras one to three. See also <i>chakras</i> .
Mahāyāna Buddhism	See Zen Buddhism.
Main testing effect	The main testing effect is the effect of a prior observation O_i on a latter observation O_{i+1} . It includes firstly the desire of respondents to administer their questionnaire in a consistent manner even though there has been a significant change. Secondly, as respondents become aware of the product under scrutiny, they may act in a <i>reactive way</i> towards the product, regardless of the changes in the independent variable (X) (Iacobucci & Churchill, 2010: 109). See also <i>testing effect</i> .
Major arcana	Specifically means ' <i>greater secrets</i> ': Also called ' <i>trumps</i> ', ' <i>keys</i> ' or ' <i>atouts</i> ' (Giles, 1993: xi).
Malkuth	The final Sefira ¹³ in the <i>Kabbalah Tree of Life</i> . Also known as the Kingdom or Bodily Impulses (Whitehead, 2007: 93).
Mall intercept interview	A personal face-to-face interview that takes place in a shopping mall. In this regard, shoppers are stopped in a common area, or at the entrance to /exit of the mall and asked for feedback during their visit there (Hair, Bush & Ortinau: 2003: 259). It is not uncommon for the research house to set up and use its own facilities in the shopping mall (Bush & Burns, 2003: 245).
Management model (of scientific inquiry)	In a sense a variation on the economic model of scientific inquiry. Here research is interpreted as a business venture that has to be managed according to delivery of the goods required. Furthermore, researchers have to acquire business acumen and skills to manage a wide range of resources available to them. (Garbers, 1996: 19-20).
Mandala	A Sankrit word in the Hindu tradition which means 'circle'. It is a mystical and magical map of the universe and is constructed in such a way that the focus of attention is drawn continuously to the centre and then again to the outer frame of the visual. According to Jung, it connects the unconscious self with man's consciousness (Nozedar, 2008: 135-136).
Mandaeism	Also known as <i>Mandaeism</i> . Some scholars refer to it as <i>manda d-hiia</i> or 'Knowledge of Life'. It is a monotheistic religion with a strongly dualistic worldview emphasising a discrete division between <i>light</i> and <i>darkness</i> . It refers to the ruler of darkness as Ptahil, and the originator of the light (i.e. God) is only known as ' <i>the great first Life from the worlds of light, the sublime one that stands above all works</i> '. Its adherents are the Mandeans who revere Adam, Abel, Seth, Enoch, Noah, Shem, Aram and John the Baptist (Anon, n.d.(n)).
Manicheism	Although sometimes treated as a Christian heresy, Manicheism is a religious system founded by Mani of Persia (~215 - 276) which emphasises fundamental dualism of good and evil as independent principles. Dualism is represented by spirit and body and symbolised by light and dark (Anon, n.d.(o)).
Mantra	A devotional concentrated repetition of root-word sounds that have a spiritually beneficial vibratory potency (Yogananda, 2004b: 1587)
Marketing	<i>"Marketing is an organisational function and a set of processes for creating, communicating, and delivering value to customers and for managing customer relationships in ways that benefit the organisation and its stakeholders"</i> . (AMA, n.d.)

¹³ See *Sefirot* in terms and concepts.

Marketing research	<i>"Marketing research is the function that links the consumer, customer, and public to the marketer through information – information used to identify and define marketing opportunities and problems; generate, refine, and evaluate marketing actions; monitor marketing performance; and improve understanding of marketing as a process. Marketing research specifies the information required to address these issues, designs the method for collecting information, manages and implements the data collection process, analyses the results, and communicates the findings and their implications". (AMA, n.d.)</i>
Maturation effect	Refers to the changes which occurred to test units, i.e. consumers that were not due to the effect of the experimental variable but resulted from the passage of time. For example, as respondents become mature and wiser over time, their attitudes and perceptions towards a product or service may change. Hence the measured changes in an experiment can be contrary to that of the changes brought about by the independent variable (X) (Iacobucci & Churchill, 2010: 109). This effect is applicable for all designs which involve more than one measurement (O _i).
Maya	The delusory power inherent in the structure of creation, by which Oneness appears to be as 'many'. It includes the principle of relativity, inversion, contrast, duality, and the state of opposites. <i>Maya</i> is referred to as the magical power in creation by which limitations and divisions present themselves in the immeasurable and inseparable (Yogananda, 2005: 474).
Medium	<i>"A person supposedly used as a spiritual intermediary between the dead and the living"(CED, 1994: 971).</i>
Merkabah	It is the divine light vehicle, allegedly used by ascended masters to connect with and reach those in tune with higher realms. Mer-Ka-Bah (translated <i>Light-Spirit-Body</i>) represents spirals of energy, which transport the spirit/body from one dimension to another via counter-rotating fields of light (Christal Links. n.d.).
Metaphysics	<i>"Metaphysics is a type of philosophy or study that uses broad concepts to help define reality and our understanding of it. Metaphysical studies generally seek to explain inherent or universal elements of reality, which are not easily discovered or experienced in our everyday life. As such, it is concerned with explaining the features of reality that exist beyond the physical world and our immediate senses. Metaphysics, therefore, uses logic based on the meaning of human terms, rather than on a logic tied to human sense perception of the objective world. Metaphysics might include the study of the nature of the human mind, the definition and meaning of existence, or the nature of space, time, and/or causality" Anon, n.d.(c).</i>
Metascientific knowledge (World 3 knowledge)	Mouton (1996: 9-11) defines metascientific knowledge as a critical inquiry and reflection of scientific knowledge. It aims to criticise, dissect, deconstruct or analyse what scientists do toward the ultimate improvement of science. It includes disciplines such as the philosophy of science, history of science and research methodology. Metascientific knowledge is characterised by the critical interest, i.e. the interest of improving science.
Methodological dimension	<i>The word 'method' is derived from the words 'methodos' and 'logos' (logic and study). The methodological dimension is concerned with how scientific knowledge is attained and how one ensures that one achieves one's research goals. It addresses the following three levels: research techniques, research methods and methodological paradigms (Mouton, 1996: 36).</i>
Methodology of scientific research	<i>"Reflects on scientific research practice, the methods and techniques used by scientists and particularly on the underlying logic of these activities, in order to improve them"(Mouton, 1993: 10).</i>
Mind	According to Holmes (1998: 28, 612) mind is both the conscious (or objective) and the subconscious (or subjective or <i>unconscious state</i>) and cannot be located in the body. It is 'potential energy', while 'thought' should be seen as the dynamic force, which produces the activity for manifestation. Contrary to belief, Holmes categorically states that there is no thing such as <i>my</i> mind, <i>your</i> mind, or even <i>God's</i> Mind. There is just <i>mind</i> in which man moves, lives and is, i.e. being.

Mini-depth group (mini-group)	Type of group discussion using between four to five respondents and lasting up to thirty minutes to obtain data on focused issues such as the evaluation of promotional material (Chisnall, 2001: 201). Mainly used when the issue being investigated requires more extensive probing than is possible in a larger group.
Minor Arcana	In Tarot the minor arcana are called the ' <i>lesser secrets</i> '. These cards represent the day-to-day events and concerns of human life (Giles, 1993: xi).
Monad	<p>The first level in the platonic tripartite division of the universe. Xenocrates refers to it as <i>above heaven</i>, or <i>the sensible</i> as per Sextus. The Monad is considered to be a male (principle) or the first god, which has the role of a father that rules in heaven. Also commonly known as Zeus (Drozdek, n.d.: 46).</p> <p>Leibniz refers to monads as elementary particles with blurred perception of each other which he sees as "substantial forms of being". They possess the following key properties: (i) eternal, (ii) indecomposable, (iii) individual, (iv) subject to their own laws, (v) un-interacting, and (vi) each reflects the entire universe in a pre-established harmony, which Leibniz equates to God's Will. In this regard, the existence of God can be inferred from the harmony prevailing among all other monads. Furthermore, monads can be seen as centers of force or substance, while space, matter, and motion, on the other hand, are regarded as being merely phenomenal.</p> <p>Metaphysically, in the ontological essence, monads, unlike atoms, possess no material or spatial characters and are completely mutually independent, with each monad following a preprogrammed set of "instructions" peculiar to themselves, similar to the scientific laws governing subatomic particles. Hence, by virtue of these intrinsic instructions, each monad is like a little mirror of the universe. Monads need not be "small". For instance, each human being constitutes a monad including God (IEP, 2005).</p> <p>See also <i>Dyad</i> and <i>world-soul</i>.</p>
Monism	A philosophical view which holds that there is unity in a given field of inquiry. Here the symbolic and material realms are inseparably intertwined. For instance, the universe is seen as one thing despite its many appearances and diversities. It includes also the theological view that there is one God with many manifestations in different religions (Aeschliman, n.d.).
Monistic idealistic worldview	A Monistic view in the belief in one substance, i.e. only mind, or spirit exists (Anon, n.d.(b)).
Monotheism	As opposed to religions that believe in multiple gods, <i>monotheism</i> is the belief in a single all-powerful god as practiced by Judaism and Christianity. On the other hand, Buddhism is not a form of <i>monotheism</i> because Buddha is not considered a god who created the universe. (Anon, 2012b).
Moral rationalism	A philosophical view of Good and Evil from an objective orientation. Humans are seen to be 'rational all the way down' which forms the basis for mankind's actions and which conceptualises Good and Evil as rationally intuited. The function of Reason in this regard is, on the one hand, to discern the nature of the good and to direct the Will to pursue it or, on the other hand, to discern what evil is and to avoid it (Shaeffer, 2003).
Moral voluntarism	Moral Voluntarism denies that values (as per moral rationalism ¹⁴) can be objective. It views the emotional and affective attachment to others as an important fact about human nature, and that it is these relationships that make life valuable. It implies that by behaving morally and objectively, would be similar to a situation where one is more interested in following the rules than relating to other persons' needs and desires. Thus, a world of purely rational subjects would imply that ethics would serve no purpose at all, since nothing would be good or evil (Shaeffer, 2003).

¹⁴ Defined in terms and concepts.

Multi-stage sampling	Relying on a number of different sample frames, this sampling technique involves taking a series of cluster samples - each involving some form of random sampling (Saunders, Lewis & Thornhill, 2003: 168). See also <i>cluster and probability sampling</i> .
MXit	A conversational cell phone application that allows one to communicate with other MXit users on their cell phones or personal computers (Anon, n.d.(q)).
Mystery shoppers	People employed to pose as consumers and asked to shop at employers' or competitor stores in order to compare service levels, prices, displays and the like (McDaniel & Gates, 1999: 217-218).
Mysticism	The belief or the reality perceived as essential to the nature of life which surpasses the normal human understanding or experience. It is a spirituality aimed at achieving a direct intuitive experience of the divine attained through prayer (CED, 1994: 1033).
Myth	Not to be equated with a fairy tale or story divorced from reality. It is an analogical approach to describe the absolute (or indescribable) and represents a clothing of the Infinite into positive, metaphorical and finite terms. It can also be seen as the embodiment of the nearest approach to absolute truth stated in words (Wilber, 1993: 101).
Natural world	See physical world.
Necker cube, (the)	An ambiguous wire-frame line drawing of a cube in isometric perspective by Louis Necker (1832). The lines of the cube are drawn in such a way that the perspective makes the front and rear faces indistinguishable. In other words, it can be interpreted in two different ways or seen to have two valid interpretations (Eye's Mind, 2007).
Necromancy	Originates from Greek <i>Nekromanteia</i> . Also known as <i>Black magic</i> or <i>sorcery</i> . It is the art or practice of supposedly conjuring up the dead in order to obtain from them the knowledge of the future (CED, 1994: 1043).
Neoplatonism	An invention of the early 19th century philosophers intended to indicate that Plotinus initiated a new phase in the development of the Platonic tradition (Sobottka 2009: 18).
Negative theology	See <i>apophatic theology</i> .
Netzach	The seventh Sefira ¹⁵ in the <i>Kabbalah Tree of Life</i> . Also known as eternity, sexuality and creativity (Whitehead, 2007: 47).
Neutral monism	A monistic philosophical worldview, which reasons that the basic substance of reality is neither physical nor mental (Goode, 2007: 10).
NGO	See <i>Non-Government Organisation</i> .
Nihilists	People who reject all theories of morality or religious belief. Also in extreme cases seen as advocates of anarchism (Princeton University, n.d.(b)).
Nominal (focus) group	A qualitative research method in which consumers are brought together in small groups and independently generate ideas (usually on paper) about a subject and then discuss these ideas in the group session (McDaniel & Gates, 1999: 143; Churchill, Brown & Suter, 2010: 93).
Non-Government Organisation	An NGO is an independent voluntary association of people acting together on a continuous basis, for some common purpose other than achieving government office, making money or conducting illegal activities. It does not challenge any government as a political party (Willetts, P. 2006).
Non-probability sampling	The probability of each sample unit being selected from the total population is not known and consequently it is impossible to make any inferences about the specific characteristics about the population surveyed (Saunders, Lewis & Thornhill, 2003: 152). See also <i>probability sampling</i> .

¹⁵ See *Sefirot* in terms and concepts.

Non-rational realm	The manifestation of the unconscious mind. It is an authentic state governed by rules other than rationality. It must not be confused with <i>irrational behaviour</i> , which is the behaviour within the realm of the rational mind, which does not conform to the rules of rationality and is therefore seen as deviant behaviour (Nairn, 2003: 16).
Non-dualism	A metaphysical view about reality. As an experience, it can be regarded as a non-objective sense of presence, borderlessness and, more importantly, a lack of separation. Reality is not composed of a multiplicity of things, but can be best described as an <i>awareness</i> or <i>voidness</i> . In non-dualism, " <i>The nature of reality is that it has no nature</i> "(Goode, 2007: 1).
Non-experimental research	" <i>Non-experimental research is systematic empirical inquiry in which the scientist does not have direct control of independent variables because their manifestations have already occurred or because they are inherently not manipulable. Inferences about relations among variables are made, without direct intervention, from concomitant variation of independent and dependent variables</i> "(Kerlinger, 1992: 348).
Observation	" <i>The systematic activities of witnessing and recording behavioural patterns of objects, people and events without directly communicating with them</i> " (Hair, Bush & Ortinau, 2003: 291)
Online focus group	Participants use a combination of internet technology such as <i>email, websites, Usenet newsgroups</i> or <i>chat rooms, internet blogs</i> and <i>social networking</i> like MySpace, Second Life, or Facebook to approximate the interaction of a face-to-face focus group. A popular method used especially amongst teenagers (Cooper & Schindler, 2006: 233; Zikmund & Babin, 2007: 154). See also <i>bulletin board focus groups</i> .
Onomancy	The divination from the letters of a name (Merriam-Webster, n.d.).
Ontological dimension	Literally the study of 'being' or 'reality' and is also referred to as 'social reality'. Thus it sees the social world as an object or inquiry. The unit of analysis in this dimension includes individuals, collectives, formal and informal organisations, institutions, social actions and events, cultural objects and interventions (Mouton, 1996: 46-48).
Ontology	" <i>The branch of metaphysics that deals with the nature of being</i> " (CED, 1994: 1093). Mouton (1996: 46) refers to it as 'social ontology'.
Organismic awareness	Organismic awareness is what Wilber (1997: 115) refers to as the awareness of the present only. It is organismic consciousness that is properly timeless, i.e. it has no past or future, and being timeless, it is also spaceless, i.e. it knows no inside or outside. This organismic consciousness therefore participates fully in the non-dual awareness called Absolute Subjectivity.
Pagan	Member of a group professing to belong to any religion other than Christianity, Judaism or Islam (CED, 1994:1120).
Paired qualitative interview	Not to be confused with a mini-group. It is a qualitative in-depth interview conducted with two respondents, for example, a husband and wife who have to decide on a joint purchase (Webb 2002: 125).
Pantheism	" <i>The doctrine that God is a transcendent reality of which man, nature and material universe are manifestations</i> ". It regards God as identical with the material universe or the forces of nature (CED, 1994: 1127). In other words, "All is God" (Conway, 2006b).
Panentheism	The monistic philosophy which views that God is both immanently within and transcendentally beyond all beings. Or is merely seen as ' <i>All in God</i> ' (Conway, 2006b).
Pantry audits	Measures the inventory of brands, quantities and packaging sizes in a consumer's home (Zikmund & Babin, 2010: 252).

Paradigm	<i>"Comprises the metaphysical, theoretical, conceptual and instrumental convictions of the particular scientist and those of the group which, in the scientist's discipline, has sanctioned the paradigm as the authoritative method of explaining the phenomena in the field of study"</i> (Garbers, 1996: 337).
Peoplemeter	An electronic, semi-automatic system used worldwide to measure television viewing behaviour. The information is captured using electronic boxes attached to television sets and remote controls. In this regard, the SAARF TAMS peoplemeters automatically register everything that occurs on all household TV sets as well as other equipment, such as PVRs, VCRs, DVD players as well as cable TV networks via decoders (SAARF, n.d.(a); Zikmund & Babin, 2010: 253).
Pentecostal	A reference to an individual who has been 'born again' and received the baptism of the Holy Spirit. It is evidenced by being able to speak in tongues. Speaking in tongues involves the uttering of sounds which are not in any human language, but are considered the language of angels (Anon, 2010f).
Perception	Includes all sensory knowledge one derives from seeing, hearing, feeling, smelling, and tasting (McFarlane, n.d.).
Person-administrated survey	A data collection technique that requires the presence of a trained human interviewer who asks the questions and records the respondent's answers (Hair, Bush & Ortinau: 2003: 258).
Philosophical analysis	More commonly known as 'analytic philosophy', a term of art which concerns itself with (i) what is to be analysed e.g. <i>words and sentences vs. concepts and propositions</i> , (ii) what is seen to be a successful analysis and (iii) what philosophical results come from the analysis? It involves techniques typically used by philosophers in the analytic tradition to 'break down', i.e. analysing philosophical issues by analysing linguistic phenomena, such as sentences, while other philosophers focus on psychological phenomena, such as sense-data (Soames, n.d.: 2).
Philosophy of science	Studies in this domain <i>"generally aim to bring greater conceptual clarity to some of the key concepts in science, including truth, objectivity, validity and progress"</i> (Mouton, 1993: 9).
Physical world	As per Swedenborg, it is the natural world of time, space and matter (James, 2002).
Pleroma, (the)	Also known as <i>the realm of Light</i> , the Pleroma accounts for the unfolding of the various Divine emanations, the Aeons, the 'Eternities' or 'Worlds'. Gnostic Cosmology is seen as a duality between the transcendent Spiritual Reality, which includes both the manifested and unmanifested Absolute, as well as the imperfect psychic and physical reality of the Cosmos. Considering the Sethian and Valentinian schools of the Pleroma, the division of divine existence can be put into the following grades, namely (i) The Supreme Principle being the Spirit, Abyss, Fore-Father, etc. (ii) Barbelo, (iii) The Self-begotten Autogenes (iv) The Archetypal Man, and (v) the Cosmos which includes the psyche and matter. The psycho-physical cosmos is considered to be a lower or imperfect reflection or copy of the higher perfect order of the Pleroma (Kazlev, 2004).
Polytheism	<i>"The worship of or the belief in more than one god"</i> (CED, 1994: 1207)
Postmodernism	Originating in the 1960s, it is a philosophy which is anti-metaphysical, anti-status quo of objectivity, of consensus, prescriptivism and is atheistic in essence. Being a deconstruction of all status-quos and standards in all realms of human endeavour, it can be summarised as a philosophy of <i>'anything goes'</i> . Postmodernism refutes any external or universal truths or 'rational' claims which attempt to ground reality in one all-encompassing theory or system of thought through conventions, standards or foundations. The epistemological and metaphysical implications of this philosophy are that reality or truth is neither one nor objective but subjective and many (Uduigwomen, 2005).

Pragmatism	Originating in the United States in the early 1920s, Pragmatism is a philosophical movement which claims, amongst others, that an ideology or proposition can only be true if it can be satisfactorily applied. It asserts that theories and models are not to be judged by their origins or their relations to antecedent data or facts, but rather by their fruits and consequences. Consequently, it rejects all unpractical ideas automatically and treats all beliefs and theories as working hypotheses. In this regard, hypotheses are to be modified, refined, revised, or rejected in the light of future inquiry and experience (IEP, 2006).
Prana	Referred to in Hindu scriptural treatises as sparks of intelligent finer-than-atomic energy that constitutes life, also known as 'lifetrans'. Seen as the condensed thoughts of God, a substance of the astral world. It is the life principle of the physical cosmos (Yogananda, 2004b: 1589).
Pranayama	It is a yoga science which consciously controls prana and is seen as a direct way to consciously disconnect the mind from the life functions and sensory perceptions which will enable man to consciously commune with God. (Yogananda, 2004b: 1589).
Precognition	Precognition is the direct knowledge or perception of the future as perceived in the fifth dimension of space. In this regard, precognitive experiences involve seeing probabilities, i.e. events that are more or less likely to occur in the future. It is obtained through extrasensory means such as dreams, waking visions, auditory hallucinations, flashing thoughts entering one's mind, and also in the mere sense of 'knowing'. At times, precognitive knowledge also may be induced through trance, channelling, mediumship, and divination (Hefner, 2011; Seifer, 2008: 238). <i>See also retro-cognition, premonition and prophecy.</i>
Premonition	Premonition involves the sense or feeling that something is going to happen (Hefner, 2011). <i>See also precognition and prophecy.</i>
Primary data	New data which has been originated by the researcher for a specific purpose or marketing problem at hand (McDaniel & Gates, 1999: 93; Malhotra, 2002: 112).
Primary (secondary data) resources	<i>Primary resources</i> include original artefacts, documents, interviews and records of eye witnesses, oral histories, diaries in their original nature. Primary resources are seen as the direct outcomes of an event or experience that is recorded without any necessary intent by the historian at the time to use it for later references (Salkind, 1991: 207).
Probability sampling	Commonly associated with survey based research. Each sample unit in the population has a known chance of being included in the sample and is usually equal for all cases. This allows one to measure statistically the characteristics of the population from the sample (Saunders, Lewis & Thornhill, 2003: 152). <i>See also non-probability sampling.</i>
Probing questions	A technique which takes a subject's initial response by asking a question, the response to which then serves as a framework for the next question in order to gain more detailed responses (Hair, Bush & Ortinau, 2003: 218).
Product audit	These are store audits that cover all the types of outlets that sell a particular product or brand (Hawkins & Tull, 1994: 115). <i>See also store audit.</i>

Projective techniques	Assuming that people have unexpressed thoughts and feelings which they are unaware of or do not wish to express, <i>projective techniques</i> (a clinical psychology technique) are used to aid in exposing respondents' thoughts. In this regard, <i>projective techniques</i> provide visual and/or verbal stimuli that encourage respondents to reveal their unconscious feelings and attitudes. These techniques in effect 'get below the surface' and overcome various communication barriers because subjects are allowed to project their perceptions and feelings onto other persons or objects and not directly onto themselves (Zhao, 2002: 162).
Prophecy	Prophecy is regarded as precognition, but not all precognition is prophecy (Hefner, 2011). See also <i>precognition</i> and <i>premonition</i> .
Proxemics	The study of the use of space and how people organise their territory around them to maintain discrete distances between themselves and others (Cooper & Schindler, 2006: 760).
Pseudepigrapha	Includes various Jewish writings dating from the first century B.C. to the first century A.D. Although these texts have been excluded from the Greek canon of the Old Testament, it is claimed that they have been divinely revealed (CED: 1994: 1251).`
Psyche	From the Greek word ' <i>ψυχή psykhe</i> '. It refers to the concept of the self and encompasses the soul and mind, and refers to the forces in an individual that influence one's thought, behaviour and personality. Carl Jung referred to it as ' <i>Seele</i> ' which means both psyche and soul, being the totality of all psychic processes, conscious as well as unconscious. The level of consciousness, according to Jung, is derived from the waking consciousness, dreaming and dreamless sleep. Consciousness (also referred to by Jung as ' <i>ego-consciousness</i> ') is dominated by one's ego being the centre of one's internal and external awareness of both the internal and external worlds. Dreaming, on the other hand, is an unconscious process, whereas dreamless sleep is a state in which the unconscious becomes devoid of any content (Pascal, 1992: 11).
Psycho-galvanometer	Also referred to as galvanic skin response (GSR), the psycho-galvanometer is an electronic instrument that measures a subject's involuntary changes in the electronic resistance of his or her skin. (Hair, Bush & Ortinau, 2003: 297)
Psychographics	The quantified psychological profiles of individuals (Malhotra, 2002: 144).
Psychological Nominalism	The thesis of <i>Psychological Nominalism</i> claims that in order to be aware of something (i.e. an object or abstract notion), one must have a concept of it. Inversely, if one has a concept of something, one can be aware of it. This implies that perception is concept-laden, and depends on what concepts one has about an object, and one object, for instance, can be perceived in different ways altogether (Rubenstein, 2006).
Physical control	" <i>Physical control involves holding the value or level of extraneous variables constant throughout the course of an experiment</i> " (McDaniel & Gates, 1999: 258).
Psychoanalytic theory	The study and investigation of the role of the unconscious mind by treating mental and emotional disorders. (CED, 1994: 1252).
Psychosomatic	Involves both the body and mind and relates to disorders caused by psychological factors such as stress (CED, 1994: 1252). See also <i>psychoanalytic theory</i> .
Pupilometer	A mechanical device that measures and records changes in the diameter of a subject's pupils. The underlying assumption is that any increase in the size of the pupil within a controlled environment reflects a positive attitude or interest towards the stimulus (Hair, Bush & Ortinau, 2003: 297).

Purchase intercept interview	A face-to-face interview that takes place immediately after the purchase of a product or service. Unlike the (mall) intercept interview, this interview takes place after the interviewer has observed a prescribed behaviour, usually the selection or purchase of a particular product on the shelves or at till point (Hair, Bush & Ortinau: 2003: 260).
Purposive sampling	Also called judgemental sample. It is a non-probability sample that conforms to certain pre-stipulated criteria. The criteria chosen reflect directly on the purpose of the study. Also known as criterion-based selection (Cooper & Emory, 1995: 228). See also <i>non-probability sampling, extreme case, heterogeneous-homogeneous, critical case</i> and <i>typical case purposive sampling</i> .
Qabbalah	See Kabbalah.
Qualitative research	Being an unstructured and exploratory research design, which provides insights into and understanding of the problem at hand (Malhotra, 2002: 112).
Quantitative research	Research design that quantifies data by using statistical analysis and application (Malhotra, 2002: 112).
Quintessential	The fifth and highest essence (element) after earth, water, fire and air. Thought to be the fundamental matter of heavenly bodies and is viewed as the potential in all things (CED, 1994: 1274).
Quota sampling	Similar to the stratified sample, the quota sample is a non-random sampling process which is based on the premise that one's sample quota variability is the same as the population variables. All sample cases are selected by quota allocation to key variables (Saunders, Lewis & Thornhill, 2003: 170). See also <i>stratified sampling</i> .
Radio Measurement Audience Survey (RAMS)	RAMS diaries include user audience data of the profile and the number of people listening to each station, for each day of the week, and for each quarter hour of the day for both teenagers and adults in South Africa alike (SAARF, n.d.(a)).
RAMS	Registered trade name of a major research survey conducted by SAARF. See <i>Radio Measurement Audience Survey</i> and <i>SAARF</i> .
Randomisation	Randomisation in experimental designs involves the random assigning of respondents to the treatment condition (McDaniel & Gates, 1999: 257-258).
Randomised block design	<i>"A design that attempts to isolate the effect of a single extraneous variable by blocking out its effects on the dependent variable"</i> (Zikmund, Babin, Carr & Griffon, 2010: 283).
Rationalism	A theory that views the exercise of reason, rather than experience, authority, or spiritual revelation, provides the primary basis for knowledge (Anon, 2010i). Noting the limit as to what one can learn through abstract thought, the rationalists claim that in the process of knowledge acquisition, the mind is seen to be more fundamental than the senses (Holt. T. 2006a).
Reality	<i>"The state of things as they are or appear to be, rather than as one might wish them to be"</i> (CED, 1994: 1292).
Recruited audience measurement method	Respondents are brought to a theatre and are asked to view a number of advertisements. Upon completion they are asked questions relating to product knowledge, attitudes, preferences as well as reactions to the advertisements (Malhotra, 2002: 145).
Reductionism	An idea that one can understand the world and all of nature by examining smaller and smaller pieces and parts of it and in relation to one another. It tries to use fewer items, primarily language, to account for one's experiences. When completed, the totality of all small pieces would explain the whole (experience) (Anon, 2010j; Goode, 2007: 16).

Reincarnation	" <i>The process of constructing our instrument for the manifestation of the Self in the three worlds, rather than as an illusion of permanence for the ego</i> " (Marquier, 2005: 68).
Representationalism	It is a theory of perception according to which one is aware of objects only through the mediation of the ideas that represent them. <i>Representationalism</i> explains perceptual illusions and memory, whilst remaining sceptical about the existence of external objects (Kemerling, 2002).
Research design	It is the blueprint for collecting, measuring and analysing data. At the same time it provides for a framework or plan and structure of engagement used to obtain empirical evidence on relations of the problem under investigation (Cooper & Emory, 1995: 114).
Research tactic	An evidence collection and analysis approach which is used for the purposes of understanding a phenomenon (Remenyi & Money, 2004:70).
Retail distribution audit	An observational study which measures how brands are displayed and priced in retail outlets (Hawkins & Tull, 1994: 115).
Retro-cognition	Also known as <i>post-cognition</i> . Invented by F. W. H. Myers (1843 – 1901). <i>It is the ability to look into the past, allowing one to know about past events and places without using one's physical senses</i> (Real Psychic Powers. 2009). See also <i>precognition</i> .
Rhabdomancy	Divination for water or mineral ore by means of a rod or wand. Also referred to as dowsing or divining (CED, 1994: 1326).
Role playing interviews	Participants are asked to take on the identity of a third person in a pre-determined situation and then to verbalise how they will act out the situation (Hair, Bush & Ortinau, 2003: 217-218).
SAARF	See <i>South African Advertising Research Foundation</i> .
Sample element	A <i>person</i> (a consumer as in a household or a respondent within a corporation) or <i>object</i> which holds the information required for a research study (Martins, Loubser & van Wyk, 1999: 251). See also <i>sample unit</i> .
Sample frame	A list of sample units available for selection (Martins, Loubser & van Wyk, 1999: 252).
Sample unit	The basic unit of the population available to be sampled, containing the sample element (Malhotra, 2002: 347). The sample unit can be defined by multiple stages, i.e. by primary, secondary, tertiary and final sample units (Martins, Loubser & van Wyk, 1999: 251). See also <i>sample element</i> and <i>sample frame</i> .
SAMRA	See <i>Southern African Marketing Research Association</i> .
Sanskrit	As one of the liturgical languages of Hinduism and Buddhism, it is a historical Indo-Aryan language in which most of the Hindu texts were written (Anon, 2010a; Carey Study Centre, 2010).
Sat (Kutasha Chaitanya)	God's omnipresent intelligence existing in creation. Also known as the <i>Christ Consciousness</i> or Kutasha Chaitanya ¹⁶ (Yogananda, 2004b: 1580). See also <i>Father</i> (the).
Scanner data	Data which is obtained by passing merchandise over a laser scanner that reads the UPC code from the packages (Malhotra, 2002: 149).

¹⁶ Hindu equivalent concept.

Science	Refers to (i) a specific body of knowledge, i.e. a product that has evolved over time and has certain features such as validity, internal consistency, explanatory potential and usefulness. It also refers to (ii) scientific research or inquiry. The latter refers to science as a process, i.e. certain activities scientists are involved in. These activities include aspects such as demarcating research problems, data collection, experimentation, data analysis and interpretation and the validation or testing of theories (Mouton, 1993: 13, Garbers, 1996: 15)
Scientific knowledge (World 2 knowledge)	Scientific knowledge is the science which turns phenomena of world 1 (lay knowledge) into 'objects' of systematic and rigorous enquiry and investigation. Scientific knowledge is driven by the search for truth or true knowledge, which is also known as the epistemic interest in science (Mouton, 1996: 8-11).
Secondary data	Data that has been previously collected and used for some purpose other than the problem at hand (McDaniel & Gates, 1999: 93; Malhotra, 2002: 112).
Secondary (secondary data) resources	<i>Secondary resources</i> are second-hand or at least once removed from the original event, such as a summary of an aspect under investigation. These sources give accounts as witnessed by others (Salkind, 1991: 207). Also to be seen as the interpretation of primary secondary data sources.
Sefiroth	Lights or vessels or faces of the Ten Divine Emanations of the Kabbalah Tree of Life (Whitehouse, 2007: 93). Dolnick (2005: 45) views them as <i>power centres</i> or <i>energy portals</i> in the Tree of Life, whereas Sharp (2004: 13) sees them as different <i>quantum levels</i> of creation.
Selection bias effect	Selection bias arises from the way test units are selected and assigned to an experiment. It includes the matching and randomisation of respondents (Iacobucci & Churchill, 2010: 108-109).
Selfhood	Also known as individuality, a fully developed self. It is the state of having a distinct identity - an achieved personality (Anon, 2010k)
Self-selection sampling	A non-probability sample where the sample unit (usually an individual) is allowed to identify their desire to take part in the research (Saunders, Lewis & Thornhill, 2003: 177). See also <i>non-probability sampling</i> .
Semi- structured qualitative interview	A qualitative interview where participants are asked specific questions as well as probes of tangents revealed by their answers (Cooper, 2006: 222). See also <i>structured- and unstructured qualitative interviews</i> .
Seraph	Seraphim (plural), a member of the highest order of angels in the celestial hierarchies. Commonly depicted as the winged head of a child (CED, 1994: 1412).
Simple random sampling	Involves selecting the sample unit at random from a sample frame using a random process such as random numbers table (Saunders, Lewis & Thornhill, 2003: 170). See also <i>probability sampling</i> .
Simulated test market	A two-tier data feed obtained from actual store data and from a simulated store environment which is then modelled according to a pre-designated outcome (Churchill, Brown & Suter, 2010: 128). See also <i>standard and controlled test market</i> .
Singularity	Seen as a mathematical point at the centre of a black hole where the universe has infinite density, zero volume and where time ceases to exit (Good, n.d.).
Snowball sampling	A non-probability sampling technique used specifically where respondents are difficult to identify and are best located through referral networks (Cooper & Emory, 1995:228 and Saunders, Lewis & Thornhill, 2003: 170). See also <i>non-probability sampling</i> .

Sociological dimension	It sees social research as a social practice. As science is part of the social world, it includes all the worlds of everyday life (Mouton, 1996: 41). Hence, science is viewed as a social process, as an institution in which social actors with divergent values and beliefs play their respective roles. The sociological dimension works on the premise that to understand research one needs to understand scientists and therefore the study of science must begin with the study of research communities, its mechanisms, and its values of social control (Garbers 1996: 18).
Soma	Includes a non-physical body, the body of light, or resurrection body according to the New Testament. It is closely related to the meaning of a soul, and is translated from the Greek <i>psyche</i> (Boadella, n.d.)
Son (the)	The Christ Consciousness (Christ Intelligence) or God's omnipresent intelligence immanent in all creation. Also known as <i>Tat</i> or <i>Kutastha Chaitanya</i> in Hindu scripture. Not to be confused with Christ – the honorific title of Jesus (the Christ). Christ is used here in reference to a great master who has attained oneness with the Divine Consciousness. (Yogananda, 2004b: 1581, 1580, 1594). See also <i>Tat</i> (the).
Sortilege	Originates from the medieval Latin word <i>sortilegium</i> , which means <i>soothsaying</i> . Also referred to as magic or sorcery. It is the act of divination by drawing lots (CED, 1994: 1475).
Soteriology	Derived from the Greek words ' <i>soteria</i> ' which means <i>salvation</i> and ' <i>logos</i> ' meaning <i>word</i> . Soteriology is therefore <i>the science of salvation</i> . It studies God's historical deliverance of His people from the bondage of sin and death and affliction, and the promise of an eternal life through God's holy Love through forgiveness (Lopez, 2007).
South African Advertising Research Foundation	Established in 1974, its main objective is " <i>to direct and publish media audience and product/brand research for the benefit of its stake-holders, thereby providing data for target marketing and a common currency for the buying and selling of media space and time. SAARF has thus the responsibility to measure the audiences of all traditional media such as newspapers, magazines, radio, television, cinema and out of home media</i> " and is funded via an industry levy on advertising expenditure (SAARF, n.d.(a)).
Southern African Marketing Research Association	A professional research body that aims to promote and maintain the standards in marketing research and provide members with an educational, information and social forum for the enhancement of and professionalism in marketing research (SAMRA, 2008: 10)
Spatial observation	The recording of how humans physically relate to one another (Cooper & Schindler, 2006: 247).
Spatio-temporal infinity	From the Latin <i>spatium</i> , i.e. space and <i>temporālis</i> (~ <i>tempus</i>) meaning time. Hence, spatio-temporal infinity is then the infinite existence in both space and time (CED, 1994: 1483).
Spiritual world	As per Swedenborg, it is a world not seen to be in time, space and matter, but is constructed of substances from the spiritual Sun (James, 2002).
Standard test market	Seen also as a trial run. Here a company would, for instance, sell a new product through its current distribution network (Churchill, Brown & Suter, 2010: 124).
Star of David	The six-pointed star is an ancient and important symbol in the North Indian Tantric tradition where it is associated with the <i>Anahata Chakra</i> , i.e. the heart centre (Work of the Chariot, n.d.(b)). It is also a Jewish symbol, the <i>Shield Star of David</i> or the <i>Magein David</i> (in Hebrew), is a universally recognised symbol associated with Jewry (Rich, 2008). As a six-pointed star made of two interlocking triangles, it symbolises God's rule over the universe in all six directions, namely north, south, east, west, up and down (Simmons: 2002).
Statistical control	Involves selecting the correct statistical procedures and measurements throughout the course of the experiment (McDaniel & Gates, 1999: 257-258).

Statistical regression effect	The tendency of “extreme” cases to move closer to the average during the course of an experiment (Iacobucci & Churchill, 2010: 108-109).
Store audit	The periodical visitation of a set of retail and wholesale stores with the intention of examining their inventories, purchases and sales of specific brands (Hawkins & Tull, 1994: 113).
Stratified sampling	It is a random sampling process which firstly divides the sample frame into a series of strata, subsets or segments based on a number of key attributes. A <i>proportionate</i> or <i>disproportionate sample</i> is then drawn from the sample frame (Saunders, Lewis & Thornhill, 2003: 165). See also <i>probability sampling</i> .
Structured qualitative interview	A qualitative interview using a detailed interview guide for question order but using at the same time open-ended questions (Cooper, 2006: 222). See also <i>unstructured</i> and <i>semi-structured qualitative interviews</i> .
Substantive theory	Specific theory and finds itself in everyday-world situations. Its specificity and usefulness lies more particular in practice and not so much in global concerns (Merriam: 2009: 30).
Sufism	A mystical movement within Islam that seeks to find divine love and knowledge through direct personal experience of God. It consists of a variety of mystical paths that are designed to ascertain the nature of mankind and God and to facilitate the experience of divine love and wisdom in the world. This is done, amongst others, by reciting the name of God or certain phrases from the Qu'ran as a way to loosen the bonds of the lower self, and in doing so, it enables the soul to experience a higher reality toward which it naturally aspires (Anon, 2010c).
Superposition	At the Quantum level, reality can either be actual (actualities) or potential (potentialities). Potential or quantum superposition is the state before an/the object is measured, whereas actual is the state when one observes or measures a quantum entity. In other words, once an observation is made, then the wave function as per Schrödinger merely collapses and the superposition converts to actual as above. Quantum superposition is therefore a position when all probabilities of state exist in a multiple possibilities of realities at the same instance (Bourque, 2010).
Syndicated data	Standardised data which is presented on behalf of a group of clients (i.e. the syndicate) and executed by a marketing research agency (Martins, Loubser & van Wyk, 1999: 103). Usually the data is not problem specific but is required to be standardised in its reporting format (Shao, 2002: 11). See also <i>AMPS</i> .
Synchronicity	According to Jung, synchronicity is an ‘acausal connecting principle’ that links mind and matter through meaningful coincidences that cannot be explained by cause and effect. Three types of synchronicity can be observed in this regard. Firstly, the coincidence of a thought or feeling with an outside event. Secondly, a dream, vision or premonition of something that then happens in the future. And lastly, a dream or vision that coincides with an event occurring at a distance (Lundstrom, 1996).
Systematic random sampling	The selection of sample units chosen at random regular time or unit intervals from the sampling frame (Saunders, Lewis & Thornhill, 2003: 170). See also <i>probability sampling</i> .
Tabula rasa	Seen as the mind in its uninformed original state. Also viewed as a clean slate or an opportunity to start afresh (CED: 1994: 1568).

Tao	Tao is not God or some sentient being controlling the universe, it is but a force which flows through the entire world. It regulates the natural processes and nourishes balance in the Universe and at the same time it ' <i>embodies the harmony of opposites</i> '. For instance, there could be no love without hate, and no light could exist without darkness, and no Yin without Yang. It just merely ' <i>IS</i> '. It is everywhere, and all at once (Barrett, 1998; Robinson, 2009). See also <i>Taoism</i> .
Talmud	The primary text of Jewish religious law which literally means instruction (CED, 1994: 1573).
TAMS	Registered trade name of a major research survey conducted by SAARF. See <i>Television Measurement Audience Survey</i> and <i>SAARF</i> .
Taoism	Also known as ' <i>Daoism</i> '. It is a way of getting along with Tao. Although being basically indefinable, it refers to a power which envelops, surrounds and flows through all living and non-living things. Taoism is the amalgamation of theories, ideas and concepts, and principles about the body, diet, breathing and physical exercises, uses of herbs, philosophical inquiry, martial arts, and meditation. All of which make up the so-called ' <i>Path</i> ', or ' <i>Way</i> ', of living, which in itself has to be experienced in order to bring humans into closer alignment with the "natural order" of life and living (Barrett, 1998; Robinson, 2009). See also <i>Tao</i> .
Tat (Kutastha Chaitanya)	A universal consciousness or cosmic intelligence oneness with God, manifested by Jesus, Krishna and other avatars. Also known as <i>the Son</i> in the Christian theology (Yogananda, 2004b: 1581). See also <i>Son</i> (the) and <i>Trinity</i> (the).
Te Ching	Known as ' <i>The Book of the Way</i> ' which was written by the Chinese philosopher Lao Tzu (600 BC) and is in essence a philosophical framework for what is now known as Taoism. As a manual on the art of living life it includes a large range of poetry indicating a non-dualistic monistic state of man (Anon, 2007).
Telekinesis	The movement of a body caused by the thought or willpower without the application of any physical force (CED: 1994: 1584).
Teleology	Derived from the Greek word <i>telos</i> , which means 'end' or 'purpose'. Teleology is therefore the study of ends, purposes, and goals. Given that the meaning and value of all historical events are derived from their ends or purposes, teleology is fundamentally <i>future-directed</i> . For at the end of time (as per Christian dogma) all meaning and value of human historical experience will be fulfilled (Hooker, 1996). See also <i>determinism</i> .
Telepathy	Originates from the Greek words 'tele' and 'patheia', which mean 'distant' and 'feeling' respectively. Considered a form of extra-sensory perception or anomalous cognition, telepathy is the direct transference of thought from one person (i.e. sender or agent) to another (receiver or percipient) without using the usual sensory channels of communication. A form of extrasensory perception (ESP). It is also linked to various paranormal phenomena such as precognition, clairvoyance and empathy (Crystallinks, n.d (c); Seifer, 2008: 221).
Telephone-administrated survey	A question-and-answer exchange that is conducted via phone technology (Hair, Bush & Ortinau: 2003: 258). If possible, appointments are set up beforehand by telephone (Burns & Bush, 2003: 245).
Telephone focus group (Teleconferencing)	A variant of focus groups where respondents are connected to the moderator and each other via teleconferencing equipment. Usually used when difficulty is experienced recruiting suitable respondents, when sensitive issues are discussed, or when 'low incidence' group members are experienced (Cooper & Schindler, 2006: 232).

Television Audience Measurement Survey (TAMS)	TAMS measures second-by-second television audiences in a representative sample of homes with TVs and mains electricity through the installation of so-called TAMS meters, also known as 'peplemeters' (SAARF, n.d.(a)). See also <i>Peplemeter</i> .
Tertiary (secondary data) sources	An interpretation of secondary sources and is represented by indexes, bibliographies and other finding aids as in the case of internet search engines (Cooper & Schindler, 2006: 102).
Testing effect	The testing effect is concerned with the fact that the experiment itself may affect the responses provided by groups or units (Iacobucci & Churchill, 2010: 109). See also <i>main</i> and interactive effect.
Theory of knowledge, (the)	In trying to answer the philosophical question, ' <i>What is knowledge?</i> ', philosophers in this category use the <i>tripartite theory of knowledge of belief, truth and justification</i> as a working model. In other words, the belief in something with justification, and regarding it to be truthful, it becomes <i>knowledge</i> (Holt, 2006c). This knowledge is acquired through the premise of <i>empiricism</i> and rationalism. Nonetheless, according to Holt (2006b): " <i>The most persistent problem in the theory of knowledge is not what knowledge is or what it comes from, but whether there is any such thing at all</i> ". See also <i>belief, truth, justification, empiricism</i> and <i>rationalism</i> in this regard.
Theophany	" <i>The divine manifestation of a deity to man in a form that, though visible, is not necessarily material</i> " (CED, 1994).
Theoretical sampling	It is a situation where the analyst develops a theory from qualitative data as it emerges. It is done on a continuous basis where the researcher decides what data to collect (or sample) next, from where, and then codes and analyses it in order to fit the emerging theory (Merriam: 2009: 30). See also <i>non-probability sampling</i> .
Theosophy	Founded in 1875, a religious and philosophical system derived from the sacred writings of <i>Brahmanism</i> and Buddhism, which in essence denies the existence of any <i>personal</i> God. It claims to be based on or expressed as an intuitive insight into the divine nature (CED, 1994: 1599).
Thermodynamics	Is the branch of physics which concerns itself with the conversion of different forms of energy Princeton University, n.d.(c).
Third dimensional reality	Seen as the animal kingdom of which humans are part. The dimension is dominated by carbon-based material and is ruled by man's five senses of taste, sight, smell, hearing and touch. Also viewed as 'solidified' thought in which duality rules and where everything seems real because of their physical appearances of length, width and depth (Milanovich and McCune, 1996:102).
Tiferet	The sixth Sefira ¹⁷ in the <i>Kabbalah Tree of Life</i> . Also known as Beauty, the Self or the Place of Truth (Whitehead, 2007: 47).
Tree of Life, (the)	See <i>Kabbalah</i> .
Triangular qualitative interview	Not to be confused with a mini-group. Where the mini-group recruits similar respondents to a topic under investigation, the triangular interview would interview three respondents from <i>different</i> fields of expertise or engagement to cast some light on a specific topic at hand (Webb 2002: 125).
Trinity, (the)	The doctrine which asserts that there is only one God who manifests Itself (through the Spirit) as three distinct, yet simultaneous entities ¹⁸ namely the Father (Sat), the Son (Tat) and the Holy Spirit (Aum) (Slick, 2010; Yogananda, 2004b: 1594). It upholds the belief of one God in three persons, but not three gods in one (Slick, 2010). See also <i>Father (the), Son (the) and Holy Spirit (the)</i> .

¹⁷ See *Sefirot* in terms and concepts.

¹⁸ Hindu equivalent concepts listed in brackets.

Truth	The second condition in the <i>tripartite theory</i> of knowledge. The premise states that no matter how well justified or sincere a belief is, if it is not true then it cannot constitute as knowledge. Henceforth, if one knows a thing then it must be regarded as truthful. As the false cannot be known, then knowledge must be knowledge of the truth. Hence, if a long-held belief is discovered to be false, then the known thought was in fact not known at all (Holt, 2006c). See also the <i>theory of knowledge</i> .
Two-way focus group	A target focus group observes another focus group and discusses what was learned from the observation and comment amongst other the truthfulness of the observed group (McDaniel & Gates, 1999: 143).
Typical case purposive sampling	A typical non-probability sample used to provide an illustrative profile using a representative, i.e. 'typical' case to the situation at hand (Saunders, Lewis & Thornhill, 2003: 175). In other words, the results will reflect the 'average' which is in no way atypical, extreme, deviant or intensely unusual (Merriam, 2009: 78). See also <i>purposive sampling</i> .
Unconsciousness	It encompasses (as per Jung) both the <i>personal</i> and the <i>collective unconsciousness</i> , which extends beyond the structure of any individual's experiences. It includes on the individual's personal side all the stimuli, responses, ideas, conflicts etc. and collectively all cultural archetypes (including the mother archetype) which an individual is unaware of (Silverman, 1974: 430, 726).
Universal product code	A bar code attached by manufacturers to product categories. It indicates the brand, size, etc. (Hawkins & Tull, 1994: 116).
Unstructured qualitative interview	An unstructured qualitative interview usually starts with a participant narrative and has no specific questions, nor order of topics (Cooper, 2006: 222). See also <i>structured-</i> and <i>semi-structured qualitative interviews</i> .
Upanishads	Also known as Vedanta, which are to be seen as the summaries that form the doctrinal basis of the Hindu religion (Yogananda, 2004b: 1594).
Valentinian School	Valentinians are not to be seen as a separate church or denomination but a school, which offers a fuller esoteric interpretation of Christian doctrine. Seeing themselves as successors of Saint Paul through an apostolic succession of teachers, the School views itself and its teachings as being in conflict with Catholic Christianity. As a group, Valentinians were accepted in Christian congregations until the fourth century and thereafter they were gradually expelled from Catholic congregations (Anon, n.d.(m)).
Vedanta	Means literally <i>the end of the Vedas</i> . It is a philosophy which stems from the <i>Upanishads</i> , i.e. the latter portion of the Vedas. It declares that God is the only reality and that creation is essentially an illusion in which man is the only creature capable of conceiving God. Hence man in essence is divine and his duty therefore is to realise his true nature (Yogananda, 2004b: 1594). See also <i>Vedas</i> .
Vedas	The four scriptural texts of Hinduism. In essence these scripts are a literature of chant, ritual and recitation for vitalising and spiritualising all the phases of man's life and activity (Yogananda, 2004b: 1594).
Word, (the) (Capital letter)	From the Greek word 'Logos'. Means the intelligent vibration, the intelligent energy, going forth from God, which is the beginning and source of all created substances. Here 'Word' is the vibratory sound (also known as 'Cosmic Vibration'), carrying materialising power (Yogananda, 2004a: 9-10, 16)
World 1 knowledge	See <i>Lay knowledge</i> .
World 2 knowledge	See <i>Scientific knowledge</i> .
World 3 knowledge	See <i>Metascientific knowledge</i> .

World soul	The third level in the platonic tripartite division of the universe. Sextus refers to it as <i>the synthesised</i> , i.e. the <i>object of opinion</i> , whereas Xenocrates calls it <i>below heaven</i> . (Drozdek, n.d.: 46). For Plato, the World Soul is a metaphysical principle in which the order, beauty, and goodness of the cosmos are seen as inherently related, and embodies the principles of harmony and proportion. It furthermore points toward an all-inclusive worldview in which aesthetics, ecology, ethics, mathematics, economics, science, art, and epistemology are seen as one (Fideler, 1996). See also <i>Monad</i> and <i>Dyad</i> .
Yang	See <i>Yin Yang</i> .
Yesod	The ninth Sefira ¹⁹ in the <i>Kabbalah Tree of Life</i> . Also known as Foundation, ego and social conditioning (Whitehead, 2007: 47).
Video conferencing focus group	A variant of focus groups, where technology is used to gather data. (Cooper & Schindler, 2006: 234)
Yin	See <i>Yin Yang</i> .
Yin-Yang	A well-known Taoist symbol representing balance and at the same time two polarised forces or opposites in the universe or nature. Not to be confused as a symbol of dualism. On the one hand it is the <i>Yang</i> masculine energies, which express the energetic, hot, positive, moving, sometimes aggressive, outer directed, seeking, questing creative action and originator of ideas. And on the other hand the <i>Yin</i> represents aspects of the feminine energies which include the negative, cool, calm, introspective, creative thought, receptivity, nurturing and intuition. Contrary to Western belief which sees <i>yin</i> as being soft and <i>yang</i> as the hard, in reality it is Yin that is hard, heavy and unchangeable (passive) like a rock, and <i>yang</i> is the soft, energetic, fluid like water or air which adopts itself around the passive yin energy. Furthermore, since nothing in the universe or nature is entirely black or white, the yin-yang symbol includes therefore a small white spot in the black swirl, and a corresponding black spot in the white swirl (Anon, 2007; Milanovich & McCune, 1996: 377; Robinson, 2009).
Voice pitch analyser	Similar to a lie detector test, voice pitch analyser is an audio adapted computer system which detects emotional responses by changes in the subject's voice caused by changes in the person's autonomic nervous system (Hair, Bush & Ortinau, 2003 296).
Void, (the)	Also known in Mahāyāna Buddhism as <i>sunyata</i> or <i>Reality</i> . According to Wilber, (1997: 45), the 'void' is not to be confused with a blank and featureless nothingness but rather the realisation that one cannot make a direct statement about the <i>absolute</i> without involving oneself in making statements about statements. Therefore, <i>Reality</i> is <i>Void</i> because it is void of conceptual elaborations. See also <i>Mahāyāna Buddhism</i> .
Zen Buddhism	A school of Mahāyāna Buddhism (known as Mahāyāna Buddhism) asserting that enlightenment can come through meditation and intuition (<i>direct intuitive insight</i>) rather than faith itself (Princeton University, n.d.(a)).
Zodiac signs	Include: Aries (21 March), Taurus (20 April), Gemini (21 May), Cancer (22 June), Leo (23 July), Virgo (23 August), Libra (23 September), Scorpio (24 October), Sagittarius (23 November), Capricorn (22 December), Aquarius (20 January), and Pisces (19 February) (Tesch, n.d.).(maybe omit the dates, because otherwise you will have to give the date range of each sign)

¹⁹ See *Sefirot* in terms and concepts.

Zohar, (the)

Known as *Sepher haz-Zohar* in Hebrew, it is a book of five volumes. Seen as the Book of the Light and Splendour (Whitehead, 2004: 26). It is the principal works of the Qabbalists, which form the Book of Creation, i.e. the '*Sepher Yetsirah*' being the main canon of the *Qabbalah*. It contains universal wisdom or theosophy of the ages and teaches practical occultism using secret signs of the hidden instructions, which provides metaphysical interpretations and at times apparent absurdities ETC (1999).

CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND

The overriding goal and point of departure of the epistemic imperative²⁰ in science are *the search or quest for truth or truthful knowledge* (Babbie & Mouton, 2009: 7, Mouton, 2006: 17). In this regard, knowledge is claimed to be truthful or valid (or at least plausible) if there is enough evidence to support the claims made by scientists. Thus, truth as an absolute notion should *not* be seen as a literal representation of reality, but rather as a commitment to an *ideal* and a *goal* to be pursued within a regulatory idealistic framework. All interpretations of scientists are therefore only approximations of the truth at any given point in time. Phrased differently, with any information at one's disposal at a certain point in time, any new theory developed will not be the only true explanation of that phenomenon, but rather be one that 'fits'²¹ the data best, so to speak.

Given the complexity of corresponding one's statements to that of the actual reality, in defining the truthful knowledge, the notion of *fit* either in a conceptual or empirical sense, is appropriately used to make a scientific claim, statement or hypothesis about reality. Here 'fit' is seen *not* as an absolute one, but one which allows certain degrees of freedom, for example, a 'loose fit' or 'good fit' (Babbie & Mouton, 2009: 9). Mouton (2006: 30) provides a differentiation in this regard whereby a highly complex theoretical model, for instance, would have, say a '*loose fit*', within the social world, while a less complex factual and empirical statement about reality would constitute a '*good fit*'. Furthermore, '*goodness of fit*' not only demonstrates that a relationship exists between theoretical declarations and their empirical reality, but it also can portray relationships between theoretical statements and social constructs. Here words and statements can be interpreted as having an 'empirical fit', a 'logical fit' or even a 'conceptual fit' (Garbers, 1996: 28).

From here the scientific community assesses or judges why a specific claim or hypothesis about the truth should be accepted or rejected. This assessment is referred to as the *rationality* of science and is usually done by a group of experts²² which jointly scrutinises and confers on a 'collective judgment' via consensus and accepts the most plausible claim to reality given the available evidence regarding the new treatise (Babbie & Mouton, 2009: 10-11). Rationality here distinguishes between true or valid statements and false or invalid ones. But in its purest sense, rationality is impossible as one lacks clear and explicit rules in terms of the judgment to be done. Hence, the concept of judgment is always central to the concept of rationality. The implication of this is that one's ability to act as a

²⁰ Or model.

²¹ Or '*goodness of fit*' as per Mouton (2006: 31).

²² This reduces the dependence on individual judgment and decisions.

rational agent is limited by the scope of one's expertise. This implies that the more expert and experienced a person is in a certain domain, the more likely it is that he will make the right judgments (Garbers, 1996: 30)!

Finally, regarding the nature and structure of the practice of science, it is given that only *objective evidence* can constitute the best estimates of the truth to make rational assessments of knowledge claims. Objectivity here is linked to the specific research process and the design, i.e. research procedures and methods²³ and the methodological paradigm used. For research to be objective one has to have unbiased sampling, stable and consistent measurements, systematic and non-arbitrary observations, appropriate and proper design, and a critical engagement and participation of respondents (Babbie & Mouton, 2009: 11-12).

Babbie and Mouton (2009: 12) summarises the relationship between truth²⁴, rationality²⁵ and objectivity²⁶ as follows:

"The systematic and rigorous search for objective evidence – using objective methods and techniques – increases the likelihood of making rational judgments in the process of scientific inquiry. Beliefs that we hold are based of such judgements provide us with the best estimates of the truth. Stated differently, those beliefs which the scientific community accepts as reasonable (given the evidence), represent the most truthful claims about the world".

They conclude that the above-mentioned does not only illustrate the close relationship between 'truth', 'rationality' and 'objectivity', but it also emphasises the 'social dimension' of science, which Mouton (2006: 41) calls the *sociological dimension* of research. The sociological dimension in short states that researchers engage in everyday life as an object of inquiry, while they are part of the social world with their specific (subjective) beliefs, values and interests.

However, although not pertinently noticed in the *social science sphere*, the emergence of quantum physics at the turn of the twentieth century changed the way scientists look at reality altogether. The postulates of quantum physics were so cataclysmic that they did not only attack one or two conclusions about classical physics, but also rewrote the very cornerstone and foundation on which the whole edifice of the Newtonian reality was based upon (Wilber, 1993: 24). In this regard, quantum mechanics call scientists in *social sphere of research* (as above) to also relook their engagement as to what is currently perceived as *objectivity, rationality, and truthful* knowledge. The following section puts this argument forth in the problem statement (section 1.2).

²³ A procedure is objective when it succeeds in eliminating or reducing error in the research process, thus increasing the probability of producing valid findings.

²⁴ As an epistemological criterion.

²⁵ As a sociological criterion.

²⁶ As a methodological criterion.

1.2 PROBLEM STATEMENT

Firstly, the nature of reality as it manifested itself in the new quantum physics²⁷ changed irrevocably the dimensions of what constituted *objectivity* in science. Quantum physics not only attacked one or two conclusions about classical physics, but it completely replaced the very cornerstone and foundation on which the whole edifice of the Newtonian reality was based (Wilber, 1993: 24). In short, quantum physics (more specifically the Heisenberg Principle) revealed that as one's perception of an object changes, the object literally changes. It was the realisation that the conscious observer directly influenced what was being observed (Wilber, 1993: 26; Edwards, 2006: 7; Williamson, 1996: 66). No longer did the rigid dualistic views of the world²⁸ hold where the subject and object were split, the thinker and thought, the knower and the known, good vs. evil, truth vs. falsity, mental vs. material, energy vs. matter, space vs. objects, etc. (Wilber, 1993: 18)²⁹. The *relinquishment of all dualism* was a startling discovery and gradually, despite much resistance, physicists have been forced to accept the new paradigm as put forward by quantum physicists (Felder, 1999). In a world of Oneness as quantum physicists proclaim, there can be no place for objectivity - the very cornerstone on which truthful scientific knowledge is based. Therefore, the engagement of social and business science research practice has to be relooked and/or adjusted in the quest to find truthful knowledge.

Secondly, with objectivity questioned by quantum physicists, *rationality* also comes under scrutiny but through a different domain altogether, namely the *esoteric realm*. Nairn (2003: 16-18), mentions that the rational perspective dictates that one focus only on what one can perceive and therefore limit one's understanding to the effects and results rather than their causes, which often is one's unconsciousness. The rational mind is the mode of comprehension of which one is typically conscious. By nature it is more prominent in its awareness, is more thoughtful, and enables one to ponder and reflect (Goleman, 1996: 8). Furthermore, it is regarded as being reasonable, logical, linear and excellent at developing levelheaded explanations for any type of behaviour (Schinnerer & Knight, 2008: 2). Man (and his engagement in science) is conditioned to think that his predominant mode and predominant power is rational, logical and intellectual, resulting in a world which is operating according to the laws of rationality. Needless to say, ever since Descartes' famous but flawed line, '*I think, therefore I am*', a huge value has been put on the *rational* and the *intellectual*, on the external and material progress at the expense of the other human dimensions (Schinnerer & Knight, 2008: 2).

Although science and technology are expressions of human intelligence, it is the very 'scientism', which makes mankind into mechanistic beings. It is then this technology and science that mankind

²⁷ It started with the groundbreaking work of Max Planck (1900) and with the watershed work Heisenberg's Uncertainty Principle in 1927 (as discussed later in the chapter).

²⁸ Referred to as 'dualism', and interpreted as "*creating two worlds from one*" (Wilber, 1999: 28). See also '*Maya*' under terms and concepts.

²⁹ In research practice it would be the observer (researcher) and the observed (the participant/respondent or object).

has engaged in over the past few decades with the mistaken belief that these could actually provide a path to the ultimate truth, away from all illnesses, poverty, misery and pain. According to Weiss (2000: 5) this has not materialised at all. This physical rational reality is the loudest and calls for the most attention, away from the other subtle realities in one's life (Edwards, 2006: 14). It is as if the rational realm '*assaulted our minds*', starting at a very young age when one is introduced to parental, societal, cultural and religious values and opinions, suppressing any inborn (unconscious) knowledge. Hence, any resistance away from the rational realm, and one is faced with the threat of fear, guilt, ridicule, criticism, humiliation or even ostracism, thus making it more difficult to engage in the non-rational domain (Weiss, 2000: 52).

Nonetheless, the non-rational realm - also referred to as the emotional mind³⁰ by Goleman (1996: 8) - is according to Nairn (2003: 16) more honest and directly in touch with human reality than the rational mind and does not mask the existence of conflicting forces within the mind. It includes according to Goleman (1996: 8, 291) - the sometime illogical, yet more powerful and at the same time, impulsive realm of man. For instance, in situations where one typically might comment, "*What did I do that for?*" it would be a strong indication that the rational mind was awakening to the moment³¹ long after the immediate response of the emotional mind. Furthermore, according to Goleman (1996: 9), the more dominant the emotional mind becomes, the more ineffectual the rational mind. For instance, consumers would buy a product with the emotional mind and would motivate their purchase to any third party with the rational mind (Schinnerer & Knight, 2008: 2). This dominance stems from the fact that from ages of evolutionary advantage one's emotions and intuitions had guiding instantaneous responses to situations where one's life was at one's peril and where pondering over the situation could actually be costly. Added to this, Schinnerer and Knight (2008: 2) see the emotional mind as associative, largely subconscious, irrational and intense; it shows a greater endurance than the rational mind.

Furthermore, given the above-mentioned, acquiring *truthful knowledge* calls for an investigation of reality through the spectrum of the *non-rational* and *unconscious* domains. It is a move from the conscious to the unconscious, which can be viewed as a shift from the physical to the metaphysical domain, from matter to energy, materialism to mentalism, from an invert universe (or reality) to an evolving, conscious universe (Edwards, 2006: 11). Other than the Heisenberg Principle which rejected dualism and objectivity altogether and called for a new engagement into reality, this approach calls for a more *holistic* rather than *substitutive approach* to finding truthful knowledge.

Where does this all lead us? Coming back to non-dualism, it can be argued that the rational and the non-rational are not separate, but one. Wilber's (1993: 27) analogy of a body will provide some

³⁰ Not to be confused with feeling. See terms and concepts in this regard.

³¹ Where the interval between the trigger of the emotion, and its consequent eruption is virtually instantaneous.

clarity in this regard. He argues that over decades it was as if mankind were given two pictures of a body³², namely the *front* (say the rational view) and the *back*, i.e. the non-rational view of reality. In trying to understand the makeup and reality of the body, the rationalists and the non-rationalists³³ held a different view of the same object/reality. Each one was prepared to defend their pre-dispositions about what they viewed as the true truthful knowledge as both viewpoints had trouble devising a theory about the other's existence. By avoiding any contradictions the rationalists and non-rationalists seemed to run away from one another in order to ensure their own existence without realising that both held two different ways of viewing one body (one reality). Science over the years has been over-emphasising the front part of the body as truthful knowledge and has pleaded partial to total ignorance of the non-rational view (and visa versa) in its search for its reality. Both the "Frontists" and the "Backists" were right and wrong at the same time. Occasionally the two domains would meet in total disagreement and would leave it to the philosophers to make up an argument to settle their disputes.

If reality is viewed through the lenses of *Oneness* as per Heisenberg Principle and if it manifests itself in the rational as well the non-rational domain and *not* only through its narrow view of the rational dualistic symbolic representation, then the way social scientists engage to acquire truthful knowledge must change. This new way of engagement has further implications in the other domains of research. For instance, assuming that the rational dualistic epistemological reality is redefined, how would that affect the ontological and methodological domains in which marketing and marketing research respectively engage in? In other words, in the quest for finding truthful knowledge, can a more holistic approach be attained³⁴ in the ontological and methodological domains and will the interpretation of reality in these domains change if the view of reality in the epistemological domain has changed?

And finally, the *sociological dimension*³⁵ concurs that researchers engage in everyday life as an object of inquiry, while they are at the same time part of the social world with their own (subjective) beliefs, values and interests. But this is where the dilemma lies. How can *anyone* conduct research in the social world when one is actually part of the same domain (as per sociological dimension) and *claim* 'objectivity', 'rationality' and 'truth' at the same time? One (if not all) of the dimensions has to give way.

In a different pre-text, a physicist views the world as a number of fundamental particles which, if shot through their own space, appear as waves. They are thus of the same laminated structures as material bodies and other wave forms, which appear bound by certain natural laws. However, it is the

³² Which represents the wholeness and Oneness of truthful knowledge or reality.

³³ Which Wilber refers to as the "Frontists" and "Backists" respectively.

³⁴ Assuming Wilber's analogy of the body.

³⁵ As in section 1.1.

same physicist describing all this, who is actually the construct of this. He is made up of the same conglomeration of the very particulars he describes! From here one cannot escape the fact that the world one knows is constructed in order to see itself – a mirror image so to speak. It is not so much what it sees, (in whatever form it may appear), but that it has to do more with the fact that it can see at all. In order to do so, it must evidently first cut itself up into at least one state which 'sees', and another state which is 'seen'. Hence, any attempt to see reality as an object, must equally undoubtedly, act so as to make itself distinct from, and therefore false to, itself. In this condition reality will always partially elude itself and can only be partially seen (Mailander, 2007). However, according to Wilber (1993: 18) science can continue to engage in this dualistic domain by accepting this falseness, or move away into another dimension or realm altogether.

To contextualise the same analogy differently, using Gödel's *incompleteness theorem*³⁶ in the context of the modern computer, it would be similar to an anti-virus program scanning and repairing files and folders on a personal computer. The real question to be asked here is "*Who scans the anti-virus program for viruses?*" A similarity is to be found in Ira Levin's novel '*This Perfect Day*' where the main computer *Uni Comp* controls all aspects of life, but again begs to ask, "*Who controls Uni Comp?*" (Anon, 2004a). This is a result that derives from Gödel's idea and is the demonstration that:

"...no program that does not alter a computer's operating system can detect all programs that do. In other words, no program can find all the viruses on your computer, unless it interferes with and alters the operating system" (Dawson, 1999).

The sociological dimension of science would claim that this is exactly their function (to a limited degree), i.e. following implicit and explicit rules of engagement, and allowing researchers to conduct research in institutionalised frameworks where conventions and social control mechanisms regulate research (Mouton, 2006: 41). But these do not address the very critical point of Gödel's incompleteness theorem, namely the so-called '*blind spot*', which must be looked at. This '*blind spot*' according to Wilber (1993: 29) arises when scientists are not dealing with 'the world itself' but are actually operating through the *dualistic mode of knowing*, which is inherent in the typical symbolic representation of the world scientists are investigating and viewing as 'truth'. This dualistic and symbolic knowledge represents both the brilliance and the '*blind spot*' of science and philosophy, for it allows at times for highly detailed, sophisticated and analytical symbolic pictures of the world itself, i.e. truthful knowledge (as per Garbers). However, in the end they just remain as so-called "pictures" of reality - nothing else. These pictures, which could be referred to as the "maps" of reality, represent any symbolic notation they stand for. Hence, just as these pictures stand for reality, so does a picture of the moon stand for the 'real moon'.

Therefore, for science to find or define reality or truthful knowledge, it has to engage differently altogether by moving away from its pictorial or symbolic representation into another dimension or

³⁶ To be discussed later in the chapter.

realm. At the same time, it also has to eliminate its so-called "blind-spot" (as mentioned earlier) to make reality more truthful to itself, otherwise it gets stuck in a realm which Wilber (1993: 18) puts as:

"The attempt to know the universe as an object of knowledge is thus profoundly and inextricably contradictory; and the more it seems to succeed, the more it actually fails, the more the universe becomes 'false to itself'".

Just as quantum physics forced classical physicists to re-look their interpretation of the world they had defined, it is obvious that the above-mentioned also asks for a different way of engagement and a paradigm shift from social sciences researchers³⁷. Given the above-mentioned, if the very premise of truth and/or rationality and/or objectivity and/or its social engagement is seriously questioned or asked to redefine itself (in its extreme), it will have key implications as to the way one engages in social research and within the science domain altogether. In other words, the limited view of what constitutes 'truth', 'objectivity' and 'rationality' and their peculiar relationship as defined by the epistemic imperative no longer holds. Hence, whether it be in the epistemological, or the sociological dimensions (as discussed earlier), or in the methodological or ontological dimensions, the rules of engagement must change, or at least be re-looked. This research therefore aims to redefine social and marketing research practice in all four realms of science as we know it today.

1.3 LITERATURE REVIEW

Two areas were touched upon in the previous section, namely non-dualism as defined by the Quantum physicists and the growing importance of the *non-rational realm* to complement the rational realm in arriving at a new construct of reality. The literature henceforth will look at these two concepts to conceptualise finally a non-dualistic realm of reality and will also try to find application in both the marketing and marketing research domains as they appear in the ontological and methodological domains.

1.3.1 QUANTUM MECHANICS

This section provides an overview of the evolution and concept of quantum physics. It does not aim to provide a comprehensive analysis of the concept, but merely to present an understanding thereof from which a new research paradigm could be postulated.

Prior to 1600, the only developed systems of thought were based on the subjective experiences in the domains of religion and philosophy, while objective observations of nature remained unrecognized. However, within the span of a century, man became totally obsessed with the new idea of

³⁷ Business (and marketing) sciences inclusive.

measurement, of quantity, with the ultimate aim of finding knowledge of the Absolute and Ultimate Reality which had escaped him in all the previous ages³⁸. This Ultimate Reality was found not only in an objective universe, but in one that could be measured and verified at the same time. Hence all knowledge was reduced to objective dimensions, having 'primary' objective qualities of numbers, position and motion external to man (Wilber, 1993: 19-20).

Sidestepping the notion of dualism as found in the Greek studies of ontology, 'true observation' was now viewed to be external to the observer. A new age of *homo scientificus* has emerged where the methodology of measurement, i.e. a systematic procedure for empirically verifying a proposition, became the new religion. This meant that all propositions were confined to the narrow band of what was regarded as objective, measureable and verifiable, and if something did not submit to these criteria, it simply did not exist or was not worth knowing. Hence, subjective aspects, i.e. the secondary qualities of emotions, senses and intuitions were regarded not only as inferior, but recognized as being actually unreal. Although science rejected the non-measureable, non-objective and non-verifiable, it was however viewed on some levels as an *open-system*³⁹ pursuing its own course rigorously to its own ultimate conclusion. While science sidestepped duality altogether, it was the rigorous application of its powerful and stringent methodologies, which started scientists unwittingly building upon the Cartesian dualism of subject and object to such an extent, that it eventually crumbled on the very dualism upon which it rested (Wilber, 1993: 21-22)! This was the emergence of quantum physics, which commenced with the ground-breaking work of Max Planck.

1.3.1.1 Max Planck's Photon (or Quantum) Theory (1858 - 1947)

Max Planck introduced a principle that revised the classical theory of science. In short, classical theory



assumed that there was no basic unit of energy that a blackbody⁴⁰ emitted. Hence, energy emitted from a blackbody could have any value within a continuous range. Planck in this regard proposed that radiant energy could not be emitted with any value within a continuous range and that radiant energy could only be emitted on certain fixed quantities, of which the smallest one was called quantum⁴¹. He also added that the energy emitted by a blackbody is seen as an integral multiple of quantum and is never less than a quantum. Quantum theory is

³⁸ Nonetheless, it must be mentioned that this new engagement provided also a progressive betterment of mankind at the same time (Wilber, 1993: 20).

³⁹ Most other systems of thought remained 'closed' as in the case of the fundamentalistic Christian thought. Opposite to the open system, these closed systems of thought do not allow for *any* proper self-criticism at all, which Wilber (1993: 21) illustrates perfectly by means of the following question and answer dialogue: 'What is the most sacred and authoritative book ever written in the world?' 'The Bible'. 'How do you know?' 'It says so in the Bible'.

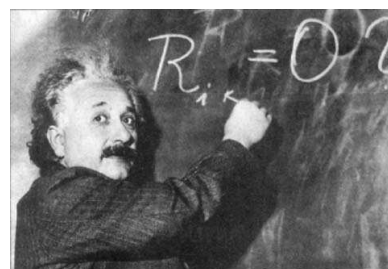
⁴⁰ As every object in nature reflects some proportion of light, the hypothetical blackbody (which reflects the least light) can be created by using a heated cavity inside a block of metal with a tiny hole that allows radiation to escape for analysis (Boikes & Edelson, 1978: 131).

⁴¹ In Latin: 'how much'. The plural of quantum is 'quanta'.

the idea that energy is not infinitely divisible but rather emitted in discrete units. To illustrate, the production of eggs by chickens is a quantised phenomenon. For instance, the quantum is the single egg. Hence a flock of chickens may lay any integral number of eggs over a certain time period, but a chicken cannot lay a fraction of an egg (hence, the phrase 'quantum theory'). In other words, radiant energy is not infinitely divisible. The idea of quantum is behind the model of the atomic structure (Boikes & Edelson, 1978: 131).

1.3.1.2 Albert Einstein and the Photoelectric Effect (1879 – 1955)

Albert Einstein built onto Max Planck's theory and successfully applied it to the photoelectric effect, which utterly eluded all classical scientific explanation (Wilber, 1993: 22). The photoelectric effect occurs in the instance where light bombards the surface of a metal resulting in ejected electrons. These electrons would only be dislodged from the surface if light of at least a minimum frequency



has been used. However, in the case of a lower frequency than the required minimum, no effect would be observed regardless of the light intensity. On the other hand, if the frequency was above the minimum, then by increasing the minimum light intensity it causes the ejection of an increasing number of electrons. Given the photoelectric effect, Einstein then concluded that Planck's concept of energy quanta *indicates that light could not only have wave-like properties, but must also have particle-like properties*. With this revolutionary postulate, the photoelectric effect can be contextualised using Max Planck's quantum theory as follows:

Only a *high-energy particle* can collide into an atom to cause it to lose an electron, and at the same time an electron can only be torn away from the atom if some minimum amount of energy is used. Hence, if light acts as a particle (Einstein's postulate), then the greater the intensity of light the more photons there are. However, the metal surface will not lose electrons. The surface can only remove an electron from an atom, regardless of whether it is bombarded by millions of photons (as in the case of high light intensity), when the photons have enough energy to do so. Once the critical minimum level of energy is reached (i.e. the minimum light frequency) then the energy content of each photon is sufficient to cause one metal atom to lose an electron (Kotz & Purcell, 1984: 286).

1.3.1.3 Niels Bohr (1885 - 1962)

From here, Niels Bohr, a Danish scientist, succeeded in constructing a theory of atomic structure by providing the first connection between the spectra of excited atoms using the quantum ideas of Planck and Einstein. He postulated a simple model of a hydrogen atom by equating it to a planetary model where



the electron moves in a circular orbit within a probable space towards and away from the nucleus in the same way as the planet orbiting the sun. Also, by 'quantifying' the atom, Bohr suggested that the orbiting electron (which may be almost anywhere within the space of the atom), could occupy the nucleus only by certain stable orbits or energy levels. Moving electrons can be compared to the blades in a fan, which appear to be everywhere simultaneously, thus appearing as an electron cloud around the nucleus of the atom. In other words, the volume of the atom extends beyond its dense nucleus (Kotz & Treichel, 1999: 305).

From this, he devised the *principal quantum number* for an electron. By proposing this model, he contradicted the laws of classical physics which state that a charged electron moving in a positive electric field of the nucleus should lose energy and ultimately will crash into the nucleus. In other words, it was seen as a satellite entering earth's atmosphere and with increased frictional atmospheric pressure eventually disintegrating upon entry. This theory/model was rejected by Niels Bohr (Wasserman, 1974: 26).

1.3.1.4 Louis Victor de Broglie (1892 – 1987)

Louis de Broglie, using the insights of Max Planck ('quanta' theorem) and Albert Einstein (light could



also be thought of as particles, i.e. 'light quanta') showed that matter *as well as* energy produced waves. This initiated the great debate in physics at the time as to how an electron could be described as *both* a particle and an electron (Wilber, 1993: 22; Kotz & Purcell, 1991: 297)⁴². Tapping into Einstein's premise, de Broglie in 1925 defined a formula for the wavelength of the 'associated wave', i.e. the wave that he imagined accompanies a particle as it moves through space (Anon, 2008d). He noted that these wave-like particles

cannot be seen with the naked eye but are only found in extremely small masses such as protons, electrons and neutrons (Kotz & Treichel 1999: 310). The wave nature of moving electrons was experimentally proven in 1927 by C. J. Davidson and L. H. Germer (USA) and by G. P. Thomson (Britain) in various experiments. All three scientists quantitatively confirmed and independently verified the patterns of moving electrons similar to those produced by light (Jones *et al*, 1969: 133; Kotz & Treichel 1999: 310). In this context, de Broglie's theory destroyed the traditional distinction between waves and particles, since it linked particle properties of the electron with possible wave properties (Kotz & Purcell, 1991: 295).

⁴² In this regard, the result of any experiment can be described by physicists as waves (as found by Davisson and Germer) *or* as particles (as per J.J. Thomson). Hence, no single experiment can be executed to show that an electron behaves as a wave *and* a particle simultaneously (Kotz & Treichel, 1991: 14).

1.3.1.5 Wolfgang Pauli's Exclusion Principle (1900 – 1958)

In 1925, Wolfgang Pauli through vigorous experiments came to the conclusion that no two electrons in an atom could have the same set of four quantum numbers and concluded from this that no two electrons could occupy the same quantum state simultaneously (Kotz & Purcell, 1999: 320; Anon, 2008b). This principle clearly relates the quantum theory to the observed properties of atoms (Anon, 2008b).



1.3.1.6 Erwin Schrödinger - Founder of Quantum Mechanics⁴³ (1887 – 1961)



Schrödinger hypothesised that an electron in a hydrogen atom could be described by equations of wave motions and *not* as a tiny particle orbiting the nucleus as per Niels Bohr. By combining de Broglie's equation with classical equations he arrived at a new equation called the *wave equation*⁴⁴, which led to a set of key functions about waves themselves, characterising the electron as *matter-wave*. Here the electron of a hydrogen atom is described by an equation similar to the one that describes the waves occurring in classical electromagnetic theory, or by the waves on the ocean (Kotz & Treichel, 1999: 314). This formulated the very basic essence of quantum mechanics as we know it today (Wilber, 1993: 22).

1.3.1.7 Werner Heisenberg's Uncertainty ('Indeterminacy') Principle (1901 - 1976)



Concluding the concept of quantum physics, the focus turns now to the German physicist Werner Heisenberg, whose formulations of quantum mechanics were so different and unusual (and still are), that his findings marked the end of classical theory. No longer did the purely dualistic approach to reality of subject vs. object and observer vs. event hold (Wilber, 1993: 23). The inability to pinpoint totally the universe's 'ultimate reality' was mathematically stated as Heisenberg's Uncertainty Principle. Simply put, Heisenberg's Uncertainty Principle states that it is *impossible* to know *both* the precise position and the exact momentum (or energy) of a small particle such as an electron at the same time (Wasserman, 1974: 52). The principle is simple. It starts off where light can be considered as constituting of packets (quanta) of energy called photons. To measure the position and momentum of any particle, one would first shine a light on it, then detect the reflection. On a macroscopic scale, the effect of photons on an object is insignificant, but on subatomic scales, the photons that collide with the subatomic particle will cause it to move significantly. If the photon's

⁴³ Or wave mechanics (Kotz & Treichel, 1999: 312).

⁴⁴ Also referred to as the *Schrödinger equation* (Kotz & Purcell, 1991: 296).

position has been measured accurately, then the particle's momentum will have been altered. Thus by learning the position (momentum), one has rendered any information one previously had on the momentum (position) useless (Anon, 2003). It was a devastating conclusion for scientists who viewed science on a basis of classical theory.

The concept can also be illustrated by means of a party game involving a balloon. Participants are asked to find a floating balloon in a dark room without turning the lights on. Various options are available. Firstly, one can throw a dart to locate the balloon. However, once the balloon 'pops' (has been found), it is no longer there (and no longer a balloon)! Alternatively, one can ask a number of people in the room to throw peanuts and determine the location by the interaction between peanuts, balloon and friends. However, once the balloon has been hit (found), not only are the peanut and the balloon deflected, but the location of the balloon is still uncertain. Finally, one might decide to cheat and quickly switch the light on and off to locate the balloon! Even though the balloon has been found instantly, the location of the balloon on a subatomic scale has shifted (very negligible though) because photons bounce off it, thus changing its location. However, if the game is to find the electron (which is much smaller than a photon), then turning on the light in the balloon game, i.e. using photons in the search, has to be done with great care. For instance, if a photon has the same momentum as the electron, the collision would deflect the electron measurably. Without going into the finer detail, only a photon with a low momentum and short wavelength (which is impossible) can be used to find the electron (Boikes & Edelson, 1978: 141).

The implication of Heisenberg's Uncertainty Principle is that the universe is indeterminate on the most basic level. And since there is uncertainty in the most elementary events, no exact cause and effect relationship can be established in the earth domain (Boikes & Edelson, 1978: 142). With the collapse of the cause and effect relationship, what has emerged here is that *the observer affects what is being observed* (Anon, 2003)! In some mysterious fashion, the subject and the object are ultimately united. Ken Wilber's (1993: 23) remarks highlight this discovery:

"Objective measurement and verification could no longer be the mark of absolute reality, because the measured object could never be completely separated from the measuring subject – the measured and the measurer, the verified and the verifier, at this level, are one and the same."

and continues,

"The subject cannot tinker with the object, because the subject and object are ultimately one and the same thing."

Heisenberg's treatise was the realisation that on a subatomic scale, any observation disturbs reality. Hence, *oneness of reality* was defined in the physical sciences realm!

On the *mathematical (calculus) and logic* front, a similar startling conclusion was made by Kurt Gödel.

1.3.1.8 Kurt Gödel's "Incompleteness Theorem" (1906 – 1978)

Before 1931 many mathematicians were trying to construct axiom systems that could be used to prove all mathematical truths. Starting with Cauchy, who gave the modern definition of limits; and later with Weierstrass and Dedekind who proceeded with rigorous definitions of real numbers, these mathematicians (as well as others) throughout the nineteenth century all tried to establish the foundations of calculus. Hence, by the end of the 19th century, the foundations of calculus rested on integers and their arithmetic. Here mathematicians hoped that their axioms could be proved consistent, i.e. free from contradictions and complete, strong enough to provide proofs of all true statements, thus depicting truthful knowledge. However, this in itself left the problem of putting the integers themselves on a sound logical basis. But it soon emerged that the naive use of sets could lead to contradictions (such as the set of all sets that aren't members of themselves) and set theory itself would have to be axiomatised (Anon, 2002).



In 1931 Kurt Gödel produced his famous *Incompleteness Theorem* which put an end to scientists perceived reality by proving that it is impossible to come up with any axiomatic mathematical theory that captures even all of the truths about the natural numbers (0, 1, 2, 3,...) (Anon, 2009c, Institute of Advanced Studies, 2008). He illustrated that calculus mathematicians' hopes were overly naïve and proved that any consistent formal system strong enough to axiomatise arithmetic must be incomplete, i.e. there are statements that are true but not provable. His work is the embodiment of a rigorous mathematical demonstration that every encompassing system of logic must have at least one premise, a so-called 'blind spot'⁴⁵ that cannot be proven or verified without contradicting itself (Anon, 2002). Wilber (1993: 24) summarises it as:

"If all is to be verified, how do you verify the verifier, since he is surely part of the all?"

Finally, Gödel proved that in the field of mathematics, the *whole* would always be greater than the sum of its parts. Hence, according to Dyson (2008: 14), every formalisation of mathematics raises questions that reach beyond the limits of the formalism into unexplored territory.

1.3.1.9 David Bohm (1917 – 1992)

Pointing out that solid objects are mere abstractions, David Bohm, a British quantum physicist, sees matter *like a ripple on a vast ocean of energy* and reasons that the ultimate sources for this world are arguably immeasurable. The consequence of this postulate is that any search for, say atomic quarks



⁴⁵ See also section 1.1 (introduction) in this regard.

and particles, will never in itself lead to an understanding of the structure of the Einsteinian universe. The reason is that the proposition for the localisation is seen as a mechanical approach because relativity in itself postulates the need for fields rather than particles. In this regard Bohm furthermore argues that relativity relies on *causality*, *continuity* and *locality*. Quantum physics, on the other hand, deals with the exact opposite, namely *acausality* (as per Heisenberg's '*Principle of Uncertainty*'), *discontinuity* (the '*orbital jump*' as per Neils Bohr) and *non-locality* (Bell's theorem⁴⁶). Thus, instead of dividing the world into parts to explain it, Bohm calls for the unification of these complementary theories⁴⁷ and calls for an "implicate" or enfolded order which views these differences as mere constructs from different perspectives (Farrell, 2010: 211-215; Seifer, 2008: 165-166).

In doing so, Bohm reasons that the world is always in a state of flux and should be seen as a continuous flow of energy transformation where objects unfold out of the so-called *holo-movement*⁴⁸. Holo-movement in this regard refers to two fundamental features of reality, namely a movement portion in which reality is in a constant state of change and flux, and the universe/reality which is structured in a manner that is very similar to holography which Bohm equates to a hologram. Bohm asserts that underlying the world's illusion is a deeper order of existence, a vast and more primary level of reality that gives birth to all the objects and appearances of the physical world in much the same way that a piece of holographic film gives birth to a *hologram* (Wolff, 2011). According to Bohm, all objects unfold out of this holo-movement from a state of separateness which he views as the secondary (explicate) order. This order is derived from the deeper primary, the 'implicate order' and it is the explicate order which interpenetrates and intermingles with the implicate order. Consequently, since everything has non-local connections, it makes quantum jumps a possibility (Farrell, 2010: 211-215, Seifer, 2008: 166 - 168).

If one argues that the universe has a hidden interconnectedness and is obscured by amongst others the consensus reality of one's time, one consequently cannot see a unifying factor in all things at all. In demonstrating how one's observation of the structure of the universe limits its dimensions in proportion to one's comprehension, Bohm uses the metaphor of a fish tank⁴⁹ which has two television cameras⁵⁰ recording the image of one fish. The image of the fish can be seen on two separate screens⁵¹, yet in actuality only one fish finds itself in the (same) tank. See figure 1.1.

⁴⁶ See the following section 1.3.1.10.

⁴⁷ Both *quantum physics* and the *Theory of Relativity*.

⁴⁸ See terms and concepts in this regard.

⁴⁹ The ultimate reality to be investigated.

⁵⁰ The 'non-local reality' of Bell's theorem (see next section). In other words, it does not matter where reality is observed, it touches everything all the time.

⁵¹ As per Heisenberg: observation disturbs reality.

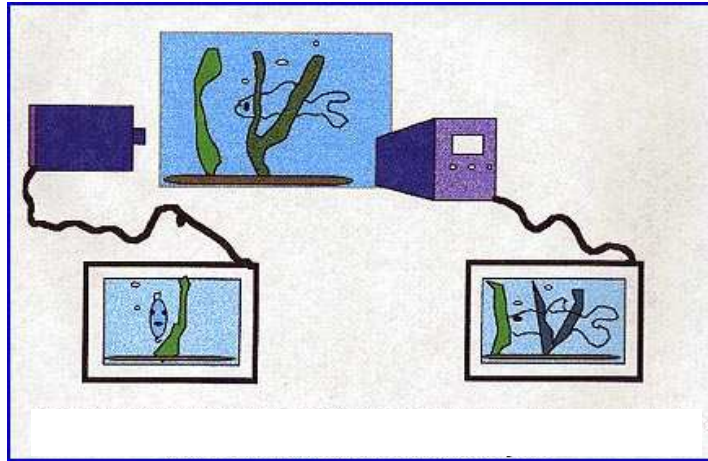


Figure 1.1:- Bohm's Implicate Order, Cosmos and Consciousness

Visual taken from: <http://www.mikecrowson.co.uk/Holo.html>

Figure 1.1 illustrates that the universe has a hidden interconnectedness but is primarily obscured. The 'higher dimensional reality' (being the fish in the fish tank) allows for 'relatively autonomous sub-totalities' such as the laws of physics, for instance, but the deeper laws lie hidden. Bohm views matter as an extended substance, which is not the case with thought. The conclusion here is that *'Consciousness and matter are implicate orders of a more comprehensive or more fundamental order'* (Seifer, 2008: 167).

1.3.1.10 John Bell's Theorem and the 'Quantum Phase Entanglement' (1928 – 1990)

In 1935, Einstein, Podolsky, and Rosen put forward a paper which showed that under certain circumstances quantum mechanics predicted a complete breakdown of *locality*. This breakdown they later referred to as the *'spooky action at a distance'* and argued that it proved that quantum mechanics was in fact still incomplete in itself (Felder, 1999).



However, almost thirty years later it was J.S. Bell who proved that the results predicted by quantum mechanics cannot be explained by any theory, preserving locality. He argues that any experiment as set up by Einstein, Podolsky, and Rosen will get the results as predicted by quantum mechanics. Consequently locality cannot be true. In other words, it was found that time and space are somehow superseded in the quantum world by the notion of everything touching all the time, which is commonly referred to as the *'quantum phase entanglement'*. Even in years after Bell's discovery, various experiments and predictions of quantum mechanics proved to be accurate. In short, it meant the demise of locality (Arntz, Chasse & Vicente, 2005: 211).

1.3.2 THE EMERGENCE OF A NEW REALITY

Given that quantum mechanics and the Incompleteness Theorem by Gödel nullify any 'objective' verification (except in a consensual pretence), a new way of scientific engagement has to be sought. It emerges that all attempts of viewing the world in a state of dualism will always find Uncertainty (as in the make-up of the physical world) and Incompleteness (as in the logical reasoning of the mental world). In this regard, viewing the universe in the old pretences of subject ('the seer') and object ('what is seen') as in the *epistemological dualistic domain*, or even in the *ontological dualistic domain* of spirit vs. matter, or mental vs. material, it appears that *something always is omitted*. In other words, there is a gap caused by 'Uncertainty and Incompleteness' and consequently one is observing an incomplete universe or reality with the complete picture of reality forfeited by the very nature one observes one's reality (Wilber, 1993: 24).

According to George Spencer Brown (as quoted by Wolf, 1997) the falseness of the current scientific doctrine is seen as 'scientific duplicity' where *appearance*⁵² and *reality* are somehow seen as different. In this regard, Tai Situ Rinpoche refers to appearance as 'relative truth', i.e. *the way something appears*, and the latter as the 'ultimate truth', being *what actually is* (Nairn, 2003: 4). Brown goes further by arguing that every duality implies 'triplicity', i.e. what a thing is, what it isn't and the range between them. Yet, since there is no other way of studying reality through the mode of appearance, then these two concepts must ultimately be the same. Henceforth, in reality none of these exists, or even separately from one another (Wolf, 1997).

Therefore, if one *abandons dualism* (as professed by Spencer Brown) by making reality *all inclusive*⁵³, then reality in the context of finding truthful knowledge can only be viewed in two ways (Wilber 1993: 25): firstly, the universe is all but material atoms arranged in such a way that consciousness is just an illusion which exists in reality via the interplay of physical particles. In this regard, the mind becomes merely a conglomeration of matter. Or alternatively, material impressions only exist in consciousness. Hence, all sensations of "matter", i.e. all material impressions actually exist nowhere but in one's mind and matter is nothing but a mental idea.

How is reality then defined? Is '*consciousness actually matter*' or is '*matter actually consciousness*'? The former equates consciousness to no more than a piece of modelling clay and equivalent to rocks and dirt. As these material impressions only exist in one's consciousness then all matter is but a mental idea. Alternatively, consciousness comes from the physical processes in the human brain, whereby all ideas are just material (Wilber, 1993: 27). Either way, the experimental results in quantum mechanics claimed that nothing exists unless it is being observed by a conscious mind. It is

⁵² Referred to as '*maps of reality*' as per Wilber (section 1.1).

⁵³ To include the blind spot of Wilber (1993: 25) so to speak.

then this conscious mind which observes reality as it sees fit (Bradley, n.d.: 1). In other words, *'beauty is in the eye of the beholder'*. What is considered right in one culture is considered wrong in another and one culture is no more right than another (Chin, 2006). The same is true of one's interpretation of reality.

Given oneness, the final question to be answered is whether the occurrences in the universe and particularly on the microphysical level, happen randomly, or are in fact the acts of (one) God? It is to be noted that for accepting the concept of oneness, both atheists⁵⁴ and the believers in one God or one unified Force⁵⁵ fall into two extreme viewpoints on the same spectrum of oneness, and in a non-duality domain they are actually one and the same⁵⁶.

For it is here where the physicists are divided. On the one hand, one has the so-called "deterministic" claim of the universe as expressed by Newtonian mechanics and Einstein supporters, and, on the other hand, one has the "indeterministic" view as held by the Copenhagen interpretation⁵⁷. The former holds the view that every occurring event in the universe is caused by another event in such a way that the causing event actually determines the effects it will have. The Newtonian laws of motion on a 'macrophysical' level provide causal explanations for the behaviour of all physical objects in the universe⁵⁸.

For instance, the position and the momentum of an object at any given time 'determines' its position and momentum at any subsequent time provided that there is no outside interference. Hence, it is possible not only to predict the moon's future states, i.e. its momentum and position, but it is also possible to construct tide tables for many years into the future. However, on a microphysical level, Heisenberg showed that these Newtonian laws do not hold at all. Here all events are seen to be merely 'random' or occurring by 'pure chance', meaning that they are not determined by any cause whatsoever. This implies that occurrences such as a tsunami are caused by other events such as earthquakes, landslides, and asteroid impacts and *not* because of a Godlike interference 'causing' the event to happen. The same viewpoint can be stretched wider with everything else that happens in the world, from computer glitches, to mental and physical diseases, etc. They are all seen to be pure random acts (Bradley, n.d.).

In response to this interpretation, Einstein differentiated between causal and predictive determination. A causal determination he viewed as an 'ontological' claim, i.e. a claim about the nature of reality whereas predictive determination Einstein calls an 'epistemological' claim, i.e. a claim

⁵⁴ As per option (i) where *'consciousness is seen as matter'*.

⁵⁵ As per option (ii) where *'matter is seen as consciousness'* and consciousness originates from one God or Source.

⁵⁶ See section 1.6, i.e. assumptions of the study in this regard.

⁵⁷ Supported by physicists of the likes of Niels Bohr, Werner Heisenberg and Max Born at the time.

⁵⁸ These macrophysical laws still hold today.

about one's knowledge about reality itself. Here Einstein agreed with the Copenhagen interpretation that predictive determinism is unachievable when dealing with microphysical events. In other words, one cannot make the measurements that would allow one to make precise predictions (as per Newtonian physics) of what is going to happen at that level. However, this does not make causal determination false as it does not mean that the microphysical level occurs by pure chance without any causes whatsoever.

This can be illustrated by means of the game of roulette. Here the ignorance of man not only extends itself to the state of the ball at the time of the throw, but even further to the state of the roulette wheel itself, i.e. its position and momentum at the time. Hence to estimate where the ball would end up is simply a lack of knowledge and not as a result of a lack of causal mechanism for its final destination. In this regard, Einstein viewed Heisenberg's Uncertainty Principle as not clear evidence of randomisation, but a mere lack of knowledge as to how these particles behave in the epistemological realm. Einstein believed that the quantum mechanics will eventually go beyond the mathematical description of probabilities and find a deeper explanation of causality. Defenders of indeterminacy argued that at the very atomic level it is as if there is a God playing dice. It is here where Einstein replied, '*God does not play dice with the universe*' (Bradley, n.d.).

Nonetheless, as both views relinquished the illusionary division between subject and object, wave and particle, mind and body, mental and material, the new physics now has in principle *abandoned dualism* altogether. Just as the "Frontists" and "Backists" viewed the same body from different perspectives⁵⁹, so can energy and matter, subject and object, psyche and soma, etc. be viewed as one and not separable. In fact, as per Schrödinger, the barrier between subject and object (in the body analogy – front and back) cannot be destroyed, because it did not exist in the first place (Wilber, 1993: 28-34).

1.3.3 METHODOLOGICAL AND EPISTEMOLOGICAL REALMS IN BUSINESS AND MARKETING SCIENCE

Although the concept of truth can be an elusive one, the main goal of all social inquiry is to produce knowledge that is as close as possible to the truth, which scientists engage in explicitly or implicitly in its pursuit. In attaining the truth, the close relationship between the *goal* of science, i.e. the *epistemological dimension* and the *way* to reach that particular goal, i.e. the *methodological dimension* is noted. For instance, the manner how one defines the goal of scientific inquiry clearly determines the direction to be taken to achieve it (Mouton, 2006: 28, Garbers, 1996: 18).

⁵⁹ See the discussion of the 'body analogy' in section 1.2 (problem statement).

As seen in the previous text, with reality redefined or questioned at least, the implications thereof in the context of research methods in social and business science come to the fore. A combined *conceptual definition of research in business science* incorporating the sociological, methodological and ontological dimensions as defined by Cooper and Emory (1995: 11), and Gay and Diehl (1992: 7) will be provided as a starting point. Note that the definition being put forward purposely *excludes* the *economic* and *management models*⁶⁰ of scientific inquiry, as both these models actively engage in the dualistic domain with the main aim of trading scientific knowledge on the open market (Mouton, 2006: 29, Garbers, 1996: 19). This is done regardless of whether the knowledge sold is truthful⁶¹ or not. Henceforth, research practice in *business science* is seen as:

'A formal systematic inquiry of the scientific method (methodological dimension) that provides information (ontological dimension) to study business problems and ultimately guides business decisions (sociological dimension).'

In contrast to other definitions of research, research in business science has a distinct focus in the following ways (Saunders, Lewis & Thornhill, 2002: 3): firstly, managers and researchers alike draw on knowledge developed by other disciplines. Hence, by using knowledge from a range of disciplines, business research gains new insights that could not have been obtained had all of these disciplines been treated separately. Secondly, as managers tend to be powerful and busy people, they are unlikely to allow research access unless a personal or commercial advantage can be gained. In this regard they rely more on the economic and management models of research (as mentioned earlier) in the attainment of management goals. Finally, research has to have an element for taking action or have an account of the practical consequences of the findings. It calls for the development of a virtuous cycle of theory and practice to which research on managerial practice links practically derived theory, which in turn becomes the blueprint for managerial practice.

Similarly, marketing research⁶² collects marketing data using applied scientific methods to search for the truth about marketing phenomena⁶³ in the business world. Collectively, marketing data is then used to identify marketing opportunities and problems, or to generate and evaluate marketing ideas, or to understand and monitor the performance of the marketing process (Zikmund & Babin, 2007: 5). In this regard, the marketing data collected can either be secondary or primary data, the latter of which falls into the methodological paradigms of either qualitative or quantitative research in the methodological dimension (Malhotra, 2002: 168; Mouton, 2006: 37).

Within this interplay of theory and practice, business and marketing research projects can be found in a continuum according to their purpose and context. On the one end of the continuum, research is undertaken mainly by academics at universities with relative little attention being given to practical

⁶⁰ See terms and concepts.

⁶¹ Truthful as defined in the non-dualistic realm.

⁶² Being both basic and applied marketing research. Its difference to business research practice lies in its specific application thereof, i.e. the marketing field.

⁶³ All of which fall within the ontological realm of scientific knowledge.

applications, whereas on the other end of the spectrum, research shows direct and immediate relevance to managers as it addresses important key issues and is always presented in such a way that one can understand and act upon it. The former is called *basic research*⁶⁴ and the latter *applied research*.

However, given the above-mentioned, Mouton (2006: 29) stresses that the very methodological dimension, together with the ontological and sociological dimensions as per definition, actually prevents or constrains science from reaching its ultimate goal of attaining truthful knowledge. The ensuing text depicts how these constraints are manifested in the business science realm.

In the first instance, as the world of science is part of the social world, the *sociological constraints* originate from the researcher(s) themselves. It includes amongst others the lack of knowledge about the object of inquiry. This is exacerbated by poor literature review, lack of training and experience in research practice, strong prejudices which cause *bias* towards data interpretation, and poor judgment about various decisions in the research process (Mouton, 2006: 29).

Secondly, the ontological dimension of science in the attainment of truth has to do with the so-called 'object of study'. Whether this object of study is analysed through the theories of, say, behaviourism or constructivism depends on how one views 'social reality'. Here the complexities of human behaviour and the fact that it plays itself out in a so-called 'open system' makes the prediction or the theorisation of any future behaviour not only problematic, but virtually impossible. Also, as certain aspects of human behaviour such as the moral, emotional and spiritual are extremely difficult to observe and to measure systematically, it augments the above-mentioned argument (Mouton, 2006: 29).

Over and above the aforementioned, whether one engages in quantitative or qualitative research, the following table (table 1.1) summarises the research errors which reduce the accuracy and quality of raw data and consequently influence the acquisition of truthful marketing knowledge in the ontological domain (Hair, Bush & Ortinau, 2003: 279).

⁶⁴ Also referred to as *pure* or *fundamental* research (Saunders, Lewis and Thornhill, 2003: 4).

Table 1.1:- Research errors in the ontological domain

Research error	Description
Non-response error ^(*)	Occurs when a sufficient number of prospective respondents are not included in the final sample of a research study. Furthermore, there is also a significant and systematic difference between the respondents who responded to those who did not respond.
Response error	Occurs when a significant proportion of respondents in a certain population either consciously or unconsciously misrepresent or deliberately falsify their responses for whatever reason.
Construct development error	This error occurs when the researcher does not completely identify the important sub-dimensions of the various topics to be discussed in the research design. Hence the data is misdefined in terms of the critical concepts and constructs under investigation.
Scaling development error ^(*)	Occurs when inaccuracies occur from various scale measures used to collect sample data. These errors include inappropriate questions or setups, scale attributes and actual scaling points used.
Survey instrument design error	Occurs when the questionnaire does not accurately collect the appropriate raw data.
Data analysis error	Occurs when raw data is subjected to inappropriate analysis procedures by the researcher.
Misinterpretation error	Here inaccurate transformation of data structures and analysis results in a few usable bits of information for the decision-maker.
Data processing error ^(*)	Occurs when researchers do not accurately or completely transfer the raw data obtained from respondents to computer related files and programs.
Interviewer error	Occurs when the interviewer consciously or unconsciously distorts information in a systematic way by either misrecording or misrepresenting data obtained in the interviewer-respondent encounter.
Sample design error ^(*)	Represents the research bias which occurs when the wrong sample design is chosen in order to reach the right population.

(*) Only applicable for quantitative or survey-based research.

Source: Hair, Bush and Ortinau (2002: 279–280).

The third dimension, i.e. the methodological constraint, refers to the inappropriate use of methods and techniques in the context of collecting the evidence of reality and to attain truthful knowledge (Mouton, 2006: 29). In this regard, business research follows a formal systematic basic procedure or method. This scientific inquiry according to Leedy (1993: 12) starts with the researcher who recognises in his/her mind that a certain problem situation exists, which requires further investigation. Henceforth, the researcher articulates a specific goal for the investigative process from which a specific research method is devised. In recognising that a problem may be too much to investigate at once, these problems are then subdivided into more manageable sub-problems. Being guided by hypotheses or constructs, the research accepts key critical assumptions that are self-evident. From here measurable data is collected in a systematical way with the ultimate aim to resolve the problem at hand. This procedure follows a circular process when the problem is revisited. The methodological dimension (as discussed above) which specifies *the how* the above-mentioned goal (as per the epistemological dimension) is to be attained, strives towards an ideal of *objectivity* which is seen as the criterion of the process and of the methods and procedures used in the process. Objectivity is seen here as a pre-condition for the attainment of validity in research.

Nonetheless, recalling from Heisenberg's Uncertainty Principle, to observe anything on a subatomic level, one has to interfere with it by, for example, shining a light on it. On a subatomic level then,

unmeasured and unobserved electrons behave as waves and take on a wavelike function (as per Schrödinger), but as soon as the subject is measured, it collapses into particles and can be located (Arntz, Chasse & Vicente, 2005: 66). See section 1.3.1. The ultimate consequence is that what one actually sees bears *no* resemblance to what it really is. As mysterious as it seems to be, it is important to note that this principle operates at *every* level of scientific reality⁶⁵ for *any* objective investigation, even in the ontological dimension of the business and marketing sciences. Although this principle might not be as visible or as obvious in the ontological realm because of, amongst others, the various definitions and concepts scientists have of their 'social reality', it manifests itself nonetheless in two distinct ways.

Firstly, if, say, the researcher publishes what he/she supposes from his/her research of what people will be doing, they read it and either do it because the researcher *supposed* that they will do so, or alternatively, they merely do something else as per the researcher's premise. And secondly, people that are being watched do not behave like people who are not. The 'eye of the investigator' alienates whatever it rests on, from the electron upwards (Wolf, 1997)! Thus it can be argued that because the researcher *consciously observed* through an objective observation, reality manifested itself into the situation as postulated. However, in the *unobserved reality* people's actions will not fall within either one of the presumed postulated premises of the researcher (as particles are still in a state of a wavelike function) but will - unbeknown to the researcher - manifest themselves differently altogether. To include both the observed (reality collapsed into particles) and unobserved (wavelike reality of electrons) realities in the search for *truthful knowledge*, a non-dualist worldview is called for.

1.4 THE AIMS OF THE RESEARCH

The *overall aim* of the study can be stated as follows:

Holding a *monistic view*⁶⁶ of reality, the research attempts to re-visit and re-define the way marketing research science practice engages in this newly defined reality, and to ultimately put forward a new social research paradigm, which will incorporate both the dualistic realm of perception as well as the non-dualistic realm of reality. It does so within the narrow confines of the world's (perceived) dualistic reality.

⁶⁵ Whether being the epistemological-, or ontological- or sociological or the methodological domain.

⁶⁶ More accurately 'a non-dualistic view'.

More specifically, the *objectives* of the study are grouped in four main categories⁶⁷, namely: (i) the epistemological engagement, (ii) the methodological engagement, (iii) the ontological engagement and, (iv) interpretation of a non-dualistic reality.

Thus, by accepting the notion of a new reality of *oneness*, the specific objectives of the research study are as follows:

1.4.1 EPISTEMOLOGICAL ENGAGEMENT

Considering that the aim of research is establishing truthful knowledge, then the research aims to:

Firstly, determine what constitutes as *truthful* and *scientific knowledge* in the marketing research sphere.

Secondly, to readdress the key postulates of scientific engagement: *objectivity*, *rationality* and *truthfulness*.

1.4.2 METHODOLOGICAL ENGAGEMENT

To put forward a new (marketing) research strategy to complement the other contemporary research strategies⁶⁸ used in the methodological engagement in the search of truthful knowledge.

Furthermore, from the above-mentioned, to determine which contemporary and other marketing research methods are available to ascertain truthful knowledge (as in 1.4.1).

1.4.3 ONTOLOGICAL ENGAGEMENT

In the fifth instance, to redefine the engagement and the role of marketing research in the social domain.

1.4.4 INTERPRETING A NON-DUALISTIC REALITY

Furthermore, to investigate the interpretation of *non-duality* by *philosophers*, *religions*, and *quantum physicists* alike, and to establish common grounds (if any) in the interpretation of a non-dual reality.

⁶⁷ As per thesis' title.

⁶⁸ Exploratory, descriptive and causal research designs.

Finally, to reconcile the dualistic (physical) with the non-dualistic (metaphysical) mode of knowing, via the interpretation of quantum mechanics (as per Ouspensky), and depth psychology (as postulated by Jung and Freud).

1.5 RESEARCH QUESTIONS

Given the overall aim and objectives as in section 1.4 in executing the research, the study is guided by the following research questions as put forward below. In each instant, both the *dualistic* and the *non-dualistic paradigm* will be examined and analysed. Similarities will be drawn (upon) and their differences will be noted. The research questions are:

1.5.1 QUESTIONS RELATED TO EPISTEMOLOGY

- i. How can the reality of a higher realm be described?

1.5.2 QUESTIONS RELATED TO METHODOLOGY

- ii. How is the engagement of contemporary research structured?
- iii. What can act as research strategies and new data collection methods, given the acceptance of truthful non-dual knowledge?
- iv. What is the nature of the various research tactics commonly used in marketing research? Which of these research tactics are best suited for research in the quantum (fifth) dimension (of space)?
- v. Which divination research methods can be applied to research the higher realm? How are these divination methods classified and structured? And what is the nature of these divination methods?

1.5.3 NON-DUALISTIC REALITY RELATED QUESTIONS

- vi. Given the existence of a dualistic physical world, how did it come about?
- vii. How is non-duality defined in the philosophical (materialistic and non-materialistic and linguistic interpretations), religious (Eastern and Western), the Western mystic and psychological realms? Also in this regard, what is the common thread running through all non-dualistic interpretations by philosophers, religions and Western mystics?
- vi. How can it be reconciled with the higher dimensional sphere? In this regard, how does depth psychology reconcile the duality (consciousness/matter) and non-duality (unconsciousness/

- psyche) domains? In the case of quantum mechanics, how does Ouspensky reconcile the four-dimensional universe with other realms?
- vii. How is the esoteric realm structured?

1.5.4 QUESTIONS RELATED TO ONTOLOGY

- viii. How can the (collective) proposed research practice be used to solve dualistic problems?
- ix. What are the applications of the proposed and recommended research practice in the social domain?

1.6 ASSUMPTIONS OF STUDY

In discussing the application of non-duality in the business science research domain, the thesis rests on one key assumption, namely

*The Oneness of the Universe*⁶⁹

This key assumption has implications as to the way one engages in the world and should be noted.

Firstly, there is *either* an acceptance of dualism *or* the oneness of the Universe. There cannot be both and there is no compromise to this. Hence, researchers will all be divided here at this initial stage, either they accept dualism *or* non-dualism (Oneness). The distinction is not as clear as one may believe. For instance, to believe in the co-existence of Oneness (as per Source) *as well as* the symbolic world of duality, i.e. the earth domain, splits reality as one would perceive it, thus confirming the belief of the duality domain. On the other hand, believing in nothingness as in the case of atheists, belongs to the category of Oneness, as the state at Source is actually a state of *perceived nothingness*.

Furthermore, contrary to belief, Oneness means that there could be *no* Devil, and consequently *no* hell, or *no* sin. On the other side of the coin, a so-called state of heaven⁷⁰ also does *not* exist, since in Oneness there could no differentiation, nor contrast nor variation (Wapnick, 2003: 16). Heaven is '*... merely an awareness of perfect Oneness, and the knowledge that there is nothing else; nothing outside this Oneness, and nothing else within*' (ACIM, 2007: T384). Note also that this state can be attained by *anyone* and at *anytime* and is not necessarily reserved for specific people, academia or religious groups. Hence, if there is only one God, i.e. oneness, then it is important to note that quantum physics (on which the treatise is built), for instance, taps into this *one* Force. Hence it could

⁶⁹ Also referred to as the God, Force, Energy, Love, or even nothingness (antithesis of God). See discussion thereof in section 1.3.3 and chapter two.

⁷⁰ Seen as a destiny for rewarding all God-fearing and obeying people in this earthly domain.

not be judged as being good *or* bad (as labelled by dualism and many religious groups). As there is only 'One', then just as '*God is*', 'I am' so quantum physics merely '*is*', nothing else.

Finally, given the above-mentioned, the dualistic world, i.e. the ontological domain of 'social reality', was not created by God. In fact, nothing in this world has anything to do with God! There is another force, (which ACIM (2007) refers to as the Ego or 'body' domain) at play here, making, i.e. miscreating what one currently experiences and observes. Nonetheless, it is here where most scientists in the business and marketing sphere engage in order to solve social problems and at the same time try to attain truthful knowledge about the worldly domain. However, by assuming oneness, quantum physics actually taps into this one godly force or energy, and reality has to be sought in *both* the ontological and epistemological domains.

1.7 RESEARCH METHODOLOGY

The topic under investigation, i.e. the integration of business science research practice through the non-dualistic paradigm of reality, is located in the domain of metascience and includes both the philosophy of science and the methodology of scientific research, using the image of Kuhn's Paradigms of science (Mouton, 2006: 10). In essence, the research methodology is theoretical by nature. In this regard, the epistemic model of scientific inquiry is followed, using a non-experimental conceptual historical inductive research design (Salkind, 1991:12; Kerlinger, 1992:348; Leedy, 1993: 232). The importance of this approach is summarised by Salkind (1991: 205), who mentions that understanding the historical nature of a phenomenon under investigation is often just as important as understanding the phenomenon itself. One of the reasons for this is that one cannot understand the advances that were made in science without some understanding of the context within which these developments occurred. Hence, the following steps are proposed as per Salkind (1991: 206):

Firstly, data collection starts with the formation of an initial theoretical framework (Saunders, Lewis & Thornhill, 2003: 93). From here the problem and/or the research topic under investigation will be properly defined (as mentioned earlier). Secondly, research questions will be put forward, which need to be answered. Here a variety of information sources will be utilised to gather the data within the study field. Being philosophical in nature, primary resources will be drawn from especially the philosophical, spiritual and esoteric domains. Other sources will be personal in-depth interviews with key esoteric service providers to highlight certain sections in the text, which might be misleading or demand clarification. These will be clarified later on. Secondary resources of historical data will be the main thrust for the dissertation. Various sources will be drawn upon, namely the internet, academic journals, publications and textbooks. Fourthly, the data will be verified for its *authenticity*, i.e. external criticism, and *accuracy*, i.e. internal criticism. The engagement here will be to verify the

information by conducting comparative arguments for concepts, theories and reasons put forward. Furthermore, the data will be integrated to provide a coherent body of information, which will be done on a chapter by chapter basis where the one reason flows into the next. Then, the research data will be interpreted, culminating in the final results and conclusion of the study.

In conclusion, keeping in mind that the study aims to put forward a new social research paradigm of reality⁷¹, it only does so in the pre-text to better the state of mankind. Given this belief, then the forthcoming research process will ensure that no harm, be it physically or psychologically, is done to anyone in achieving this ideal. In this regard, the right of fellow researchers, academia and all relevant parties holding different (and diverse) views or paradigms of reality, will be upheld and honoured at all times.

1.8 LIMITATIONS OF THE RESEARCH

Five key limitations are to be mentioned with regard to the study. These are: (i) the *research design*, i.e. the non-experimental historical approach, (ii) the *key assumption of Oneness* as put forward in section 1.6, (iii) *Ouspensky's works* and in particular his interpretation of a six-dimensional universe, (iv) the *literature sourced*, and (v) the extent to which one's view of the world is communicated through *language*.

The following shortcomings with regards to historical research are to be noted (Salkind, 1997: 210). Firstly, the availability of data is limited by factors that are not under control of the researcher. Hence the results will most likely be limited in the generalisation thereof. Historical findings cannot be repeated and applied in another time and space. Consequently historical researchers have mostly settled for the non-ideal situation. In the context of the proposed research, many non-academic books and articles especially in the fields of esotericism and spiritualism have to be relied upon. Secondly, the data derived by historians is usually questionable as it is primarily derived from the observations and comments of others' subjective interpretations and not from first-hand experiences and observations. However, this belief is only true to researchers who hold the view that information obtained first-hand has the most potential for understanding any behaviour. Furthermore, historical research is laborious as it requires a lot of searching and reading over documents in order to substantiate one's hypothesis. Finally, the reliability and validity of research instruments employed in historical research are less rigorous in evaluating the measurement tools used.

The second limitation has to do with the key assumption of the '*Oneness of God*'. Here researchers and academia who do not hold the view of oneness but engage in the duality of the world, will not

⁷¹ See section 1.4 (aims of the study).

only object to the arguments put forward in the treatise, but will rule them null and void. Nonetheless, even in the case of an unspecified minority of scientists and academia who hold the view of non-duality, it will add tremendously to the body of knowledge and its importance cannot be neglected.

In the third instance, the treatise postulates a new marketing research paradigm in research practice by drawing primarily on the works of the quantum philosopher Peter Ouspensky. It must be noted that it is not the intention of the treatise to become entrapped in arguments against (or in favour) of Ouspensky's time-space mind model in the search of its new paradigm. This clearly lies beyond the scope of what this treatise intends to achieve. In this regard, the treatise merely draws on the findings of this model and applies it to the field of marketing research. Again, researchers and academia disagreeing with the postulates put forward by Ouspensky, will find it difficult to accept these new postulates. In interpreting Ouspensky's works, the thesis also draws on the text of Marc Seifer's *conceptualisation of precognition*.

Literature of the esotericism and related fields is not one's typical academic literature and scientific engagement. It has a style of its own and is most often written in a very informal manner. An academic engagement will be sought by cross-referencing various non-academic arguments put forward and then contextualising them in the scientific domain.

The final limitation has to do with the *linguistic determinism* and *linguistic relativity* of language which are referred to as the Sapir-Whorf Hypothesis. *Linguistic determinism* here refers to what one thinks is fully determined by one's language (Stafford, n.d.; Chandler, 1994). In other words, thinking is entirely a linguistic process. The theorem draws from the idea that 'non-verbal thought' does not exist and consequently thought in essence cannot be 'translated' to language as 'thought is language' and is therefore completely determined by language itself. In other words, language should not simply be seen as a way of voicing one's ideas. It is actually the very thing, which *shapes* one's ideas; it is a mould in which thought categories are cast (Chandler, 1994).

On the other hand, *linguistic relativity* states that differences in language reflect different views of reality to different people (Stafford, n.d.). In the context of the treatise, for instance, not only would the concept, of say, *consciousness* be defined and determined by the very language itself, but it will mean different things in different languages altogether. Hudson (1980: 103) points out that if one were to put the two extreme views of determinism and relativity together, there would be no constraints on the variation to be found between people in the way they think, especially in the concepts they form. It also follows that if one could find a way to control the language that people learn one could control their thoughts. Whorf does try to weaken his theory but not to the extent that Hudson (1980: 104-105) recommends when he says that one dissects the universe along lines laid

down by nature and by one's communicative and cognitive needs, rather than by one's language. Whatever view one takes of linguistic determinism and relativity, it can be said that communicating "oneness" through language defeats the object as language can never be an absolute representation of that to which it refers. Even if we are to accept Hudson's explanation concerning communicative and cognitive needs, the extent to which these needs serve as a constraint in communicating oneness need to be considered. However, in considering these constraints one cannot move away from the fact that language is our only choice.

1.9 CONTEXTUALISING THE RESEARCH

Firstly, the study does not aim to propose and apply one or various operational techniques and procedures to attain consciousness and/or truthful knowledge through the oneness paradigm, but provides only a *theoretical framework of engagement* for future research to engage in. The study will form the basis for such an engagement.

Furthermore, although the study covers various esoteric and religious aspects, it should *not* be seen proposing a new religion or a spiritual engagement of enlightenment. It only calls for an academic engagement thereof (using the principles of quantum mechanics). The study in essence stands independently, and allows researchers and academia to engage in it from their own frame of reference to either accept or reject the postulates put forward. However, as mentioned in section 1.7, the treatise does under no circumstance enforces its view upon others, but merely challenges the existing paradigm of research engagement.

The final delimitation has to do with one of the key shortcomings of the study namely the '*Oneness of the Universe*'. The treatise will prove to have immense academic and scientific value to readers, academia and/or researchers who do hold the view of a non-dualistic reality.

1.10 CHAPTER OUTLINE

Chapter begins by providing the paradigm of engagement and follows on to provide an interpretation of the emergence of the universe with the aim of reconciling it with the metaphysical realm to be discussed in chapter four. In this regard chapter two investigates the concept of God as Source, i.e. the primary cause in the non-dual domain and reasons the dualistic split via the 'Big Bang' theory to the manifestation of the dualistic realm.

From thereon the text focuses on *oneness* as perceived by (i) philosophers such as Schopenhauer, Plato, and Socrates, (ii) Western and Eastern religions, including Christianity, Sufism, Hinduism, Buddhism, and Taoism, and (iii) various mystics such as Yetzirah, Adamanitus, and Meister Eckhardt, and also draws on the key quantum postulate of *energy*.

Chapter four reconciles the physical dualistic (consciousness/matter) realm and the non-physical (unconsciousness/psyche) realms through depth psychology and quantum mechanics. In the case of quantum mechanics it draws primarily on the works of Peter Ouspensky in arguing a six-dimensional universe. The treatise commences with chapter five, which looks at the engagement of business and marketing research science in the dualistic-symbolic world. It starts with the contextualising of science and follows it through with an in-depth discussion of research philosophies – research discourse – research strategies, time horizons, research tactics and data collection techniques and methods.

Chapter six provides an overview of the esoteric scientific engagement in researching the fifth dimension of space as postulated by Ouspensky through the vehicle of precognition as postulated by Seifer.

The final chapter (chapter seven) models the new research paradigm and a new way of engagement. The new paradigm of social research addresses *objectivity* as the key objection of the quantum physicists by incorporating the so-called *blind spot* of the symbolic dualistic reality. It also merges the emotional and rational mind and concludes with a more inclusive definition of truthful knowledge.

1.11 SIGNIFICANCE OF THE RESEARCH

Given the above-mentioned discussion, this research will contribute to the body of knowledge in the following ways, namely:

Firstly, a totally new research paradigm for the business science research practice is put forward. The research calls for business science researchers to relook and seriously question their current ways of engagement. For instance, research methods in this paradigm will focus on the *cause*, i.e. subject (or source) and not on the *effect*, i.e. object as is the case in the current dualistic symbolic world. As seen in the text, there is *no* world '*out there*', it is all '*mind*'.

The research has key implications for various fields in social research including the judiciary, racism and politics. But given the new way of engagement, it also calls the natural scientists e.g. biologists,

criminologists, chemists, engineers, etc. to book and asks for different ways to solve problems in the dualistic domain.

1.12 OUTLINING THE PARADIGM OF ENGAGEMENT

As the research is theoretical and philosophical by nature, and given the fact that the study works within the narrow confines of the sociological dimension of science in a dualistic reality, a point of reference needs to be established from which the literature obtained will be analysed and compared to. In this regard, the treatise uses '*A Course in Miracles*' (2007) (ACIM) as its philosophical paradigm and reference point onto which a new research paradigm can be postulated. Throughout the text, therefore, continuous reference will be made to ACIM to clarify uncertainties and expand on notions and theories relating to the concept of Oneness. The reason for the choice of this particular text is as follows:

Firstly, ACIM (2007) provides a clear and uncompromising take on the concept of Oneness. It accepts that there is either oneness or duality with no shades of gray inbetween⁷². ACIM mixes Christian terminology with Eastern mysticism, perennial philosophy, with modern psychological insights (Brussat & Brussat 2008). Although Christian in statement and context, it deals with universal spiritual themes as found in New Age, Hinduism, and Buddhism, and also uses biblical text, as the very basis of its arguments⁷³. In this regard, ACIM (2007: ix) categorically states:

"... the Course deals with universal spiritual themes. It emphasises that it is but one version of the universal curriculum. There are many others, this one differing from them only in form. They all lead to God in the end."

Furthermore, ACIM (2007: T77) specifically mentions that

"... a universal theology is impossible, but a universal experience is not only possible but necessary."

This implies that *the Course* does *not* prescribe to *any* set of religious dogma (including that of Christianity), nor does it propose to start a new religion. The text in essence is primarily more based on application than theory, and experience rather than theology - nothing else. What does ACIM then entail? Drawing on the work of Wapnick (1994), ACIM can be summarised as follows (see figure 1.2 below):

⁷² See section 1.8 (limitations of the study) in this regard.

⁷³ With over 800 citations made in the text to conceptualise its arguments (Wapnick, 2007a: 29).

In conceptualising *perfect Oneness*, ACIM refers to the *Beginning as Heaven*, where the initial Cause and Effect are seen as one. However, in the state of perfect Oneness, ACIM (2007: W244) states that there can be no separated personality or consciousness:

"What He creates is not apart from Him, and nowhere does the Father end, the Son begin as something separate from Him."

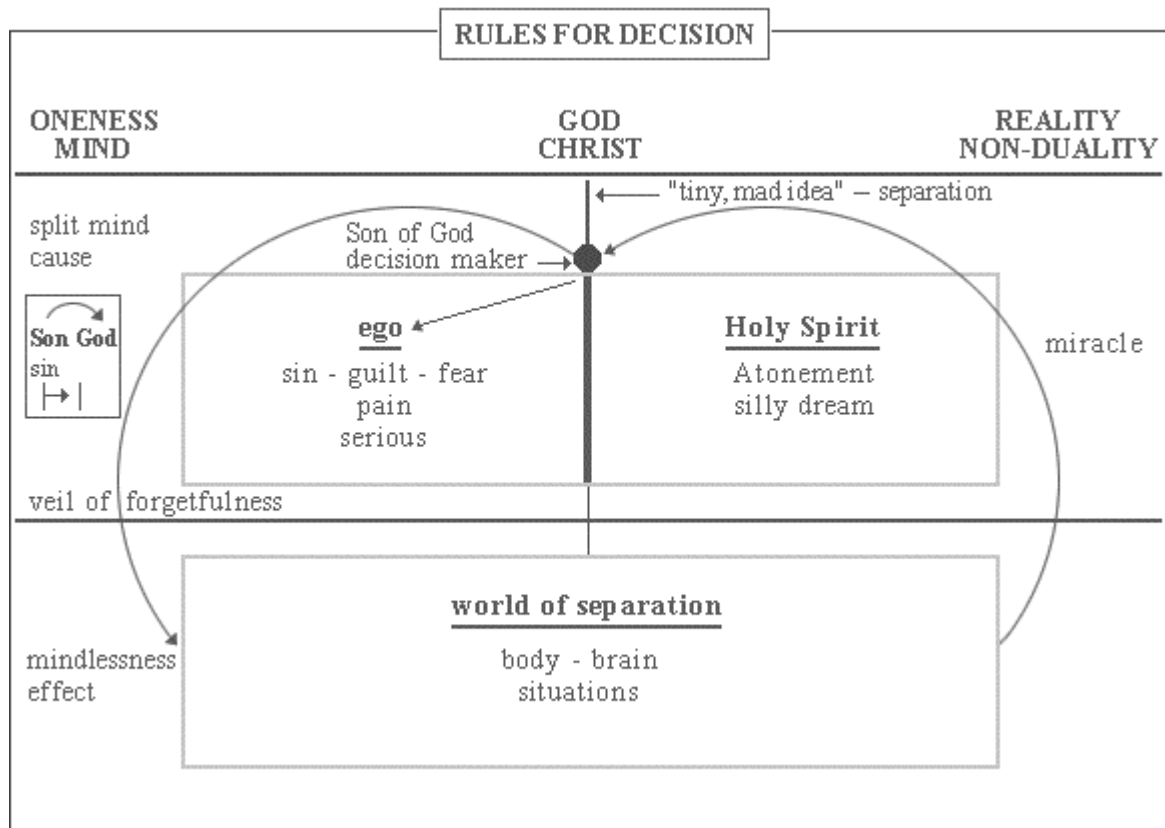


Figure 1.2:- Overview of ACIM

Source: Wapnick (1994). Visual taken from <http://www.facim.org/excerpts/rfd9701.htm>

Hence, concepts such as God, Christ and Holy Spirit as used in Christian dogma, are only known in the realms of duality. This is represented in the upper part of the diagram (figure 1.2).

More so, Heaven is seen as the *unified Mind of God*, which encompasses the Mind of Christ. In the unified Mind of God, no decision is possible nor does *free will* exist except for the will of God, of course. It is a state of *pure non-duality*. A far-reaching implication of this assumption is that the notion of a dualistic God⁷⁴, where God and the Devil coexist, is seen as an impossibility in the perfect state called Heaven.

⁷⁴ The very cornerstone of both Judaism and Christianity.

How then does ACIM reconcile the state of duality as experienced in this realm with Heaven? In this regard, the ACIM (2007: T586) states:

"Into eternity, where all is one, there crept a tiny, mad idea, at which the Son of God remembered not to laugh."

In other words, a tiny mad idea split the Mind of God and caused the separation. Here the 'Split Mind'⁷⁵ separated itself into the ego and Holy Spirit. The latter is seen as a memory and the link of God's perfection of the perfect Oneness. For the ego, separation is seen as a terrible event in which the Son of God committed an outrageous offence against his Creator and Source. This is perceived as 'sin'. In reality, however, this, of course, could never have occurred because there can be no other than the Thought of God. This very serious action left the Son of God feeling guilty and living in fear of the wrath of God, which seeks vengeance for what has happened. The Mind consequently miscreates a world of separation, i.e. a world of reflection or a world in a dreamlike state. Here the guilt as experienced 'inside' the Mind is merely projected to the guilt 'outside' the Mind. In other words, the Mind separates, divides and sub-divides over and over again over a time period running over billions of years until it reaches the embodiment of the ego, i.e. the body itself. According to Wapnick (1994):

"..the thought of separation now given form and encased within a body, that by its very nature separates itself out from other bodies and other objects."

As the Son of God forgot where he came from, he consequently believed that he was in this dualistic reality of the world (miscreated by his Mind). This is symbolically represented as a *veil of forgetfulness* in figure 1.2. The consequence of this is that all choices made in this illusion of reality, are in fact all made-up choices, because one is actually not choosing anything, one is choosing between one illusion and another. Given that there is no 'world out there', then the real problem is in the Mind where one has to choose between the Holy Spirit⁷⁶ and the ego (indicated by the dot in figure 2.1). A miracle therefore allows man to make another choice.

Finally, using anthropomorphic symbols as points of orientation in this regard, the myth of the origin of the world will allow a deeper understanding of the separation which occurred from a state of Oneness (Wapnick, 2007a: 40). Here the Course provides an explanation why the Oneness in God⁷⁷ is not a contradiction in itself but one and the same thing. ACIM (2007: W23) categorically states that

"The world you see has nothing to do with reality. It is of your making and does not exist".

For if it is not real and does not exist, then it is merely illusionary or mere nothing(ness). And it is this *nothingness* the text will keep on referring to when contextualising various aspects discussed in the manuscript.

⁷⁵ Not to be confused with (human) brain.

⁷⁶ And thus relating to the atonement (or at-one-ment) principle.

⁷⁷ Or *nothingness* as *atheists* perceive it.

1.13 CONCLUSION

The modern worldview of Western culture is typified by an implied division between the objective (or physical) and subjective (psychic) realms of existence. More so, within the engagement of science, it is the objective realm which dominates the subjective realm to the point of virtual exclusion. This is largely due to its association with the theoretical and practical power of classical physics and developed by Newton and his followers (McFarlane, 2000: 1). It was by the very primal act of dualism that the universe became mutilated and more unknown and more false to man (Wilber, 1993: 34). However, the development of quantum theory called scientists to relook basic concepts such as space and time, movement, gravitation, matter, energy and the nature of the cosmos overall. In essence, it challenged scientists what they tended to define and believe as *reality* (McFarlane, 2000: 2).

Given the notion of oneness, one can only come to the conclusion that many questions remain and will remain rightfully unanswered. However, the key question to guide the treatise are '*How did the dualistic physical world come about?*' and '*How does one reconcile the manifested (unreal and illusionary) with the unmanifested (real and truthful) domains?*' It is here where marketing research has to come to the fore and provide guidance as to how the unmanifested domain can be accessed (through basic research).

This treatise calls for a return to basics of the consciousness of man. Finding and defining the new reality, one therefore has to move towards the subject, i.e. the primary cause rather than trying to find reality in the object or in its effect, i.e. 'out there'. The initial literature review revealed that there is *no* 'out there' as the observer and the observed are one. Chapter two will clarify this concept of '*oneness*' and *the emergence of duality*.

CHAPTER TWO: CONCEPTUALISING THE ORIGINS OF THE WORLD

2.1 INTRODUCTION

In refuting the dualistic nature of reality altogether, one has to reconcile the notion of Oneness as postulated by quantum mechanics with the world of perception. In doing so, the chapter looks at the myth of the origin of the dualistic world within the spectrum of the oneness of Source. Accepting that there are a number of explanations regarding this, the treatise does not aim to go into a lengthy discussion thereof. Nonetheless, it uses one of the many viewpoints of the myth of the origin of the world as a frame of reference onto which the concepts of Oneness, reality, non-duality, duality, and quantum physics, etc. can be postulated, before moving on to the non-dualistic interpretation of reality.

2.2 THE MYTH OF THE ORIGIN OF THE WORLD - A VIEW

The following model of the origin of the world aims to facilitate our grasp of reality (nothingness) and should be seen as a working hypothesis for which a non-dualistic paradigm of research can be postulated.

The myth of the origin of the world must be seen against the backdrop that there is only Oneness and nothing else. Holmes (1998: 68) rightfully argues that two infinite beings cannot co-exist. The ultimate cause back of all things must be one because life cannot be divided against itself. Whatever change therefore takes place must take place within this changeless One. Consequently, being the One and Only, it could not but change into anything but Itself.

Given the postulate of Oneness, the myth of the origin of the world commence with the Source, i.e. God or mere 'nothingness'. See figure 2.1 on the following page in this regard. The model depicts the First Cause, i.e. the beginning prior to the moment before nothingness started with the so-called Big Bang (Anon, n.d.(a)). This in turn caused the descent to lower vibrational levels of one's emotional and mental consciousness right down to the physical or perceptual domain via the process of involution (Marquier 2005: 58). From here the journey (if there is a journey to take) leads to the return to Source through the re-integrative process of evolution.

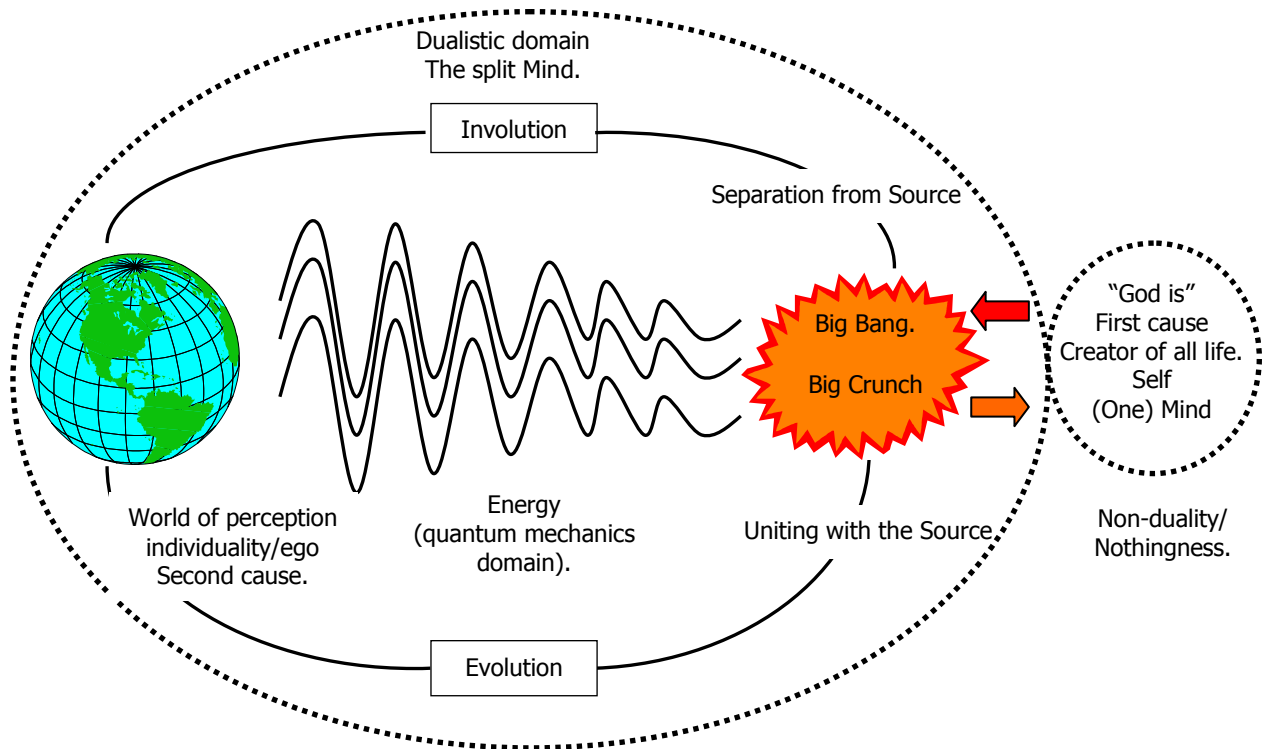


Figure 2.1:- The Myth of the Origin of the World – A View

Based on the works of ACIM (2007), Hawkins (1988), Milanovich and McCune (2005), Marquier (2005), Sharp (2004), Wapnick (2007); Wilber (1993).

According to Marquier (2005: 58), although very complex and beyond one’s understanding thereof, the journey (as discussed) is to be seen as an involutory and evolutionary process of a vast consciousness that exists at a very high level of vibrational frequency. For reasons unbeknown to man, this consciousness chose to experience certain aspects of itself through an exploration of worlds vibrating at a variety of frequencies (referred to as ‘energy’). Browne (2000a: 7) sees this as an infinite on-going process in which God as the uncreated force or ‘pure intellect’ has to experience His Creation in order to make His omnipresent knowledge complete. Otherwise, according to Browne, without experience any knowledge is, in fact, incomplete.

Regardless of their differences and interpretations, all religions tell a story or myth about a common source referred to as God/Creator, Source, or Father from which the separation from that Source has occurred. It is not the intention of the thesis to go into a theological discussion of salvation, but learn from the various main teachings how they represent the origin and nature of the dualistic world, and how they view non-duality⁷⁸ (Wapnick, 1990: 109).

⁷⁸ Refer to chapter three.

2.2.1 CONCEPTUALISING THE 'SOURCE'

Referring briefly to dualism, dualistic systems posit a pre-existent state of Light and Darkness in a pre-separation state from God. One interpretation of this thought system is that of *Mani* - which gave rise to a religion called *Manicheism*. Here the light and the darkness coexist at Source, side by side, separate and disconnected from one another. On the one hand, there is the Light (without darkness) called the Living One, in whom there is no death and from whom all goodness flows. The world of darkness, on the other hand, is also seen as endless and eternal, and the Devil, in contrast to the biblical belief that a good angel turned against God, was created out of the pre-existing elements of Darkness. Two extreme states in one domain allow their co-existence, where:

"The world of Light borders on that of Darkness without dividing the wall between the two."
(Jonas, 1963: 211)

A parallel thought to that of the Manichean, is found in one finds the Mandaean literature⁷⁹. Three root systems are mentioned, namely light, darkness and that of pure spirit, i.e. the in-between (Wapnick, 1990: 112-116).

However, in the context of what the treatise sets out to accomplish, a *monistic idealistic worldview*⁸⁰ is taken to conceptualise Source and Oneness. According to Gnostic texts the totality of God's creation is called heaven⁸¹, which is seen as an undivided and eternal unity and the nature of true spirit. Plato uses the metaphor of the sun to describe the totality of God. The underlying reason for this entails that just as the sun makes the perception of things possible by giving the power of sight to the eye, so is with God, just in a different sense. Plato sees God as the source of reality and truth, thus rendering intelligible Ideas to give the mind the power to know their perfection. In the case of non-dualistic Judaeo-Christian traditions, the myth begins with God and only God, Who is unknowable and ineffable. God is seen here as perfect and His essence as Spirit. Darkness, which is called sin⁸², emerged later (Wapnick, 1990: 112, 123).

Hence, at Source, all is part of one great Consciousness, referred to as the divine God. Divine in this context, is only to express the fact that it is far beyond the ordinary understanding of consciousness and far beyond an inconceivable reality of man (Marquier, 2005: 58). Franz Xaver Baader (1765 – 1841), a German Catholic philosopher, reasons that God is not to be conceived as mere abstract Being or *substantia*, but should rather be seen as an everlasting process, an activity, i.e. *actus* (Anon, 2009). In a pre-separation state of *perfect* or *pure non-dualism*, there was and is only a divine God and all else is purely *illusionary*. In defining the Source, ACIM (Wapnick, 2007a: 7) uses *apophatic theology* to designate God as being 'First Cause' and 'Creator of all life'. Holmes (1998: 69) views this

⁷⁹ See *Mandaeism* in terms and concepts.

⁸⁰ See *Monism* and *Idealism* under terms and concepts.

⁸¹ Also known as Pleroma – etymologically derived from the Greek word meaning *fullness*.

⁸² In the Gnostic text of the Valentinian school it is referred to as *ignorance*.

First Cause, i.e. God as 'Self-Existent' and reasons that it must be Causeless. From here Wapnick (2009) argues that God, (i.e. Source) is the only Cause and His Son is His Effect. These two concepts are seen to be mutually dependent, as the existence of one determines the existence of the other.

Henceforth, in the context of non-dualism, Oneness is (ACIM, 2007: W323):

"... simply the idea God is. And in His Being, He encompasses all things. ... We say 'God is', and then we cease to speak, for in that knowledge words are meaningless".

In other words, just as a plastic statue of Christ cannot be viewed as Christ Himself, so can the mental images of viewing Christ (or God) as being 'Great', 'Loving', 'Glorious' not be confused with who Christ (or God) really is (Wilber, 1993: 53). In short, these images mutilate the essence of Reality. The Bible (Exodus 20: 4) even warns against such behaviour:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth".

Holmes (1998: 28) mentions that although one could never encompass God Himself, *It* is beyond and yet not beyond one's grasp. On the one hand, *It* is *beyond* us in that *It* is so vast. But, on the other hand, *It* is *within* us in that we are *It* to the extent that we can grasp *It*, yet never can encompass *It*. Although being unable to grasp the concept of God, one is always *in* God and *of* God! More so, in a world of perception all terms describing God are inherently meaningless.

According to Wapnick (1997a: 8-10), ACIM refers to God and the nature of His Self-being as Spirit and Love, and describes Him as *formless, changeless, limitless, perfect, infinite and eternal*. In this non-spatial and non-temporal state, God then can be seen as an abstract Mind⁸³, which contains a Thought, called Christ. In other words, Christ is an Idea in the Mind of God. It is also to be noted that Christ here is not exclusively identified with Jesus who is understood as being part of Christ. According to ACIM, biblically and in the Christian context, Oneness also implies that Christ is not to be identified with Jesus⁸⁴ who is understood to be part of the Christ-Consciousness as everyone else in the world. ACIM (2007: M87) explains:

"The name of Jesus is the name of one who was a man but saw the face of Christ in all his brothers and remembered God. So he became identified with Christ, a man no longer, but at one with God. The man was an illusion, for he seemed to be a separate being, walking by himself, within a body that appeared to hold his self from Self, as all illusions do."

and continues,

"Is he the Christ? O yes, along with you."

Because of the uncompromising take on Oneness, everybody was created perfect in the image of God (Source). Here the Christ is in everyone and has not left his Source at all. God then extended Himself

⁸³ Or 'Universal Mind', or 'Absolute Intelligence' as per Holmes (1998: 35, 66).

⁸⁴ In doing so, one makes duality a reality.

to His creations and imbued them with the will to create. Given the state of Oneness, this has not changed at all. God speaks and it is done, His Word then becomes Law. Consequently, at Source, one has what is called a *perfect* or *pure* non-dualistic state, and all else is, in fact, an illusion based on an unreal world of perception (Wapnick, 2007a: 8).

2.2.2 THE SEPARATION FROM SOURCE (GOD)

Drawing primarily on the works of Wapnick (1990: 129, 137-138, 141-146), three approaches are considered here, namely *Platonism*, *Gnosticism*, and *Christianity*. Within the context of duality and non-duality the former seems to be the easiest to explain. As seen earlier, duality presupposes an existing Light and Darkness, and the fall from Light or God arose from an external influence – from the so-called pre-existent Darkness. Here the light simply gets trapped in the darkness. The non-dualistic view as mostly developed by the Valentinian School begins with monism, i.e. one system, in which the fall should be seen as an internal process: it occurred within the Godhead Force itself.

From a duality perspective, the Western understanding of creation is explained by the concept of *free will*. As an expression of God's love, God imbued His children with the freedom to choose against Him so that they would love Him freely without coercion. The "fall" is seen as the result of the free choice Adam and Eve exercised. They chose to think and act independently from their Source. Then another external, real and present protagonist force of evil entered the picture as the Devil (symbolised as the serpent). Although the Judaeo-Christian theology does not go into the origins of the Devil at all, it is accepted that this negative counter force already existed before the occurrence of the so-called fall. As myth goes, Lucifer, as one of God's angels, decided to turn against God by his own free will (as was the case with Adam and Eve) and was then cast out of Heaven. Being now coexistent with God, he ends up as an opposing force, occupying a position of equal power to that of God. As in the case of Manicheism, it can be seen that the fall occurred *within* the Godhead itself. However, Lucifer's rebellion is theologically seen as having occurred *outside* of the Godhead force. Once it occurred, evil is thereby accorded the same ontological reality as its coexistent, Godlike Force. The dimensions of good and evil manifest themselves within this dualistic system.

The *Valentinus metaphysical* explanation of the separation from a non-dualistic view sees the fall from perfection as an event that an aspect of Light willed from its own mind. Here separation is put squarely within the mind of the *Pleroma*⁸⁵ with no ontological reality outside. Hence the basic problem of the world is the psychological state of ignorance of one's origin.

Adding to the non-dualistic belief, Platonism views the separation from a positive and a negative perspective. In the former, it is seen as an extension of the divine will and in the latter as a wilful

⁸⁵ See terms and concepts.

choice on the part of the soul to be separate (some product of sin). The Divine Mind still retains the unity of its Source and as it descends from the Source into the world of multiplicity, reaches the very bottom – the earthly domain and home of evil. In this dualistic domain, the Platonic view is that one cannot see good without evil and it is inherent in the process of emanation that the lesser, – evil - follows all along what has been before - the good.

The Big Bang theory, however, can be seen as the physical manifestation of the separation of man from Source (God).

2.2.3 BIG BANG THEORY

According to the Big Bang theory the universe sprang into existence as a '*singularity*'⁸⁶ some thirteen billion years ago. Starting from being extremely small and extremely hot, the universe cooled and expanded, in the process causing cosmic radiation or '*atmospheric noise*', as theorised by Arno Penzias and Robert Wilson in 1978 (Anon, n.d.(a); Gilson, 2000: 6). Furthermore, in a so-called '*open universe*', insufficient matter cannot halt the expansion process. Hubble's law states that galaxies expand at speeds proportional to their distances, thus becoming more and more dilute as time passes by (Iskander, Scott & White, n.d.). This led to the abundance of hydrogen and helium light energies in all observable universes known to mankind (Anon, n.d.(a)).

Two misconceptions of the Big Bang theory must be noted here. One is that it is associated (as per name) with an explosion. Scientists believe that there was no explosion, only expansion. Secondly, one would believe that the singularity appeared somewhere in space. Yet, prior to singularity, there was no space, no time, no energy - only nothingness (Anon, n.d.(a)).

One of the implications of the Big Bang theory is that the universe will eventually come to an end. Hence, if the universe is viewed as either open or flat⁸⁷, then it will expand forever and eventually grow cold and dark until all the material is exhausted. But, if the universe is viewed as a closed universe then it starts from an infinitely small volume through the Big Bang and expands to a critical value so that gravity eventually wins and the universe begins contracting culminating in the Big Crunch. Here the universe will grow hotter and brighter until it implodes into a singularity and is crushed out of its own existence.

However, the Big Crunch does not necessarily signal the end of the universe but gives rise to a new universe of possibilities through another Big Bang, so to speak, resulting in a never-ending cycle,

⁸⁶ See terms and concepts.

⁸⁷ In the case of an open universe, the universe is expanding so fast that it flies away from gravity and simply carries on expanding forever. However, if the universe is seen as flat, then it expands from the Big Bang, until it is slowed down so much that the expansion rate tends to zero as one approaches the infinite future (Gilson, 2000: 12).

commonly known as an *oscillating universe* (Gilson, 2000: 12). This concept is depicted in figure 2.2. It seems therefore that everything, including the universe, can be created and can vanish and be recreated endlessly. DelMonte (2010: 2) postulates, for instance, that one cannot refer to only one 'Big Bang', but should rather see it as many 'Big Bounces' from an infinitely dense singularity to ever-expanding universes that finally all collapse into one great Oneness. Although no theory has been developed to explain how this could ever happen, this thinking is very much in line with that of Browne (as discussed earlier) and other scientists.

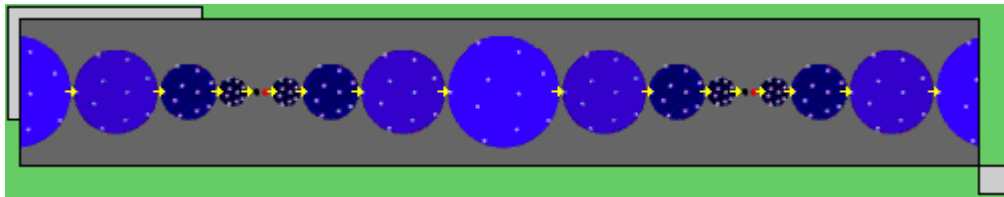


Figure 2.2:- The Oscillating universe

Taken from Gilson, (2000: 13).

However, although many scientists are debating as to where and how the separation came about, ACIM (2007: T586) views this event as merely '*a tiny mad idea, which separated itself from the Thought of God*'. This the Course views as the "Second Cause". More so, ACIM specifically mentions that this separation actually never truly occurred⁸⁸ (ACIM, 2007: M5):

"The instant the idea of separation entered the mind of God's Son, in that same instant was God's answer given. In time this happened very long ago. In reality it never happened at all."

In this regard, ACIM (2007: T554) furthermore emphasises that ideas can never leave their source, i.e. the Thought of God, or nothingness:

"Ideas are of the mind. What is projected out, and seems to be external to the mind, is not outside at all, but an effect of what is in and has not left its source."

Consequently, it can be argued that the Second Coming of Christ will be nothing more than the return to one Mind (Mindedness). Considering Marquier's (2005: 58) reasoning as discussed earlier, a unified Mind will throw Itself out again (resulting in a Big Bang) to start the never-ending cycle of the *oscillating universe* of evolution – involution – etc. This however, is only pure speculation.

⁸⁸ Keeping Oneness in mind, the discussed process of separation should be seen in a non-linear way where everything occurred simultaneously. The sequential way of thinking is a typical reflection of the separated mind (Wapnick, 2007: 15).

2.2.4 INVOLUTION

Following on from the Big Bang, Browne (2000a: 61) mentions that the world came about when the emotional part⁸⁹ started splintering off from the gigantic universal energy. These fragmented lights (referring in the context to humans) began to descend into the planetary systems. In a similar, yet more vivid explanation Marquier (2005: 58-59) refers to a highly complex journey of vast consciousness of Oneness⁹⁰ that systematically, and in a thoroughly structured manner whilst in keeping with the divine Will, divides itself into billions of particles and strays itself into matter. The ultimate purpose of the process of involution is to get the divine consciousness to come down to the vibrational frequency of matter, thus manifesting itself in the *physical, emotional* and the (lower) *mental domains*.

In order for this to happen, the Spirit had to '*throw itself outwards*' and lose its divine consciousness momentarily in the new lower (energy) domain, thus separating itself more and more from another. This movement from 'oneness' to 'manyness'⁹¹ as per Wilber (1993: xviii) had to meet the requirements of the lower worlds and eventually become immersed in them through the manifestation of the world of Maya⁹². In the gravitational pull towards matter, Marquier (2005: 36) mentions that energy levels followed the inevitable course of the construction of the lower mind, of which the goal was to ensure the immediate survival of the personality. This would continue until the process of evolution would eventually link up with the divine wisdom via the higher mind and soul.

However, the separation of the Self from its primary source became the manifestation of the world of dualism, which generated the primary mechanisms of fear, separateness, guilt, power, and the denial of the spiritual nature of mankind. What became a necessity for involution, has now become an obstacle to evolution.

2.2.5 THE DOMAIN OF PERCEPTION: REALITY AS DUALISM

The world of perception is, according to Wapnick (2007a: 76), a world of time, of opposites and of change. It is a domain which is based upon interpretation and on the belief of scarcity, loss, separation and eventually death (the ultimate separation). It could be seen as a state where the Son of God (referring to ourselves in a higher state) has become 'mindless' for

⁸⁹ Which Marquier (2005: 56) refers to as the *astral plane*.

⁹⁰ Commonly referred to as *God*.

⁹¹ And returns then from 'manyness' to 'Oneness', which is referred to as evolution. See the previous section 2.2.3 in this regard.

⁹² Also known as the *domain of Perception*. See the following section (section 2.2.5).

"... his awareness of his identity and his world is limited only to the brain, that he now believes governs his existence as a physical and psychological being. The body teaches us, as is reflected in Newtonian physics, ... that the physical universe is independent and separate from our minds (ideas leave their source), and that observers can look at the seeming physical reality outside them and study, measure, quantify, predict, manipulate and control it. What we forget, however, is that the body is as much a part of the physical world as is the world itself."
(Wapnick, 2007a: 76)

He continues that the *world of perception* is nothing but a world of dreams as it merely reflects one's own internal frame of reference, which would include one's ideas, wishes and emotions. It is an inward-outward process. One first looks to the inside and then decides what world one would like to see on the outside. Hence one's internal world merely becomes projected onto the world outside, making it the reality one would like to perceive it to be. This reality becomes truth by one's own interpretations of what it is one is actually seeing (ACIM, 2007: x). Edwards (2005: 7) on the other hand refers to our reality as an '*interlocked web of energy fields*' and that '*reality, is seems, is a mere trick of the light*'. The world as we know it has actually a superficial appearance, i.e. 'maya' or illusion. This can also be explained on a quantum level. For instance, although the physical world (referred to as an *illusion* or *dreamlike state of reality*) might seem to be very real, it is actually mostly empty space. Referring back to quantum mechanics, Ernest Rutherford (1871-1937) in his experiment in 1911 shot alpha particles at a thin sheet of gold foil, and concluded that the atom is made up of a positively charged nucleus which is surrounded by negatively charged electrons and mostly space. More profound was his conclusion regarding the distance of the electrons from the nucleus on a subatomic scale (Boikes & Edelson, 1978). Arntz, Chasse and Vicente (2005: 64) illustrate this vastness of empty space using the notion of a basketball to reflect the nucleus of a hydrogen atom. Then, according to Rutherford's postulate, the nearest electron orbiting the nucleus of this atom will be some thirty-two kilometers away. The rest is all empty space! The physical world does not seem to be so real after all. What then causes the superficial appearance of the 'real' world? The answer can be found in Wilber's explanation of 'the power of projection'.

Wilber (1993: 105) illustrates the power of one's projections (referred to as Maya) by means of the following two illustrations (figure 2.3 and figure 2.4), starting with the space below which he refers to as representing Mind or Non-dual Void:

Figure 2.3:- Mind / Non-dual Void

Source: Wilber (1993: 105)

The blank space indicated in figure 2.3 (above) does not mean that the Mind is featureless nothingness, but it only represents a fact of Reality which is non-conceptual, non-dual, non-objective, etc. However, by superimposing a grid over figure 2.3 one arrives at the following:

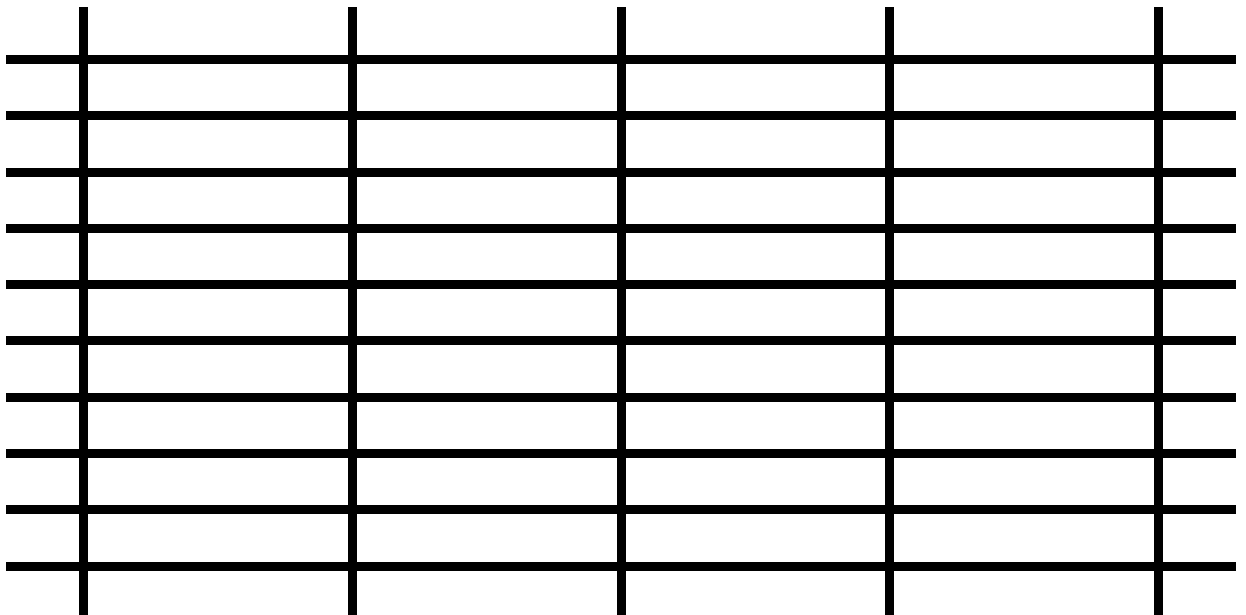


Figure 2.4:- Void conceptualised

Source: Wilber (1993: 105)

The grid here itself could represent anything from logos, word-and-thought, Maya, dualism, measurement, symbols, concepts, dismemberment to theories, reality maps, etc. In fact, according to Wilber (1993: 106) it represents

"... everything implied in the word 'thought', since it is by thought, the dualistic mode of knowing, that we fabricate these distinctions and 'dismember Him daily'."

Given the above-mentioned, the following excerpt by ACIM summarises the peculiar situation man has made for himself:

"You live by symbols. You have made up names for everything you see. Each one becomes a separate entity, identified by its own name. By this you carve it out of unity. By this you designate its special attributes, and set it off from other things by emphasising space surrounding it. The space you lay between all things to which you give a different name; all happenings in terms of place and time; all bodies which are greeted by a name"

and continues (ACIM, 2007: W345):

"This space you see as setting off all things from one another is the means by which the world's perception is achieved. You see something where nothing is, and see as well nothing where there is unity [Oneness]; a space between all things, between all things and you."

This has specific consequences for the research fraternity. In the context of the above-mentioned, it must be remembered that research not only labels all these particles or objects, but builds theories and models around them. But this modelling of reality has to be redefined if one keeps in mind that the relationship between the individual and the Universal Mind⁹³ is one of mere reflection, meaning what we image for ourselves, it images for us (Holmes, 1998: 411).

In this context the power of the Mind is not to be underestimated. In its severity, ACIM (2007: T31) mentions that there are actually no idle thoughts. At all levels, any thought produces form! The mind never sleeps but creates in every instant. Hence, in the domain of perceived separation, the mind merely continues creating a world of perception by miscreating, i.e. creating dualities. This is illustrated in figure 2.4. The non-duality and void represented in figure 2.3 have actually disappeared or become obscured by the distinctive grid, making it unnoticed, implicit, unexpressed, or repressed. The underlying unity is no longer visible, and is in fact now represented by squares, which have consequently projected themselves as a world of "separate" objects, i.e. squares with boundaries, extending themselves into space and time, becoming a multiplicity of separate 'things', so to speak. A three-fold process of *Maya* has emerged, namely Dualism (using the "underlying ground" of non-duality to reflect itself) → repression of non-dualism and → projecting a multiplicity of images into a new dualistic reality, i.e. the *world of perception* (Wilber, 1993: 106). In figure 2.3, Maya projects random squares and blocks reality.

⁹³ Which he views as the *Creative Medium of Spirit* (Holmes, 1998: 641).

How plausible is the idea of the 'world of dreams' or the 'world of perception'? The Bible states that a deep sleep fell over Adam (Genesis 2: 21), but nowhere is there any reference of Adam actually waking up (ACIM, 2007: 11). From here the conclusion is that Adam has not escaped his dream world or illusion. Whether the omission of the awaking of Adam is intentional or not can be debated in many ways. However, it must be noted that in other Gnostic and Jewish Pseudepigrapha the waking of Adam is at times mentioned and at others omitted. For instance, in *The Book of the Secrets of Enoch* (Anon, 1984f: 6), *The Apocalypse of Adam* (Anon, 1984d: 82) and the *Kabbalah* (Anon, 1984b: 145), no mention is made of the waking up of Adam. Whereas, on the other hand, the waking of Adam from his sleep is specifically mentioned in the Jewish Pseudepigrapha text *The Book of Jubilees* (Anon, 1984e: 12), which categorically states:

"Our God caused a deep sleep to fall on him, ... And He woke Adam from his sleep ... "

Other books mentioning Adam's specific awaking are another Pseudepigrapha and early Kaballah text *Haggadah* (Anon, 1984a: 32), as well as the Gnostic texts *On the Origin of the World* (Anon, 1984c: 70) and *The Hypostasis of the Archons* (Anon, 1984g: 77).

Accepting the Bible's take on the non-awakening of Adam, then the dream condition of man as per ACIM (2007: 17) can be seen as a pre-separation condition⁹⁴ of Adam (Son of God) who saw himself separating from his Source. Hence man, now separate from his Source, instead of creating, actually miscreates, or merely projects, or makes an illusionary world for himself. Also, as God (or nothingness) is truth⁹⁵, all else is therefore illusionary and therefore God *does not exist* in the unreal world of perception or Maya (Wapnick, 2007a: 7). What is consequently its effect on Man? The result is that Man is locked in by nature in the realm of duality, which can be seen through various dimensions. Table 2.1 provides an overview of the duality construct.

Table 2.1:- The Dimension of Duality

Black and white	Fat and thin	Left and right	Rich and poor
Christ and anti-Christ	Good and evil	Life and death	Sickness and health
Dark and light	Hard and soft	Love and hate	Up and down
East and west	High and low	Near and far	Wet and dry
Fast and slow	Inward and outward	North and south	Yin and Yang
Heaven and hell	Subject and object	Space and time	Energy and matter
Space and objects	Truth and falsity	Conscious and subconscious	Rational and non-rational
Analytic and synthetic	Creator and created	Free will and determinism	Spirit and matter
Cause and effect	Deduction and induction	Self and other	Knower and known
One and many	Chaos and order	Simplicity and complexity	Instinct and intellect
Something and nothing	Sun and moon	Fire and water	Organisms - environment
Fate and free will	Thesis and antithesis	Positivism and idealism	Friend and foe

Source: Renard (2004), Edwards (2006), Goode (n.d (a)); Wilber (1993).

⁹⁴ Being a state of mind where nothing was needed. All is inclusive (ACIM, 2007: 10).

⁹⁵ As defined in section 2.2.2. - Source.

The dimensions of duality as discussed above, should not be limited to *Cartesian dualism* of body and mind only, but should include all the dualistic perceptions within the embodied domain as well as the esoteric realm of Man.

2.2.6 EVOLUTION: THE RETURN TO UNITY

Evolution as seen by Holmes (1998: 339) is the awakening of the soul to a recognition of its unity with the Whole. Holmes furthermore maintains that *evolution is the result of intelligence* rather than intelligence the result of evolution. Seeing involution as the idea, evolution then merely becomes the unfoldment of the idea, thus propelling itself forward towards a universal movement in line with the Law of Cause and Effect. According to Marquier (2005: 59-60) the descent via the process of involution opened the door to subsequent reintegration and merging of spirit and matter, also known as the Big Crunch (as discussed in section 2.2.3).

The evolutionary process allowed the units to explore this level with increasing awareness in order to gain complete mastery over the physical, emotional and mental worlds. At the same time it would manifest the divine consciousness in them and recover a perfect state of freedom within these three domains. Here the human being was in turn also host to three higher or spiritual bodies (to allow for the integration of spirit and matter), namely the *higher mind*, *buddhi* and *atma*, which are collectively referred to as the *Self*, i.e. *higher Self*.

During the process of involution, mankind focused its consciousness on the construction of the ego, whereas in the process of evolution mankind will be compelled to refocus its consciousness on the Self with its divine vibration. In other words, one has to disengage the ego consciousness in order to become strictly an instrument of the divine Will via the (higher) Self. Marquier (2005: 62) continues by mentioning that the key driving force of mankind towards the direction of evolution is *suffering*, thus forcing mankind to turn to its indwelling Master for guidance! This occurs not only in one lifetime, but in a series of lifetimes⁹⁶ or journeys until total perfection has been achieved.

2.2.7 ENERGY

As seen in chapter one, an electron (as per quantum mechanics) has no fixed position in space and only exists as an (energy) wave propagating everywhere through the universe. When the very electron becomes present in the awareness of the observer, it collapses into a close or distant particle. Here the notion that the observer influences what is being observed becomes apparent (Chopra, 2004: 232). In a more a simplified manner, Chopra refers to an electron as having a so-

⁹⁶ This phenomenon is also known as "Reincarnation". Marquier (2005: 68) categorically states that it is the higher Self that keeps on reincarnating and not the ego. The ego, i.e. personality, each time merely dissolves. See also terms and concepts.

called 'on' and 'off' switch with some in-between degrees of physical and non-physical reality. As pure energy, the electron would be in a switched 'off' position, whereas in its physical embodiment it would be switched 'on'. The latter position can only be controlled by external means and behaves according to a set of rules and universal laws. Here creation collapses down to a point where mankind miraculously comes into being.

On the other hand, the 'off' position is seen as pure potential. Here nothing is heavy or immovable, too close or too far, trapped in the past or the present or in the future. It is also here where one's body can be seen as a set of possibilities waiting to happen, or possibilities that have already happened and those that might happen. In between these two extremes are degrees of physical and non-physical realities; all exist simultaneously and operate according to different hierarchical rules. Milanovich and McCune (1996) call these rules the '*universal laws*' indicating that the levels of one's reality are stacked in a certain order of density (Chopra, 2004: 232).

The underlying premise of these laws of the universe as mentioned above is that everything is energy, which coincides with the premise of Oneness. Milanovich and McCune (1996) specifically distinguish between 12 laws of the universe, which are summarised in the table on the following page (table 2.2).

Given that the universe consists only of energy⁹⁷, then energy can be seen as the sub-stratum of all physical manifestation (Sharp, 2005: 9). This energy is unique in that it moves in circular fashion starting with the atom (as per quantum mechanics) on a microscopic level, to the movement of the oceans, or to circular flow of the planets around the sun, and in so doing it follows the course of least resistance. Furthermore, it is to be noted that energy cannot be created nor destroyed and it can only be transformed from one form of energy to another (Milanovich & McCune, 1996: 145). In this regard, Milanovich and McCune (1996: 148) take the extreme position that even thoughts, feelings, words and actions are nothing else but energy.

In the esoteric sciences, for instance, the universe is seen as a vast system composed of various overlapping "planes" or "spheres", each vibrating at its own frequency (energies), with the physical/estheric planes having the lowest vibration. Other energy systems (each vibrating at a higher frequency) include the emotional (or astral) plane, the mental plane, etc. (Marquier, 2005: 56).

As matter is simply solidified energy, it stands to reason that man has full control over this energy source, not only in the physical sphere but also in the spiritual domain. According to Sharp (2005: 10), spiritually, the process of creation with energy is in fact simple. By merely thinking, energy

⁹⁷ Sharp (2004: 9) also uses *light* as a synonymous word in this regard.

begins to move and transform and eventually becomes a physical reality (Sharp, 2005: 10). This view is also held by Edwards (2006: 24) who provides the link of energy to consciousness:

*"Thought creates energy creates light creates trapped light creates atoms and molecules.
Consciousness creates matter!"*

Table 2.2:- The Universal Laws of the Universe

Universal laws	Description
Law of Divine Oneness	All (the universal system) is mind. Mind, body, spirit and earth are all interconnected within <i>prana</i> , i.e the life force energy. By <i>pranayama</i> everyone becomes a co-creator with God bringing heaven to earth (Yogananda, 2004b: 1589).
Law of Vibration	Everything, including matter, energy, thought, and spirit in the universe is in motion, each thing having its unique vibrational frequencies (or waves as per quantum mechanics).
Law of Action	This law comes about because of one's mere existence in the third dimensional reality. Here the individual must engage to support his thoughts, dreams, emotions and words and turn them into action. It entails a commitment, which is turned into a plan and is then supported by passion.
Law of Correspondence	This is the principle law, which holds Oneness together. Taken from this, the laws of physics as found in energy, light, vibration and motion have corresponding principles in the etheric world or universe. Here everything (the physical, mental and spiritual plane) is connected to everything else and in agreement with the All (the God Force).
Law of Cause and Effect	The premise of this law is that nothing occurs by chance, and according to Einstein, "God does not play dice" (Bradley, n.d.). Here the strength of the will and the clarity of one's goals drive the momentum in the law of Cause and Effect. A popular descriptor in this regard is "What you sow is what you reap". This law has mainly to do with events.
Law of Compensation	This law manifests the visible effects of one's deeds, which are given in the form of gifts, money, inheritance, friendships and blessings. It further states that for everything given (not necessarily in material wealth), there shall be a return and that one is to love oneself first, and only from this premise can abundance flow. All in all the law proclaims 'balance' and also warns to guard against overcompensation.
Law of Attraction	The law of attraction illustrates that the mind, heart and will have the power to project what is within, i.e. cause and effect (the universe's ability to respond to this energy).
Law of Perpetual Transmutation of Energy	It is the understanding that one is responsible for the many conditions and events happening in one's life, which can only occur if the energy of one's thoughts, beliefs, speech and actions is transmitted and transmuted to others.
Law of Relativity	Souls are tested and provided with opportunities for advancement. Hence in life everything is relative. "All is the All", which means that there <i>can be no judgments</i> regarding what is good and bad, or what is regarded as better or worse.
Law of Polarity	The law of polarity considers the difference in one dimension or direction on two poles or extremes. In this regard, two poles should <i>not</i> be seen as absolutes but rather as degrees of the same thing. Furthermore, each condition lies on a different plane, which has different classes of objects or relationships. For example, just as love relates to hate, it does not relate to winter (a different class altogether).
Law of Rhythm	This law states that although everything is in balance, it can only be achieved with cyclical flows or rhythm of the <i>in</i> and <i>out</i> , the <i>rise</i> and <i>fall</i> , one's birth and death and rebirth, etc.
Law of Gender	This law calls for the balance of the masculine (<i>Yang</i>) and feminine (<i>Yin</i>) energies on all three planes of the physical, mental and spiritual.

Source: Milanovich & McCune (1996: 166, 175, 196, 202, 212, 225, 240).

ACIM (2007: W34) also states that although man does not see himself as an *image maker*, every thought man has, makes up some segment of the 'external reality' he sees 'out there'. The consequence of this is, of course, that there is no point in trying to change the world, i.e. one's

external reality, as it is incapable of change because it is merely an effect⁹⁸. However, by changing one's thoughts about the world, i.e. the cause, one automatically changes its effect⁹⁹.

But, one would ask, why does the world in fact not manifest itself (or does it?) exactly to what one is thinking or suggesting (as per ACIM). The reason why it is not happening instantaneously is because the earthly domain is the lowest and at the same time the most dense *Sefira* or energy portal of the universe as per the Jewish 'Kabbalah' *Tree of Life*, which is represented in figure 2.5 (Whitehead, 2005: 11, 93).

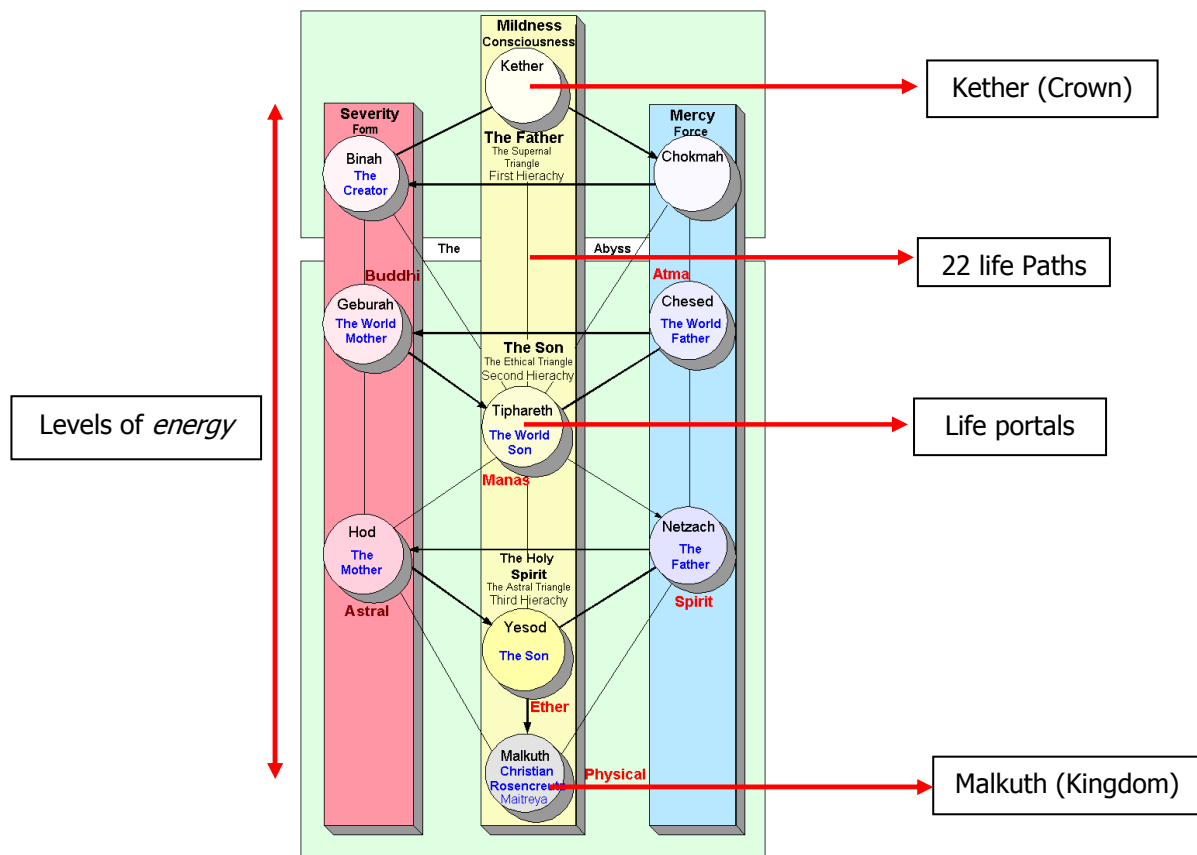


Figure 2.5:- The Kabbalah Tree of Life
Source: Whitehouse (2007:47)

The *Kabbalah* sees creation coming into being where the *complete Holy One* held a desire to experience Itself from the outside and thereby creating the divine plan of '*God to behold God*'. Being

⁹⁸ ACIM (2007: W34) refers to this as a pictorial representation of one's own thoughts which one can hardly call seeing. In this context fantasy or a hallucination are regarded to be the more appropriate words for this process.

⁹⁹ Contrary to belief, one is *not* trapped in the world one sees, as its cause can be changed. This is what the ACIM (2007: W34) refers to as the salvation of the self, for '*... where is the world you see when its cause is gone?*' It is with one's thoughts then one must work to change one's external reality and not the other way round.

beyond any existence and incomprehensible to man, God in the Kabbalah is known as 'nothingness' (*Ayin* in Hebrew). To begin the process of existence, *Ayin* (the Transcendent) withdrew an aspect or space of Itself known as *Zimzum* from which the endless Light i.e. *Ayin Sof Or* (in Hebrew) became the emanation that began the unfolding of Creation.

In the *Kabbalah a Lightning Flash* emanated from the Endless Light which followed the path of the *Sefiroth* down the Tree of Life. The sequence of creation followed a zigzag shaped path to that of a lightning flash, starting with the unknown, the unmanifest, hidden God, the Creator in *Keter* until it eventually reached *Malkuth* or *the Kingdom*. It followed a path through ten distinct stages, namely the *Keter, Chochmah, Binah, Chesed, Geburah, Tiferet, Netzach, Hod, Yesod*, and ultimately reaching *Malkuth* (Whitehouse, 2007: 10-11). See figure 2.5. *Malkuth* is the end result due to the manifestation of the *Sefiroth* in the *Kabbalah Tree of Life* (Dolnick, 2005: 40, 93; Sharp, 2005: 13).

The tree is not only to be viewed upside down (i.e. the roots are at the top and the fruit of the tree at the bottom), but should also be read from right to left, like Hebrew. For instance, the horizontal lines represent different levels of consciousness, and at the same time by moving from right to left, one shifts one's consciousness from the column of *mercy/force*, through to *mildness/consciousness* to the left hand column of *severity/form* as depicted in figure 2.5. Whitehead (2007: 47) sees the same shift as a movement from the *active* or *masculine* to the *passive, receptive* or *feminine* at each level of consciousness.

At the highest level of creation, energy becomes very responsive and immediate. Hence, in the process of *involution* (discussed in section 2.2.4), creation moves from the *Kether* down through the other eight domains in the middle trunk of the Tree, from where it will start the process of *evolution* back to Source. In doing so, energy becomes less responsive, thicker and denser until it reaches the *Malkuth*. Although the Kabbalah refers to ten domains, they are actually one with Spirit (God) being prevalent in all levels in the Tree of Life (Sharp, 2005:13).

The focal point of power emitting all energy in the *Malkuth* should not be seen as a mystical point 'out there' or yet to come, but rather as an instant in the present, i.e. the *here* and *now*. ACIM (2007: W13) postulates that the conditioned human mind has difficulty grasping the present as it pre-occupies itself with the thoughtless ideas about the past and future. It is actually the engagement in the past and the future, which prevents one from realising this focal energy point, causing man to be 'off-centre', so to speak¹⁰⁰. In Figure 2.6 the timeline is presented by a straight line, a horizontal plane from left to right, i.e. past to future. The present, on the other hand, is to be viewed as *eternity* within this past and future timeline. However, once in the present, the horizontal timeline disappears

¹⁰⁰ In this regard, one's *chakras* are not in alignment (Osho: 1974: 118).

making it possible for one to move up and down, towards height and depth into a new reality altogether (Osho, 1974: 94, 117-119).

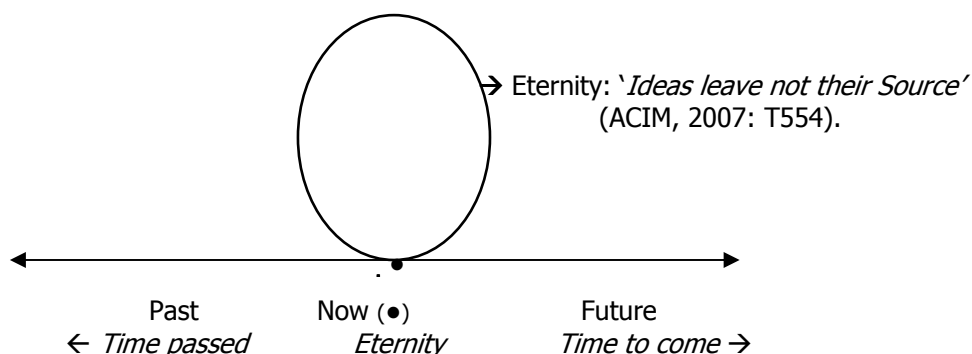


Figure 2.6:- The Focal Energy Point of the 'Now'

Based on: Osho (1974: 94)

Table 2.3:-The unfolding of awareness from the Source

Domain	Description
i. Pure being	The absolute or pure awareness of Essence, before the acquisition of any qualities. It is seen as the state before creation, which permeates everything. When experienced, it can only be described as <i>'I am'</i> - nothing else.
ii. Conditioned bliss	This is seen as the domain of awareness, as it becomes conscious of its own potential. Vibrancy, liveliness and bliss beyond pleasure and pain are the key characteristics when this domain is experienced.
iii. Love	The motivating force in creation. This is the domain of bliss as a personal experience in every aspect of life. It is the primary motivation in every relationship, starting with oneself. At a deeper level, it binds one to the rhythm of the universe.
iv. Knowingness	Seen as the domain of inner intelligence and the source of the mind. Here one would access wisdom and knowledge about everything in creation.
v. Myth and archetypes	The collective patterns of society. It is the domain of gods and goddesses, heroes and heroines and male and female energies. Here life is shaped as a quest whilst playing out one's eternal dynamics between the masculine and the feminine in order to reach the same attainments as one's reversed heroes and heroines.
vi. Intuition	To be seen as the domain where the mind understands the subtle mechanics of life. It includes healing, clairvoyance and insight into human nature. Intuition guides one on one's own path by deciding the path to travel.
vii. Imagination	This is the creative invention of the universe. It breathes existence into possibilities that never existed before and as a result develops a passion for exploring the unknown.
viii. Reason	Includes logic, science and mathematics. Here systems and models for reality are made up, by allowing the analysis of reality in isolation from the whole.
ix. Emotion	The domain of feelings. As one becomes sensitive to bodily sensations, feelings such as desire are then interpreted as pleasurable, or painful which should be avoided. The emotional domain is so powerful that it overrides logic and reason.
x. Physical body	The domain of sensation and the five senses. Here one finds oneself as a separate being in the physical world.

Source: Chopra (2004: 149, 152, 156).

Although the previous discussion refers to many faceted aspects of reality, according to Chopra (2004: 148), there is and can be only one reality, which possesses every possible dimension in the universe to which no one can or needs to add anything. Through attention (one's focal point as per

Osho¹⁰¹), one would bring any of these dimensions in the universe to life, populate them, and add new meaning to them. In other words, one's consciousness becomes the 'chooser' (or maker) of one's own reality. See table 2.3 in this regard.

Chopra (2004: 149, 152) adds that each dimension has its own (spiritual) purpose, offering a fulfilment that is not available elsewhere in the universe. These domains are all interconnected and people *camp out* so to speak in one realm or another as by their own free will. In a completely expanded awareness, every dimension is accessible and can be lived on in all levels of consciousness simultaneously. However, this is not always the case as many individuals choose to concentrate on say only one or two dimensions. Because of the narrow focus, all the other dimensions atrophy. On the extreme case of a narrow focus one would have a skeptic who simply does not believe that *any* of these realms exist at all. Thus by denying the existence of all domains in one's own reality, then these domains simply do not exist at all!

2.3 CONCLUSION

Finally, coming back to Oneness, if Reality is seen as the One, say as *Mind-only*, or as *Christ-only* or as *Spirit-only*, or as *Energy-only* (as discussed in section 2.2.7), it metaphorically points to a *singular absolute Reality*. Knowing that this is only a metaphor, it does *not imply* that it is *the 'One'*, a 'One' big, powerful and all-knowing 'Thing' standing above the universe and omnipotently ruling over it. By seeing it this way, 'One' does not refer to the absolute, but rather reflects an *absolute dualism* in its extreme, depicting 'One' *absolute vs. the relative perceived 'many'*. Furthermore, just as One points to 'not two', the 'not two' does *not* imply One! *Oneness* here is merely used as a *way of pointing to Reality*, i.e. the *non-dual experience* or a *nameless nothingness* or *perfect Oneness*. 'It¹⁰² is merely an awareness of perfect Oneness, and the knowledge that there is nothing outside this Oneness, and nothing else within' (ACIM, 2007: T384). As seen in section 2.2.2, any word that tries to describe God or in this case Reality actually mutilates the concept in its essence. Yet by rather identifying with 'what Reality is not' it brings the concept much closer to what it actually stands for (Wilber, 1993: 51-52). Thus, instead of conceptualising Reality as Oneness, the concept of *non-dualism*¹⁰³ is rather used instead. This will be discussed henceforth in chapter three.

¹⁰¹ See discussion in the previous paragraph.

¹⁰² Referring to Heaven.

¹⁰³ However, in the forthcoming text *Oneness* and *non-dualism* will be used intermittently, yet at the same time denoting a non-dual Reality.

CHAPTER THREE: THE CONCEPT OF NON-DUALITY

3.1 INTRODUCTION

The developments in the realm of science with specific reference to quantum physics saw also a concurrent yet late development on the *non-rational* front towards the end of the 20th century. It was not so much a case of the non-rational domain comprehending what was happening in the field of science, but if it actually followed its own course. Given the power of the so-called non-rational as explained by Nairn (2003: 16), the question arises not only why this realm is not included in the science we engage in today, but more so why the awareness thereof has only lately come to the fore. In fact, one would expect that the engagement of *Oneness* i.e. the Oneness of God should first have evolved from the non-rational front, compelling the rational front to follow suit. Evidently, this was not the case.



There are two main events (both happened in the 4th century) which kept ancient knowledge from the Western World for over fifteen centuries. The first was when Emperor Constantine the Great (272 - 337 AD), upon converting to Christianity, took over the role of patron of the Christian faith. He decreed religious freedom for all Christians and granted them civil and economic privileges¹⁰⁴, starting with the first edict of Rome in 312 AD. As emperor, his role was to enforce biblical doctrine, root out heresy, and uphold ecclesiastical unity, thereby ensuring that God was properly worshipped. Yet how this God was to be worshipped was the sole responsibility of the bishops and the Church and not that of the Emperor. In 325 AD Constantine called the Council of Nicaea, which aimed to stop the disagreements and disputes of the Christians doctrines, as well as the fanatical hatred amongst Christians themselves. Here the Council then formulated the Nicene Creed, making Christianity the religion of the Empire. Viewing the Christian God as indeed a jealous God and one who tolerated no other gods beside Him, Constantine ultimately outlawed *paganism* during his reign. From here a series of Ecumenical Christological councils codified critical elements of the Church's theology, which ultimately set the Biblical canon in 382 AD. This canon is still in use today. With this, Rome (the Roman Catholic Church that is) became the sole interpreter of faith and order of the Western Church, incorporating all Christians. Hence, instead of having multiple (spiritual) resources available, only one spiritual book, namely *the Bible*, was compiled and pronounced authentic. All other books were proclaimed as heresy (Wright, 1985: 268-272; Earlychurch.org; Anon. 2008a; Anon, 2009a). In years to come, these incidents, starting with Constantine the Great, led to

¹⁰⁴ Which later developed into civil and economic favouritism (Earlychurch.org). However, his motivation for doing this was more a matter of political expediency than of religious conviction, as he used the church as an instrument of imperial policy, and imposed upon it his imperial ideology (Pohlsander, 2004).

the so-called "Black Hole" in the history of research. It was the period of the Middle Ages¹⁰⁵ where established dogmas and doctrines within a closed system of reasoning were substituted for observation and fact, and logic was shaped to support a preconceived belief. Not until the *Renaissance*¹⁰⁶ did research start its quest for truth and investigation (Leedy, 1993: 9).

The second occurrence was the gradual burning and destruction of the Royal Library of Alexandria¹⁰⁷ which contained at its height more than 700,000 scrolls (New World Encyclopedia, 2008). The first was a significant fire during Julius Ceasar's occupation and retreat from Egypt in 48 - 47 BC (Brundige, 1991). The final destruction came under Christian rule when Roman Emperor Theodosius ordered the Christian persecution of all pagans, making all pagan rituals punishable by death. The intensity, which had reached new levels in 391 AD, resulted in the destruction of pagan temples, statues and libraries throughout the entire Roman Empire, including that of Alexandria (Anon, 2008c).

Given the aforementioned, it is worthwhile noting why this domain eventually followed the same patterns as the physics domain, yet only some fifty years later. For instance, the discovery of ancient documents such as the Dead Sea Scrolls, together with the Internet, and the effect of globalisation (where Eastern philosophies became accessible), all contributed to a new yet ancient awareness, particularly in the West. All of this led to a substantial growth in this non-rational realm, which included the fields of New Age, Holism, spiritual awareness, and mysticism. These contributed to what one might call a new collective awareness.

All of a sudden old belief systems and constricted consciousness were seriously questioned. A new alternate way of engagement away from the rational into the realms of the *non-rational* was called for (Nairn, 2003: 16; Weiss, 2000; Chopra, 1990; Marquier, 2005; Wilber, 1993). Quite startling is the fact that all these contributions to this new collectiveness showed a cunning sameness of engagement. They all referred to 'oneness', the 'power of the mind', the 'power within', 'finding oneself by going inward', etc. It was as if they had received this message from the same Source. Needless to say, the concept of Oneness was not only limited to the esoteric dimension, but had already manifested itself in the field of quantum physics at the turn of the 20th century, as discussed in chapter one.

¹⁰⁵ The time period between 476 AD and 1453 AD (Anon, 2009b).

¹⁰⁶ Being the time period between the 14th and 17th centuries (Leedy, 1993: 9).

¹⁰⁷ According to Brundige (1991) the Royal library of Alexander was not one library, but in fact a collective number of libraries in the ancient Egyptian capitol.

3.2 OVERVIEW OF THE NON-DUALISTIC PHILOSOPHIES

Having conceptualised the origins of the world, the discussion now turns to the various interpretations by religions, philosophers, and psychologists regarding the concept of *non-dualism*. Overall it can be said that the *metaphysical non-dualistic* view of reality refutes a world composed of a multiplicity of things. Non-dualists view reality rather as a kind of an *experience, a non-objective sense of presence, a borderlessness, a lack of separation, a state of pure awareness* or merely *voidness*. At times non-dualists see reality as a net of jewels where each jewel is composed of the reflections of all the other jewels. At other times, reality is perceived to be the mere acceptance of the fact that the nature of reality is that it has no nature at all (Goode, 2007: 1).

As the treatise is built on the key assumption of Oneness¹⁰⁸, *all* interpretations of *duality* by philosophers, religions and spiritualists alike, are not considered. Yet, by engaging in *non-duality*, both the Western as well as the Eastern philosophical approaches in general will be looked at. Figure 3.1 depicts the division of non-dualism as based on the work of Goode (2007: 2-3, 6, 10-18).

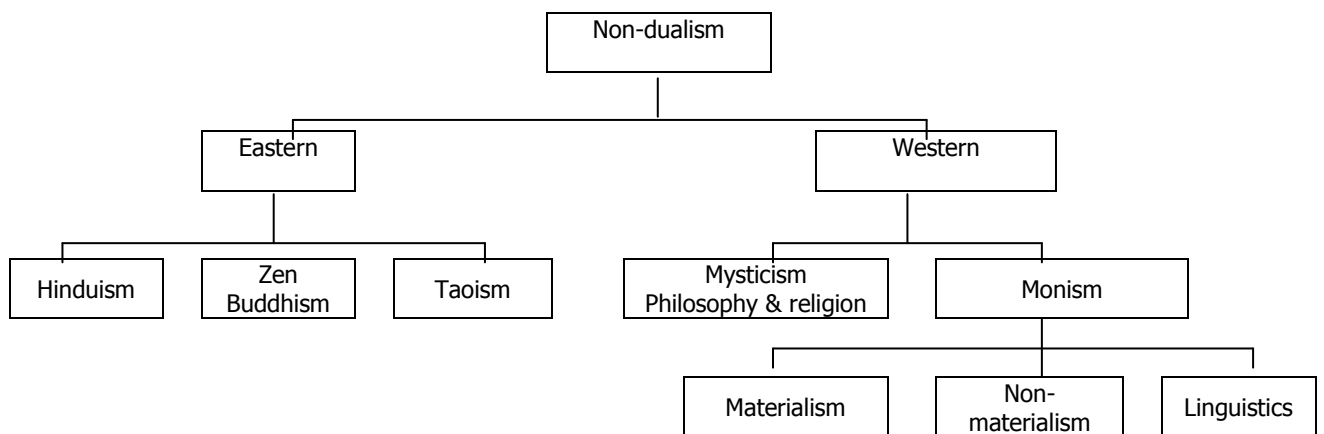


Figure 3.1:- Overview of the Non-dualistic Philosophies

Based on Goode (2007: 2-3, 6, 10-18)

Monist philosophies as depicted in figure 3.1 maintain that the universe is made up of only one thing, i.e. God, mind, ideas or consciousness. The world is looked upon as a numerical singular, similar to the single style monistic theory of Parmenides (~ 510 BC) where everything is seen as '*the One*', being the unchangeable substance and only to be discerned through reasoning. Other philosophers in the same mould are Heraclitus (540 – 475 BC) and Hegel (1770 – 1831) who view the universe on the one hand as '*All in flux*' and, on the other hand, as '*an absolute consciousness*'¹⁰⁹ (Goode, 2007: 4).

¹⁰⁸ See chapter one – section 1.6 as well as terms and concepts.

¹⁰⁹ See discussion on *Materialist monism* (section 3.4.2.1) and *Non-materialist monism* (section 3.4.2.2) respectively.

It is to be noted that modern *Western monistic materialism* and *monistic non-materialism* are mostly founded in reaction to Descartes¹¹⁰ *'I think, therefore I am'*¹¹¹. In other words, since one thinks, one is conscious and consequently cannot be mistaken about one's identity. In accepting a dualistic framework, Descartes concludes that as God has given man the faculties to perceive physical objects and as He would *not* delude man about the physical, i.e. the earthly things, the physical objects therefore exist *in addition to* mental objects (Goode, 2007: 5-6).

3.3 EASTERN PHILOSOPHIES ON NON-DUALITY

The Eastern philosophy of non-dualism is most often pursued within the *Eastern spiritual traditions* and is explicitly *soteriological*¹¹² *by nature* with its purpose to resolve the larger questions to life and death and to alleviate suffering through enlightenment (Goode: 2007: 2). Many Eastern non-dualist philosophers and sages such as the Buddha, Nagarjuna, Gaudapada, Shankara, Hui Neng, Sengtsan, Shinran Shonin, Dogen, Yunmen, Krishna Menon and Shunryu Suzuki have contributed to the evolvement of non-dualism for centuries (Goode, n.d.(a)). Most commonly, the interpretation of non-dualism by Eastern philosophers and sages is of a God as being permanent and real, while the self, i.e. *'lower self'* or *ego*, is merely seen as an illusion that vanishes when one reaches enlightenment, leaving one with only one *reality*. The universe in this regard is seen as an impermanent state to be periodically dissolved, only to be remade once a certain level of *consciousness* or *God realisation* has been achieved. Ultimately, the Self transcends into God, the only reality, void of all appearance and of changing qualities (James 2001: 4).

In contrast to the Eastern non-dual philosophies, *duality, on the other hand*, represents God and creation as distinct, permanent and forever separate. Here the individual self is created as immortal and continues life after death as a spiritual body. God is seen as the Omnipotent Divine Person who creates the universe and maintains it in its order. To achieve this He intervenes in its operation by giving the individual the power to learn and follow His Commandments.

The concept of non-duality forms the core of the philosophies of Hinduism¹¹³, Kaśmir Śaivism, Zen Buddhism, and *traditional Taoism* (Lucille, 2010: 1). The main Eastern philosophies as per figure 3.1 will now be looked at.

¹¹⁰ From 1596 to 1650.

¹¹¹ Stated as *'Cogito ergo sum'* (Asadio, 2010).

¹¹² See *'Soteriology'* in terms and concepts.

¹¹³ More specifically *Zen Buddhism*. See terms and concepts.

3.3.1 HINDUISM

Firstly, Hinduism does not see *reality* in its narrow sense, i.e. a universe and all it entails, but rather as an *Absolute (in the) now*. As reality encapsulates the Universe in the *absolute now*, time, energy/mass and gravity all exhibit the properties which they have because of their existence in the *absolute now*. But existence is not the only part of reality; it also encapsulates the greater concept of *Nothingness*. According to Hindu philosophy, the universe came from Nothingness¹¹⁴, and it is this Nothingness which actually forms the main part of reality. Furthermore, given Nothingness, then it is obvious that *consciousness* cannot exist although it appears to man as if it does. Nothingness forms the overriding concept in that without It there is no existence and at the same time existence without Nothingness is not possible (Jagan, 2000).

Given the above-mentioned, in the Hindu philosophy non-duality is seen as Creation (or Param Brahman). As Creation pours out into Existence, *multiplicity* consequently emerges, causing non-duality to arise. Here non-duality as put forth by *Advaita Vedanta* is understood as being actually only 'I am' and nothing else. Furthermore, the 'I' in this context is referred to as the 'True Self' and must not be confused with the egocentric 'I' (Mehta, 2010). It is this Advaita Vedanta, which according to Lucille (2010: 1), transcends all religions, philosophies and nationalities, as the shared experiences of sages of non-duality found themselves united rather than divided in their consciousness.

Different to Hinduism, which splits the world into *total awareness* and *illusion*, the Hindu philosophy of Kaśmir Śaivism denotes a standpoint of *Cit – consciousness*, i.e. there is only one reality, and the *perception of duality* is the illusion. Reality according to Kaśmir Śaivism is manifested by the supreme and absolute Creator, which manifests the 'Word', the very energy that produces the entire manifested universe and the creation of man. *Phonemes* are seen to be energies of the supreme Absolute, active on the cosmic level, as well as the worldly and personal levels. Hence, by repeating *mantras*, Kaśmir Śaivism calls forth the more subtle levels of being or consciousness within oneself (Bhaerman, 2009: 3). Proclaiming one reality, it ascertains that there is no gap between God and the world and consequently does not see matter separate from consciousness, but rather identical to it (Anon, 2010e).

¹¹⁴ The concept of *Nothingness* needs no further explanation. Nothingness in reality is exactly what it says, it is – *No-thing-ness* (Jagan, 2000). And nothing less - author.

3.3.2 ZEN BUDDHISM

Zen Buddhism is ultimately known for its non-dual ontology through the application of the Mahāyāna understanding of *emptiness*. In the strictest sense, emptiness should *not be seen* as an essence, or as a substratum, or as a quality that things have (which makes them empty), or as a background condition. Nor do things arise out of emptiness and subside back into emptiness. But instead, to be a thing in the first place, is has to be empty. The following list of characteristics presented by Goode, n.d.(b) provides an idea of the essence of emptiness:

- *Emptiness is not a substance*
- *Emptiness is not light*
- *Emptiness is not consciousness or awareness*
- *Emptiness is not the Absolute*
- *Emptiness does not exist on its own*
- *Objects do not consist of emptiness*
- *Objects do not arise from emptiness*
- *Emptiness is not the feeling that results when no objects are appearing to the mind*

The conclusion here is that *emptiness is empty!* It is merely the way things exist: without an essence or self-standing nature or a substratum of any kind (Goode, n.d.(b)).

It furthermore has implications as to how one views the 'I', i.e. the prime observer of reality. In Buddhism, *Emptiness of the 'I' does not negate the 'I'* (the ego 'I') but merely transposes it into the five *aggregates of existence* or 'skandhas' (Goode, n.d.(b); Heyman, 1997: 431; O'Brien, 2010). The five skandhas include firstly the *physical form* or rūpa. The second one refers to *sensation* (vedanā) and includes one's emotional and physical feelings, one's five senses. Furthermore, perception (or saṃjñā) refers to *thinking*, which incorporates conceptualisation, cognition, and reasoning. The fourth skandha are the karmic or *mental formations* (saṃskāra), i.e. habits, prejudices and predispositions. Finally, awareness of or sensitivity to an object is referred to as *consciousness* (or vijñāna) (Heyman, 1997: 433; O'Brien, 2010). Collectively these *skandhas* make up the *totality of experience* (Heyman, 1997: 431).

Hence, Zen Buddhism sees non-duality as the absence of the sense of a separate ego. It negates the concept of 'You Are All' or 'I am' (or being) as in the case of Hinduism, for that will simply enhance the false sense of separation. Here the Truth is not Hindu or Buddhist or anything else; it is simply *the Truth* (Mehta, 2010), or mere emptiness (śūnyatā). However, emptiness does not refer to an absolute non-being, i.e. a void, but it signifies the phenomenal interdependent divisible nature of subject-object. Here 'form becomes emptiness and emptiness becomes form'. Far from being a *nihilist's* view, this implies that if there is a non-dual reality underlying the perceived duality, then it must be beyond the concepts of "being" and "non-being". Referring to Ken Wilber's body analogy¹¹⁵, then it stands to reason that neither concept can be seen from only the one side e.g. front or back of

¹¹⁵ As in chapter one, section 1.2.

the body, but must have room to incorporate both views. Zen Buddhism therefore views the Self as merely a temporal *gestalt* (Heyman, 1997: 435, 437).

3.3.3 TAOISM

Taoism's take on oneness is found in the book of *Te Ching*, which views reality as one underlying divinity, forming the basis of everything. This reality is transcendent, formless, nameless and without any concrete definition. It can be seen as the godhead or root of all existence, consciousness, which continuously flows similar to a wave of life. The illusory separation or multiplicity can only be dissolved through experiencing the godhead force by totally surrendering the self through the practice of '*not-doing*' (Anon, 2007).

3.4 WESTERN PHILOSOPHICAL VIEWS ON ONENESS

Western philosophy is largely linked to the scientific and truth-seeking endeavour rather than being a salvific enterprise and is therefore studied chiefly in libraries and in the academy, unlike the Eastern philosophies which are studied essentially in temples and ashrams. Consequently, the life and death questions are left to churches, cathedrals and synagogues (Goode: 2007: 2). As it is impossible to discuss the views of all non-dualistic Western mystics and philosophers, this chapter is guided by Goode (2007: 6-18) and Goode (n.d.(a)) in this regard, starting with the Western Mystics' contribution to Oneness.

3.4.1 WESTERN MYSTICS' CONTRIBUTIONS TO THE CONCEPT OF NON-DUALITY

The Western interpretation of Non-dualism did not come from only its philosophers. An array of contributions also came from Western *mysticism*, which tends to overlap and at times complement both philosophy and religion. For the non-dual inquirer, Mysticism does not always follow a line of argumentation but rather entices one to pursue wisdom by entering openly and whole-heartedly into an esoteric experience (Goode: 2007: 3). Various interpretations of Non-dualism as viewed by Western mysticism through the ages will now be investigated.

3.4.1.1 Hag Hammadi library (350 – 400)

The discovery of the early Christian Gnostic¹¹⁶ text at *Nag Hammadi* in 1945 provides an interpretation of Christian mythology before it became 'Westernised'. Although being regarded as heresy by orthodox Christians at the time, most of these writings do relate to a Jewish heritage and

¹¹⁶ See '*Gnosticism*' under terms and concepts.

use Christian terminology throughout. The *gnostic text* speaks of illusion and enlightenment and sees Jesus as a guide who opens access to spiritual understanding. This is in contrast to the orthodox Christians who see Jesus as the Lord and Son of God Who remains forever distinct from the rest of humanity whom He came to save from their sins by calling for repentance.

3.4.1.2 The Gospel of Thomas

The gnostic text of the *Gospel of Thomas* states that the basic religious experience of one's divine identity lies in the recognition of one's origin and destiny, i.e. the light and repose. Thereby, in order to return to one's origin, one has to 'strip-off' the fleshly garment so to speak to experience the 'new world' or the kingdom of light, peace and life (Koester, 1984: 300). For instance, in this text, as Thomas recognises Jesus, Jesus concurs that they have both received their being from the same Source:

"I¹¹⁷ am not your master. Because you have drunk, you have become intoxicated from the bubbling stream, which I have measured out.... He who will drink from my mouth will become as I am: I myself shall become he, and the things that are hidden will be revealed to him."

and continues,

"I¹¹⁸ shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind" (Anon, 1984h: 301).

In conclusion, Jesus and Thomas see themselves here as part of the inseparable One.

3.4.1.3 Sefer Yetzirah (40 – 135) and Seder Ha Zohar (70 – ~ 135) of The Kabbalah

The next contribution comes from the Jewish mystic text the *Kabbalah*¹¹⁹, which emerged among the Jewish elite in the 13th century in Spain and Provence. The text is based on the early esotericism of *Merkava mysticism*¹²⁰, as well as streams of Gnosticism, *Neo-platonism*, and *theosophical*¹²¹ *Sufism*. Various publications of numerous works are said to have first originated in the early *Talmudic*¹²² period of the first and second centuries. These publications include mystical tracts of the Zohar, i.e. the Book of Splendor, the *Sefer ha'Iyyun* (Books of Contemplation), *Ma'yan ha Hokhmah* (Foundation of Wisdom), *Hekhalot Rabatai* (The Greater Chambers), *Sefer Yetzirah* (Book of Formation) and *Bahir* - the Book of Brightness (Conway, 2006a). In contextualising non-duality, the mystical text *Sefer Yetzirah and the Zohar* are noteworthy and will be looked at henceforth (Goode, 2007: 3).

¹¹⁷ Being *Jesus*.

¹¹⁸ Ditto.

¹¹⁹ See *Kabbalah* in terms and concepts as well as the discussion thereof in chapter two, section 2.2.7.

¹²⁰ See *Merkabah* in terms and concepts.

¹²¹ See *theosophy* in terms and concepts.

¹²² See *Talmud* in terms and concepts.

The authorship of the mystical text *Sefer Yetzirah* or the *Book of Creations* is conferred to *Rabbi Akiva*¹²³ (40 – 135). This secret text was passed down by word of mouth through countless generations of Jewish mystics as part of the oral tradition of the *Kabbalistic instructive philosophy*. The text lays out the principles of *Kabbalistic cosmology* and the *Tree of Life*. It claims that the world (microcosm) is a mere reflection of the spiritual or Divine realm (macrocosm) (Zucker, 2010; Dolnick, 2005: 52).



The Sefer Yetzirah is also the textual source for the six-pointed star, commonly known as the *Star of David* a flat two-dimensional symbol composed of two interlocking triangles. See figure 3.2 (a). However, in the same book, the same *Star of David* is represented as a *three-dimensional*, six-pointed form of the *Tree of Life* comprising two interfacing pyramids (figure 3.2 (b)) with all ten *Sefiroth* and the letter-gates, thus forming the so-called *Merkabah*.



(a)



(b)

Figure 3.2:- The Star of David and the Merkabah

Source: Sharp (2004: 72-73).

The *Merkabah* here depicts the interlude between the microcosm (triangle pointing downwards) and macrocosm (triangle pointing upwards) with the focal point (the Self). Presenting itself with a wealth of other interpretative possibilities, the *Merkabah* can also represent the male and female triangulation of the universe (Crystalinks, n.d.(a); Sharp, 2004: 72 - 73; Work of the Chariot, n.d.(a)). It also points to the connection between the *Star of David* and the *seven chakras* as found in Hinduism. Furthermore, according to Sharp (2004: 73), in Taoist philosophy the upward pointing triangle represents the *Yin*, i.e. *higher chakra system* and the downward pointing triangle, the *Yang*, representing the *lower chakra system* with the *heart chakra* the middle point of the Star. Nonetheless, all of these interpretations depict a balanced union and interconnectedness of the universe.

¹²³ Also *Akiba Ben Yossef*.

Finally, the *Sefer Yetzirah* sees God as the infinite and indefinable Being, and in the highest sense both the matter and the form of the universe, which extends itself throughout all things by His power and existence (Wescott, n.d.). It also sets forth the Hebrew doctrine of Logos, i.e. the creation of the world in numbers, letters, and sound (Zucker, 2010). In all, God's substance is the foundation of all, and all things bear His imprint and are symbols of His divine intelligence (Wescott, n.d.).



In his thirteen years in seclusion from Roman conviction, Shimon Bar Yochai, a scholar of Rabbi Akiva wrote the *Seder Ha Zohar* (or *The Zohar*), commonly known as *the Book of Splendor*. The *Zohar* is the best known Kabbalistic text, which, like the *Sefer Yetzirah*, was conveyed from one generation to the next through the oral tradition (Anon. n.d.(g)). In interpreting the Kabbalic folklore, the *Zohar* declares God to be *Ain Sof*, i.e. the endless or infinite Being, completely without any perceivable qualities out of which the world of emanations arises and through which humanity can access the knowable, lovable aspect of God (Conway, 2006a).

The Oneness of God is seen as a form of energy flowing through ten energy centres or portals to the absolute supreme Light as depicted in figure 2.6¹²⁴ (Dolnick, 2005: 14, 40, 52). In working with a non-dual framework, the *Zohar Kabbalah* also does not distinguish between 'human realms' (*ordinary consciousness*) and 'divine realms' (*mystical consciousness*) but observes only *one* realm which is sovereign and at the same time interpenetrates the other energy portals. It furthermore sees that the actions of man 'below' (in the Malkuth), affect the other nine divine realms 'above' in the Tree of Life¹²⁵. This implies that as man is already in God, he naturally and continuously seeks and changes to become this One (Anon. n.d.(g); Anon, n.d.(h)). Furthermore, in this one realm or realm of union, the dualistic principles of say the male and female, good and evil, dark and light, past and future *cannot* really exist in the One, which is the *Now* and *Here*. It is and will always be God 'Godding' Itself (Anon, n.d.(h)).

3.4.1.4 Origines Adamantitus (185 – 254)

Origines Adamantitus commonly known as *Origen*, is regarded as the first systematic theologian and philosopher of the Christian Church. Perceiving Christianity at a higher level, he views souls in their pure form, and finds in Christianity the key to the perfection of the intellect or mind. The latter he sees to be in the immediate proximity to God. Here the mind intentionally explores the divine mysteries in a state of endless contemplation by becoming a soul. In his treatise *On First Principles*, Origen begins by transposing the Platonic



¹²⁴ As discussed in chapter two - section 2.2.7.

¹²⁵ Or merely 'As above, so below' (Dolnick, 2005: 52).

principles of *monad*, *dyad*, and *world-soul* as the divine graded hierarchical triad of the 'Father', 'Christ' and 'Holy Spirit'. In this context, the *divine hierarchy* represents the non-reciprocal relationship of the Son to the Father, and *graded* depicts the power of the Father, which is greater to that of the Son, and who is greater to that of the Holy Spirit, which furthermore exceeds every other holy being. Arguing varying degrees of subtlety among the celestial and spiritual bodies, Origen sees the Soul of Christ as no different from that of any other souls that fell away from God, as Christ's Soul possesses the same potential for communion with God as do other souls.

Henceforth, starting with the Father, He is seen as the *perfect unity*, complete unto Himself, and without body, and all in all a purely spiritual mind. As there is and always was an entity upon which God's intellectual activity is exercised, Christ the Son, i.e. the first emanation of the Father, the Logos, or Wisdom of God emerged. Finally, the third and last principle of the divine triad is the Holy Spirit, manifested from the Christ (IEP, 2005).

Origen did not embrace the Gnostic dualism at the time, where evil and good were seen as opposing forces. He only views *good* and *the absence of good*. According to Origen, the latter originated because of man's ignorance. Consequently man can never be punished with eternal suffering for having sinned on ignorance as commonly believed. Seeing God's love as all-powerful, Origen believes that all souls¹²⁶ will eventually achieve salvation, because the human intellect (which is seen as the image of God) will never freely choose oblivion over proximity to God. Reasoning that a single lifetime is not enough for a soul to achieve salvation, he develops a doctrine of *multiple ages*, i.e. some form of transmigration of souls or metempsychosis, in which *souls* would be reborn, to experience the educative powers of God once again. Finally, when a soul achieves salvation, according to Origen, it ceases being a soul, and returns to a state of pure 'mind' or understanding (IEP, 2005).

The Middle Ages (476-~1600) saw the contributions of Pseudo Dionysius the Areopagite; Meister Eckhart; Cloud of Unknowing; St. Theresa of Ávila, St. John of the Cross, and Giordano Bruno.

3.4.1.5 Pseudo Dionysius the Areopagite (~ 519)

Writing under the *pseudonym* of Pseudo-Dionysius, an unknown theologian from the sixth century intended to create an *ecclesiastic theology* (the Vatican as expected viewed it as anti-Christian). He revealed amongst other things how Paul preached in Athens in the Areopagus, where he addressed an elite group of the Greek intellectual world with the intention of placing Greek wisdom at the service of the Gospel. In his two principal works *The Divine Names* and *Mystical Theology*, Pseudo-Dionysius demonstrates that the divinities are the cosmic forces which strive to present the truth of

¹²⁶ Including the Devil himself (IEP, 2005).

Christ by transforming the *polytheistic*¹²⁷ universe into a harmonious cosmos created by God. This is achieved where every force, i.e. from the *seraphim*¹²⁸ to the angels and archangels, to man and all the creatures, becomes a symphonic cosmic praise to the beauty of God. Hence the theology of Pseudo-Dionysius literally becomes a liturgical theology¹²⁹ through liturgical praise. In the end, God or the Truth is found above all by praising or experiencing Him, and not just by reflecting on Him or the Truth (Vatican City, 2008).

In conclusion, Dionysius the Areopagite argues the impossibility of describing what God is, and notes that only negative expressions¹³⁰, i.e. stating what God is *not*, can be used to speak of Him. This philosophy is referred to as the '*negative theology*' of Dionysius the Areopagite and is not to be confused with extreme *nihilism*¹³¹ (Vatican, 2008; Wilber, 1993: 43-44). The similarity between the thought of the Areopagite and that of the Eastern religions can clearly be seen here. In the *Vedanta*, for instance, the phrase '*neti, neti*' is used to depict the Absolute. It means '*not this, not that*' or *not any particular idea or thing*, but the '*underlying reality*'. In this context, the *Brahman* as a case in point is actually referred to as *nirguna Brahman*, where *nir* means '*without*'. Brahman is in essence without any describable qualities, yet every quality described in the Brahman automatically *excludes* the opposite quality, which places a limitation on Brahman. For instance, if a person is 'good', then he cannot be 'bad'. However, the Absolute does not have any such limitations, it is '*neti, neti*', it is '*not good*', '*not bad*' - nothing else. Hence the use of the prefix *nir* in this context.

Also in *Mahayana Buddhism* reality is called *sunyata* meaning *void*. *Void* in this instance does not mean any *blank* or *featureless nothingness*. It is the realisation that nobody can make a direct statement of the Absolute without getting caught in the vicious trap of having to make statements about statements about ... actually what? Reality here is *Void* because it is *void of any conceptual elaboration*: it is beyond any describable capabilities of man. All in all, this is similar to a sculpture where the finished product is only arrived at by chipping away all obstructions, thus forcing man to find the territory instead of looking at the so-called 'maps of reality'¹³² - as per Wilber (1993: 43-44).

¹²⁷ See *Polytheism* in terms and concepts.

¹²⁸ See *seraph* in terms and concepts.

¹²⁹ Liturgy is not to be seen as something constructed by man, but rather something that is invented in order to have a religious experience (Vatican, 2008).

¹³⁰ See also the concluding remarks on *non-duality* in chapter two, section 2.2 in this regard.

¹³¹ See *nihilists* as well as *Apophatic theology* in terms and concepts.

¹³² As discussed in chapter one (section 1.1).

3.4.1.6 Meister (Johannes) Eckhart (1260 – 1328)

Unlike the Neoplatonists who view the thought of emanation as a diffusion of rays from the sun, where a decrease in heat and brightness recedes from the Source, Meister Eckhardt perceives the universe as a mere expression of the complete Thought of the Father. Referring to creation in the Platonic sense as 'the world of ideas' and not of phenomena, Eckhardt sees the Son as the Word of the Father, or His uttered Thought; and the Holy Ghost as *the Flower of the Divine Tree*. It follows from here that the second Person of the Trinity, the [Greek: Nous] Intelligence, is subordinate to the First (the Father), and the Third (the Holy Spirit) to the Second (the Son). The Holy Spirit Eckhardt views as the mutual unifying love between the Father and the Son.



He furthermore sees the language of the Word¹³³ in which all created things abide as *formless*, i.e. mere possibilities (Christian Mysticism, n.d.). Reality is seen as either a '*nameless nothingness*'; yet to the children of wisdom, it represents *All Things*, which Eckhart views as the 'ideal world' (Wilber, 1993: 52). This *ideal world* is perceived as the 'non-natured nature' as opposed to the *world of phenomena* and is seen as the complete expression of the thought of God, which is above space and time (Christian Mysticism, n.d.). Meister Eckhardt differentiates between these two worlds by referring to a soul's day and God's day, the latter of which is seen as a complete day, comprising both day and night with no past or future. Both realms are contained in the focal point of the *now* (Wilber, 1993: 80).

3.4.1.7 The Cloud of Unknowing (~ 1375)

The *Cloud of Unknowing* was written by an anonymous English monk who counselled a young student to seek God through love by refraining from knowledge altogether. It draws on the mystical tradition of *Pseudo-Dionysius the Areopagite*¹³⁴ and its text is a lucid yet deceptively simple manual on contemplative spirituality, which is described as Christianity with a *Zen outlook* (Anon, n.d.(i)). Viewed in the philosophy of *Apophatic mysticism*¹³⁵, *The Cloud of Unknowing* seeks to find God at a deeper or higher level with profound humility and love, and not intellectually through any word or mental image. The book describes the virtue of putting all thoughts, all images, all concepts beneath a metaphorical 'cloud of forgetting' which can only be found *within* by *seeking within*. To pierce that cloud, it instructs the reader to send '*sharp darts*' of '*longing love*', being nothing more than a single-



¹³³ The Bible.

¹³⁴ As discussed earlier.

¹³⁵ See *Apophatic theology* in terms and concepts.

syllable 'prayer word' such as 'God' or 'Love'¹³⁶ to effectively discipline the mind. In doing so, it keeps the mind focused while the heart attempts to grow in its supramental task of loving God (Website of Unknowing, n.d.).

3.4.1.8 St. Theresa of Ávila (1515 – 1582)

In her work *The Interior Castle*, St. Theresa of Ávila uses the analogy of the soul resembling a castle in the form of a single diamond. As heaven has many mansions, the castle also consists of many rooms, which are located above, below, or at the side of the castle, and in the very centre of all these rooms is the *principal God chamber*. Moving on, Ávila uses in total seven mansions, each having different rooms through which man must travel to enlighten himself by various degrees of mindedness; prayer and meditation (Ávila, 1921: 39). Mindedness in a sense that (Ávila, 1921: 43):



"The custom of speaking to God Almighty as freely as with a slave--caring nothing whether the words are suitable or not, but simply saying the first thing that comes to mind from being learnt by rote by frequent repetition - cannot be called prayer."

The first two mansions belong to the *purgative life*. In these mansions man is cleansed from all his sins and habitual imperfections by the use of sacraments and diligent meditations. The third and fourth mansions belong to the *illuminative*, which comprise the receptive purification of the soul and at the same time the passive enlightenment of the mind. When the soul enters the final stage, the last three mansions, it recognises itself as the chosen child of God, united by perfect conformity to God's Will, which in mystical theology is referred to as the *unitive life*. Considering that it is impossible to advance further than the seventh Mansion in life, Ávila specifically describes the last Mansion as the *spiritual marriage* of the soul with God (Zimmerman, 1921, 15, 25-27).

As the castle is the soul, and knowing that man is God's son whom He created in His own image and likeness, then there is clearly no reason for anyone to enter the castle as one is already in the mansion! Nonetheless, there are many different ways of being in this castle. For instance, some souls do not progress further than the basement of the Castle. These souls, as mentioned, do not care entering any farther, nor attempt to know who might dwell in the most delightful places in the mansion, or even try to establish what the rooms of each mansion contain (Avila, 1921: 38-42).

Inspired by the Cloud of the Unknowing, and influenced by St. Theresa of Avila, the next contribution comes from *St. John of the Cross* (Anon, n.d.(i); Zimmerman, 1910).

¹³⁶ Similarly, Osho (1974: 80-82) states that in order to break through the worldly illusion of one's consciousness and dreams, the phrase 'I am' should be repetitively used with intent.

3.4.1.9 St John of the Cross (1524 – 1591)



In a state of negation, St John of the Cross argues that the soul must first empty itself or purify all traces of earthly desires, pleasures and dross in order to be filled with the *nature of God* (Mondello, n.d: 39; Zimmerman, 1910). Although there appears to be logical polarity between the *finite* and the *infinite nature of God*, in a metaphysical sense there exists no contrariety whatsoever. To St. John, the finite is accommodated in the infinite divisibility of matter without engendering any contradiction whatever. In interpreting the text of St John, Mondello (n.d.: 40) sees this relationship as follows:

"In mystical union, it is not a matter of the finite being poured, as it were, into the infinite – the finite can never comprehend, fill, be coextensive with, the infinite; rather it is a matter of the infinite instantiating itself within, as it were, being poured into, the finite."

Thus, by starting with a discrete whole, man is conceptually capable of subjecting nature to an infinite process of division, reduction, and disintegration, which may continue indefinitely. Yet, at any given point in this reductive process, man will eventually start the reversal towards integration in order to achieve union with the created nature of God, which St. John terms the *divine infusion*¹³⁷. Ultimately, the soul transcends to become an unqualified being, which would in the end become indistinguishable from God, or simply, *'it would be God'* (Mondello, n.d: 39, 110).

3.4.1.10 Giordano Bruno (1548–1600)



Integrating Christian religious principles with science, Giordano Bruno's¹³⁸ *'principle of non-duality'* taught inter alia that God and creation are one and that matter and spirit, body and soul, are two phases of the same substance. On the scientific side he argued that the universe is infinite and that beyond the visible world there is an infinity of other worlds and that all matter is made up of the same elements. He furthermore made no distinction between terrestrial and celestial matter by claiming that the Holy Spirit is the soul of the world, and that each soul is connected with the spirit of the universe. By not arguing for a Cartesian-style substance dualism, Bruno sees the "soul and spirit" as not metaphysically distinct from the universe. However, he rather believed in monistic matter that expressed itself in two ways: *potenza* (power) and *soggetto* (subjectivity), the physical and the mental. And just as the physical and the mental were two sides of one coin, likewise, in Bruno's view, there could be no real separation of man (or matter) from God (Turausky, 2009: 1).

¹³⁷ This process can be seen as the same as the *closed universe* (as discussed in chapter two (section 2.2.3) where the Big Bang is destined to evolve into a final Big Crunch.

¹³⁸ An excommunicated Italian monk, whose radical philosophy earned him a death sentence from the Roman Inquisition.

3.4.1.11 Joel Goldsmith (1892 - 1964)



Influenced by Hindu philosophy and Christian scripture, Joel Goldsmith sees man's real existence as only Spirit, and all temporal conditions, i.e. the structured life of man, the animals, plants and experiences are merely products of *self-hypnotism*, thus causing a false sense of existence. He argues that one should understand that '*I am God, that God is the mind and life of the individual, that body exists as the idea of God. God, or I AM, is universal, infinite, omnipotent, and omnipresent; therefore the idea body is equally indestructible, imperishable, and eternal*'. Here, God and Its Consciousness are forever expressing Itself, and Man is called to become beholder of Its Life or witness of this Conscious Reality. In this reality, the finite sense completely disappears, forming a vision with no boundaries of time and space where time and eternity are breached, thus forming an all inclusive *being* (Unofficial Infinite Way. n.d.).

3.4.1.12 Sufism

The next interpretation of non-duality comes from Sufism. Finding orthodox Islam to be spiritually stifling, Sufism¹³⁹ arose as an organised movement after the death of Muhammad (AD 632) (Anon, 2010c). Given the number of different Sufi orders that follow the teachings of particular spiritual masters, the bond that unites all Sufis is the concept of *ego annihilation*, which is the removal of the subject/object dichotomy between humankind and the divine. Here the oneness of God (Tawhid), implies that all phenomena are manifestations of a single reality or being (Wujud), seen as Truth or



God (al-Haq). Hence, as God is devoid of every form or quality, reality is seen to be inseparable from every form and phenomenon, either material or spiritual, similar to the Taoist¹⁴⁰ *Yin Yang* symbol (left), which represents the complementary parts of a non-dual whole or void (Anon, 2010d).

¹³⁹ Also referred to as *Islamic spirituality* or *Islamic mysticism* (Islamic Sufism Spirituality, 2008).

¹⁴⁰ See '*Taoism*' in section 3.3.3 and under terms and concepts.

3.4.1.13 Moses and Monotheism

In his last work *Moses and Monotheism* Freud (1939: 105), asserts that Moses was not Jewish but an Egyptian who befriended a Jewish tribe, and led them out of Egypt, converted them to his monotheistic religion of pharaoh Ikhnaton – the Aton religion¹⁴¹ of a single god and who saw "*God as a reflection of a Pharaoh autocratically governing a great world Empire*". Freud then sees the fate of Moses as that of a primeval tyrant father, law-giver and leader who the Jews rebelled against, and killed, throwing off the imposed Aton religion as the Egyptians had done before them. In an effort to release themselves of the guilt for having killed him, the tribe insisted on proclaiming Moses the father of his new monotheistic religion. In the course of time, Jahve lost his own character and became more like the old God of Moses – Aton (Stenudd, 2006). In his argument, Freud (1939: 139) moves on to compare the story of Moses with that of Jesus who was sacrificed as a symbolic amends for a primordial father murder. Freud finds a significant difference in the fates of Moses and Jesus, with the former being the father figure and the latter that of the son and thereby Judeo-Christian religions emerging as monotheistic with a high (single) god with male characteristics (Stenudd, 2006).

3.4.1.14 Christian Interpretation of Oneness

In the final instance, the Christian interpretation of non-duality can be found inter alia in the Christian Sciences movement. Holmes (1998: 68), founder of the Christian Science movement explicitly states that the evolution of all things, i.e. the ultimate cause back must be One. Arguing the Oneness of the Infinite, he highlights the impossibility of the existence of *two* Infinite Beings, implying that Life cannot be divided against Itself. This argument is supported in the Christian doctrine with a number of biblical references (Living Bible, 1972) denoting the oneness of God. The following excerpts are taken from the Bible highlighting the Oneness of God:

"I and the Father are one."
(John 10: 30);

"...be one heart and mind, just as you and I are, Father – that just as you are in me and I am in you, so they will be in us..."

"I have given them the glory you gave me – the glorious unity of being one, as we are - I in them, and you in me, all being perfected into one..."
(John 17: 21 - 23);

"Christ is all, and in all."
(Colossian 3: 11);

We are all parts of one body, we have the same Spirit...
(Ephesians 4: 4);

¹⁴¹ Being the disk of the sun, and regarded as a deity in ancient Egyptian religion.

The question arises how does the above-mentioned reconcile with the New Testament's view of the Holy Trinity of God? According to Yogananda (2004a: 10), before creation only undifferentiated Spirit existed and in manifesting the creation of the universe¹⁴², Spirit became God the Father, Son and the Holy Spirit, known in the Christian doctrine as the *Holy Trinity*. Here the word "trinity" is a term used to denote that God exists as a unity (one) of three distinct entities, namely: the Father, the Son, and the Holy Spirit¹⁴³. (Although the word "trinity" is not found in the Bible, it is widely used in Christian theology. Slick (2010b) rightfully argues that if a word is not mentioned in the Bible, it does not mean that the concept is not taught there¹⁴⁴). Furthermore, each of the entities is distinct from one another and yet identical in essence. In other words, each is fully divine in nature, and has a will that casts out (pure) love. Yet, at the same time, each is not the totality of the other entity of the Trinity. In other words, the Father is not the same entity as the Son, who is not the same entity as the Holy Spirit, who is not the same entity as the Father (Slick, 2010b).

On the other hand, the *Pentecostal theology* denies the Trinity and teaches that God is a single entity who was manifested as Father in creation, and as the Father of the Son, in the Son for our redemption, and as the Holy Spirit in one's regeneration. It nonetheless affirms the existence of only one God and the deity of Jesus and the Holy Spirit. Here God is seen to have revealed himself as *Father* in the Old Testament, as the Son in *Jesus* during Christ's ministry on earth, and now as the *Holy Spirit* after Christ's ascension (Slick, 2010a).

3.4.1.15 A Course in Miracles (ACIM)

Given the Pentecostal ideology, ACIM (2007: T259) specifically states that apart from the Father and Christ, the Holy Spirit has no function as

"He (the Holy Spirit) is not separate from Either (Father and the Son), being in the mind of Both, and knowing that Mind is One."

However, oneness of God as expressed above does not necessarily imply non-dualism. With an uncompromising take on non-duality, Wapnick's (2007b: 78) interpretation of ACIM suggests that *any* statement without exception that refers to God, Christ or the Holy Spirit as a separate entity outside of oneself¹⁴⁵ is expressing a dualistic dimension of reality.

¹⁴² Here the *universe* is seen as a vibratory dream motion picture of God's thoughts on the screen of time and space and of human consciousness (Yogananda, 2004a: 10).

¹⁴³ In Hindu scriptures also known as *Sat (or Ishvara)*, *Tat (or Kutastha Chaitanya)* and *Aum (or Maha-Prakriti)* (Yogananda, 2004a: 10; Yogananda, 2004b: 1594). See terms and concepts.

¹⁴⁴ It is worthwhile noting that the word "bible" is also not found in the Bible either, but is widely used in the Christian context. Similarly, various words to describe the attributes of God such as *omniscience* (all knowing), *omnipotence* (all powerful), and *omnipresence* (present everywhere) are likewise not found in the Bible but widely used (Slick, 2010b).

¹⁴⁵ Let alone as an actual person who interacts with one separate self and the world.

Wapnick (2004b: 12) conceptualises God here as an abstract Mind, which contains a Thought, called *Christ* - the Son of God. As *all is mind* and *all is thought* (Milanovich and McCune, 2005: 159), in creating His Sons God merely extends His Thought. By establishing an undivided unity, God's Thoughts are perfectly united within themselves and with each other (ACIM, 2007: 97). Wapnick (2004b: 12) compares this to an image of the *sun* and its rays where the sun is equated to God and Christ and His creations to the emanating *rays* (or extensions), which ACIM mentions can never be separated from Source (ACIM, 2007: T554):

"Ideas leave not their Source, and their effects but seem to be apart from them. Ideas are of the mind. What is projected out, and seems to be external to the mind, is not outside at all, but an effect of what is in, and has not left its source."

Given that ideas cannot leave their source (as quoted above), then the 'Christ idea' cannot leave its Source, i.e. God, nor can Christ's creations (extensions) leave theirs. Assuming Oneness, it is important to note that whatever change takes place, can take place *only* within this One Force. Yet, as this One Force is changeless, and also being the One and Only, it could therefore not change into anything other but Itself. This implies that *God¹⁴⁶ is in you just as much as you are in God!* (Holmes, 1998: 68).

3.4.2 THE MONISTIC PHILOSOPHICAL WORLDVIEW

Although not many philosophers in the West hold a monistic view of reality, it is known that many have in fact argued against it altogether. Yet at the same time it must be noted that many philosophers who dissolve or dismiss *dualism* are not necessarily *non-dualists*. These *pseudo non-dualists* include the *reductive¹⁴⁷* and *anti-metaphysical philosophers*. In trying not to end up in non-dualism, the former, would argue, for instance, that the world is *not* made up of any external matter, ideas and minds, but reality is *rationalised¹⁴⁸* by *ideas* and *minds* only. As their goal is *not* to end up in non-dualism, they reason, that the world is made up of fewer things than imagined and many things which one takes for granted, do not actually exist at all and should be *reduced* to something else¹⁴⁹. *Anti-metaphysical philosophers* such as Donald Davidson, Nelson Goodman, Richard Rorty, Willard van Orman Quine and Ludwig Wittgenstein, on the other hand, argue *against* the need of having metaphysics, or the monists' and the reductionists' claims that certain things are metaphysical basics in explaining reality. Their prime argument is that it makes *no* sense to claim what something *really* is and challenges any claim of reality, which serves as the ground for anything else (Goode, 2007: 4-5).

¹⁴⁶ At the same time *the Christ* and *the Holy Spirit*.

¹⁴⁷ See *reductionism* in terms and concepts. It includes at the same time the *monistic materialistic philosophers* (Goode, 2007: 6).

¹⁴⁸ See *rationalism* under terms and concepts.

¹⁴⁹ Hence the notion of *reductionism*.

Nonetheless, in the inquiry of *non-duality, anti-metaphysics* has proved very useful indeed, as it liberates one's thinking away from the so-called attachments about what the world actually is. It forces one to view the oneness of reality away from the classic metaphysical realms of the body or mind, the subject or object, fact or value, appearance or reality (Goode, 2007: 4-5). The chapter then comprehends a Western metaphysical philosophical view of non-duality. Although much of Western philosophy operates within the confines of the perennial Western dualities¹⁵⁰, some Western schools, such as the ancient Greek monists, the German *idealists*¹⁵¹, and modern *antirepresentationalists*¹⁵² do come close in explaining a non-dualistic world. These philosophies will therefore be looked at, starting with the *materialistic monistic philosophical worldview* of reality (Goode, n.d.(a)).

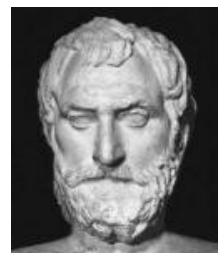
3.4.2.1 Materialistic Monistic Philosophical Worldview

Materialistic monistic philosophers suggest on the one hand that particles are the ultimate constituent whereas others merely decline to actually comment on what kind of material or particle the actual ultimate *One* is made of, thus leaving the detail to the discoveries of science. Overall, materialistic monism views reality as consisting of things, which have a location in space. Nonetheless, other materialistic monists go on insofar as to suggest that things viewed as non-material things such as minds and thoughts are in fact non-material things after all (Goode, 2007: 6).

In viewing non-dualism, ancient Greek Monist¹⁵³ philosophers such as Thales, Anaximander, Anaximenes and Heraclitus reasoned that all of *reality* is composed of a single substance. This view will be looked at henceforth.

Thales (~ 615 - 540 BC)

It was firstly Thales (ca 615 - 540 BC), who argued that *All is water*. The truth in this can easily be recognised. Given that water is a prerequisite to life, and that the first life forms flourished in the oceans, it makes water a primordial substance in the universe (Goode, n.d.(a)).



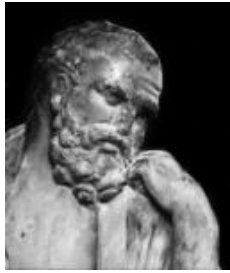
¹⁵⁰ Refer to the discussion around table 2.1 in chapter two (section 2.2.5) in this regard.

¹⁵¹ See *Idealism* in terms and concepts.

¹⁵² See *anti-representationalism* in terms and concepts.

¹⁵³ See *monism* under terms and concepts.

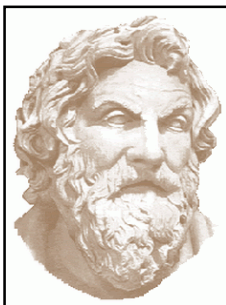
Anaximander (~ 600 - 540 BC)



Anticipating a crude version of the concept of modern thermodynamics, the Greeks (for example, Anaximander) expressed the thought that the four cardinal elements¹⁵⁴, (air and fire, water and earth) are in opposition to each other, each constantly seeking to increase itself in quantity. Due to the resulting struggle for dominance, all forms of matter are subject to continual change. However, as the elements are constantly transformed into one another, no one element can ever gain supremacy over the other because of the natural balance found in the universe.

Knierom (2009b) notes that Anaximander's argument develops from the physical model of the cosmos and carries on the idea of cosmic balance into a striking metaphysical argument. Referring to this as the theory of the *apeiron*, i.e. *the Boundless* or *the Infinite*, Anaximander sees that the *All comes from the Boundless*. The *apeiron* here should not be seen as plainly *spatiotemporal infinity*, but rather as the principle and the origin¹⁵⁵ of existence itself. It represents the *quintessential* primordial ground from which everything arises (Knierom, 2009b).

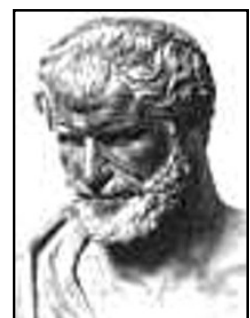
Anaximenes (~ 580 - 500 BC)



From here Anaximenes refined Anaximander's theory of the elements with his original theory of the aggregates: arguing *all comes from vapour*, and the *soul* is air, and *fire* is rarefied air, and air when condensed, first becomes *water*, which then, if further condensed, becomes *earth*, and finally becomes *stone* (Goode, n.d.(a); Knierim 2009a: 1). It is with this axiom that Anaximenes argued that the *fundamental substance of all is air* (Knierim 2009a: 1).

Heraclitus (~ 540 - 480 BC)

Similar to Anaximander's philosophy, Heraclitus sees a cosmic balance in the struggle of the four cardinal elements with no single element ever gaining predominance. Viewing that God is living in every soul and even in every material thing on earth, Heraclitus holds that *fire* is the primordial element out of which everything else arises. Fire is viewed here as a non-destructive transforming power, a symbol of perpetual change, similar to the product of God's reason (logos). It operates identically to the cosmic principles and is



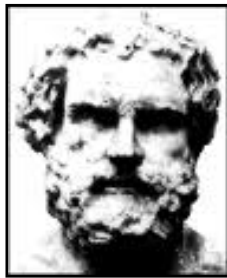
¹⁵⁴ And not water alone - as per Thales.

¹⁵⁵ Greek: archê.

seen as the origin of all matter and is not seen as a substance of itself (Knierim 2009c: 1).

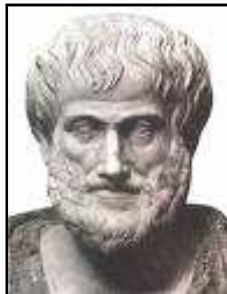
Expanding on non-dualism, Heraclitus argues that opposites cannot exist without each other. There is no day without night, no summer without winter, no warm without cold, no good without bad, all of which he refers to as the "*unity of opposites*" (Knierom, 2009b).

Leucippus (~ 450 BC)



Leucippus was the architect of *Atomism*. He holds the philosophical belief that everything is composed entirely of various imperishable, indivisible elements called *atoms*. Believing that there could be no space in atoms, he however noted the existence of empty space. Leucippus admitted that there could be no motion if there was no void. The void was not to be confused with the *non-existent* or *empty space* but rather was to be seen as a *vacuum*. He views the universe as an infinite void in which an infinite number of atoms of countless shapes and sizes are constantly encroaching upon one another from all directions. This causes an infinite number of places where a vortex motion is set up by their impact, hence causing the beginning of a world (Crystalinks, n.d.(b)).

Aristotle (384 – 322 BC)



Aristotle was as much a scientist as he was a philosopher. Where Plato separates the ever-changing phenomenal world from the true and eternal ideal reality, Aristotle suggests that the ideal is actually to be found "inside" all phenomena. What Plato calls *idea* or *ideal*, Aristotle refers to as *essence*, and what Plato refers to as *phenomena*, Aristotle perceives as *matter*. Aristotle sees both the essence and matter as interdependent and interrelated. According to Aristotle, it is essence that provides the shape or form or purpose to matter. Essence is seen as "perfect," "complete," and at the same time without substance, and without solidity. Essence realises (or "makes real") matter. Matter, on the other hand, is seen to be without shape or form or purpose. It is just pure potential, with no actuality. Through *entelechy*¹⁵⁶, man will reach (self) actualisation (Boeree, 2009).

Furthermore, advocating the existence of a divine being, i.e. the Prime Mover, who is responsible for the unity and direction of nature, Aristotle¹⁵⁷ sees the universe consisting of four elements, namely fire, air, earth, and water, with an omnipresent fifth element. It is the fifth element that exists everywhere and is the sole constituent of the heavenly bodies "above" the moon, so to speak (Elsaie,

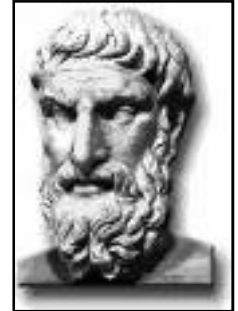
¹⁵⁶ See terms and concepts.

¹⁵⁷ Prime student of Plato (Boeree, 2009).

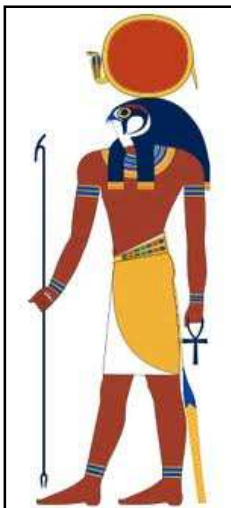
n.d.). According to Socrates, everything has an origin or is an origin. Even the unborn and immortal have a kind of origin. However, Socrates noted that the *Boundless* (the Prime Mover) cannot have an origin, as it would implicate a limit (Goode, n.d.(a)).

Lucretius (99 - 55 BC)

Where Leucippus was the architect of *Atomism*, the poet Lucretius, introduced a first "*atomistic vision*" of the world by arguing that there are *only* atoms. These Lucretius refers to as *being* and the *void*, i.e. the *non-being*. All other phenomena are incidental properties of these. Here nature is reduced to a purely objective mechanism and knowledge is identified with a sensible experience. By excluding every mythic, religious, mystical, and vitalistic element in his argument, Lucretius does *not* see the world as a dynamic expression of some subtle, invisible, divine force that permeates creation. Rather, God is seen as the Legislator and Author of the norms regulating the movement of atoms which merely give rise to the entire universe (Monastra, n.d.).



Ra – the Egyptian Sun God



Ra (aka Re), the Sun-god of Heliopolis (known to the Egyptians as Annu), was considered by the Egyptians as self-created and the creator of all - the father of Tefnut and Shu. At sunrise the sun god is Khepera, and is represented by the sacred scarab. Around noon, when the sun is at its full power, he becomes Ra and at sunset, when the sun is said to be weak and growing old, he becomes Tem (or Temu). The sun god, according to Egyptian mythology, travels across the sky with the sun upon his head in two boats. The boat used in the morning is called Matet, (known as 'becoming stronger'), and from midday on he travels in the Semktet ('growing weaker') boat. And finally, when he has set, he begins his journey into the underworld or the Duat/Tuat (Anon, 2004c).

John Locke (1632 –1704)

Viewing that one's intellect is at the first moment of its being a *tabula rasa*, Locke reasons that all impressions or the knowledge man later acquires in life comes from one's *external* and *internal experiences* derived from his perceptions. The *external experiences* Locke calls *sensations* which provide one with an idea of



supposedly external objects, such as colour, sound, expansion, or motion. Locke refers specifically here to '*supposed external objects*' and reasons that the existence of these objects has not been proved at all. He deduces that in a *theory of knowledge* these *supposedly external objects* are limited to the experience of mental content, and consequently it becomes utterly impossible to prove the actual existence of these '*supposed external objects*'.

Henceforth, Locke refers to these not as objects but as *ideas*. Ideas in this context are not to be confused with the Aristotelian interpretation of ideas, but are to be taken rather in the sense of *representations* or mere *presentations*. These ideas furnished by sensation can be distinguished between those objective representations with *primary qualities* (the cause), i.e. solidity, extension, figure, number, motion and those subjective representations with *secondary qualities* (the effect), e.g. colour or sounds. which produce the various sensations in man (Classic Philosophers, n.d.).

In summary then, Locke (1995) sees the relationship between knowledge and ideas as:

"Our knowledge conversant about our ideas only. Since the mind, in all its thoughts and reasonings, hath no other immediate object but its own ideas, which it alone does or can contemplate, it is evident that our knowledge is only conversant about them."

This is similar to Wilber's¹⁵⁸ notion that the Mind is actually a *featureless nothingness* and that through thought man actually fabricates dualistic distinctions of knowing.

The *internal experiences, on the other hand*, Locke calls *reflections*, which enable man to understand the operation of the spirit on the objects of sensation, from which the thought of knowing, doubting, believing, etc. originates (Classic Philosophers, n.d.).

Ernst Mach (1838 – 1916) and the Mach's Principle

In theoretical physics Mach's principle is the name given by Einstein to an imprecise hypothesis often credited to the physicist and philosopher Ernst Mach . This principle was at the same time the concept which guided Einstein's development of the General Theory of Relativity. Mach's principle essentially states that the inertial effects of mass are not an innate property of the body, but are rather the result of the effect of all the other matter in the universe. In other words, the theorem postulates that the local behavior of matter is influenced by the global all encompassing properties of the universe. It is the idea that the local motion of a rotating reference frame is determined by the large scale distribution of matter. According to Mach's principle, there exists a physical law that relates the motion of the distant stars to the local inertial frame. For

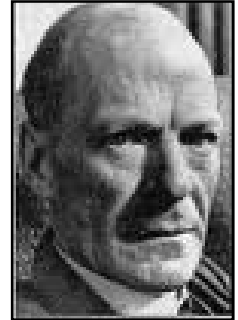


¹⁵⁸ See chapter two (section 2.2.5) in this regard.

instance, if one sees all the stars whirling around oneself, Mach suggests that there is some physical law which would cause one to feel a centrifugal force. Also often stated in numerous ways, including 'mass out there, influences inertia here', or 'Local physical laws are determined by the large-scale structure of the universe' (Anon, n.d. (r)).

Gilbert Ryle (1900 - 1976)

In his main work *The Concept of Mind* (1949), Ryle¹⁵⁹ criticises the dualistic Cartesian notion that the mind (the immaterial) is distinct from the body (material), which he ridicules as 'the ghost in the machine'. He henceforth rejects the theory because it makes a basic 'category mistake' to analyse the relation between 'mind' and 'body' as if these terms were of the same logical category, which they are not. In this instance, he asserts that both the *idealists* and *materialists* make a categorical mistake by attempting to reduce physical reality to the same status as mental reality, or reducing the mental reality to the same status as physical reality respectively. The mental and the physical processes are not to be seen in isolation. Ryle argues that every concept belongs in a certain category and that mind and body have to be seen in the context of a *causal interaction* between the concepts of mind and body, and personal identity.

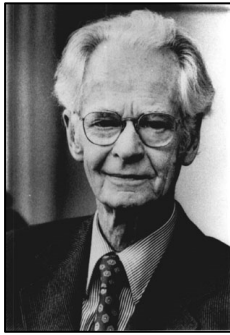


To prove a point, Ryle provides a vivid example of a college student who takes his parents around his university campus. He shows them the library, faculty buildings, the department, laboratories, etc. His parents comment positively on the great university buildings but still ask *When will they see the university?* Hence, according to Ryle, it is a mistake to think that 'the University' still stands for another *extra* member of the class of all the units shown, as it already describes the organised way in which all the units have already been shown (Asadio, 2010: 1; Scott, 2003: 1-3). Just as the concept 'university' is mistaken for a state of mind, Ryle argues that the mere fact that the body happens to flush, speak aloud, and move quickly and unpredictably, are actually in the end all observations of bodies and not of minds (Goode, 2007: 8).

B. F. Skinner (1904 – 1990) and U. T. Place (1924 – 2000)

The following contribution comes from two psychologists. Although they were not material monists per se, yet the criticism regarding their works and points of view automatically classified them as materialistic monists.

¹⁵⁹ An 'eliminative materialist'. See *eliminative materialism* under terms and concepts.



In denying the personal autonomy of mankind, Skinner reasons against the notions of a thinking, willing and choosing faculty in mankind. These three faculties, Skinner argues, lead to blame and punishment and do not improve society at all. He views that behaviour is completely determined by conditioning, which is made up of one's generic background and life history. Hence, only by improving one's physical and social environments, does one improve society overall (Goode, 2007: 7).

In answering the question *'Is consciousness a brain process?*, Ullin Place reasons that mental states are merely brain states, which he refers to as *'identity theory'* (Goode, 2007: 7). The *identity theory* of mind holds that the states and processes of the brain and the mind are identical. Experiences of pain, or of seeing something, or merely having a mental image, or even beliefs and desires are regarded as mere brain processes. All in all, identity theorists argue that these basic mental states are actually empty. Finally, the identity theory in its various forms should be seen as a specimen of *ontological physicalism* (SEP, 2007).



Daniel Dennett (1942 - ~)

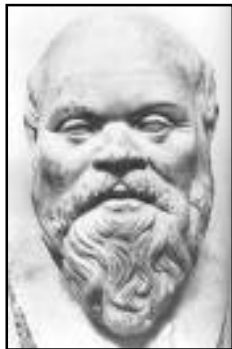


More recently, in demystifying consciousness, Dennett argues that human consciousness and free will are merely the result of the physical processes in the computational circuitry of the brain. He concludes that what one calls consciousness is actually not consciousness at all (TED, n.d). For Dennett, humans take upon themselves a special *'design stance'* towards machine, for instance, in assuming they do something useful because of their design and construction. An axe, for example, is merely a lump of wood and iron. Yet by asking oneself what it could be used for, the answer of chopping becomes evident. Not only is the physicality of the object adopted, but man goes one step further in predicting how the physical object will behave by applying the laws of physics to it. Given that the brain produces a lot of competing 'multiple drafts' of what one might think, or say, at any one given point in time, then one's actual conscious thoughts or speech emerges from this competition between rival versions of which of the fittest will survive. In the end it is all a matter of explanatory stances towards physical objects which create one's pseudo consciousness (Anon. n.d.(k)).

3.4.2.2 Non-Materialistic Monistic Philosophical Worldview

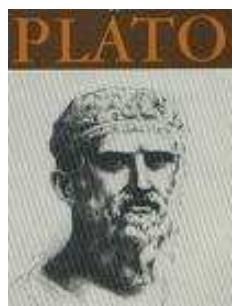
The *non-materialistic monistic* views of *idealism*, *pantheism*, *panentheism* and *neutral monism*, depict a reality hold that there is only *God*, *being*, *mind*, *ideas* or *consciousness* (Goode, 2007: 10). Various philosophers will now be looked at.

Socrates (469 BC–399 BC)



Socrates' contribution to Greek philosophy is essentially ethical in nature and focuses primarily on questions of conduct, such as justice, love, and virtue, and of self-knowledge (i.e. '*Know thyself*') rather than on epistemological or metaphysical issues (Anon, 2004b: 15). Similar to the philosophers of that time, he emphasises *rational argument* and believes that a life without questions is not worth living. Yet it is to be remembered that Socrates himself never wrote down any of his own ideas. Plato¹⁶⁰ (see discussion below), for instance, reconstructed these discussions in the famous set of his writings, of the so-called *Dialogues*. This is where the problem lies. As these dialogues were a joint effort by Plato and Socrates himself, it is difficult to distinguish specifically between the ideas, interpretations and philosophies of Socrates' and Plato. One has to assume that they contain both, yet at the same time their own, individual thoughts (Boeree, 2009).

Plato (c. 428 BC - c. 348 BC)



Plato the first Greek *idealist* philosopher¹⁶¹, considers the universal Idea or Form¹⁶² to be more real than a particular expression of the form – referred to as *phenomena* (Sobottka 2009: 19). Seeing the world in a dualistic state, Plato divides reality into two realms. On the one hand he describes reality as an *idea* or ideal which he regards as the ultimate unchanging perfect reality, eternal and spiritual (Boeree, 2009). This ideal (i.e. universal Ideas and Forms) can only be known through reason (Sobottka 2009: 19). The world of *phenomena*, which constitutes time, matter, and space, is viewed by Plato as unreal and is merely referred to as *illusions* (Boeree, 2009; Sobottka, 2009: 19). In the phenomenal world man would therefore strive to become ideal, perfect, and complete as he identifies himself with the ideal (or idea of God) and that of perfect goodness. This is achieved by coming closer to the pure world of ideas and ideal, and to liberate

¹⁶⁰ As a student of Socrates, Plato regarded Socrates as one of the wisest, and most just of men ever known to him.

¹⁶¹ See 'idealism' in terms and concepts.

¹⁶² Or *archetype*. See terms and concepts.

oneself from matter, time and space. This is seen by Plato as a journey of *self-realisation*, or what Socrates refers to as *self-knowledge*, i.e. *knowing thyself* (Boeree, 2009).

In explaining his *Idealism*, Plato uses his cave allegory. See figure 3.3 in this regard. Here the cave is viewed as a *metaphor* for the mind. In the cave, prisoners are bound deep underground with a fire behind them. They are only able to see the shadows on the wall in front of them. These shadows are cast by manipulated puppets from behind. The entrapped prisoners make these shadows their own reality. Although the puppets cast these shadows of their own reality, the prisoners prefer not to be released from their own bonds and even become angry with anyone who tries to tell them how pitiful their position actually is. Yet, only a few realise that the shadows cast by the puppets are not actually their own reality and begin the journey of liberation that takes them past the fire, and right out of the cave into the real world (the light/sun) (Sobottka, 2009: 19).

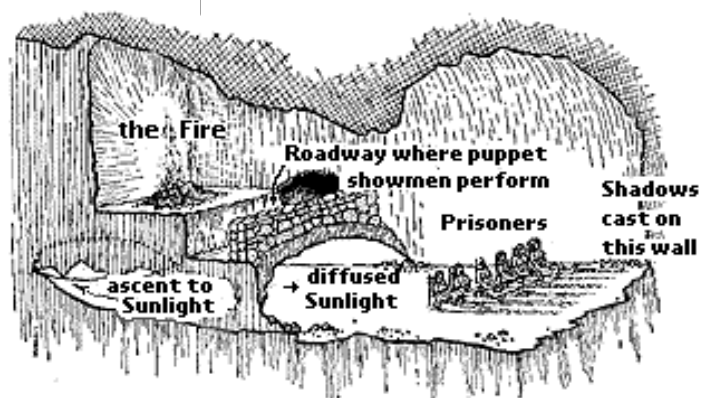


Figure 3.3:- Plato's Cave Metaphor

Source: Sobottka (2009: 18).

Visual taken from <http://faculty.virginia.edu/consciousness/home.html>

In understanding the allegory in the idealism context, the cave should be seen as the mind. The shadows of the puppets which the prisoners are watching represent the unquestioning acceptance of second-hand opinions and beliefs passed onto them by family and parents, society and religion. The puppets themselves represent the mechanical and the unreasoning mind of the prisoners and the light of the fire within the cave provides only partial yet distorted illumination for the imprisoned intellects. Liberation for the prisoners can only be achieved by their turning around and leaving the cave into a transcendental realm, i.e. the sun. This can only be perceived by pure reason. In a similar context, the cave can be seen as a movie theatre with the shadows equalling the pictures on the screen, the puppets the film and the fire the light of the projector. To find reality (or the sun), one has to leave the theatre, i.e. the mind (Sobottka, 2009: 19). What one has is the mirror image of one

reality with the other, and the focal point (labelled eternity-infinity¹⁶³) being the opening to the cave, as figure 3.4 depicts (Wilber, 1993: 151).

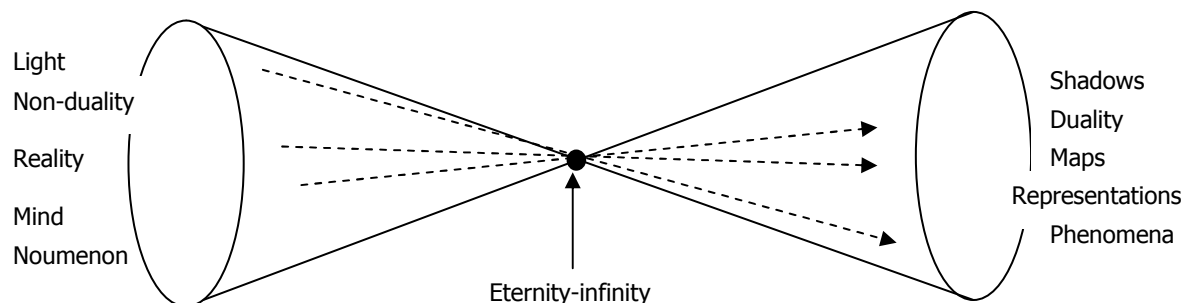


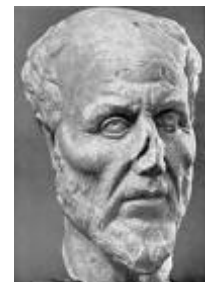
Figure 3.4:- Mirror image of duality and non-duality

Source: Wilber (1993: 151).

In conclusion, Plato's *idealism* relates to non-duality in two ways, namely to Hinduism's perception of the world as an *illusion* (the shadows in the cave), and secondly, as the sun (*pure reason* or *mind*, as viewed by ACIM, Wapnick & Milanovich and McCune (as in section 3.3)).

Plotinus (205 - 270)

Viewed as the founder of *Neoplatonism*, the *idealist* philosopher¹⁶⁴ Plotinus argues that all manifestations are an emanation from the One or the Good, and can never separate from it at all (Goode, n.d.(a)). From here the Neoplatonic ontological realities and explanatory principles originate, which emphasise a *One* or *non-dual reality*. This reality is seen as the first principle of the *All*, and is both being self-caused and at the same time the cause of all dualistic concepts. The *One* causes the world in a similar way as the ocean causes the waves. The One in this regard cannot be grasped by observing the physical properties of things but can only be known through deduction and the understanding of what it is not¹⁶⁵. Furthermore, the intellect is seen to work with dualistic concepts derived from Plato's Forms (as discussed), whereas the Soul is regarded as the principle of desire for external objects (Goode, 2007: 10; Sobottka 2009: 18).



¹⁶³ Also seen as the 'now'.

¹⁶⁴ Same as Plato.

¹⁶⁵ Similar to the 'neti-neti' approach in the Advaita Vedanta (Goode, 2007: 10). See also the discussion of the *Pseudo Dionysius the Areopagite* in section 3.4.1.5 in this regard.

John Scottus Eriugena (812 – 877)

In his work *The Division of Nature*, the Irish theologian and philosopher Eriugena argues that God is *beyond being* and *non-being* (Goode, 2007: 11). In this philosophical treatise Eriugena uses the term *Natura* to explain how nature may be investigated as a unity of essence, creative power and action. According to Eriugena, although *Natura* itself is not divisible, the various species of nature do at times differentiate themselves.



Eriugena differentiates between four states of *Natura*, namely, (i) that which creates and is not created, (ii) that which is created and creates, (iii) that which is created and does not create, and (iv) that which is neither created nor creates. The first state is referred to as the *Divine Nature*, i.e. God, which is the ground or cause of all things. Seeing God as an absolute Being, Eriugena postulates that *being* is from the *Divine Nature*, yet God Himself is *not being*. Therefore, the creative Cause of the whole universe is viewed to be *beyond being*, i.e. *beyond nature, life, wisdom and power*, and beyond anything which is to be understood and perceived by any sense or any language. *Beyond being* is for Eriugena '*more than infinite*', or in essence, the '*infinity of infinities*'.

The second and third dimensions constitute the created universe, which Eriugena visualises as the manifestation of God, a God in process so to speak. More specifically, the second dimension of *Natura* is viewed as *Theophania*¹⁶⁶, being the world of Platonic ideas or forms. As mentioned before, if all things are made by God and only have God as their First Cause, then one can conclude that all primordial causes are actually produced by God. Eriugena perceives these primordial causes (which include eternity, omnipotence, life, peace, goodness, essence, wisdom, virtue, truth, intellect, reason, justice, salvation, magnitude, and other principles which follow from the Wisdom of God) as *divine ideas* guiding the creation and development of the universe.

The third dimension is perceived to be more of a *pantheistic* or *pandeistic* world¹⁶⁷, depending on the degree of interference of God. As in the case of divine ideas, all formed and unformed material and non-material things have the same First Cause and depend on God for their being. These God created from mere nothingness.

The last dimension is seen as God being the final end or goal of all things, that (i.e. oneness) into which the world of all created things - including the ideas about God - ultimately returns or merges back into God (Conway, 2006b, Uhlfelder, 2003).

¹⁶⁶ See *Theophany* in terms and concepts.

¹⁶⁷ See *Pantheism* and *Panentheism* in terms and concepts.

Baruch Spinoza (1632 – 1677)



According to Spinoza's *neutral monistic* view, God is a universal substance with infinite characteristics consisting of the physical and mental worlds, both perceived as one and the same thing. Contrary to regarding God as an entity that rules over the universe by providence as commonly believed at the time, Spinoza perceives God as an abstract and impersonal philosophical concept (Anon. 2010m; Goode, 2007: 10). In arguing for the oneness of God, Spinoza sets out a number of propositions. Firstly, he contends that any two substances cannot have any characteristic in common. Following on to this, he regards God as a substance with infinite characteristics all of which express an eternal and infinite essence.

Henceforth, given that God has all the characteristics there are, God then cannot *not* exist. In his final proposition, Spinoza reasons that God is the only substance. To contextualise this more in a modern context, Goode (2007: 11) advises to replace the word 'God' as used by Spinoza with the word '*awareness*' or '*universe*'. It is then the *awareness* of man being the substance of God which is infinite and which cannot *not* exist (as above). This single awareness forms the basis of the universe, which the lesser 'entities' (the things and aspects determined by Nature to exist and cause effect), Spinoza sees as modes or modifications (Anon. 2010m).

Gottfried Wilhelm Leibniz (1646 – 1716)

Leibniz, a German mathematician and philosopher, sees the universe containing only God and all fundamental non-composite, immaterial, soul-like entities, and existing things which he calls '*monads*'¹⁶⁸, i.e. that which is one, has no parts and is therefore indivisible (IEP, 2005). In this regard, Monads are not to be confused with atoms which Leibniz reasons are meant to be the smallest unit of extension out of which all larger extended things are built. In a narrow sense, he sees space, time, causation, material objects, as mere illusions, which are being normally conceived by man. However, these illusions are well-founded on and explained by the true nature of the universe at its fundamental level. Monads, on the other hand, are non-extended (i.e. non-illusionary). In this regard Leibniz argues that things seem to cause one another because God ordained a pre-established harmony among everything in the universe. Thus, in order to explore this reality, Leibniz argues that "*Reality cannot be found except in One single source, because of the interconnection of all things with one another*" (Haselhurst, 2005). As consequences of his metaphysics, Leibniz furthermore proposes solutions to several deep philosophical problems, such as the problem of free will, of evil, and the nature of space and time (IEP, 2005).



¹⁶⁸ See terms and concepts.

George Berkeley (1685 – 1753)

As one of the major exponents of idealism, British philosopher George Berkeley¹⁶⁹ denies the existence of *any* material substance; a philosophy, which he refers to as *immaterialism*. He acknowledges that the universe consists of God - the infinite spirit of finite spirits - and of ideas that exist only in the minds of spirits. His most characteristic philosophical doctrine is summarised in the expression '*to be is to be perceived*' (Sobottka, 2009: 19, Goode, 2007: 12).



In this regard, he argues that if a tree falls in the forest when there is no one to hear it, it would not make a sound because no material substance or object can exist apart from a spirit or mind to perceive it. To put it into a different perspective, the qualities of the tree, i.e. its shape, colour, sound (whilst falling), size, temperature and location are analogous; they do not exist in the tree itself apart from the mind. These are mere ideas perceived by the mind, and nothing else (Tipler, 194: 211; Goode, n.d.(a); Goode, 2007: 13). In other words, to say that a material object exists is to say that it is seen, heard, or otherwise perceived by a mind, which he perceives to be divine rather than human (Sobottka, 2009: 19).

Given that there are only ideas and minds, Berkeley argues that there can be only one mind and that is the *Mind of God*. This solves the problem of the continued existence of things when not observed. According to Berkeley, objects do not go out of existence when one is not thinking of them. As God is thinking of these objects all the time, these objects remain in existence, even when unobserved. As already seen in chapter one (section 1.3.1.7), observed objects collapse into particles and unobserved objects stay in existence in a wave-like form according to Heisenberg,.

Emanuel Swedenborg (1688 - 1771)



Swedenborg, a Christian mystic and esotericist, accepts two distinct non-overlapping *natural* and *spiritual worlds*¹⁷⁰, both discontinuous from one another and of different substance, and each one relating to the laws of correspondences. However, in viewing oneness in Swedenborg's writings, it is worth noting that Swedenborg argues the existence of a dynamic reciprocal relation between the spiritual and natural worlds. For instance, if God took away the physical world, then the spiritual world would disappear altogether. And vice versa. The spiritual here is seen as the cause and the natural is the effect – the one relating to the other. For instance,

¹⁶⁹ His philosophical arguments regarding non-duality can be viewed more as being *reductionist*. See section 3.4.2 in this regard (Goode, 2007: 4).

¹⁷⁰ Which in essence could be construed as dualism.

without an effect, there can be no cause but only as something with potential, imagined, or not yet real. Reality is born or created when cause and effect are brought simultaneously together by correspondence (James, 2002).

Johann Gottlieb Fichte (1762 - 1814)

In his *Science of Knowledge* (1794), Johann Gottlieb Fichte addresses the subject/object gap as



discussed by philosophers at the time¹⁷¹, by emphasising the subject or knower-side of the gap, and building the world of objects from the knower. Fichte reconciles the freedom of the self (i.e. free will) and the causal necessity (physical causation) of objects in the material world, such as an apple falling from the tree. Beginning with the proposition of '*the I posits itself*' he maps the progress of the development of the 'I' when arguing '*the I posits itself as an I*'. Following on from this he puts forward '*the I posits itself as self-positing*' which he regards as the *self-awareness* (or the self-consciousness that all consciousness entails) of *the I*. He argues that the 'I' is always immediately present to itself prior to any sensory content of stimulus. And, "*because the I is unitary, and it exists through and as something that posits itself, the I is both a fact and an act*".

Seeing the I as having a self-positing nature and not as any kind of substance, he argues that the freedom of the I is not any kind of absolute, but a discovery. It is this discovery which first senses a limitation and once the limitation is felt, it encapsulates itself as a feeling, resulting in a sensation, which then becomes an intuition and ultimately a concept. His final conclusion is that *the entire world is created from the I*¹⁷² (Goode, 2007:13).

Georg Wilhelm Friedrich Hegel (1770 – 1831)

In building one of the grandest monistic systems of Western philosophy, Georg Wilhelm Friedrich Hegel (1770 – 1831) holds that all phenomena are Absolute Spirit and that the world is the evolution of Spirit. As Spirit evolves in a dialectic way it becomes more sophisticated through self-definition and self-consciousness. Here something gets postulated what Hegel refers to as the *thesis*. It is this thesis which undergoes self-development within the context of worldly imitations, which in itself, initiates the *antithesis*. As Spirit moves to resolve the tension between the thesis and the antithesis, it rises to a higher level and forms the *synthesis*¹⁷³.



¹⁷¹ For example, Immanuel Kant (Goode, 2007: 13).

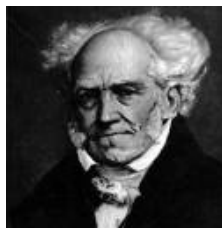
¹⁷² Being the empirical self and not the absolute Self (capital letters) as referred to by the *Advaita Vedanta*. (Goode, 2007: 14).

¹⁷³ Which in itself encompasses and accounts for *both* the thesis *and* the antithesis (Goode, 2007: 15).

According to Hegel, the *tripartite dialectic*¹⁷⁴ as viewed from the human perspective, is nothing more than the evolution of consciousness. It is a movement from a *subjective consciousness* to an *objective consciousness*, which is to be seen as the natural progress of the *absolute consciousness* (God or Absolute Spirit). In the worldly realm, it is manifested by the cultural progress from *art* to *religion* to *philosophy*. It is a movement from the *subjective consciousness* (art), to *objectified otherness*, i.e. the subjectivity of God (religion) to *the self-conscious recognition of the Absolute development* (philosophy) (Goode, 2007: 15).

Following on from Fichte and Hegel, other *philosophical monists* such as Thomas Hill Green (1836 – 1882) Francis Herbert Bradley (1846 – 1924) and Josiah Royce (1855 – 1916) argue in a similar direction that Ideas are metaphysically basic (Goode, 2007: 15).

Arthur Schopenhauer (1788 - 1860)



Building on the Hinduist and Buddhist philosophies, Arthur Schopenhauer sees the internal reality of all manifestation as will, and argues that this will is *one* and *universal*. Where Berkeley refers to what stands over and above all things as God, Schopenhauer (as an atheist) sees it as *free will*. The body, for instance, becomes the most immediate manifestation of the will, which can be seen as a direct embodiment of the *will-to-live* (Anon, n.d.(d)).

William James (1842 - 1909)



Referring to his approach of non-dualism as *radical empiricism*, William James comments that the world *cannot* only be viewed through the narrow 'scientific' bounds of scientific laws and objects, but should be seen in the *total expression of human experience*. In describing reality, James observes *non-separateness (unity)* not as a separate order of the Truth. Along with separateness, as well as collectionism and abstraction, it is all part of reality (Katz, 2008). Here the present waking consciousness of man is regarded as only *one of many worlds of consciousness*, all of which are meaningful to life. However, one can go through life without suspecting the existence of any these worlds and yet, by merely applying the requisite stimulus to these conscious worlds, do they become available in their totality (Wilber, 1993: 3, 12).

¹⁷⁴ See *Holy Trinity* in terms and concepts.

Rudolf Steiner (1861 – 1925)

In developing the concept of *anthroposophy*, Steiner views it as “an extended form of scientific cognition that leads from the spiritual in man himself to the spiritual dimension of the universe—as a kind of rationalised mysticism” (Heiner, 1994: 561) Steiner’s key premise is the existence of an invisible world behind the visible physical world, which is hidden from one’s senses and one’s thinking. Steiner reasons that man is capable of penetrating into this hidden world by developing special spiritual abilities through meditative training of one’s organ of cognition to a higher universal plane. In doing so, man would acquire knowledge of the higher worlds of a third mental state (i.e. a state additional to sleeping and waking). In achieving the third mental state, all the impressions of the senses are in the process eliminated, yet full consciousness is retained. To achieve this, Steiner believes that the soul has to become an empty vessel, to allow a fusion with the whole universe, which in the end results in a state of oneness with the world, without losing one’s own essence. Therefore, man must first lose his worldliness and slavish dependence on all material and physical things so that the soul and the world can rise up to self-redemption and fuse with the divine spiritual origins (Heiner, 1994: 561-565).



Finally, Steiner views that the basic laws of this occult spiritual world would include the processes of reincarnation and karma, within a universal macrocosm and microcosm. In other words, man is the world in microcosm, while the world is man on a vast scale, i.e. the macrocosm. In this regard, the hierarchy of the natural kingdom, i.e. minerals, plants, animals and human beings, all represent an ascending order towards spirituality with the ultimate aim to combine all four forms of existence or active cosmic forces within themselves through a process of evolution (or more precisely emanation) (Heiner, 1994: 561-565).

Martin Heidegger’s (1889 - 1976)

In answering the question ‘*Why is there something rather than nothing?*’ Martin Heidegger adds to the understanding of non-duality. According to Heidegger, *Nothing* is not anything, nor is it something, nor is it the negation of something either. Hence Heidegger reasons that it cannot be understood in a logical sense at all. What then is *Nothing*? The most fundamental human clue to the nature and reality of *Nothing*, is that it produces a feeling of ‘*Angst*’ (or dread) in mankind. This Heidegger sees as a concomitant rather than an opposite of *Being*. Since the study of beings can only be rooted in the ground of *Being* itself, one cannot grasp *Being* by merely looking at beings. Hence the introduction of the term ‘*Dasein*’ (or ‘being-there’), which according to Heidegger,



is subject to a systematic, radical uncertainty. *Dasein* is *not* simply a synonym for "consciousness"; it indicates the vital fact that human beings and only human beings truly exist in the fullest sense, and can only truly exist when *being-there* only *for-themselves*, so to speak. It is this self-awareness leading to the authenticity of a life created out of nothing, in the face of *Angst*, which is the answer to the initial question posed. Finally, Heidegger perceives a person not as a thing or process, but as an opening through which the absolute manifests Itself (Kemerling, 2001).

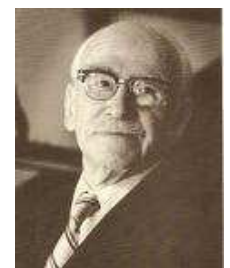
Franklin Merrell-Wolff (1887 - 1985)

Merrell-Wolff maintains that any certain categorical knowledge of reality and truth is not possible as long as secular philosophers in the West view reality through the narrow spectrum of *perception* and *conception*¹⁷⁵. This confines them to conceptual speculations about what reality might be "behind" one's perceptual appearances. He stresses that the mystical realisation or transcendental consciousness cannot be understood through the mode of rationality. Hence, in addition to the two ways of knowing, Merrell-Wolff introduces a third way of knowing, namely '*introception*'. He argues that the *latent* (or at times partially latent) *introceptive capacity* can be partially or fully activated through intentional or spontaneous effort (or both). Once activated, it provides immediate and categorical knowledge that *transcends* the subject-object distinction and both the knower and known, thus arriving *at the One, non-derivative Reality* which he refers to as '*consciousness-without-an-object*'. This '*consciousness-without-an-object*' (or root consciousness) does not depend upon, nor is it derived from matter, energy, or any other substance, but on the contrary, all experiences and objects are derivatives from this consciousness. Thus, *root consciousness* constitutes all things, and all things are, in their ultimate nature, nothing but this primordial consciousness itself (McFarlane, n.d.).



Brand Blanshard (1892 - 1987)

The metaphysics of Brand Blanshard's earlier works is seen as a kind of non-dualist *absolute idealism*¹⁷⁶ (Goode, n.d.(a)). In his quest of finding 'the nature of thought', he tries to answer '*What, exactly, are we doing when we think?*' Blanshard reasons that thought need not ultimately identify itself with its object; also, all the objects of immediate experience are all mind-dependent and yet at the same time object-dependent. He views *reason* as the faculty and function of grasping necessary thought connections. Furthermore, Blanshard postulates that the universe is a logically and causally coherent whole, and '*that to understand something means to see it as*



¹⁷⁵ See terms and concepts.

¹⁷⁶ See terms and concepts.

necessitated within a system of which it is a part'. He comes to the conclusion that everything is of the nature of idea and the world is nothing more than an idea in its fully developed form (Ryan, 2001).

Richard Taylor (1919 – 2003)

Richard Taylor, an American philosopher, argues that the nature of good and evil or *'the morality of mankind is not metaphysically basic or supernaturally founded, but rather, conventional like rules of a game which are formed over many generations'* (Shaeffer, 2003; Goode, n.d.(a)). Rejecting *Moral Rationalism* in favour of *Moral Voluntarism*, Taylor highlights a moral realism of the Western tradition, which treats moral problems (erroneously) as if they were intellectual puzzles to be solved by the development of abstract principles (Shaeffer, 2003). Taking from the Greeks, Taylor distinguishes between *nature* and *convention*. Although ethics is seen to be by convention, it has a *natural basis*, and *not* a natural law, or some law written in one's heart or some law written in Scripture. The *natural basis* of ethics is human need. In other words, *the need* to be a human, to be a (human) *being*, to have needs, and to have some human intelligence (Craig, 2002). It is this *natural basis* which is common to all (i.e. non-dual), regardless whether one believes in a godly Force or not.



Richard Rorty (1931 - 2007)

According to Richard Rorty, the history of philosophy has over time shown that no final answer can be found to the traditional questions about *knowledge, truth* and *representation*. He consequently proposes that the epistemological picture of representation should be abandoned altogether, thus making way for a *post-epistemological* thinking in philosophy so to speak. In calling for an anti-essential¹⁷⁷ view of the world, Rorty makes no distinction between the objects as they appear and as they are in themselves (Boros, 1999). He also perceives no ultimate difference between the human and the non-human 'entities' as they can be defined and redefined *'all the way down'* depending upon their linguistic interpretation (Grippe, 2008). Hence, from an epistemological point of view, Rorty argues the continuum existence of a causal subject-object relationship of the world. Here he does not distinguish the individual self from the worldly realm, because he sees that *'we are in the world'* just as much as *'we are the world'*. From an *Anti-representationalist*¹⁷⁸ perspective and unlike ACIM¹⁷⁹, Rorty furthermore reasons that thought does not determine reality, nor is reality determined by thought (Boros, 1999).



¹⁷⁷ See *'essentialism'* under terms and concepts.

¹⁷⁸ See *'representationalism'* under terms and concepts.

¹⁷⁹ Which reasons that all is Mind.

Anti-metaphysical philosophical movements

Finally, since the beginning of the 20th century, Western philosophy reacted strongly against the metaphysical claim that there is a way the world truly is. This resulted in various *anti-metaphysical* philosophical movements. These movements and philosophers include amongst other *Deconstructionism* (Jacques Derrida), *Existentialism* (Martin Heidegger and Jean-Paul Satre), *Hermeneutics* (Hans-Georg Gadamer), *Pragmatism* (Charles Sanders Pierce, William James, and John Dewey), and *Postmodernism* (Michael Foucault). Anti-metaphysical philosophers essentially hold the following key beliefs (Goode, 2007: 19):

- Objects or things do not consist of essential qualities, but exist only in relation to one another.
- An object in itself can never be known as a *thing-in-itself*. In fact, nothing is known in a descriptive neutral way, only 'true' sentences about them make things known.
- Objective truth is to be seen as '*to be in consensus with other inquirers*' rather than being in touch with reality.
- Intrinsically privileged things are to be viewed by their purpose at hand and cannot be viewed as being more superior to others.
- Instead of the invidious differentiation between reality and appearances, anti-metaphysical philosophies provide rather a pragmatic distinction between the less useful descriptions and the more useful descriptions of things.

In conclusion, it is to be noted that the *anti-metaphysical philosophers* do not claim that '*reality is One*'. Their non-dualistic view rather comes from arguing against any dualistic claims about reality (Goode, 2007: 19).

3.4.2.3 Linguistic Monistic Philosophical Worldview

The rise of science and mathematics in the late nineteenth and early twentieth centuries stimulated an effort in philosophy to emulate scientific styles and methods which gave importance to observation, verification and language. New philosophical movements such as *logical positivism*, *philosophical analysis* and *ordinary language philosophy*¹⁸⁰ emerged examining the relations among not only sentences, but also between sentences and states of affairs in the realms of observed reality (the world).

In this regard, these new philosophical movements that particularly focus on language do not try to make specific non-dual or monistic claims about reality, but rather make reductive claims¹⁸¹ thereof. This is achieved by giving language a more behavioural slant by firstly reducing basic common concepts of reality into smaller units and at the same time using fewer items in language to account

¹⁸⁰ Influenced by Ludwig Wittgenstein.

¹⁸¹ See Reductionism in terms and concepts.

for one's experiences (Goode, 207: 16). The interpretations of these *monistic language philosophers* will now be looked at.

Ludwig Wittgenstein (1889 – 1951)



In the major work of his early period, the *Tractatus Logico-Philosophicus*, Ludwig Wittgenstein draws a distinction between what can be said or described, i.e. *the world of facts in space and time*, and what is *not* formally represented but only shown. The latter he described as '*the substance of the world*', a sort of transcendental self or '*world-soul*', which can be said neither *to exist* nor *not to exist*. Although Wittgenstein sees the world of substance as being conceived prior to space and time, it does not necessarily mean that the substance of the world causes the world of facts to be what they are. Both existence and non-existence pertain to facts, but *not* to what manifests itself in them. The world of substance is seen as the focal point of both form and content. However, only *form* makes language and thought possible (Anon. n.d.(e)). And it is language, i.e. words, that (scientifically) describes this form in questions and answers. Wittgenstein argues that when an answer cannot be put in words, then neither is it possible to put a question in words. Hence, a question can only exist where an answer exists, and an answer can only exist when something can be said about it. Ultimately, when all scientific questions have been answered, then the problems of life still remain completely untouched. In other words, eternity still prevails. However, eternity should not be seen as infinite temporal duration but rather as *timelessness*. Hence, as life in timelessness has no end, then eternity belongs to those who merely live in the present (Wittgenstein, 1969: 147, 149).

The world of facts according to Wittgenstein is nothing more than a 'limited whole' or an attempt to express the world under the aspect of eternity (Anon. n.d.(e)). Given the fact that thinking is a complete linguistic process as per Sapir-Whorf Hypothesis¹⁸², then it stands to reason that the formal factual reality is shaped by one's own ideas through the use of language (which verbalises these internal ideas). Not only does language fail to represent reality as it completely ignores non-verbal thought as per Wittgenstein, but it also creates in the process its own reality, completely separate and different from content, i.e. *the substance of the world*.

W.V.O. Quine (1908 – 2000)

Instead of *reductionism*, Quine reasons that all scientific statements are interconnected, and in the field of science no single scientific statement can be verified in isolation whilst being part of the system. Consequently, it becomes



¹⁸² See chapter one, section 1.8 (limitations) in this regard.

impossible to draw a line between *synthetic statements*¹⁸³, which on the one hand depend on experience, and *analytic statements*¹⁸⁴, which are regarded as truthful in any way. According to Quine, any statement can be held as necessarily true if the right changes are made somewhere else in the system. Seeing that no statements are immune to revision, Quine accepts the definition of an '*analytical statement*' as only '*true in virtue of meaning alone*', and concludes that ultimately the definition is circular - similarly to Gödel's reasoning in the field of mathematics¹⁸⁵. As a result, Quine maintains that there is no distinction between universally known collateral information and conceptual or analytic truths (Anon, 2010o).

Wilfrid Sellars (1912 - 1989)

Viewed as an *Eliminativist*¹⁸⁶, Wilfrid Sellars endorses the Cartesian dualistic argument that direct



knowledge can be attained from the inner realm and private episodes of man. However, Sellars rejects the *Cartesian* judgment that mental states are fully known simply by *introspection* (Rubenstein, 2006). In his philosophical works '*Empiricism and the Philosophy of Mind*', Sellars tries to comprehend how the notion of the mind arose in the first place given the fact that bodies exist, yet minds do not (Goode, 2007: 10). He illustrates using the postulation of microentities of theoretical physics in his devised *Myth of Jones*, that *thoughts*, *sensations* and the use of *language* explain people's behaviour (Rubenstein, 2006).

In the *Myth of Jones*, Sellars imagines a group of beings who cannot recognise any experiences, and who have no concepts or notions of thoughts, feelings, desires, sensations, wants, etc. Although these new entities lack the *inner episodes* (or *inner vocabulary*) of man, they can do things, act, move, and they have a language which is rich and complete just like any other human (Goode, 2007: 9; Rubenstein, 2006). It is Jones himself who then proposes a theory to posit the existence of this new class of entities through the method of postulation by seeking to explain some of the behaviour of his peers, which are initially unobservable. The imaginary Jones notices that there is something going on '*inside*' of people, some inner type of reasoning or 'inner speaking', similar to the activity of talking, which Jones calls '*thoughts*' and '*thinking*'. Being similar to talking, this *thinking* (or thoughts) is nonetheless silent, and is modelled on a public language. Jones observes that sometimes people engage in this purposive intelligent behaviour when silent, other times they '*think out loud*' and on other occasions the behaviour itself is present with no accompanying verbal commentary.

¹⁸³ These are statements which could be true or false by virtue of facts about the world, e.g. '*There is a cat on the mat*'.

¹⁸⁴ For instance claiming '*All bachelors are unmarried*' becomes implicitly true.

¹⁸⁵ See chapter one (section 1.3.1.8) in this regard.

¹⁸⁶ See *Eliminative materialism* in terms and concepts.

Proceeding entirely within the constraints of *Psychological Nominalism*, Jones teaches his peers to make inferences about themselves by reporting on not only that they are thinking, but also asking them to report on *what* they are thinking in a direct and non-inferential manner. Henceforth, the private thoughts of peers become now publicly known and allow everybody to make judgments about these private non-inferential thoughts in one way or another. Nonetheless, Jones notices that the private thoughts are simply *more accurate* than the public judgements of one's own knowledge and sensations (Rubenstein, 2006).

Following the same line of argument as above, Jones infers that some of one's private mental episodes (thoughts) are the result of one's sensory encounters with the outside world. As before, these inner episodes of sensations are modelled on something public and observable and because individual reports of the inner use a public language, these employed concepts in reports are only gained once one has mastered the public language (Rubenstein, 2006).

In conclusion, for Descartes the inner is known first, and is the starting point for any knowledge of the outer (physical world). Debunking the Cartesian point of view, Sellars argues that the knowledge of the nature of thinking and sensations is not the ground from which general facts can be inferred, as the knowledge of thoughts and senses is dependent upon the semantic categories and features appropriate to a public language (Rubenstein, 2006).

Colin M. Turbayne (1916 – 2006)

Moving on, Turbayne proposes that one should see the world as a language, instead of viewing it in the old dualistic '*spectator*' mould. The so-called *spectator* view sees the external world as a photographer's model mechanically conveyed to a theatre of the mind. He recommends that one dispose of the mechanical visual metaphor and take up a linguistic metaphor instead, as it is easier to account for changes in science if interpreted with the linguistic metaphor. Turbayne claims that anything one is saying about the world is a kind of metaphor, and the employment of this linguistic metaphor merely emphasises language. It is *not to* be seen as a monistic or a true metaphysical claim (Goode, 2007: 18).

A Course in Miracles (ACIM)

A final note regarding language is taken from the mystic philosophy of ACIM. As seen in chapter two (section 2.3.4), ACIM states that the split in the Mind of God (i.e. the second Cause) resulted in the projection of the illusionary state of reality¹⁸⁷. It is then language that, according to ACIM, typifies

¹⁸⁷ See Wilber's explanation of the *non-dual void* in chapter two (section 2.2.1) in this regard.

and labels this illusionary state of reality through projected symbols and consequently removes one even further away from Reality itself:

"God does not understand words, for they are made by separate minds to keep them in the illusion of separation. ... words are but symbols of symbols. They are thus twice removed from reality."

and continues (ACIM, 2007: M53),

"Only the Word of God has any meaning, because it symbolises that which has no human symbols at all."

Elsewhere, ACIM (2007: T573) specifically states:

"As nothingness cannot be pictured, so there is no symbol for totality. Reality is ultimately known without form, unpictured and unseen."

Here symbol is the use of language and totality is referred to in the text as the *Oneness of God*. Nonetheless, although being twice removed from reality, it is to be noted that language remains the main way of communication in the scientific domain. The key question in this regard arises: '*How should language be adopted to accommodate the epistemological dimension of science?*', or alternatively '*What could be used in its place?*' The treatise will address these issues in chapters to follow.

Section 3.4 provided an overview of how key philosophers over time expressed non-duality of reality from various angles. The focus moves now to the *selfhood* through the domain of psychology.

3.5 THE SPECTRUM OF PSYCHOLOGY

Given the various approaches of understanding reality, the Western scientific approach is regarded as the most objective as it tends towards the concrete and is mainly concerned with the material world. At an abstract level, however, one has the subjective understandings, which underpin psychological theories as represented by the various schools of psychotherapy. Yet, on the most abstract level there are the traditional spiritual insights with ineffable religious experiences linked to trans-symbolic practices such as meditation. Hence in most cases, it is then religious beliefs and spirituality, which find themselves within the field of psychology in one way or another. Having considered the Eastern monistic philosophy as well as Western mystic views on oneness, a few comments regarding psychology are required to end the philosophical discussion of non-duality.

3.5.1 THE PHILOSOPHY OF TOTALITY

In the early part of the 20th century, a revival in the interest of the works of Franz Baader (1765 – 1841) coincided with a revival of the *Ganzheitsphilosophie*, translated as '*the philosophy of totality*'.

Many philosophers such as Edmund Husserl (1859 – 1938), Hans Driesch (1867 - 1941), Ernst Cassirer (1874 –1945), Felix Krueger (1874 – 1948), Othmar Spann (1878 – 1950), Nicolai Hartmann (1882 –1950), and Herman Dooyeweerd (1894 – 1977) associated themselves with the *Ganzheitsphilosophie*, a belief that extends back to Meister Eckhart (1260 – 1328) and Jakob Böhme (1575 – 1624). Although this group of philosophers did not agree on everything, there are five common themes that can be identified in this oneness philosophy of psychology (Friesen, 2008: 4).

Firstly, being opposed to an additive type of thinking, the *philosophy of totality* sees the whole as being *more than* the sum of its individual parts. Secondly, *Ganzheitsphilosophie* is opposed to the *reductivist* and *atomistic rationalism*¹⁸⁸, i.e. the breaking up of reality into parts that are then assumed to interact mechanically with each other. Rejecting the atomistic view of reality, *the philosophy of totality* builds on the idea of an *organic relation of individuals to the whole* where the different parts of reality are seen to be related to one another like a central root with peripheral branches. In other words, "*Alles was ist, besteht als Glied eines Ganzen*"¹⁸⁹ (Spann, 1939: 11). Here totality is then seen as the centre in relation to a periphery of its members. Hence, the parts of *totality* are related in the same way as the periphery is related to the centre. Dooyeweerd sees a '*temporal coherence of the modal aspects*' (the periphery) pointing beyond itself to a central totality, but in actual fact it is the (central) totality which expresses itself in these temporal aspects. Consequently, the *selfhood can be* seen as a totality that expresses itself in its temporal functions, which in turn is the mere expression of the image of God, i.e. the origin of totality (Friesen, 2005: 4-5). Furthermore, the philosophy also rejects any mechanical *causation* in relation to humans. And finally, totality contains *only unity*, and includes amongst other the *inner-ness* as well as *meaningfulness* of the self (Friesen, 2005: 4).

3.5.2 CARL JUNG (1875 – 1961)



Carl Jung's contribution to non-duality comes from the indirect inferences to the *philosophy of totality* as discussed above. Taking a non-reductive view of the *psyche*¹⁹⁰, Jung views the psyche as having a subjective and objective reality. The objective psyche is regarded having a reality of its own that directs the psyche. The totality¹⁹¹ of selfhood is according to Jung an indefinable whole of the *conscious* and the *unconscious*, whose goal is *individuation*¹⁹². Jung also asserts that the conscious and the unconscious cannot be reconciled if one is oppressed or damaged by the other. An equal right on both sides, similar to the interplay of a hammer and the anvil is called for. Therefore, on the one hand the conscious needs reason and its

¹⁸⁸ See *reductionism*, *atomism* and *rationalism* under terms and concepts.

¹⁸⁹ Translation by Friesen (2008: 5): '*Everything that is, exists as a member of a whole or a totality.*'

¹⁹⁰ Jung specifically refers to '*Seele*' in this regard. See *psyche* under terms and concepts.

¹⁹¹ According to him it can only be understood and formulated symbolically (Friesen, 2005: 2).

¹⁹² See *consciousness*, *unconsciousness* and *individuation* under terms and concepts.

self-protective ways, whereas, on the other hand, the chaotic life of the unconscious also calls for self-expression. Jung argues that it is the suffering between the conscious and unconscious that provides the experience of individuation of the selfhood, which then becomes this unbreakable whole or totality (Friesen, 2008: 2-4).

In conclusion, according to Jung, the *psyche* actually represents *more* than the '*bewusst-unbewusste Ganzheit*'. And being more, it implies that the sum total of the conscious and unconscious is not equal, but *less than* totality, which Jung refers to as *relative totality*. For Jung, totality lies in the unconscious, and the consciousness is only a *part of* totality. The unconscious is seen as an irrepresentable totality, which constitutes a total disposition from which consciousness singles out tiny fragments into its own awareness. This, Jung reasons that every fact, object or experience cannot completely be known, and concludes that the *absolute totality* must contain parts that have not been experienced yet (Friesen, 2008: 5-6).

3.6 CONCLUDING THE STATE OF ONENESS

The chapter looked at non-duality from various perspectives as put forward by Eastern religions, Western mystics, philosophers and psychologists alike. It accepts that there are plenty of counter arguments against non-dualism favouring a dualistic worldview. Nonetheless, the treatise does not deny dualism in favour of the one-dimensional view of non-dualism, but rather calls for a complementary perspective of reality we view today. It simply acknowledges that the simple Cartesian dualistic worldview no longer holds and the scientific business community has to take cognisance of it. However, what it does call for is some serious introspection by the scientific community in the way they analyse the world as a reality by allowing a non-dualistic view in their methodological, ontological interpretations of reality. The following chapters will look into this.

And finally, although the treatise emphasises the existence of a non-dual domain, the role of marketing and events in advancing a non-dual reality within a dualistic reality, cannot be ignored. In this regard one could mention major international sporting events such as the Olympic Games, the Soccer and Rugby World Cup which all have the sole purpose of uniting the dualistic world. The same can be said of motion pictures e.g. Disney films, and various marketing and advertising campaigns which all helped to achieve non-duality. Needless to say, the role of the Internet and hi-tech IT technology as a unifier and marketing tool can also not be ignored in this regard.

CHAPTER FOUR: RECONCILING PHYSICS AND METAPHYSICS - THE SIX-DIMENSIONAL UNIVERSE OF SPACE AND TIME

4.1 INTRODUCTION

To reiterate from chapter one, in the real world where the observer is the observed¹⁹³, it becomes obvious that oneself and the universe are not and were not and will never be separate entities (Wilber, 1993: 90). Thus, in accepting a *non-dual reality* as put forward by Quantum scientists, religions, mystics, and philosophers alike, one arrives at three different yet interrelated interpretations of reality which have been discussed in the previous three chapters, namely:

Reality is but '*all emptiness (or energy)*' as mooted by Quantum physicists such as Ernest Rutherford¹⁹⁴, URANTIA (energy is the basis of all existence), the Kaballah (life flows through ten energy portals), Hinduism (without nothingness, nothing can exist), Zen Buddhism (all is emptiness and emptiness is empty)¹⁹⁵, Heidegger (self-awareness is created out of nothingness in the face of fear), Wapnick (God or nothingness is truth, all else is illusionary) and Meister Eckhardt (reality as a nameless emptiness).

Secondly, it was noted that the world is but '*an illusion or dreamlike state*' as suggested amongst others by the Christian Urtext of the Nag Hammadi library¹⁹⁶, Plato (the physical reality is mere shadows cast against the wall by puppets), Hinduism (the cosmic powers of Maya), Wapnick (the world of perception is but a world of dreams), Edwards (reality is a mere trick of the light), the Bible (Adam put into a deep sleep from which he never woke), Yogananda (we are living in a 'cosmic movie or dream') and by Meister Eckhardt (the universe is a mere expression of the complete Thought of God).

And finally, '*all is Mind*' as put forward by Plotinus (dualistic concepts are the derivative of the intellect), Origines Adamantitus (God is perfect unity, complete unto Himself and is being a pure spiritual Mind), Blanshard (the world is merely an idea in its fullest developed form), ACIM (ideas cannot leave their Source - as the mind of God is one), The Cloud of Unknowing (all thoughts and images and concepts are beneath the metaphorical 'cloud of forgetting'), Berkeley (for anything to exist it has to be perceived by the mind), Fichte (the entire world is created from the 'I' or ego-mindedness), Wolff (root-consciousness is how things are), Rorty (we are in the world as much as we

¹⁹³ As per Heisenberg. See section 1.3.1.7 in this regard.

¹⁹⁴ Who discovered the vast space on a subatomic level between the nucleus and the electron. See chapter two - section 2.3.6.

¹⁹⁵ See section 3.2.2.

¹⁹⁶ As in section 3.4.1.1.

are the world), Wittgenstein (factual reality is formed and is shaped by one's ideas), Holmes (the universal mind contains all knowledge and the thought of God allows many thoughts in the mind of the Infinite), Wilber (the dualistic mode of knowing man fabricates its own reality) and the Sapir-Whorf hypothesis (language shapes one's reality).

Wilber (1993: 89) refers to as '*Absolute Subjectivity*¹⁹⁷' which encompasses both the *infinite*¹⁹⁸ and the *eternal*¹⁹⁹ (the three non-dualistic interpretations inclusive). This is obscured by the *illusionary dualistic nature of symbolic perceptions* of past vs. future, and subject vs. object. Hence, any discussion of *Mind-only*, *Brahman-only*, *the Void*, *the Infinite*, *the Eternal* or *Absolute Subjectivity* is, according to Wilber (1993: 89), *not* merely an analytical prescription of how things should be, but rather provides a *metaphorical description* of a state of affairs that *already* exists.

Furthermore, as the *Absolute Subjectivity* knows the universe simultaneously and not in a sequence of 'time' or through a distance called 'space', it stands to reason that one's very state of consciousness at this very moment is always identical to this Ultimate. Henceforth, this reality cannot be engineered in some future or looked at backwards in time but should rather be understood (and analysed²⁰⁰) as a present fact. It thereby calls for one to look deeply into the present in order to '*... re-call, re-cognise, and re-member who and what we really are*' (Wilber, 1993: 90).

Hence, in order to provide the link from an *eternal ground in mind-only* (i.e. the Infinite Oneness right to the point where one believes to be a separate and alienated ego), divorced from its source and trapped in a body, the discussion henceforth draws primarily on the works of Ken Wilber (1993: 94-104) by following the *generation of the Spectrum of Consciousness*²⁰¹.

4.2 THE SPECTRUM OF CONSCIOUSNESS

Wilber (1993: 94) describes the generation of the *Spectrum of Consciousness*, or *of major dualisms* as an evolutionary process over time²⁰² '*out of*' the infinite and eternal Absolute Subjectivity, *out of* the Void Mind, *out of* the Brahman or *out of* the Godhead to the creation of dualistic illusions that seem to obscure reality. The act of becoming *conscious*, i.e. *the process of self-awareness*, lies on a continuum, which starts with the simple awareness on the one end of the spectrum and ends with advanced thinking and volitional activity (Seifer, 2008: 6, 13). This is represented in figure 4.1 by a

¹⁹⁷ Also known as the 'Witness', 'Mind' or 'Godhead Itself' (Wilber, 1993: 90). See terms and concepts.

¹⁹⁸ Being the spaceless. Not to be confused with being 'big'.

¹⁹⁹ Or timelessness but not everlasting.

²⁰⁰ Author - researcher.

²⁰¹ To be discussed from section 4.2.1 through to section 4.2.5.

²⁰² Note that this evolutionary process is actually of the *moment*, i.e. all occurring in the now and *not* of the past (Wilber, 1993: 94). The *evolutionary process over time* is only used in the context to add some coherency to the discussion to follow.

movement from the lower, i.e. the Mind to the upper half of the hour-glass-shaped figure²⁰³, through the bisecting *Eternity-Infinity focal point* of the *now*.

In understanding the concepts of *infinity-eternity* one has to realise that these are mere representations of reality in the non-dual mode of knowing. The problem, however, is that if one attempts to speak of reality in this way, one has no recourse but to utilise the dualistic concepts available and yet at the same time one becomes trapped in what one tries to define. For example, it is incorrect to believe that an infinite realm stands 'above' a finite realm, which consequently deprives one of the infinite and absolute nature of reality itself. For it stands to reason, that the finite is not the opposite of infinite, but rather an excerpt from it. The concept of infinity metaphorically means '*without any boundaries*', which includes being sizeless, spaceless, extensionless, or dimensionless. As the infinite is entirely present at every single point in space, then to the infinite, every single point of space is absolutely 'here'. So the infinite is to be viewed as the 'ground' for the finite and cannot contain any boundaries at all (Wilber, 1993: 76-77).

Consequently, by viewing infinity as sizeless, dimensionless, or spaceless it refers to the space between the subject, i.e. the perceiver and all the objects 'out there'. The space seems to be real because it is based on the premise of a subjective real self, separate from all objects of perception. However, it is to be noted that these assumptions are viewed to be untrue given that the self can easily be perceived and observed and thus cannot be regarded as a *real* perceiver or *real* observer. It is a mere deception to look for one's true self in objects of perception. It clearly demonstrates that by going the direction that appears to go inward or behind the pseudo-subject self one finds the real perceiver or real self. Hence, a truer name for the *subjective self* would be the *pseudo-subject self* and the notion that the seer is different from the seen merely abides in the mind or thought of man (Wilber, 1993: 79).

A final comment then, for what eternity is to time, infinity is to space. In other words, all infinity is completely present at every point of space in the 'here'. Eternity, on the other hand, is completely present at every point in time²⁰⁴, i.e. the 'now'. Since all time is now, then it follows that the past and the future are mere illusions and the only reality would be the present reality, nothing more. Reality therefore can be viewed as a level of consciousness, of a non-dual mind, free from any conceptual elaboration and something which can only be partially described at best. Seifer (2008: 6, 13) argues that even elementary particles, atoms, elements and molecules contain in themselves components of consciousness, which can be utilised to program cognitive processes and house within their structure the capacity for the following attributes: *basic awareness, organisation, lawful design, discrimination* and even perhaps *intention, purpose, memory* and *communication*. All of these originate from what

²⁰³ See also the discussion surrounding figure 3.4 of Plato's cave metaphor in chapter two section 3.4.2.2.

²⁰⁴ More specifically "*absolute time*".

Wilber terms the *Absolute Subjectivity*. Reality then is to be experienced in its purity and manifests itself as an Absolute Reality or i.e. Absolute Subjectivity²⁰⁵, which can only be achieved once it has been cleared from all intellectual fabrications and its reported distorted symbolic thought processes (Wilber, 1993: 70, 78).

Starting with the *mind-only*, one has the '*all-inclusive, non-dual Void*, a reality '*without duality but not without relations*', all of which represent the *timeless base* of all temporal phenomena. In this first stage everybody is identified with the All and is one with the basic energy of the universe – also known as the *first level of consciousness*²⁰⁶ (Wilber, 1993: 94).

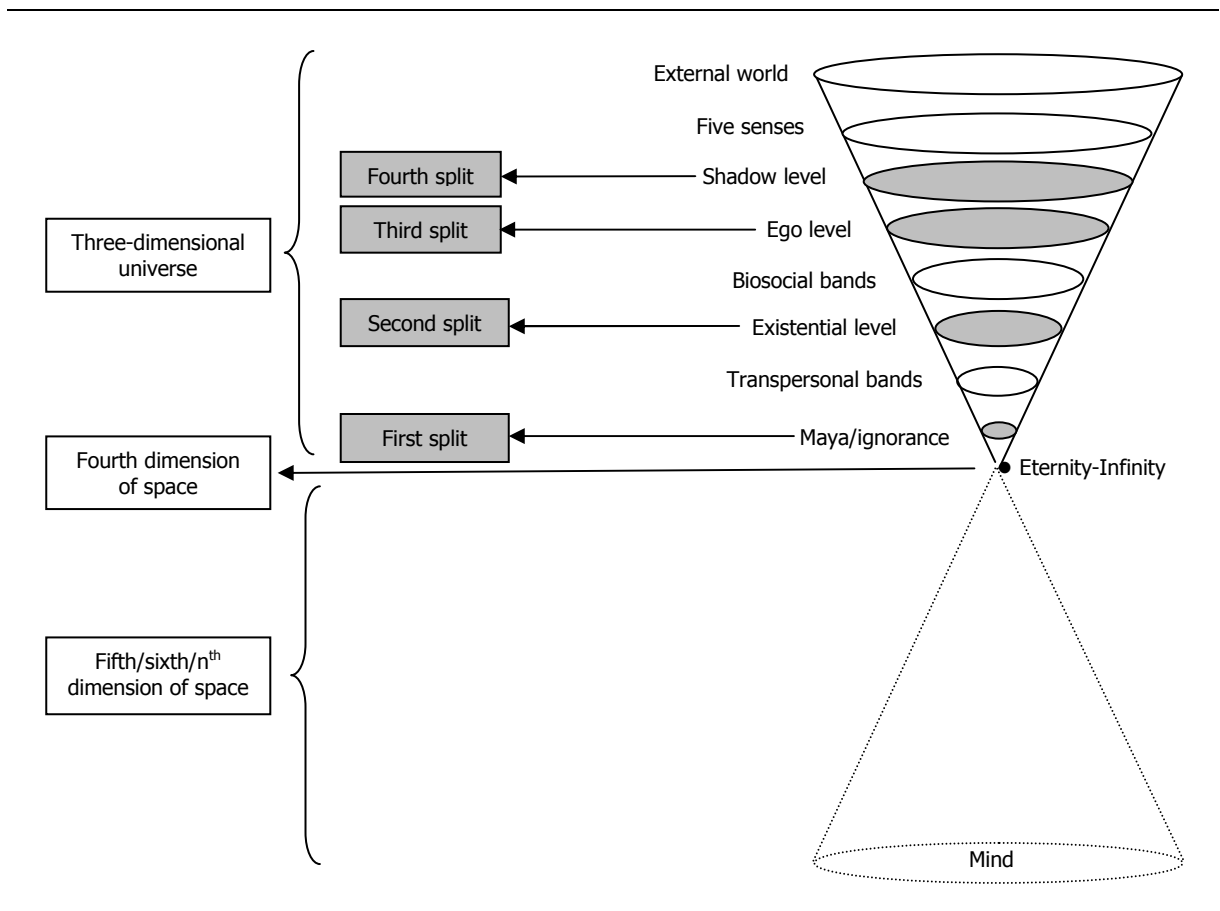


Figure 4.1:- The Spectrum of Consciousness

Based on Wilber (1993: 129-130, 152-154), Seifer (2008: 237-243); Ouspensky (1997: 420-428).

In figure 4.1 the state of oneness is severed fourfold²⁰⁷ (represented by shaded circles) into a collective dualistic mode of knowing.

²⁰⁵ See terms and concepts.

²⁰⁶ The Level of Mind. See also discussion surrounding the 'Source' in chapter two, section 2.2.1.

²⁰⁷ Labelled as the first, second, third and fourth split in figure 4.1.

4.2.1 THE FIRST DUALISTIC SPLIT: THE PROCESS OF MAYA

The first primary split according to Wilber (1993: 94, 96) occurs through the *process of maya*²⁰⁸, whereby 'two worlds are created from one' thus introducing illusionary dualities or divisions. The 'world of maya' or simply 'the world of measurement' mentally divides and measures all material things and creates a world of *abstraction*, which is mistaken for the ultimate reality. As a product of thought then, the world is measured into space, time, objects, particulars, delineations, limits, boundaries, universals, individuals (various types), classes and groupings, or any category of *any* type. *Epistemologically*, this original act of severance, i.e. *Primary Dualism* splits the knower from the known, and *ontologically* the *infinite* from the *finite*²⁰⁹. As all measurement is merely an abstraction, then the world of measure and matter is mistaken for the ultimate reality and appropriately labelled 'the world of illusion'. Although these divisions are not real (more like a dreamlike state), man behaves in every way as if they were real and thereby clings to the first primordial dualism of *subject vs. object* or *self vs. non-self*.

In the Buddhistic and Hinduistic sense, the first split is seen as reality accompanied by *ignorance*²¹⁰, i.e. 'ignore-ance'. More specifically, it is the ignorance of the non-dual and non-conceptual or Mind-only mode of knowing²¹¹, which causes the creation of a conventional and symbolic universe of separate things extended in space and succeeding one another in *time* through the major instrument of thought²¹². Nonetheless, it is thought itself which is ultimately responsible for the seeming existence of the conventional universe. Similarly, according to the Lankavatara, the entire existence of this universe occurs when one mind is reflected upon by *memory wrongly interpreted* (Wilber, 1993: 96-99).

Similarly, Wapnick (1997a: 17-25) interprets the split into the dualistic realm of the physical world according to ACIM also as a four-way yet not parallel split²¹³ of the mind. The first split according to Wapnick then appeared when into the perfect unity of God there emerged a mad and tiny idea wherein God's Son decided to be different from his Father and thereby established a will and a self independent of Him. The thought in this regard is not to be confused with *the brain* but is

²⁰⁸ One has to accept that the reason for the occurrence of maya is unknown, for the reason itself is *within* maya and thereby cannot be accounted for, as the Godhead's 'actions' are without a purpose or goal, effort or violation, motive or desire, cause or effect. Also, any aim or goal implies a future, which does *not* exist in the Eternal Now (Wilber, 1993: 96). See also chapter two, section 2.2.5 as well as *terms and concepts* in this regard.

²⁰⁹ In the *theological context* both are referred to as the *original sin*.

²¹⁰ Known as *Avidya*.

²¹¹ Illiteracy in this regard is ignorance and education is learned ignorance if both are ignorant of the true aim, i.e. 'the non-dual mode of knowing' (Wilber, 1993: 98).

²¹² Thought in this regard should be seen as the original process of creating distinctions and dualisms and *not* so much as the logical intellectualisation involving the solving of mathematical problems, for instance, (Wilber, 1993: 98).

²¹³ However, ACIM categorically emphasises that the split never truly happened as "*this world was over long ago*" (ACIM, 2007: T589).

anthropocentrically to be seen as an inherently non-human thought. Simply put, the Son of God might have questioned: *'Is this all there is?'*, or *'There must be something else besides heaven'* or *'Can there be an opposite to reality?'* In essence, it is the wish to *be God*, to be self-created instead of God-created and the wish to create one's own reality. Also, as in the case of the Buddhistic and Hinduistic interpretation, ACIM also refers to the word *'ignorance'* to denote the state of the Son's mind. In essence then, the Son forgets that he is Christ, and thereby is not knowing, i.e. being ignorant of the situation he finds himself in. The Mind of Christ has now split into two coexisting realities of mind and Mind.

Before moving on, it is important to take note that the original act of severance, i.e. the *Primary Dualism* as discussed above is *not* a historical event as there is *no First Cause* at all, but rather an 'everlasting beginning' or an event occurring now-ever, without cause, motivation or purpose.

4.2.2 THE SECOND DUALISTIC SPLIT: THE EXISTENTIAL LEVEL

As the boundaries between the self and other have not yet crystallized, one finds in the movement upward (as it were from the Level of the Mind-only to the Existential Level in figure 4.1) the existence of bands, which Wilber (1993: 108) refers to as *Transpersonal Bands*. These *Transpersonal Bands* include inter alia Jung's *collective unconscious*, *extrasensory perception*, the *transpersonal witness*, *astral projection*, *out-of-the-body experiences*, *plateau experiences*, *clairaudience*, etc.

At this point man shifts from a cosmic identity with the All to a personal identity with his organism, consequently creating a *second major level of consciousness*, namely that of the *Existential Level*. This is the *organism vs. environment* split with man centering his identity in his organism as existing in space and time. The *memory wrongly interpreted* as per the Lankavatara involves the genesis of time and consequently mistaking the present memory for real knowledge of a 'past'. Only through the memory misinterpreted does one create the illusion of knowing past time²¹⁴ and then through thought project the knowledge in expectation forward into illusionary future time. Hence, man's illusionary Fall comprises not only a seeming descent from the non-dual into duality, but also now from *Eternity into time* and *Infinity into space* (Wilber, 1993: 94, 108-109).

Because man has separated his organism from his environment, the organism's existence or non-existence becomes now a primary concern, generating an anxiety of *being vs. nullity*, *existence vs. non-existence*, *life vs. death*, thereby creating an *existential angst*. Without going into further discussion thereof, it is to be noted that in the *absolute Present* there is no past and what has not passed cannot be born. Therefore, birth is the condition of having no past, and birth and death are

²¹⁴ To be seen as a single *space-time-objects continuum*. Furthermore, the Lankavatara claim that time is generated by the *thought-memory misinterpreted*, and reason that it does not exist at all except in the present moment of time (Wilber, 1993: 99, 108).

nothing but two different ways of viewing reality of the *present moment*. On an existential level then, one has man's flight from death which generates the blind *will to life* caused by the blind panic of not having a future. This panic is death and man thereby forgets his *organismic awareness*²¹⁵ altogether (Wilber, 1993: 110-111).

The second split according to Wapnick (1997a: 25-32) comes into existence when the separate mind and separated entity continue to split. What was initially known as one separated mind has now become two minds, i.e. the *wrong mind* and *right mind*²¹⁶. The latter is to be seen as God's response to the 'tiny, mad idea' by which God created the Holy Spirit whose function it is to undo the error by restoring one's mind to the Source. What emerges are two mutually exclusive halves of the split mind – the *ego* and the *Holy Spirit* with a third component *the decision maker* who chooses between these two thought systems.

4.2.3 THE THIRD DUALISTIC SPLIT: THE EGO LEVEL

Dualism of the self vs. other is not only influenced by biological factors but also by an array of sociological factors of cultural ideologies, found in the *Biosocial Band of Consciousness*. These sociological factors not only determine how one *perceives* one's environment, but more so provide broad guidelines for an organism's engagement in the environment overall.

As people view reality as it presents itself within a culture, Wilber (1993: 120-121) argues that in one sense or another, most of the Biosocial Band is actually *unconscious*. Reality in the cultural context therefore can be viewed as a social (cultural) contract or convention. In this regard it is the phenomenon of language which is the most common denominator within the Biosocial Band and which unconsciously shapes one's experiences. As seen in chapter one, not only does language shape one's ideas and perception of reality, but at the same time different languages (cultures) put forward different ideas of reality²¹⁷. In addition to this, language also provides a matrix of distinctions, '*...of forms and patterns and thereby dissecting and dividing the 'seamless coat of the universe'*' and in the process it slices up reality and unconsciously introduces dualisms that did not exist in the first place. Man now naïvely imagines that they existed all along. Language is, in fact, reality twice removed, first via perceived dualisms and then fragmented into words and phrases (ACIM, 2007: M53).

Although the Biosocial Band is not directly responsible for all the dualisms, it nonetheless reinforces all dualisms and in the process perpetuates illusions one ordinarily would see through. At the same time it provides 'food for the ego' to operate in. As Wilber (1997: 124) puts it:

²¹⁵ See terms and concepts.

²¹⁶ Referred to in ACIM as '*right mindedness*' and '*wrong mindedness*'.

²¹⁷ Non-verbal thought does not exist as per Sapir-Whorf Hypothesis. See section 1.8 (chapter one).

"The Biosocial Band, as society internalised, acts as the reservoir for the formation of the ego, its roles, values, status, content and so on."

By refusing the Secondary Dualism, man tries fleeing death and his mutable body on the Existential Level and identifies with an undying idea of himself by accepting a purely mental or psyche representation of his total psychosomatic being. It is a shift from viewing oneself as *'having a body'* that one possesses in the same way as in the case with cars and houses, instead of identifying with the fact that *'I am a body'*. Consequently the 'I' has a body which it calls the 'self' or 'ego'.

However, on an existential level it can be reasoned that man is still in touch with *organismic awareness*, but misunderstands it altogether. Yet on the Ego Level, man is not even in touch with it and finds himself in a *fleshless, life-less psyche* and completely out of contact with the timelessness of *organismic awareness*. The ego, completely out of touch with the present, now lives solely in past and future time and retreats in the temporal, linear, instrumental and purely dualistic mode of knowing which is accomplished by drawing from his memory concepts and symbols. The substituted mental reality of the ego is therefore a mere intellectual exercise, fantasy, imagination and symbolic knowledge. Thus, by severing the organisms, repressing unity and consequently projecting a psyche vs. soma realm, the third split or *Tertiary Dualism* emerges (Wilber, 1993: 94, 113, 118).

The third split according to Wapnick (1997: 33-52) encompasses elements of Wilber's second to fourth splits and lies squarely in the ego domain (Wilber's third split). The ego now split, has become overwhelmed with the enormity of what has happened and consequently judges itself as *sinful* and *guilty*. The illusionary thoughts of sin are so horrifying, that the Son of God has now become *extremely fearful* (second split as per Wilber) as to what he has done and consequently the ego builds up strange and insane defenses for itself. In preserving itself, the ego splits itself (or projects) from a sinful self to a sin-less self (the Son) and a so-called victimiser (God), the latter of which can be viewed indirectly blamed for the ego's demise. This oppressed personality can be equated with Wilber's fourth split of the shadow.

4.2.4 THE FOURTH DUALISTIC SPLIT: THE SHADOW LEVEL

Continuing with the dualistic spiral, Wilber (1993: 94-95) asserts that man attempts to disown undesirable facets of his ego by refusing to admit into his unconsciousness all the unwanted aspects of himself and thereby shifting these unwanted facets to the next level of the spectrum called the Shadow level, i.e. the fourth dualistic split.

Onto what the ego ineptly sees as the five senses in the context of its body awareness, in its purest form, 'sensual awareness' is non-symbolic, non-conceptual, momentary consciousness because

organismic awareness is of the Present only. One cannot *taste* or *see* or *touch* or *smell* or *hear* the past or future time. It is timeless, and being timeless, it is also spaceless (Wilber, 1997: 115).

In essence, the generation of the Spectrum of Consciousness suggests that there is a link between the human mind (originating from the higher Mind) and the *external world*. This link can be reconciled with '*the anthropic principle*'. This links the overall design of the universe and the human mind, which not only recognises the design, but more so exists because of it. It can be seen as an underlying causal principle or purposeful action which animates the universe. Seifer (2008: 2, 4) furthermore suggests that the qualities of mind must have existed before the evolvement of life or biological time²¹⁸, thereby affirming Ken Wilber's notion of the evolution of the Spectrum of Consciousness.

Different to Wilber, Wapnick (1997a: 53-55) views the fourth and final split of the ego as an outward projection of itself from the Mind resulting in the making of the physical dualistic universe. This is to be seen as the ego's final attempt to protect itself by throwing its separated ideas outward and away from itself²¹⁹. It includes among others the embodiment of the self, and the time and space illusion. Hence ACIM's referral to "*You make (illusions) by projection, but God creates (truth) by extension*" (ACIM, 2007: T193).

4.2.5 DUALITY AS GESTALT

Although, the discussed collective duality²²⁰, i.e. 'division into two' is seen to be everywhere in the new worldly realm, there is, in fact, only oneness to be observed. Wilber (1993: 106) illustrates this in the following diagram (figure 4.2 on the following page):

The disk in figure 4.2 divides reality into 'two parts', namely the 'black thing' vs. the background of the page causing the so-called duality. The 'black thing' here is referred to as a 'disk' in the illusionary world of Man, but the fact is that there is actually no 'disk'. It is nothing but a pure illusion for one does not only see the 'disk-thing': what is perceived is the entire visual field, i.e. the gestalt of figure *plus* its background or space. Even though the boundary of the disk is clearly visible, it actually does not divide the disk from the page, it merely projects what Wilber (1993: 107) calls a disk-page. In other words, the disk and the page are not so separate after all. Without the page the disk would not exist and without the disk there is merely nothingness. The implications are that the disk and the page are different rather than separate. They form a mutual correlative and interdependent non-dual unity of reality.

²¹⁸ See the discussion surrounding the origin of the world as in chapter two, section 2.2.

²¹⁹ The reason is the Self-guilt of separation is too much to endure.

²²⁰ Being the first-, second-, third- and fourth split.

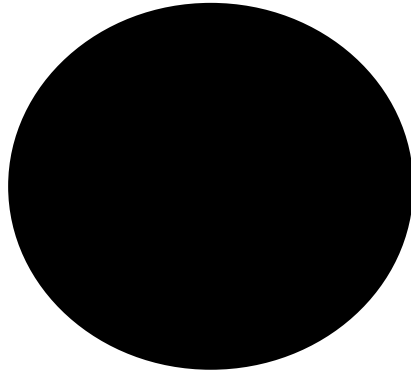


Figure 4.2:- Duality as Gestalt

Source: Wilber (1993: 106)

Given the above-mentioned discussion of Ken Wilber's *Absolute Subjectivity* and the *four-way* split of man's consciousness away from source, then one key question arises in this regard:

"How does one reconcile the perceived physical dualistic reality with the non-dualist realm of Mind only?"

Three interpretations will be looked at in this regard. Firstly, given that the treatise is based on the principles of ACIM²²¹, its reconciliation will be briefly referred to (see section 4.3). Secondly, key parallelisms between depth psychology and quantum mechanics will be highlighted in section 4.4, and finally the text draws on the time and space interpretation of quantum mechanics' to find a possible solution to the key question stated (section 4.5).

4.3 RECONCILING ACIM WITH THE PHYSICAL DUALISTIC REALITY

As noted in chapter one (section 1.1.12), ACIM provides a myth of the origin of the dualistic world: the world of perception is a temporary split in the mind of God. However, the higher Mind now split, represses guilt and fear, and actually *miscreates* and consequently projects an *illusionary world* (Wapnick, 2007a: 15–32), including the external world as depicted by Wilber (1997) in figure 4.1. In its severity, ACIM (2007: T31) warns that there are no idle thoughts as the Mind continuously creates form at all levels. In this context then, the power of the Mind is not to be underestimated. In Jeshua's own words (Haskell, 1994: 244-245)²²²:

²²¹ See chapter one, section 1.12, i.e. '*defining the paradigm of engagement*' in this regard.

²²² The series of Jeshua's, i.e. Jesus' auditory tapes were channelled, received and written up by Haskell between 1990 and 1991. Its total content is based on the workbook of *A Course in Miracles*.

*"So insofar as you, all of you, as One,
Have imagined this world, literally have created this world,
To the last blade of grass,
To the last hair on your head,
To the last star in the farthest corner of the universe,
All of it reflects your thinking,
And your own perceptions,
And your own valuing."*

Assuming only oneness as per ACIM, what is then 'the One' one is talking about? Haskell (1994: 261), through Jeshua, provides the answer in no uncertain terms:

*"In a word, you are Spirit.
You are Mind.
You are an idea of God.
And as an idea in the Mind of God,
You exist, and cannot change.
For God does not change His Mind
About what He has thought,
And thus created."*

In reconciling the physical with the mental domain, in its extreme take on oneness, ACIM categorically states that there is no physical world, only *Mind*. Nothing less...

4.4 RECONCILING DEPTH PSYCHOLOGY WITH THE PHYSICAL DUALISTIC REALITY

Just as quantum theory served to undermine radically the key fundamental assumptions of Newtonian law, the introduction of the *psyche* by Freud and Jung among others shifted the paradigm of scientific inquiry into the realm of psychology. Freud's *psychoanalytic theory* in particular claimed the existence of the psychological unconscious, an unobservable psychic reality, which contains repressed personal impulses and desires, and influences the consciousness of man. Although the concept of the psychological unconscious did not initially challenge materialism, it was Jung's identification of *transpersonal depths of the unconscious* which presupposed a psychic reality irreconcilable with any materialistic understanding of human nature.

Moreover, in postulating the theory of the phenomenon of *synchronicity*, Jung provided evidence that in the deepest regions of the unconscious (which he referred to as the *unus mundus*), are 'psychoid' structures that transcend any distinction between the psychic and matter altogether (McFarlane, 2000: 2, 6). Jung (1970: 5) thereby suggests a concept of a unitarian idea of reality within which matter and psyche are not discriminated or separately analysed but contained in one and the same world, in continuous contact with one another and ultimately resting on irrepresentable, transcendental factors and at the same time interacting with one another.

If psyche and matter are, as the *umus mundus* suggests, one reality viewed from different perspectives, then the analogy would suggest that the *wave-particle complementarity* in quantum physics parallels the *unconscious-conscious complementarity* in psychology. In other words, the unobserved aspects of matter parallel the unconscious, and the observed aspects of quantum the consciousness of man²²³. To put it differently, in quantum mechanics any measurement process collapses *wave functions* into *particles*²²⁴. At the same time then, in the psychic realm the *reflective consciousness* (i.e. the association with the knowing of the ego, which makes the empirical world possible) brings the transcendental realm into the empirical world of multiplicity (McFarlane, 2000: 7, 11).

Jung (1970: 27) substantiates the above-mentioned and reasons that any attempt to determine or measure the unconscious runs up against the same difficulties as in atom physics: *the act of observation alters the object observed and consequently the real nature of the unconscious cannot be objectively determined*. However, the quantum measurement does *not* actually alter the actual properties of the object being observed, because the properties actually do *not* have any determinate existence prior to measurement. Just as the measurement of an object brings forth its actual properties, so does the manifestation of the consciousness within the unconscious also brings forth the actual (mental) observed properties (McFarland, 2000: 9).

Without providing any further detail, the complementarity principles of the psyche and matter are summarised in table 4.1.

Table 4.1:- Correspondence between Complementarity Principles in the Psyche and Matter

	Psyche	Matter
Empirical	Conscious contents Manifest images Actuality Discrete Distinct numerical qualities	Observed quanta Particles Definitiveness Localised Distinct material qualities
Transcendent	Unconscious contents Unmanifest archetypes Potentiality Continuousness Numerical psychic qualities	Unobserved quanta Wave functions Indefiniteless/probability Non-locality Numerical physical qualities

Source: McFarland (2000: 8, 11)

²²³ As discussed in Wilber's spectrum of consciousness.

²²⁴ The observer is the observed as per *Heisenberg's Uncertainty Principle*.

The underlying understanding of the comparative structures in physics and psychology as depicted in table 4.1 suggests that physics and the psyche are aspects of the same reality with *mathematics* (or numbers) as the key structured archetype core of both and they thereby form the bridge between the psyche and matter. As in the case of quanta, numbers have a complementary qualitative and a quantitative aspect to themselves: both are static and dynamic in nature at the same time. It appears to be appropriate to identify the qualitative aspect of numbers with the more subtle and vibrational component of the physical and psychical, and the quantitative aspects with the more concrete and discrete components of reality.

Needless to say, it should be noted that the complementarity *between* the psyche and matter²²⁵ appears to be distinct from the complementarity *within* the psychic and matter²²⁶. An explanation of the unified essence of the psyche and matter can be found in the works of the quantum physicist David Bohm²²⁷ (McFarland, 2000: 12).

To what David Bohm presupposes as the existence of an *implicate order of reality*, i.e. 'an ocean of energy' as a background to what is *neither* material nor physic but altogether transcendent, ultimately corresponds with Jung's *unus mundus*, which is located beyond the *objective psyche* and matter and is situated outside the time and space realm. The objective psyche as per Jung or the manifestation of particles as per quantum physics, Bohm would interpret as the *explicit order of reality*. Within the domain of psychology then, one's consciousness only reflects the explicate features of reality, whereas the implicate features form an unconscious background. Reality flows from this 'ocean of energy' with varying degrees of implication and explication. Hence for Bohm then, reality includes *both* psyche and matter and the idea of the implicate order implies to mind as well as to matter - thereby providing the link between the two (McFarland, 2000: 12).

A similar *indirect* connection can be made what Jung refers to as *synchronicity* and Bell's *Theorem of non-locality of particles*²²⁸. Although both events occur in the outer physical world, *synchronicity*²²⁹ connects an inner and outer event, bridging the psyche and matter²³⁰ and thus pointing to *unus mundus*, and the *quantum non-locality of particles* observes both quantum events in the *outer physical world* (McFarland: 2000: 9).

²²⁵ Represented by the two columns, i.e. the *psyche* and *matter* in table 4.1.

²²⁶ Represented by the two rows, i.e. *transcendent* and *empirical* in table 4.1.

²²⁷ See Bohm's contribution to quantum mechanics in chapter one, section 1.3.1.9.

²²⁸ See discussion of *Bell's theorem* in chapter one, section 1.3.1.10.

²²⁹ Also includes *telepathy* (see terms and concepts). Seifer (2008: 195-198) differentiates between two types of synchronicities namely *birthday synchronicity* and the *synchronicity with twins*.

²³⁰ Thereby pointing to *unus mundus*.

To conclude, McFarland (2000: 13) stresses:

"The implication is that we cannot maintain a rigid or ultimate distinction between the transcendent and empirical, between the archetypes and their manifestations, or between the implicit order and the explicit order. Rather, the explicit is embedded in and essentially integrated with the implicit, with a continuum of degrees of enfolding and unfolding uniting the two."

Therefore, at a very deep level²³¹ there appears to be no distinction between the physical and psychic structures which are, as it were, two perspectives on the same core reality (McFarland, 2000: 16).

4.5 QUANTUM MECHANICS AND THE INTERPRETATION OF TIME AND SPACE

Referring back to Wilber's discussion surrounding figure 4.1, one has the external, i.e. the *three-dimensional physical world* and the *present* (the interlocking eternity-infinity) making up the fourth dimension of space. However, the mirror image of the physical realm projects what one can label *parallel mind realms* (Seifer, 2008: 243). Henceforth, in reconciling the physical and metaphysical worlds the focus moves to the four-dimensional space-time continuum before drawing on the works of Ouspensky's six-dimensional universe.

4.5.1 THE FOUR-DIMENSIONAL SPACE-TIME CONTINUUM

In what Hawking (1988: 25) describes as four-dimensional space, also called *space-time* (continuum), he reasons that four coordinates are required to locate any *event*²³² in the cosmos. For this he uses a two-dimensional horizontal space (longitude and latitude) with the vertical axis representing the dimension of increasing time. Given that the speed of light (according to Maxwell's postulate) is the same whatever the speed of light at source, Hawking (1988: 25-26) reasons that if a pulse of light is emitted at a particular time and point in space, then as time goes on it spreads out as a sphere of light whose size and position are independent of the speed at source. Hence, after say one millionth of a second, the light will have spread out to form a sphere with a radius of say 300 meters, after two millionth of a second the radius will be 600 meters, etc. - similar to ripples that spread out on the surface of a pond when a pebble is thrown in. In other words, from the point of impact, the ripples get bigger and bigger over time.

This is depicted in the three-dimensional space-time diagram in figure 4.3 which consists of a two-dimensional surface of the pond (x and y space axis) and the one dimension of time (z) and the expanding circle of ripples marks out a cone whose tip is at the place and time at which the pebble hits the water. In what is called the *future light cone*, the light spreads out from an event forming a

²³¹ Which ACIM would refer to as the state of *Mind-only* (author-researcher).

²³² See terms and concepts.

three-dimensional cone in a four-dimensional space-time. This *future light cone* represents a set of events from which a pulse of light is able to reach the given event.

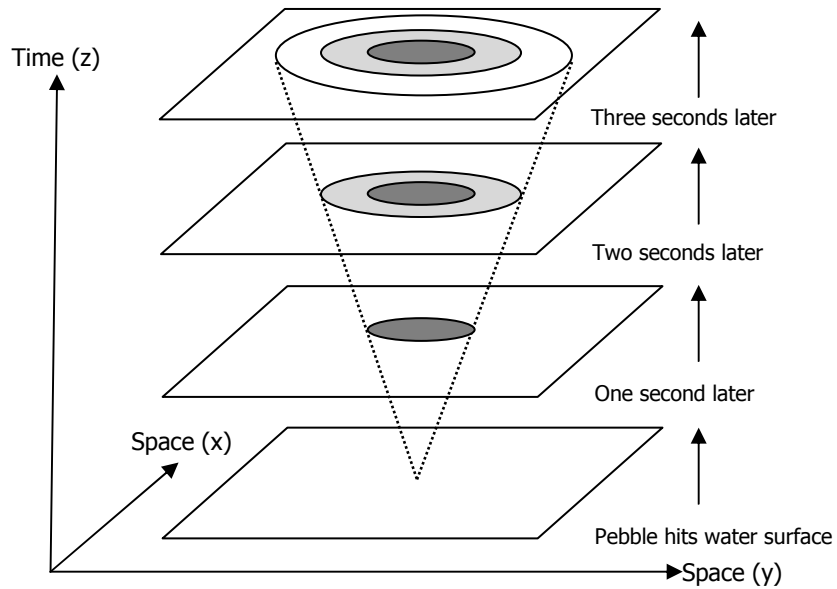


Figure 4.3:- Hawking's four-dimensional space-time
Source: Hawking (1988: 27)

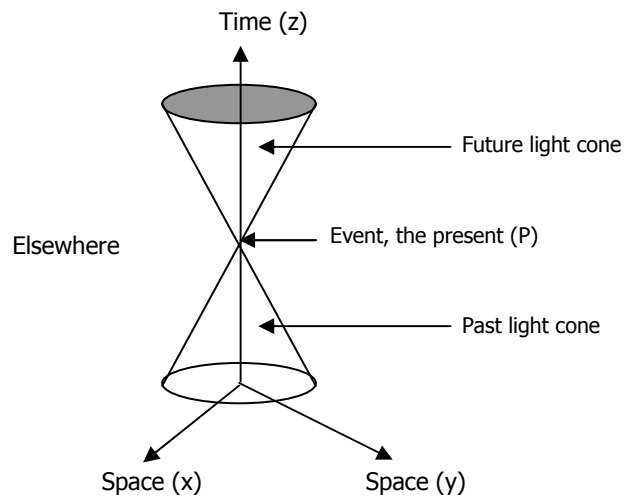


Figure 4.4:- Past and Future Light Cones
Source: Hawking (1988: 27)

Similarly, by drawing an inverted cone to the future light cone as in figure 4.4, one has a *past light cone* which is represented by a set of events from which a pulse of light is able to reach the given event. The past and future cones of an event P divide the space-time into three regions, namely the absolute past and future of the event, i.e. the regions inside the past and future light cones and events occurring elsewhere in the universe, the latter of which cannot affect or be affected by events

at P. For example, if the sun were to cease at this very moment in time, one would know about it in eight minutes' time²³³ and only then would events on earth lie in the future light cone of the event at which the sun went out. Hence, when observing the universe, one is actually looking at the past (Hawking, 1988: 29-30).

To summarise, by integrating the physical world with the dimension of time, Hawking (1988: 24) notes the big difference between forward and backward time as perceived in real life. Hence, the distinction between past and future time has to do with the fact from which point any measurement in the universe is taken.

If the concept of *forward (and backward) time* as per Hawking's discussion is projected in the *worldly domain*, it can be illustrated as follows (figure 4.5):

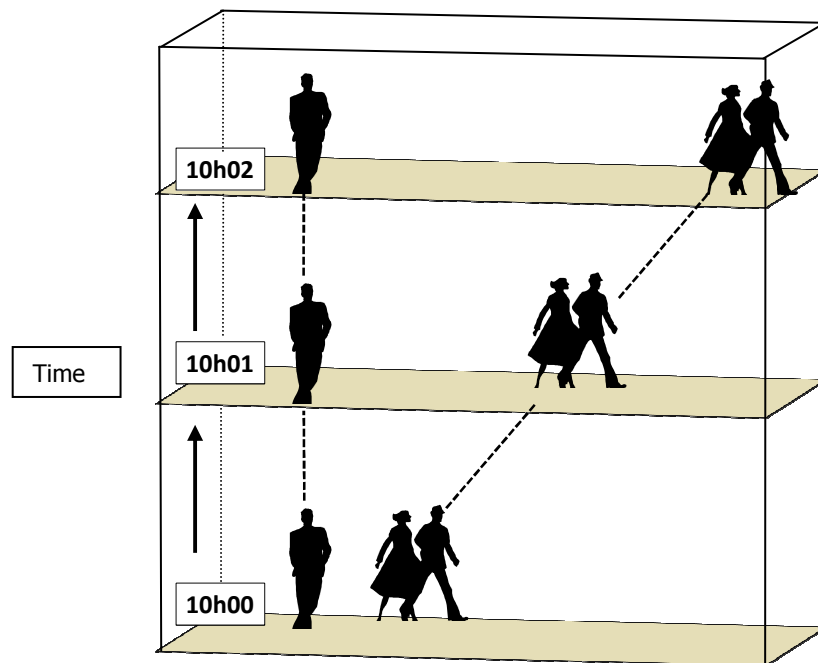


Figure 4.5:- Time in Three-dimensional Space

Source: Carroll (2010:12)

In figure 4.5, if one finds oneself say at 10h00 and envisages where the walking couple (assuming a constant speed) would be at say 10h02, one has entered the realm of the mind, which cannot be explained by the four-dimensional continuum of space. Hence, the discussion shifts now to the space-time mind continuum (Seifer, 2008: 218).

²³³ The time it takes light to reach the earth.

4.5.2 THE SPACE-TIME MIND CONTINUUM

In reconciling the physics with the metaphysics, Seifer (2008: 218) integrates the reality of the existence of minds with the space-time continuum structure by reasoning reality through the phenomenon of *Gestalt theory*, using inter alia the *Neckar cube* to illustrate existence of the mind in the fourth spatial dimension.

The Necker cube as in figure 4.7(a) and (b) is formed by 12 lines, but if one asks which face of the cube is at the forefront, one obtains not one but two different and equally valid answers. For instance, in figure 4.7(a) the shaded surface **abcd** is the foreground forming the cube and in figure 4.7(b) **efgh** (shaded) is the foreground, resulting in a different answer altogether for the *same* physical cube. It is to be noted that a shift has occurred in the mind given the unchanged physical presence of the cube. Da Fonseca (2000: 1) then poses the question:

"Does this mean that there are two objective facts about the forefront face of the Necker cube, or that there is none objectively, but only subjectively, as an appearance, something made up by our brains?"

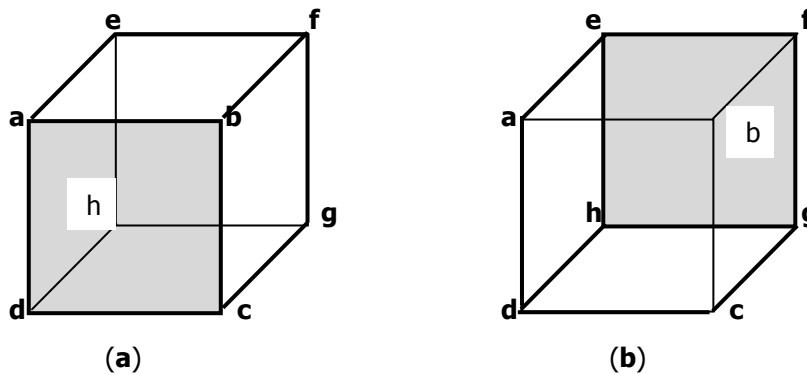


Figure 4.7:- The Neckar cube
Source: Da Fonseca (2000: 1)

Hence one would be inclined to think that when facts depend on the point of view of the observer, then they are not really there but only in the observer's mind (Da Fonseca, 2000:1). It is then here where the mind is included in the fourth dimension of space, forming later what is known as the fifth dimension (of space).

4.5.3 PETER D. OUSPENSKY'S²³⁴ (1878 – 1947) SIX-DIMENSIONAL UNIVERSE

Given the above-mentioned and accepting the 'new physics' of time²³⁵, as put forward by quantum mechanics, Ouspensky (1997: 411-412, 417) questions the measurement of the universe²³⁶, and regards it as being inadequate and incomplete reasoning that there are too many things omitted that cannot be measured. The world with all its variety of phenomena does not fit into four-dimensional space, regardless of how one sees the fourth coordinate²³⁷. The proof of the four-dimensional world in quantum mechanics lies in the extreme complexity of its construction which requires a *curved space*. For instance, the curvature of space is determined by three spatial coordinates, namely *duration*, *velocity* and '*direction*'²³⁸, which are required for the construction and designation of time. Yet direction does not lie in *Euclidean space* as it has a direction from before to after, which never changes and never disappears. The three-dimensionality of time (according to Ouspensky (1997: 414)) is completely analogous to the three-dimensionality of space. As with time, space is not measured by cubes, but linearly in different directions. Hence, any attempt to unite the three coordinates of time into one whole, will obtain a spiral, which according to Ouspensky points to the presence of yet (an)other dimension(s) of space-time.



In this regard Ouspensky (1997: 412) uses the analogy of a *four-dimensional model* of a house with only the floor, one wall and the roof²³⁹. When one observes the house in four-dimensional time-space, it is as if the house rotates with its front always to the observer. Any second observer will immediately note the deception of its measurement. The key reason for this deception lies in the way mathematics engages in reality for there is no approach from mathematics to the study of the dimension of space or more specific space-time (*past* and *future time* inclusive). The study of the fourth dimension is detached from mathematics and consequently cannot serve as an instrument for investigating problems of space and time.

²³⁴ More correctly *Pyotr Demianovich Ouspenskii*.

²³⁵ Which includes among others the study of the atom, recognition of the velocity of light as limiting velocity and as a universal constant, definition of the fourth coordinate in connection with velocity of light, time as an imaginary quantity, recognition of the necessity for taking time together with space, space-time four-dimensional continuum, the special and general principles of relativity and the idea of necessity for finite space in connection with the laws of gravitation and distribution of matter in the cosmos, the curvature of space-time continuum – unlimited but finite universe and 'elastic' space (Ouspensky, 1997: 410).

²³⁶ As per Hawking's discussion in section 4.5.1.

²³⁷ It can be viewed as a quantity analogous to the first three coordinates, or as an imaginary quantity determining the velocity of light. More so, the fourth coordinate takes *time* into consideration and allows *motion* in the four-dimensional space-time continuum.

²³⁸ *Direction* according to Ouspensky (1997: 414) is to be viewed as an absolute condition.

²³⁹ Corresponding to a three-dimensional model of the universe. In the case of a three-dimensional universe, the model gives the general impression of a three-dimensional house provided that both the observer and model remain motionless. The slightest movement by either will destroy the whole illusion (Ouspensky, 1997: 412).

Thus, instead of seeing reality within the narrow one-dimensional boundaries in relation to time, Ouspensky argues that there must be a fifth dimension running perpendicular to the line of time with the line of eternity representing an infinite number of finite 'times' (Taylor, 2002). Ouspensky (1997: 414-415) views this added dimension as part of a threefold spiral structure of *time*, which runs symmetrical to the three-dimensional structure of space. In this regard, he maps out a six-dimensional universe consisting of the four-dimensional space-time model in physics, including two additional mind-based dimensions of time (or two additional dimensions of space) (Seifer, 2008: 237; Taylor, 2002).

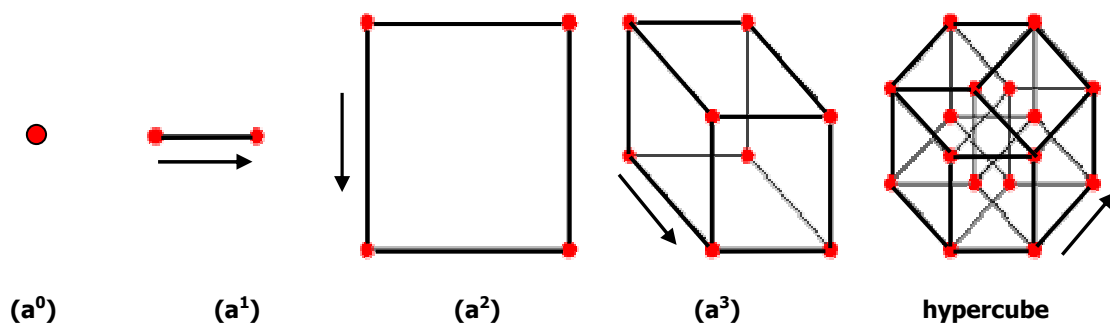


Figure 4.8:- Ouspensky's Space-time-mind model

Visual taken from: <http://mathworld.wolfram.com/HypercubeGraph.html>
 Source: Siefer (2008: 229-230); Ouspensky (1997: 70-71).

In arguing the fourth dimension of space, Ouspensky (1997: 69-71) reasons that all physical and time dimensions evolve in the same way, namely in a *cross-sectional manner*. For instance, in figure 4.8 starting at a point (.) or a^0 (*zero dimension*), then the perpendicular direction to itself (and leaving a trace of its movement) will form a *line* $(a^1)^{240}$, and the perpendicular direction of the line to itself becomes a *plane* or $(a^2)^{241}$, whereas the perpendicular direction away from the plane becomes a three-dimensional *solid* $(a^3)^{242}$. More so, a line is nothing more than an infinite number of points, a square an infinite number of lines and a cube as an infinite number of squares and by definition (a^4) is an infinite number of cubes.

Hence, looking at the evolvement from (a^1) to (a^3) , Ouspensky (1997, 70, 81-82, 425) deduces the rule that *a figure of a higher dimension can be regarded as the trace of the movement of a lower dimension*. In other words, if there are three dimensions (a^3) , a two-dimensional real body cannot exist by itself and when taken separately, would be an imaginary figure - a mere *section* of a body of

²⁴⁰ Known as figures of one dimension. A line is to be seen as the trace of a point moving in space (Ouspensky, 1997: 69-70).

²⁴¹ Known as figures of two dimensions. A plane is to be seen as the trace of a line moving in space (Ouspensky, 1997: 70).

²⁴² Also known as figures of three dimensions. A solid is therefore to be seen as the trace of a plane moving in space (Ouspensky, 1997: 70).

three dimensions. In a similar line of thinking, one would argue that for a three-dimensional real body to exist, one must recognise the existence of a fourth dimension of space. Given this rule, a figure (a^4) would be regarded as the trace of movement of a *cube* in space. In his own words then (Ouspensky, 1997: 81):

"A real body must possess at least a very small extension along the fourth dimension, otherwise it will be only an imaginary figure, the projection of a body of four dimensions in three-dimensional space, like a 'cube' drawn on paper."

To understand this reasoning, Ouspensky (1997: 71) argues this process in reverse: a point is determined as the cross-sectional movement of a line, that of a plane is a line and the cross section of a cube is a plane. Hence, a *cube* can only be seen (or can exist) as a cross-section of a four-dimensional object. Thus (Ouspensky, 1997: 71):

"... in every four-dimensional body we shall see its three-dimensional projection or section. A cube, a sphere, a pyramid, a cone, a cylinder, may be projections or cross-sections of four-dimensional bodies unknown to us."

Ouspensky (1997: 81-82) then concludes that either man possesses the fourth dimension, i.e. is a being of four dimensions, or man possesses only three dimensional capabilities, in which case he would not exist at all. Also, if the fourth dimension exists while man possesses only three, it would imply that man has no real existence at all and would exist only in somebody's imagination. Hence all one's thoughts, feelings and experiences will take place in the mind of some other higher being who visualises man. In other words, one would be the product of his mind and the whole universe would be but an artificial created fantasy. Highly unlikely!

Thus, man can only be a being of the fourth dimension where it is possible to see the cube from all its sides at once and from within. Notwithstanding, one does recognise that one's own fourth dimension as well as the fourth dimension of other bodies surrounding oneself, is hardly felt at all and one only guesses its existence from observations of inexplicable phenomena. The latter has to do with the problem of the imperfection of one's perceptions in general, where one's eyes only see in three dimensions, yet one perceives in four dimensions (Ouspensky, 1997: 81, Seifer, 2008: 230). In this regard, man does *not* see (solid) bodies, but only surfaces, sides and lines. Similarly, man does not see a cube, but only a small part of it. In fact, one can *never* see from all sides at once unless one views the cube from its centre.

Following on to the earlier logic then, the perpendicular direction from (a^3), evolves into the fourth dimension of space (a^4) - an unknown space to man and is represented by a *hypercube*²⁴³ as in figure 4.9. Referring back to the discussion earlier, the cross-section of a four-dimensional object (the

²⁴³ With the bold lines indicating a four-dimensional hypercube, inclusive of its wireframe view.

hypercube) is a three-dimensional cube. Viewing the hypercube from its centre, one can identify eight three-dimensional cubes²⁴⁴ as indicated in figure 4.9.

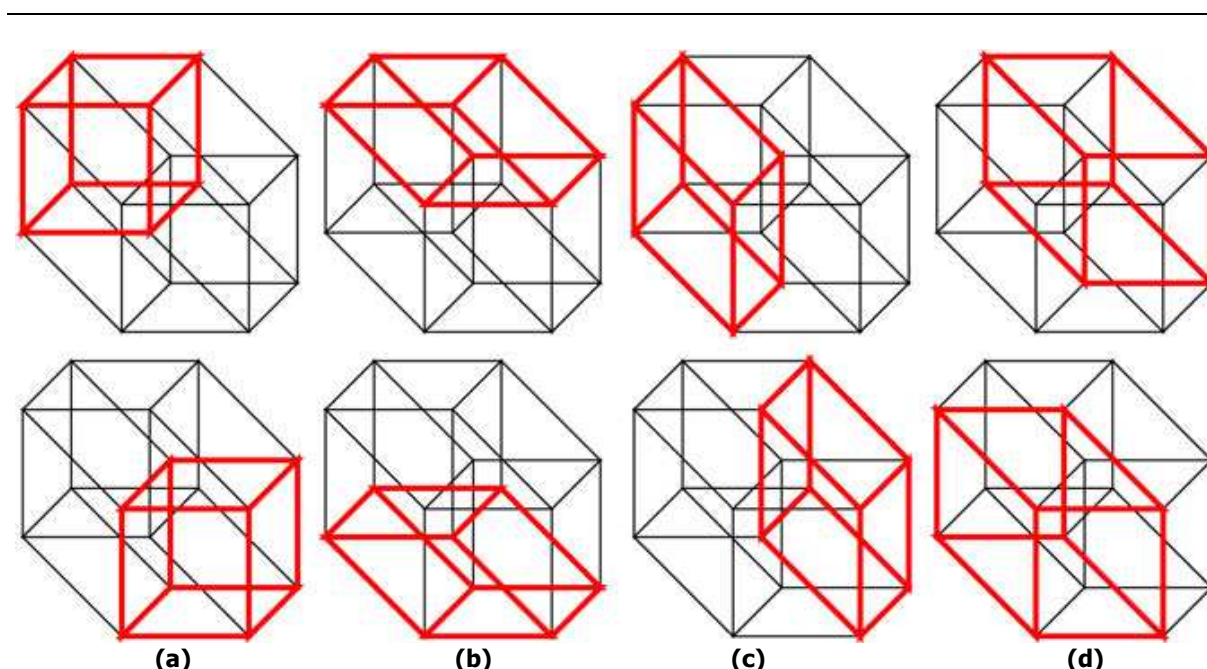


Figure 4.9:- Composition of the Hypercube

Visual taken from: <http://www.insaneveritas.com/home/sketches/multidimensional-environment>

Again, the ability to see various cubes within the hypercube as in figure 4.9 lies with the capability of the mind, i.e. one's 'inner space'. Ouspensky (1997: 86) thereby concludes that the fourth dimension is the dimension of the *mind* for the psyche as opposed to the three-dimensional physical world which is very similar to what should exist in the fourth dimension. More specifically, *thought moves along the fourth dimension* for no obstacles or distances exist for it. It has the capabilities of visualising the structure of atoms, or calculating chemical compositions of stars, studies all life forms even those who disappeared thousands of years ago.

Although the counting of dimensions in geometry begins with a line²⁴⁵, in a real physical sense only the material *point* and the *solid* exist. As seen earlier, lines and two-dimensional surfaces cannot exist by themselves when taken separately and are only imaginary figures. Per definition then, *lines and surfaces are mere features and properties of solids*. Thus, in its extreme, a *solid* can contract and become a *point* or expand to become an '*infinite*' solid. The same line of argument can be applied to the '*solid of time*'. In it only the *point*, i.e. the moment of now²⁴⁶ and the solid (of time²⁴⁷) are real. Hence, the moment can contract and disappear or expand and become a solid so to speak (Ouspensky, 1997: 71, 415). In reconciling the physical and time dimensions, Ouspensky reasons that

²⁴⁴ Four pairs, i.e. (a), (b), (c) and (d) of two each.

²⁴⁵ Defined as an *infinite number of points* (Ouspensky, 1997: 71). See discussion surrounding figure 4.8 in this regard.

²⁴⁶ See discussion surrounding figure 2.6 in chapter two - section 2.2.7.

²⁴⁷ Whatever that may be (indescribable to man).

if one takes a three-dimensional body as a point, then the motion of the point will be the fourth dimension, which is determined by three points, namely 'before', 'now' and 'after'. The fourth dimension of space as established by Einstein is seen here as the first dimension of time (Seifer, 2008: 237). See figure 4.10 in this regard.

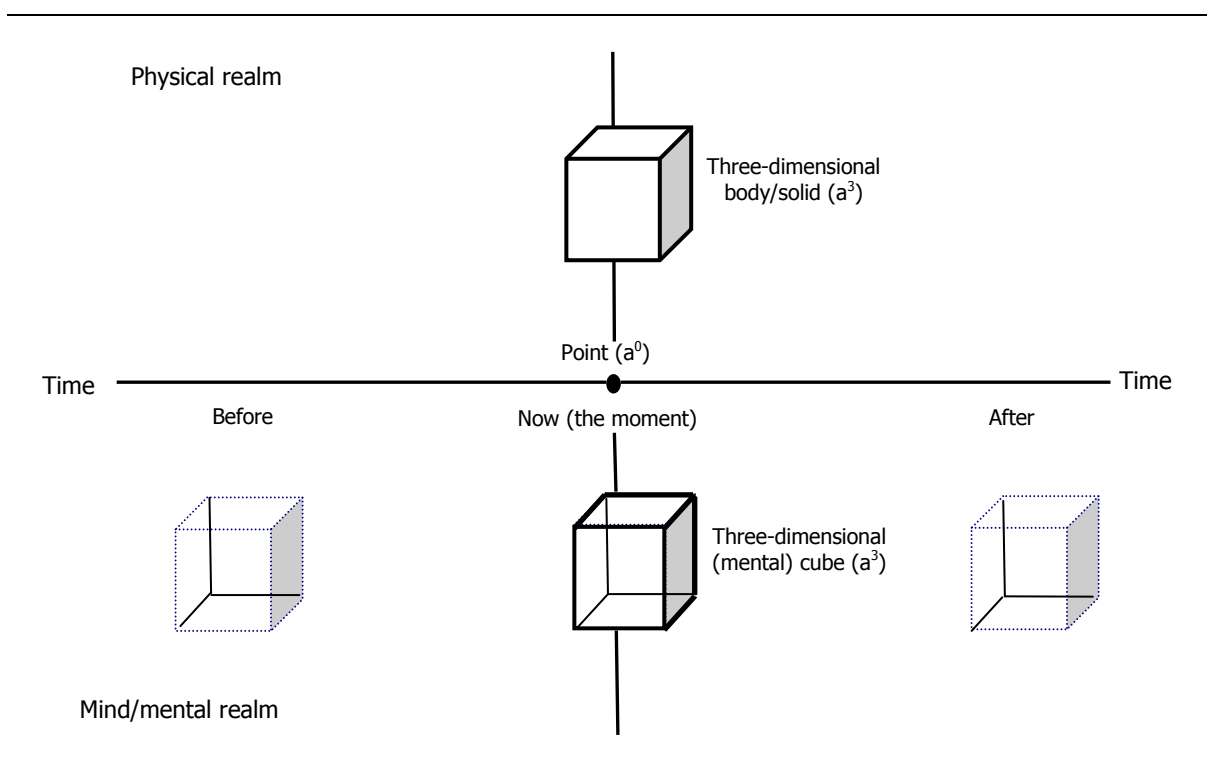


Figure 4.10:- The Fourth Dimension Space-time Continuum

Based on Ouspensky (1997: 416); Seifer (2008: 219, 243).

Using the mind as focal point, Ouspensky (1997: 415-416) integrates it with the structure of the four dimensional space-time continuum. He argues that for a three dimensional cube²⁴⁸ to exist in a time continuum it has to be projected by the mind²⁴⁹ along the past-present-future timeline (*fourth dimension*²⁵⁰). Viewing the imaginary line in figure 4.10 by the three points 'before', 'now' and 'after' as the 'horizontal time' of Man's section of existence, Ouspensky (1997: 416) argues that everything known, felt and recognised by Man lies on this imaginary line - regardless of the time frame. Seifer (2008: 219) augments the case and sees the past as part of the four-dimensional present because the present is a product of the past. Nonetheless, on the other hand, the future by definition (except for a few cases) *cannot* be seen as part of the present. The reason for this is that to speculate the whereabouts of the three dimensional cube in the future as per figure 4.10, one has to project the imagined cube into an array of series of possible 'places'.

²⁴⁸ Not solid as per figure 4.10.

²⁴⁹ Which Seifer (2008: 219) refers as *an echo of the mind*.

²⁵⁰ See also the discussion surrounding figure 4.6 in this regard.

Ouspensky (1997: 416) then draws several lines *perpendicular* to the fourth dimensional line to arrive at the diagram as depicted in figure 4.11. Here the perpendicular lines actually represent the *perpetual now* for a given moment in time. It also expresses the *perpetual existence* of *past* and possible *future* moments.

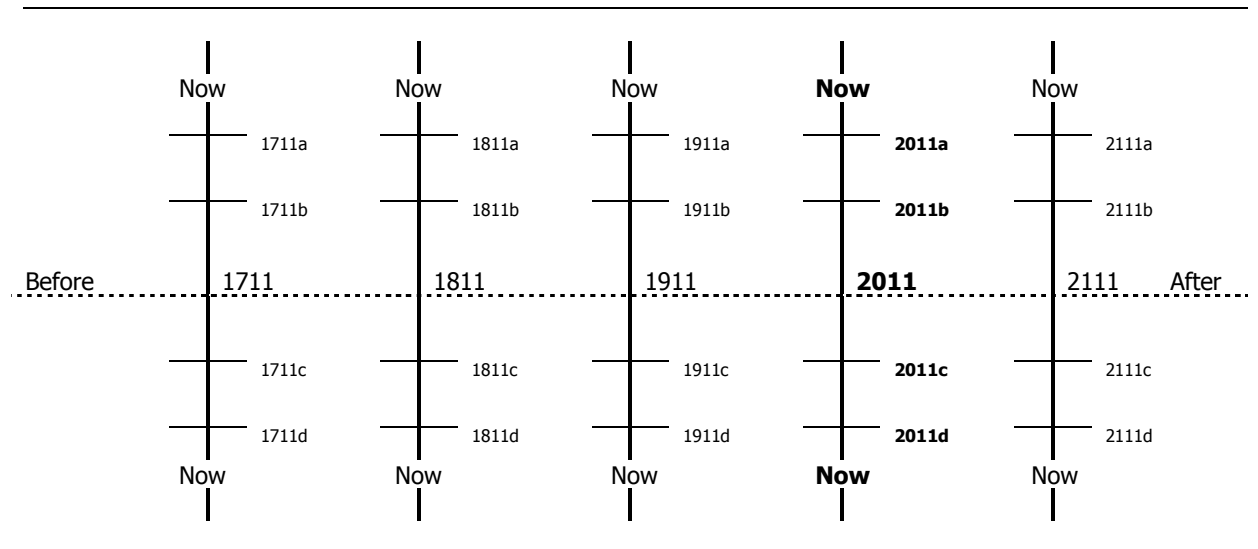


Figure 4.11:- Ouspensky's Fifth Dimension

Source: Ouspensky (1997: 416)

In other words, each of these perpendicular lines represents the *perpetual now* for some moment, and *every* moment has such a line of *perpetual now*, and by connecting all the vertical lines to form a surface (or carpet so to speak), it forms the *fifth dimension* (Ouspensky, 1997: 417):

"... though we are not aware of it, sensations of the existence of other 'times', both parallel and perpendicular, continually enter into our consciousness. These parallel 'times' are completely analogous to our time and consist of before-now-after, whereas the perpendicular 'times' consist of only now, and are, as it were, cross-threads, the woof in a fabric, in their relation to the parallel lines of time which in this case represent the warp."

Ouspensky (1997: 425-426) continues reasoning that each moment of the 'now' on the line of time (represented by one of the parallel lines), say the 1st of June 2011, contains a number of varying possibilities. However, the number of possibilities contained in every moment must necessarily be limited by the conditions of *being* or *physical existence*. In other words, *all possible states* in quantum theory according to Ouspensky are actually *confined within the infinite probabilities of time and space*. What does this actually mean?

Take, for instance, a golfer (as in figure 4.12) who envisages hitting one of three golf balls (a), (b) and (c) to the pin. His choice is limited by the availability of these three balls or any combination thereof, i.e. possible options with probable outcomes²⁵¹. He cannot, for instance, hit a golf ball (d) to the pin if the ball is not on the tee itself, hence the *confined* infinite possibilities of time and space.

²⁵¹ Which include all possible options: from a 'fresh air' to a 'hole-in-one'.

However, by choosing for instance to hit the golf ball (a) to the pin, the moment of time has actualised one of these possibilities and immediately a new moment arises with a certain number of possibilities in a certain definite sense (Raithel, n.d.). Hence every moment of time then contains a number of possibilities and an infinite number of impossibilities (Ouspensky, 1997: 426).

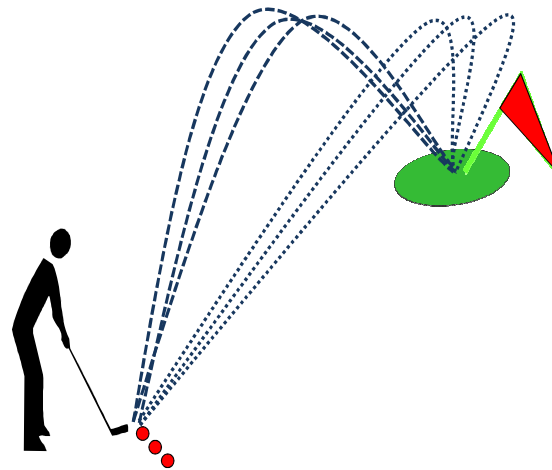


Figure 4.12:- Ouspensky's realm of probabilities

Choosing one possibility out of a number of possibilities is what Ouspensky (1997: 418) refers to as *the line of actualisation*, which will be the line of the fourth dimension – the line of time. Although one visualises it as a straight line, it is more correctly a *zigzag line*²⁵². Thus, the perpetual existence of this actualisation, being the line perpendicular to the line of time, will be the line of the fifth dimension or the line of eternity.

The fifth dimension then could also be seen as the fourth dimension in infinite repetition, and according to Raithel (n.d.) it corresponds to '*superposition*' of quantum physics in which, prior to measurement, a quantum system can be in any or in *all possible states* simultaneously forever. Schrödinger illustrates this concept by describing an experiment in which a cat is placed in a sealed led box with a slowly decaying radioactive material. A device is attached that will release poison if any radiation is detected. According to quantum mechanics, the cat oscillates between life and death and only when the box is opened is its fate decided (that is, being either dead or alive). Yet, until the box is opened, both states are mere *possibilities*, with all states said to be in *superposition* – a wavelike function (before it collapses, that is).

²⁵² From figure 4.11 for example: 1711b – 1811a – 1911d – 2011a - 2111b.

However, according to Ouspensky, all the possibilities that have been created or have originated in the world must be actualized. This leads him to believe that the sixth dimension of space is the line of the actualisation of all possibilities in the fifth dimension (Raithel, n.d.). As Ouspensky (1997: 418) puts it:

"The line of time, repeated infinitely in eternity, leaves at every point unactualised possibilities. But these possibilities, which have not been actualised in one time, are actualised in the sixth dimension, which is the aggregate of 'all times'. The lines of the fifth dimension, which run perpendicular to the line of 'time', form as it were a surface."

Hence, every line of the sixth dimension starts from every point in all possible directions, i.e. *from a (time) plane to a (time) cube so to speak*²⁵³ to form a solid or three dimensional continuum of time, and includes in itself *all the possibilities*.

David Deutsch (1953 ~) sees the actualisation of all possibilities or the reality of the sixth dimension



as put forward by Ouspensky as '*parallel universes*'. In a nutshell, the theory of parallel universes assumes that all outcomes that can take place do in fact take place, with each outcome in a different 'parallel universe'. This can also be illustrated in an example of a photon hitting a semi-silvered mirror causing the universe to 'split' into one universe where the one photon goes straight and another where the photon bounces off the mirror. According to other variants of the 'parallel universes' theory, it assumes that the universe splits into an infinite number of universes, with 50% of all parallel universes seeing the photon going straight and in the other 50% allowing it to bounce off (Raithel, n.d.; Sturman, n.d.). Hence, the sixth dimension sees all possibilities as essentially the 'multiverse'²⁵⁴ or 'many worlds' interpretation of modern physics. As illustrated by the 'many worlds' paradigm, quantum phenomena can no longer be explained by classical methodology but require new and innovative terminology (Raithel, n.d.).

The summary of Ouspensky's model of space-time and mind can be found in table 4.2 on the following page.

The powers, i.e. a^1 to a^6 in table 4.2 actually represent express various dimensions of reality which, according to Ouspensky, cannot be more than six - being the three dimensional time cube. Ouspensky (1997: 422) reasons that it would be absurd to have an infinite number or a large number of powers (or dimensions) such as a^{125} or say $a^{100,000}$. As indicated earlier in the text, mathematics cannot serve as an instrument for the investigation of problems of space and time as it measures only along previously agreed upon mathematical coordinates.

²⁵³ Author-researcher.

²⁵⁴ Being the collection of parallel universes, which Deutsch refers to as a '*multiverse*' (Raithel, n.d.; Sturman, n.d.).

Table 4.2:- Ouspensky's Space-time-mind Model

Dimension		Description
Space	Time	
0 = zero		Point.
1 = a ¹		Line.
2 = a ²		Plane. The surface of the earth for example is a two- dimensional space, as <i>any</i> position of a point can be specified by two coordinates (latitude and longitude).
3 = a ³		Cube.
4 = a ⁴	1	Hyperspace. It represents the four-dimensional space-time model in physics and depicts earth's dynamic position in space in relation to the sun. Being perceived relative to the observer (as per Einstein), it is used to locate positions of moving objects. Ouspensky sees it as a line of historical time, i.e. past – present – future.
5 = a ⁵	2	The realm of probable futures. This domain runs perpendicular to the 4 th dimension and includes not only all past and future possibilities but it also allows for all these possibilities to exist simultaneously forever. In other words, for each future moment in time, there exists an infinite number of possibilities within the confines of time and space.
6 = a ⁶	3	The omniscience and the ongoing present – the now. Seen as eternity and is beyond all human understanding. It includes all probable futures 'of' the probable futures of the 5 th dimension and encompasses the All and Everything.

Source: Ouspensky (1997: 422-428), Seifer (2008: 239-241)

Although Ouspensky limits the universe to six dimensions (as per section 4.5), the esoteric text of Milanovich and McCune (1996: 101-108) argues the existence of seven dimensions. Reducing *everything*, i.e. the mental, emotional, physical and spiritual realms in the universe to mere *energy*, Milanovich and McCune argue that these interwoven dimensions can be measured through *vibrational frequencies*²⁵⁵, all of which exist at the same time.

In short then, Milanovich and McCune (1996: 101-104) call the *mineral kingdom* the *first dimension*. *This* is the start of all life force energies and represents the *solidification of thought-form* experienced through the lowest form of vibration known to man's existence. The *second dimension* is referred to as the *plant kingdom* and the third dimension is known as the *animal kingdom* of which humans are a part. Humans by nature function at the top (higher frequency)²⁵⁶ of the animal kingdom and exist interactively with the lower dimensions. The *third dimension* is ruled by one's senses, which are connected to the physical world. Although everything in this domain seems to have physical appearances, it is actually nothing more than *solidified thought* or *energy* viewed from a higher perspective. Furthermore, a sense of duality rules this domain and 'trapped' individuals look constantly for answers in this domain by drawing on the wisdom of the enlightened ones such as Gautama Buddha, Mohammed or Jesus.

The *fourth dimension* is called the *astral plane* and is the home of some disembodied souls until they are fully transformed and integrated into the higher planes of existence and is also the transition

²⁵⁵ In this regard the seven dimensions lie on different frequency ranges, namely: the first dimension (from f1 to f7), the second (f8 to f14), the third (f15 to f21), the fourth (f22 to f28), the fifth (f29 to f35), the sixth (f36 to f42) and the seventh dimension (f43 to f49).

²⁵⁶ *Innate intelligence* separates humans from all animals.

between the physical and the higher worlds of the celestials. Similar to the postulates of quantum mechanics', it includes time (which is dependent on matter) in a three-dimensional physical world. Yet, time in this regard is primarily being used to awaken man to what and who he really is. More so, in this dimension, man can transverse time by moving back into past lives and then forward again into the future. In other words, man has the capabilities to return continuously in a cyclical pattern through the totality of his existence – similar to a never ending upwards and onwards moving spiral. It is a dimension where man is to achieve a higher state of consciousness (Milanovich & McCune, 1996: 104-106).

The *fifth dimension* is referred to as the dimension of the mind and thought manifestation. It is a dimension that supports creation and constitutes the means for bringing heaven on earth in the *Seventh Golden Age*. It is a metaphysical world and is essentially based on abstract and subtle reasoning and incorporates the transcendental and the supernatural. The narrow interpretation of time within the Spectrum of Consciousness is discarded in this dimension, thereby allowing one to move to a higher thought form. And finally, the *sixth dimension* is the higher etheric world and is regarded as the doorway to the *seventh dimension*, i.e. the seventh heaven, which holds the key for higher forms of creation. The last dimension holds pure love, universal wisdom and the universal laws (Milanovich & McCune, 1996: 106-108).

4.6 CONCEPTUALISING ESOTERIC TIME-SPACE

An argued *eternal reality* is, according to Wilber (1993: 80), part of a philosophical consensus which is not only confined to modern physics (as discussed) but also can be found everywhere even in Christian theology and Hinduism. Thus, having elaborated time and space in the quantum mechanics domain, the focus shifts now to its esoteric interpretation to provide a complete interpretation from both the conscious and unconscious realms of reality.

Starting with the mystic document *A Course in Miracles* (ACIM, 2007: W240), the scribed document refers to the past and future time as the great illusion. It argues the impossibility of God's Will to be in the past or yet to happen and reasons that this cannot be for "*What He wills is now, without a past and wholly futureless*". In the same line of thought and interpreting the New Testament, Yogananda (2004b: 970, 997) reasons that in Spirit there is no past or future but only the everlasting Present. He notes that the relativistic consciousness under the influence of Maya creates the perception of the separated past, present and future. In this regard one has to see that God always 'is'²⁵⁷ and His immortal omniscience cannot be compartmentalised by the dimensional delusions of time and space. Referring specifically to John 8:57 where Jesus reveals '*... I say onto you, before Abraham was, I am*'

²⁵⁷ Literally "God is".

Yogananda concludes that God beholds everything in the now and that all is happening in the infinitude of His Being.

Thus moving on, according to *Zen Buddhism*, in the universal or the absolute²⁵⁸ Mind, everything is spaceless, timeless and all opposites, or any distinctions of any kind as well as all 'entities' are only to be seen as 'One'²⁵⁹. In other words, any concept implying the whole or part thereof is no longer valid for the part is seen as the whole. Not even can one talk about '*I dwell in the Absolute*', or '*The Absolute dwells in me*', for when space is transcended one becomes the Absolute. In this context '*I am*' is seen here as the Absolute, except that '*I am*' no longer '*I*'. What one then beholds is one's own real self, which is the true nature of all things where the seer and seen are one and the same, yet at the same time there is no one is seeing as the eye cannot behold itself (Blofeld, n.d.). Hence the Absolute as observed through thought-forms is a phenomenon and the difference between the superimposed thought forms and the Absolute is an epistemological rather than an ontological one.

In speaking of God within the *Sufi interpretation*, Jalalu'd Rumi declares that His existence in time past or future is only in relation to oneself, yet both are the same to Him but man perceives them *two* (Wilber, 1993: 81). Hence, Sufism sees the spiritual world as one which contains no time divisions, i.e. past, present, and future, but these have contracted themselves into a single moment of the present. Thus, in experiencing a higher and multidimensional reality, Sufists try to attain non-ordinary states of consciousness that allow them to transcend the three-dimensional world of everyday life where there exists a state of complete dissolution in which there is no distinction between mind and body, subject and object. It can be interpreted as a state of pure interpenetrating experience, where there is no space without time and no time without space (Syed: 2011). As per Sufi interpretation then (Anon, 1977: 144):

"Existence is un-bounded. It has no possibility of ending anywhere, neither in time nor in space. In both dimensions it is infinite, it is infinitely infinite."

4.7 CONCLUSION

The discussion thus far highlighted the various dimensions of the *mental vs. physical realm* (ACIM), *psyche vs. matter* (depth psychology), *(solid of) time vs. (solid of) space* (Ouspensky), *dualisms vs. the void mind* (Wilber), all is One Universal spaceless and timeless mind (*Zen Buddhism*), or *infinity-eternity vs. finite-past and future time* (Wilber). Yet the *first level of consciousness* in a state of *Absolute subjectivity* knows the universe simultaneously as a seamless interwoven realm of oneness. What Quantum physicist David Bohm refers to as the implicate order of reality, which is like '*an ocean of energy*' serving as a background to what is neither material nor psychic, seems to be the most

²⁵⁸ See terms and concepts.

²⁵⁹ See discussion surrounding 'Duality as Gestalt' in section 4.2.5 in this regard.

appropriate statement in this regard, for it allows one to see that the *wave-particle complementarity* of quantum physics parallels the *unconscious-conscious complementarity* of psychology.

Nonetheless, figure 4.13 concludes the discussion of the five-dimensional reality. Noteworthy is that the dimensions identified in the figure below are only used to model reality as discussed and thereby serve only as an understanding of reality through the medium of language.

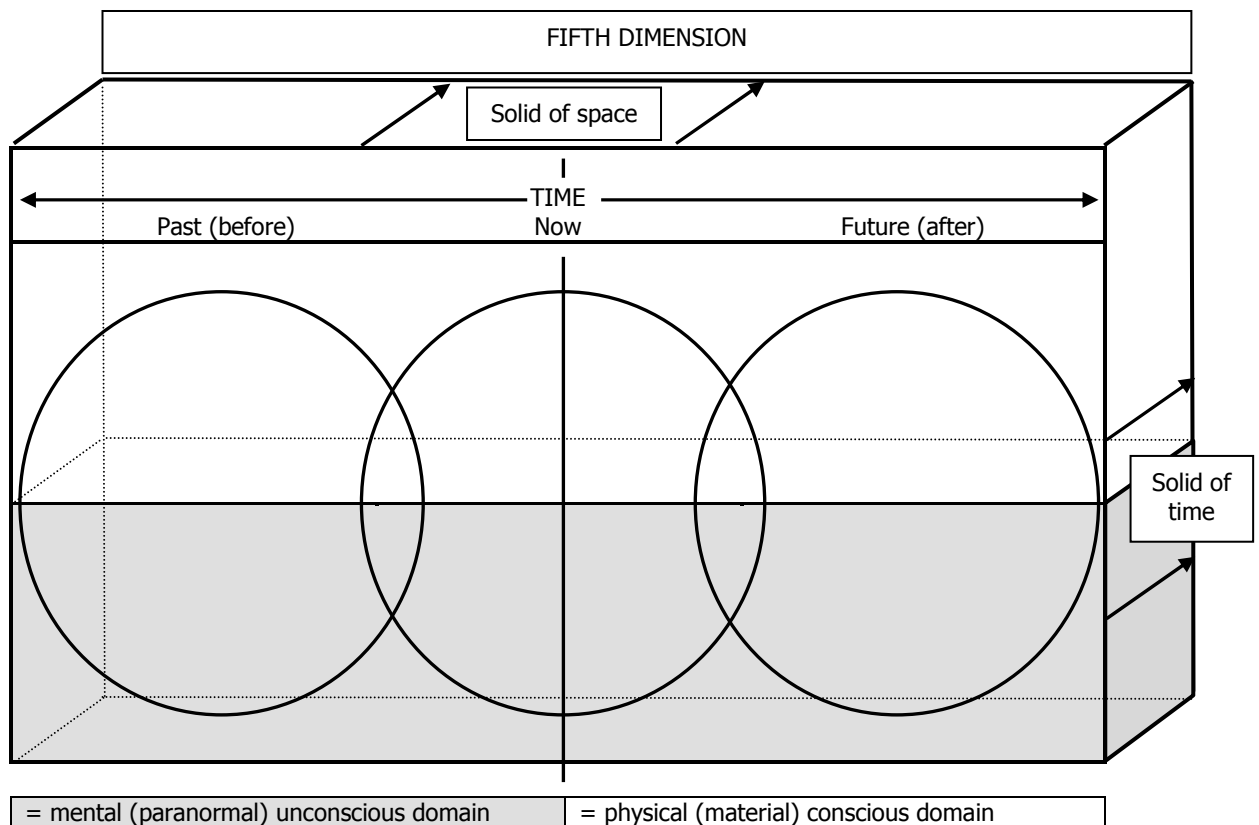


Figure 4.13:- The Physical and Mental Realms of Reality Consolidated
Based on Seifer (2008: 222).

Figure 4.13 is divided into the physical (upper half) and the mental (lower half) worlds with bisecting circles to reflect experiences of events of both the physical and mental worlds from the immediate past blend with those in the present, or from the immediate future. This will be the fourth dimension, with the mind's capability projecting the future (after-event). However, the perpendicular movement away from this domain forms as per Ouspensky the fifth dimension of space – forming a solid of time and a solid of space. All these dimensions and realms are seen as an interwoven unbroken reality which marketing researchers have to engage in. The way marketing researchers and academics engage in this interrelated reality will be discussed in the forthcoming chapter.

CHAPTER FIVE: THE SCIENCE OF MARKETING RESEARCH

5.1 INTRODUCTION

As seen in chapter four, Ouspensky's fifth dimension can be depicted as an interwoven unbroken reality of (a solid) time and (a solid) of space alongside David Bohm's implicate order of reality, which serves as a background to what is neither material nor psychic. This is depicted by the three-dimensional diagram²⁶⁰ as in figure 5.1 with the interwoven time circles within space, and David Bohm's 'ocean of energy' representing the *inner content* of the cuboid. At the same time, examples of (research) techniques²⁶¹ used to attain truthful knowledge in both realms of time and space are superimposed onto the diagram.

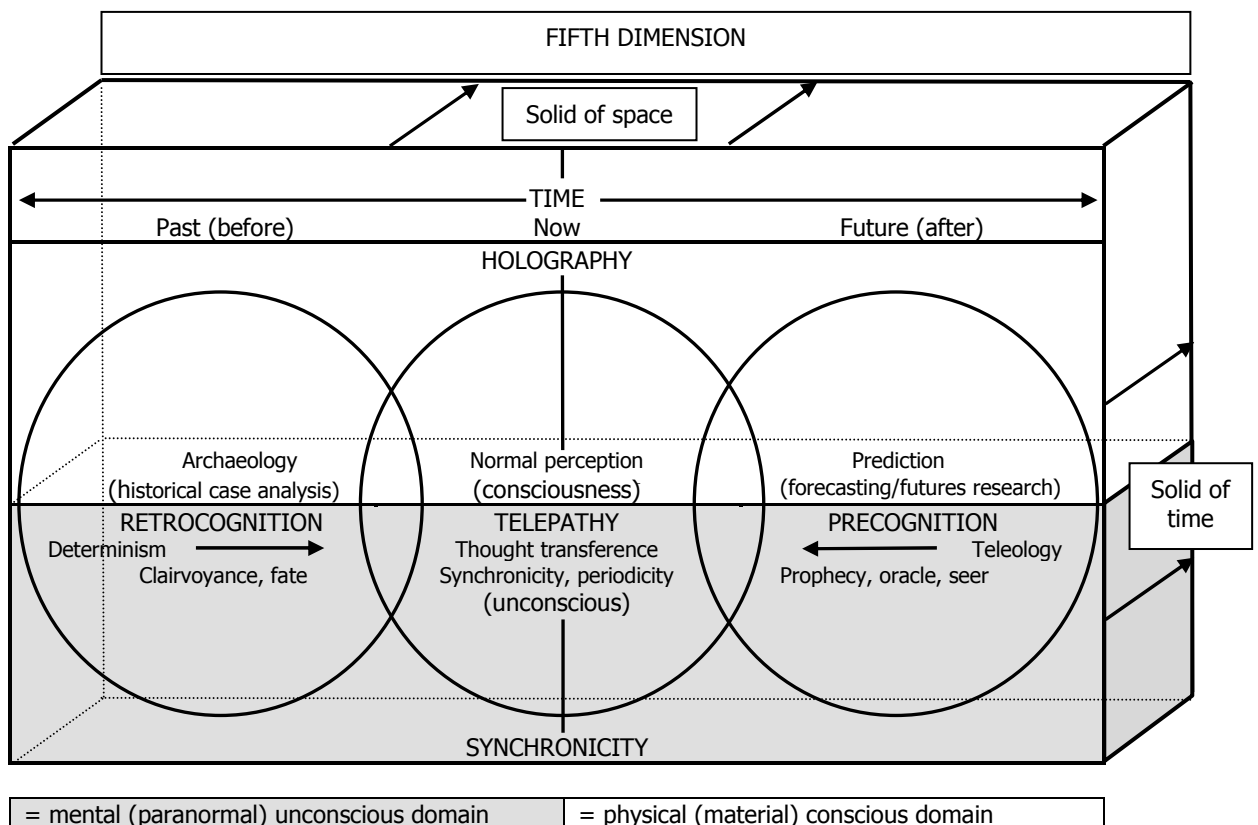


Figure 5.1:- Consolidated Physical and Mental Realms of Reality Revisited

Based on Seifer (2008: 222).

²⁶⁰ However, one has to understand that reality per se does *not* have any borders and consequently cannot be depicted within a three-dimensional diagram.

²⁶¹ To be discussed in the following three chapters (chapters five to seven).

As noted in the previous chapter, in the realm of the mind both the physical and mental (space) realms permeate through time. Firstly, it does so in the *physical realm* by means of *archaeology* and *historical case analysis* (the past), *normal perceptions* from the five senses and *holography* (connecting the present), and using *prediction* and *forecasting/futures research*²⁶² among others for establishing future events or scenarios.

Secondly, in the same way the *mental* or *unconscious* reality evaluates the *past* through clairvoyance and fate, and the *present* with thought transference and periodicity (Seifer, 2008: 220-223). On the other hand, in the paranormal world domain, future events could be conceptualised through *oracles*, *seers*, *precognition* and *prophecy*, for instance²⁶³. All of these involve retrieving paranormal information derived from the non-physical dimensions of the future through mediumship from people who lived in the past.

It is important to stress that in the interwoven nature of reality (as depicted in figure 5.1) time (before-now-after) and space are borderless in both the physical and mental realms. Hence, the (research) techniques as listed in the *physical and conscious realms* do not exist in isolation but will have as per definition some elements of the *mental and the unconscious* in them²⁶⁴. For example, *futures research*²⁶⁵ as applied in the physical realm draws with it parts of prophecy when the data obtained is analysed in a qualitative way. (See discussion of futures research in section 5.7.1.1 in this regard). In the same way, techniques in the unconscious such as *clairvoyance* cut across the conscious realm and manifest themselves in the physical and conscious world at times through *synchronicity*²⁶⁶.

Finally, in attaining truthful knowledge, the pertinent question that arises in this regard is: '*How is (marketing) research conducted in the fourth, but also in the fifth (or following on to the sixth?) dimension?*²⁶⁷' In this regard, this chapter investigates the engagement of contemporary marketing research conduct in finding the truthful knowledge. However, in order to complete the total scientific engagement in attaining this, chapter six will henceforth investigate the esoteric-scientific realm (represented by the mental and unconscious realm of figure 5.1) in order to arrive at a fuller representation of truthful knowledge.

²⁶² To be discussed later in the chapter.

²⁶³ To be discussed later in chapter six.

²⁶⁴ It is then the *free will* and *free choice* of man to consciously accept or ignore these.

²⁶⁵ Using mathematical modelling.

²⁶⁶ See discussion thereof in chapter four - section 4.4.

²⁶⁷ One would assume that marketing research finds itself predominantly in the physical (upper) realm of reality as per figure 5.1.

5.2 THE ENGAGEMENT OF SCIENCE

When referring to the concept of 'science', academia and researchers alike will refer to it as being either *scientific knowledge* and/or *scientific research*. In this context, *scientific knowledge* is seen as the body of propositions (i.e. factual statements, hypotheses, models, theories, laws, etc.) that has evolved over time and is accepted by the scientific community through a highly complicated and protracted process as being valid and reasonably sound. However, these propositions are not to be seen as an immutable and final whole, but rather as a condition in flux with varying degrees of permanency, i.e. from tentative and provisional to well-substantiated propositions (Mouton, 2006: 14).

Scientific research (also known as 'the practice of science') on the other hand refers to the scientific activities of inquiry and includes aspects such as problem formulation, data collection, experimentation, analysis, interpretation and the validation and testing of theories (Garbers, 1996: 15-20; Mouton, 2006: 14-15). Given the range of scientific activities of inquiry one would therefore use an overall procedural framework of scientific engagement in achieving truthful knowledge. The *research design* provides such a procedural framework of how this engagement is achieved (Malhotra, 2002: 82).

Referring to various definitions of *research designs*, Cooper and Schindler (2006: 192-198) ultimately classify research designs by:

- (i) the degree of *research question crystallisation*²⁶⁸,
- (ii) the *topical scope*²⁶⁹,
- (iii) the *purpose of the study*²⁷⁰,
- (iv) the *researcher's control of variables*²⁷¹,
- (v) *method of data collection*²⁷²,
- (vi) *time dimension*²⁷³,
- (vii) the *research environment*²⁷⁴ and
- (viii) the *participants' perception*²⁷⁵.

The most popular type of research design used by authors such as Saunders, Lewis and Thornhill (2003), Malhotra (2002), Zikmund and Babin (2010), Shao (2002), Iacobucci and Churchill (2010) is *the purpose of study*, i.e. *exploratory*, *descriptive* and *causal research designs*. Yet this is only one part of the equation. By merely classifying the research engagement into *exploratory*, *descriptive* and *causal research designs*, one omits various key aspects of the scientific research process. A new

²⁶⁸ Defining research as either *exploratory* or *formal*.

²⁶⁹ Being either a *statistical study* or a *case study approach*.

²⁷⁰ *Exploratory*, *descriptive* or *causal*.

²⁷¹ Being an *experimental design* or *ex facto study*.

²⁷² Via *monitoring* or *communication*.

²⁷³ *Cross-sectional* or *longitudinal studies*.

²⁷⁴ *Field* or *laboratory conditions*.

²⁷⁵ *Disguised* or *undisguised research studies*.

framework of engagement is therefore sought. In this regard, the thesis draws on the works of Saunders, Lewis and Thornhill (2003).

Viewing the research process as an '*onion*', Saunders, Lewis and Thornhill (2003: 83) move logically from the *broad* to the *specific* from an overall *research philosophy*²⁷⁶ to a *research approach*²⁷⁷, to *research strategies*²⁷⁸, to include *time horizons*²⁷⁹, closing with *data collection methods*²⁸⁰. However, Saunders, Lewis and Thornhill (2003: 96) define *exploratory*, *descriptive* and *causal research designs* in an *ad hoc* way²⁸¹ and not in relation to the overall research process at all. Thus, by incorporating these three research designs into Saunders, Lewis and Thornhill's model²⁸², it provides for a logical conclusion.

Hence, the adapted model of Saunders, Lewis and Thornhill follows six instead of the previously five steps. The first four stages (I to IV) are seen as the contextualisation of the research framework whereas the last two stages (V and VI) provide guidelines to its execution. In summary then, the six stages are as follows:

(a) *Contextualisation of research:*

- I. The *research philosophy* one would adopt for the research assignment at hand.
- II. *Scientific reasoning*, i.e. exposition or argument of research (the latter being *inductive* or *deductive* or *abductive* reasoning).
- III. The *research strategy* chosen, which would be any one or a combination of the *exploratory*, and/or *descriptive* and/or *causal research designs*,
- IV. Identify the appropriate (longitudinal- or cross-sectional) *time horizons*.

(b) *Execution of research:*

- V. Choosing a *suitable research tactic*
- VI. Selecting the appropriate *data collection method(s)* within the research design framework. This will include the specific operational issues of the research design, i.e. sampling, measurement instrument, execution of interviews, etc.

Hence, the amended *research process* as above allows one to contextualise the *exploratory*, *descriptive* and *causal research designs* in the bigger scheme of things and at the same time place the design classifications as provided by Cooper and Schindler (2002: 192-198) within this logical framework.

²⁷⁶ Being *positivism, realism* and *interpretivism*.

²⁷⁷ *Inductive* and *deductive* research approaches.

²⁷⁸ Including more specific the *experiment, survey, case study, grounded theory, ethnography* and *action research*.

²⁷⁹ *Cross-sectional* or *longitudinal*.

²⁸⁰ Which Saunders, Lewis and Thornhill refer to as *sampling, secondary data, observation, interviews* and *questionnaires*.

²⁸¹ As *purposeful*.

²⁸² Being the '*research onion*' model.

The above-mentioned is depicted in figure 5.2 and will now be looked at in more detail, starting with research philosophy and theoretical framework.

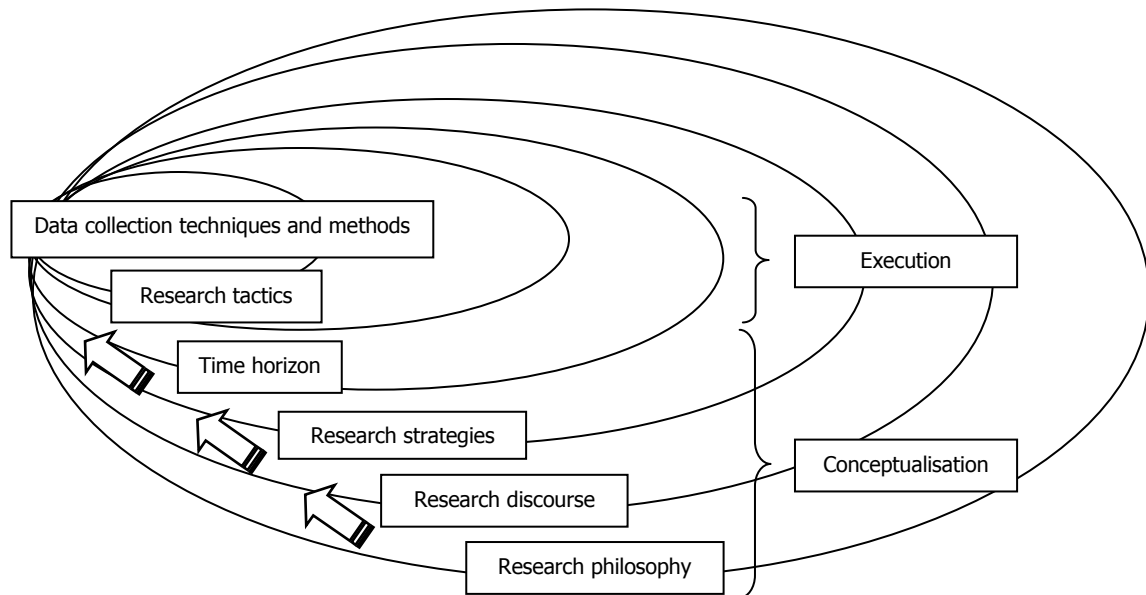


Figure 5.2:- The Research Process 'Onion'

Based on Saunders, Lewis and Thornhill (2003: 82-98); Remenyi and Money (2004:70-79).

5.3 RESEARCH PHILOSOPHY AND THEORETICAL FRAMEWORK

One's *research philosophy* depends upon one's viewpoint regarding the attainment, the development and ultimately the judgment of scientific knowledge. Ultimately it leaves the researcher with five views about the research process, namely to either engage in *theoretical research*, or empirical based research where the choices are fourfold, namely *positivism, interpretivism, realism or critical framework* (Saunders, Lewis & Thornhill, 2003: 83; Remenyi & Money, 2004: 58)..

It is to be noted in this regard that these approaches are to be seen as *mutually exclusive* departure points for scientific engagement (Remenyi & Money, 2004: 58). In other words, each research framework or departure point has its own independent theoretical (i.e. conceptual) underpinnings, which provide the basis and platform for engagement. In this regard, the alignment of key concepts within these conceptual frameworks, for instance, allows various 'biased' researchers to engage in the study field from different theoretical and philosophical departure points (Henning, 2004: 25). See figure 5.3 in this regard.

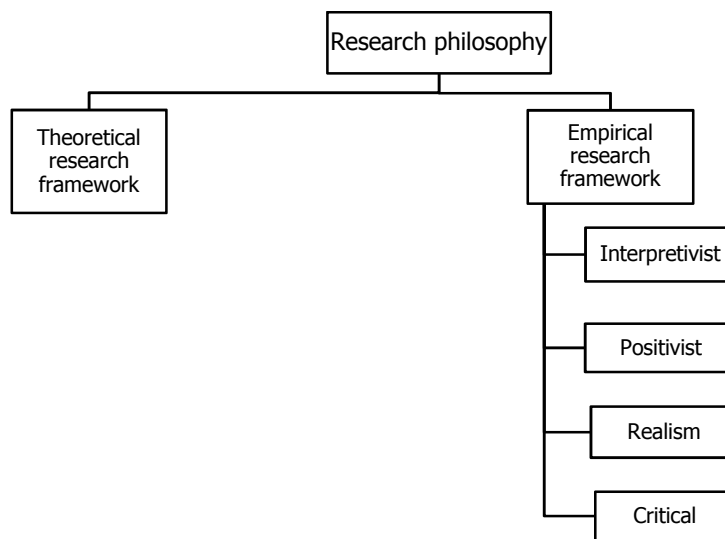


Figure 5.3:- Research Philosophy

Based on: Saunders, Lewis and Thornhill (2003: 82-98), Henning (2004: 22-24); Remenyi and Money (2004: 58-67).

5.3.1 THEORETICAL RESEARCH FRAMEWORK

Remenyi and Money (2004: 58) reason that theoretical research can in a sense be seen as the modern equivalent of *rationalism*. The reason is that it draws on ideas and concepts represented in the cumulative body of knowledge, and through a calculated process of reflection and discourse it develops, extends and qualifies previously conducted research to create a new explanation in order to provide for a fuller or better insight into established theories and at the same to time enhance current scientific thinking. Nonetheless, in contrast to the other four empirical research engagements, the *theoretical research framework* draws from the other conceptual frameworks to postulate a new or adjusted paradigm of reality and does so within its own conceptual framework nonetheless (Saunders, Lewis & Thornhill, 2003: 83).

5.3.2 EMPIRICAL RESEARCH FRAMEWORK

Different to theoretical research, *empirical research* requires quantitative and/or qualitative primary evidence, drawn from experience and/or observation and uses this data to understand the phenomenon under investigation (Remenyi & Money, 2004: 58-60). In this regard Mouton (2006: 104) mentions that a significant proportion of empirical research is aimed at testing and validating theories. Once the choice has been made to conduct empirical research, then the research can be approached from a *positivist*, *interpretivist*, *realist* or *critical* frame of reference.

5.3.2.1 Positivist Framework

As one of the oldest interpretations of the nature of scientific knowledge, *positivism* suggests that scientific knowledge ought to be built on solid foundations through the accumulation of verifiable factual and truthful statements and confirmed theories (Mouton, 2006: 14). It is a proposition wherein scientists are regarded to act always rationally and their judgments (acceptance or rejection) of facts and theories are solely based on objective grounds (Mouton, 2006: 14-15). Henceforth, it rejects the engagement of metaphysics in science (Henning, 2004: 17).

By adopting the stance of an objective natural scientist, the emphasis is on a highly structured methodology with quantifiable observations which lend themselves to statistical analysis (Saunders, Lewis & Thornhill, 2003: 83-84). The key assumption in this regard is that (Remenji, *et al.*, 1998: 33):

"... the researcher is independent of and neither affects, nor is affected by the subject of research."

The above-mentioned assumption is based on the following core postulates: (i) the methodology followed by the natural sciences was one of the key reasons for the emanating scientific revolution of the seventeenth century, and the social sciences (regardless of the differences) should follow suit, (ii) It recognises a sufficient degree of similarity in both social and natural sciences, and (iii) it assumes that the social and natural phenomena are sufficiently similar (Babbie & Mouton, 2009: 11-12).

Over and above the aforementioned, Remenji and Money (2004: 61-62) also mention that (i) the objective of positivistic research is to establish general laws, (ii) problems are reducible to smaller manageable components, (iii) the possible hypotheses are derived from scientific theories which are to be tested empirically, (iv) only observable, measureable and countable phenomena can be regarded as scientific data, and (v) the testing of observations is the final arbiter in any theoretical dispute.

In essence, the world according to positivists operates by the laws of cause and effect, detectable by means of scientific methods. These methods centre on experimental control, structured and replicable observation and measurement, the quantification and generalisation and objectivity of research results. This is obtained through inter alia survey studies, verification of hypotheses, measurement and scaling and quantitative descriptive studies. In this regard, positivists see science as the very way of getting to the truth and understanding the world well enough so that it can be controlled by a process of prediction (Henning, 2004: 17).

Given the above, the positivistic approach is commonly referred to as *the quantitative approach* to science (Remenji & Money, 2004: 62).

5.3.2.2 Interpretivist/phenomenological Framework

The phenomenological paradigm is predominantly based on a 'mental' metaphor. Being a study of the human mind and not the human body (or biological organisms), this approach forms the basis for the presumed analogy between the study of man and the study of society. In other words, the fact that man continuously interprets, creates, defines, justifies, gives meaning to and rationalises his actions, has to be taken into account in the conceptualisation of social (and marketing) science research. Henceforth this interpretation emphasises the difference between interpretivist and positivist approaches by emphasising the *dis*-analogy between the social and natural phenomena (Babbie & Mouton, 2009: 28).

Researchers critical to the positivistic approach argue that rich and unique insights in a complex business and management world are lost by reducing it to a series of law-like generalisations. Accepting the problem of the generalisability of research results, interpretivists argue that the uniqueness of organisations and consumers render generalisation less valuable. The reason is that in an ever changing business world, the circumstances of today may no longer be valid some time later in the future. This then nullifies the generalisability of any research results by default (Saunders, Lewis & Thornhill, 2003: 84).

However, the main argument for the interpretivistic approach is to understand the working reality behind the stated facts as provided by the positivists. For instance, given the different interpretations by people to the same situation, it is in fact these different interpretations which actually affect actions and determines the very nature of any social interaction of individuals. In this regard, interpretivists seek to understand the subjective reality of the subjects they study to be able to make sense of it and to comprehend their motives, actions and intentions (Saunders, Lewis & Thornhill, 2003: 84).

In referring to it as the *qualitative approach* to research, Remenyi and Money (2004: 62) summarise the characteristics of interpretivism as follows:

- It is assumed that the researcher cannot be objective.
- The aim of the research is to attain an in-depth understanding of the world and its research subjects.
- The research approach uses smaller samples emphasising non-probability sampling techniques.
- Evidence collection typically involves close contact with the researcher and the research subjects.
- Research data is typically rich, extensive and detailed which makes the analysis generally open to emergent concepts and ideas.

Assuming that measurement is fallible, and the fact that no scientist can objectively capture the world, the interpretive researcher encourages varieties of data and different sources and analysis

methods in order to strive for validity²⁸³. These include *unstructured observations*, *open interviewing*, *idiographic descriptions* and *qualitative data analysis* (Henning, 2004: 19-20).

5.3.2.3 Realist Framework

Referring to the existence of large scale social forces and processes that affect people without their being aware of any such influences on their interpretations and behaviour, Saunders, Lewis and Thornhill (2003: 84-85) refer to this independent and/or external reality of human thought and belief as *realism*. In this regard, realism shares some philosophical aspects with positivism given the external objective nature of some macro aspects of society, but at the same time it also recognises that people themselves are not objects to be studied in the style of natural sciences. However, realism as applied to the study of human subjects recognises the importance of understanding people's socially constructed interpretations and meanings, or subjective reality, within the context of seeking to understand broader social forces, structures or processes that influence and constrain the nature of people's views and behaviour (Saunders, Lewis & Thornhill, 2003: 84-85).

5.3.2.4 Critical Framework

Finding its origins with Karl Marx, this research engagement does not aim to merely explain and understand society, but aspires to change it for the better. In other words, it calls for a transformative and emancipatory motif (Babbie & Mouton, 2009: 33-34). As a process of deconstruction, the critical framework undoes the positivist objectivist diagram by questioning the political nature of the multiple perspectives of the interpretivist approach (Henning, 2004: 22).

Thus, different to various *interpretive* orientations of qualitative research²⁸⁴, *critical social science research* inquiry does not aim just to study or understand society but rather challenges, transforms and empowers it. It is all about the *power dynamics* of society, i.e. who holds the power centre, the acceptance or rejection of the status quo, how negotiable the power is and the manifestation thereof, and investigates among other things marginalised as well as empowered communities (Merriam, 2009: 34-36). Hence, research using this theory aims at promoting critical consciousness. It also aims at the breaking down of institutional structures and arrangements that produce, maintain and reproduce oppressive ideologies and social inequalities. In essence it aims to shift the balance of power thereby making it more equitable (Henning, 2004: 22-23).

The appropriate methodology includes various aspects such as participation, involvement and engagement. It is the collaboration between the researcher and the subject with the latter being

²⁸³ Not to be confused with *relativism*.

²⁸⁴ Which includes *basic qualitative research*, *phenomenology*, *ethnography*, *grounded theory* and *narrative analysis* inclusive as discussed in section 5.7.

involved as the researcher's equal (Henning, 2004: 22-24). Its application is commonly found in *(critical) gender studies* e.g. feminism, *(critical) education*, *(critical) racism studies* as well as in *(critical) management studies* and combines various qualitative practices such as *grounded theory* and *(critical) ethnography*²⁸⁵ (Merriam, 2009: 34-36).

5.4 SCIENTIFIC REASONING AND RESEARCH DISCOURSE

Having accepted the philosophical orientation of the researcher the focus now shifts to how the researcher envisages engaging the research process through *scientific reasoning*²⁸⁶. *Reasoning* in this regard should be seen as a process of using existing knowledge to draw conclusions, to make predictions, or construct explanations. It can be distinguished by three methods, namely the deductive, inductive and abductive approaches. Figure 5.4 depicts the various alternatives for this engagement.

Firstly, *exposition* (or reporting) merely depicts scientific facts in a logical order but without any (inductive or deductive) interpretation thereof²⁸⁷ and is commonly found in business reports and economic overviews (Cooper & Schindler, 2006:19-20).

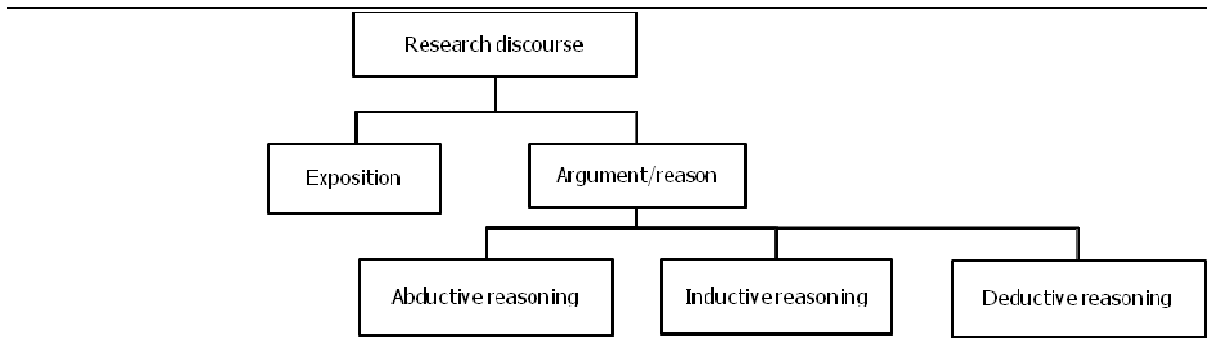


Figure 5.4:- Research Discourse

Based on Cooper and Schindler (2006: 53-57); Finin and Morris (1988: 2).

The above-mentioned research arguments can be assigned to the research philosophies as discussed in section 5.2. The deductive approach owes more to positivism whereas the inductive approach leans more towards interpretivism. However, Saunders, Lewis and Thornhill (2003: 85) caution against such a 'loose' labelling as it is potentially misleading and of no practical value in the end. In this regard it is

²⁸⁵ See section 5.7 in this regard.

²⁸⁶ Also referred to as the *logical systems of research* (Garbers, 1996:278) or *research approach* (Saunders, Lewis & Thornhill, 2003: 85).

²⁸⁷ See discussion surrounding *reporting* in section 5.7.1.1.

to be noted that a positivist researcher *can* engage in a *superficial qualitative research* using inductive reasoning through descriptive content analysis for instance (Henning, 2004:16).

5.4.1 INDUCTIVE REASONING: BUILDING THEORY

The reasoning that proceeds from facts to theory or from experiences to general truths is regarded as *induction*. Studies engaging in inductive logic usually generate hypotheses, which must be tested through deduction (as in section 5.4.2). It is a research engagement which is typified by a *qualitative research approach* where the researcher initiates a research project without any initial conceptual framework to work from. As the framework is less structured, the researcher looks for links and patterns within the exploratory data which is loosely guided by conjectures. The intended outcome in this regard is to engage in a new conceptual framework or to obtain a systematic explanation of the topic under investigation (Garbers, 1996: 279).

Given the above-mentioned, the methodological features of such an engagement can be summarised as (Garbers, 1996: 279):

- Unstructured observation and interviewing
- Ideographic descriptions
- Qualitative analysis
- The intersubjective predisposition of objectivity.

5.4.2 DEDUCTIVE REASONING: TESTING THEORY

In the case of *deductive logic*, for instance, knowledge proceeds from the general to the specific and is compatible with methodologies emphasising *experimental control*²⁸⁸, *structured* and *replicable observation* and *measurement, quantification and generalisation* of data given an outsider's objective perspective. Unlike induction, the researcher starts with a clear conceptual framework, e.g. a theory which rigidly guides the research process, including *conceptualisation, operationalisation, data collection* and a detailed frame of reference for the *analysis and interpretation of data*. The emerging data will be assessed through *hypothesis testing* and the theory will in the end be conclusively confirmed or rejected and represented as proof, i.e. being valid and true. In this regard, deductive logic is also at times referred to as *hypothesis-testing research* and is typical of descriptive studies which follow a *quantitative approach* (Garbers, 1996: 278-279).

However, deductive and inductive reasoning should not be seen as two mutually exclusive points of arguments. Depending on the research topic, it is perfectly possible to combine these approaches in what is referred to as the *double movement of reflective thought* within the same piece of research

²⁸⁸ Searching to explain causal relationships (Saunders, Lewis & Thornhill, 2003: 86).

(Saunders, Lewis & Thornhill, 2003: 88; Cooper & Emory, 1995: 28). In academic research it is typically (but not exclusively) done by combining exploratory with descriptive research methodologies.

5.4.3 ABDUCTIVE REASONING: 'THOUGHT EXPERIMENT'

Abduction refers to the logic associated with trying to explain a surprising or unexpected event and to determine what might have caused it. In this regard, abduction is a process in reverse: working back from an observed consequence to a probable antecedent or cause (Teddlie & Tashakkori, 2009: 89).

Similarly to inductive reasoning, *abductive reasoning* formulates hypotheses to explain symptoms as observable facts instead of goals (Finin & Morris, 1988: 2). It is characterised by the lack of completeness, either in the evidence, or in the explanation, or both. Typically beginning with an incomplete set of observations or with some common well known accepted facts, it proceeds to the most likely possible explanation for the set. Given the use of incomplete observations, the conclusions of abductive reasoning can only be based on probabilities from which it presumes the most plausible probable conclusion as the correct one (Shuttleworth, 2008).

The three ways of logical reasoning can be seen as stand-alone postulates and in relation to one another. Finin and Morris (1988: 2) illustrate this independent interrelatedness between induction, deduction and abduction within the realm of first order logic on the grounds of *a rule*, *a case* and *a fact* and defines it as follows:

- I: major premise (rule)
- II: minor premise (case)
- III: conclusion (fact)

According to these authors, *deduction logic* reasons from a rule (I) and a case (II) to arrive at a conclusion (III). The pre-requisite is that a deductive conclusion can only be certain if its bases (I and II) are scientifically sound. *Induction logic*, on the other hand, reasons from a case (II) and a conclusion (III) and ends hypothesising towards a rule (I). Abductive logic, however, reasons from a fact (III) and a rule (I) and hypothesises that perhaps the case (II) might be true.

It must be noted that neither inductive nor abductive reasoning lead to any certainty and therefore one must complete several hypotheses to be logically (and scientifically) correct in the end. The following example illustrates this. Consider three postulates regarding motor vehicle dealerships in a CBD area:

- I: CBD vehicle dealerships are expensive and offer poor customer service (rule)
- II: Robert bought a car from a CBD dealership (case)
- III: Robert received poor service and paid a high price for the vehicle (fact)

According to Finin and Morris (1988: 2) then, *deductive logic* states that as CBD dealerships are expensive and offer poor customer service (I), and as Robert bought a car from a CBD dealership (II), he therefore would most likely have received poor service and paid a high price for his car (III). *Inductive logic*, on the other hand, reasons that Robert bought a car from a CBD dealership (II), and received poor service and paid a high price for it (III). Therefore, one can hypothesise that all CBD dealerships offer poor customer service and charge high prices (I).

Using *abductive reasoning*, one knows that Robert received poor service and paid a high price for his car (III), and at the same time it is also known that CBD dealerships are expensive and offer poor customer service (I). Therefore one could hypothesise that Robert must have bought his car from a CBD dealership (II).

5.5 RESEARCH STRATEGIES

The central part of any research activity is the development of an effective research approach or the research design to the problem at hand (Chisnall, 2001: 34). Typically, three research designs can be distinguished, namely *exploratory*, *descriptive* and *causal* (Iacobucci & Churchill, 2010: 59-61, 85-96, 100-107). Each of these research designs is typified by (i) the sampling design, i.e. sample procedure followed, (ii) instrument development or the measuring instrument used²⁸⁹) which will determine the types of data²⁹⁰ to be collected, (iii) the data collection design, being the specific data collection method applied and, (iv) the way data is collected, prepared and reported on (Cooper & Schindler, 2006: 192; Chisnall, 2001: 34). Figure 5.5 provides an overview of these three research designs in question.

²⁸⁹ In the case of descriptive research it is also known as 'questionnaire'.

²⁹⁰ Being either qualitative or quantitative data.

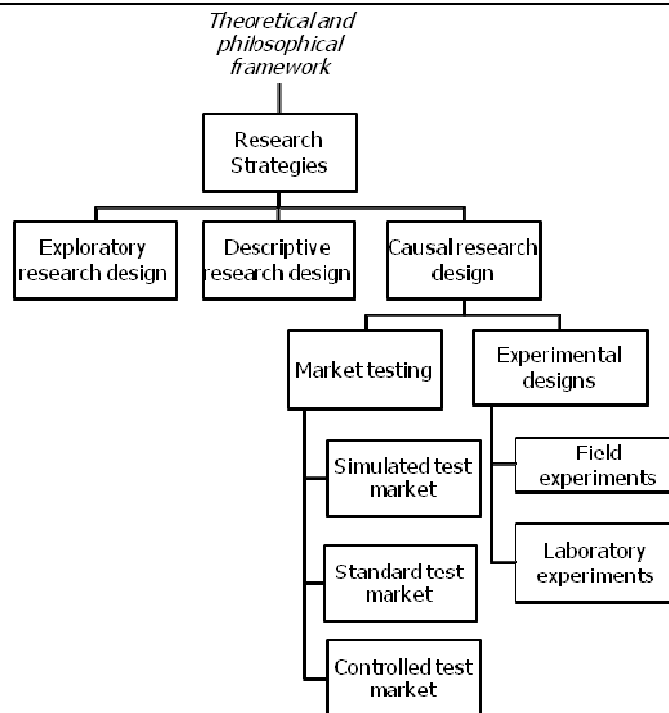


Figure 5.5:- Research strategies

Based on: Churchill, Brown and Suter (2010: 79-130), Cooper and Emory (1995: 117-132), Hair, Bush and Ortinau (2003: 40-42), Iacobucci and Churchill (2010: 59-61, 85-96, 100-107), Martins, Loubser and van Wyk (1999: 106-208), Merriam (2009: 66), Kerlinger 1992:367-375), Parasuraman, (1991: 127-151); Zikmund and Babin (2010: 50-57).

Every research study starts with a *theoretical framework* in mind. This is the underlying structure, or the so-called scaffolding or frame of one's intended research study and includes one's system of concepts, assumptions, expectations, beliefs and theories that support and inform research (Merriam, 2009: 66). Given that all research is guided by the premise of the researcher's engagement towards his/her perceived reality, the research fraternity safeguards itself to a certain degree by stipulating strict procedures to be followed for any research engagement in order to neutralise the seemingly cultural, racial and other influences in the research process²⁹¹.

Starting with exploratory research design, this design specifically aims to clarify, define and formulate problems or opportunities at hand using unstructured formats or informal procedures (Hair, Bush & Ortinau, 2003: 41; Chisnall, 2001: 35). It ultimately aids in the development of formulating the relevant hypothesis for later tests (Chisnall, 2001: 35). Using exploration, scientists are in the position to develop better ideas and insights, understand key concepts more clearly, establish research priorities and constructs, develop hypotheses and improve on the final research design. Exploratory research applies non-probability sample procedures (sample design) and uses semi-structured or unstructured measuring instruments in obtaining the relevant data. Being limited to the use of inter

²⁹¹ See sociological dimension of research in chapter 1 section 1.1.

alia focus groups and in-depth interviews (qualitative data collection techniques), it applies to content analysis or analytic induction to analyse qualitative data (Cooper & Emory, 1995: 117-118; Iacobucci & Churchill, 2010: 58, 60).

Descriptive studies, on the other hand, portray phenomena associated with a subject population by asking *who, what, when, where* and the *how* of a scientific engagement. The appearance frequency and population proportions are arrived at by using probability sample techniques as well as structured measurement instruments and questionnaires. This design has at its disposal an array of personal, telephone and self-completion interviewing techniques²⁹², and analyses data at hand using rigorous statistical procedures. Ranging in complexity it can measure bivariate and correlative relations between variables which enable researchers to test hypotheses being put forward (Cooper & Emory, 1995: 121-122; Cooper & Schindler, 2006: 202).

In this research design it is to be noted that the sample is typically selected to represent the universe under investigation. Given the emphasis placed on the representative selection of sample members and the relatively large number of cases selected, this design is commonly known as *sample survey*. At times, sample surveys can be equally spaced over time, thus allowing for cohort analyses of the data. In this way behavioural patterns of different age categories can be tracked and monitored over time (Iacobucci & Churchill, 2010: 93-96).

The third design measures cause and effect relationships and is regarded as the most complex of the three research designs. Causal relations are determined through market testing²⁹³ and experimentation. Market testing (or *test marketing*)²⁹⁴ is a controlled experiment executed in a limited yet carefully selected sector of the market place. It is used widely in marketing: inter alia for the development of new products or services, the testing of packaging designs and advertising copies, and examining the effects of the change of one (or more) elements in the marketing mix. Experiments in causal research, on the other hand, manipulate and control one or more independent variables under either laboratory conditions or in a field situation, and observe the degree to which the dependent variables are changing (Churchill, Brown & Suter, 2010: 116-123, 580).

Finally, it is to be noted that all three research designs are interrelated as stages in a continuous process. This is depicted in figure 5.6.

²⁹² See figure 5.10 and the discussion thereof.

²⁹³ Also known as *field studies* (Kerlinger, 1992: 366).

²⁹⁴ See *terms and concepts* for the definitions of *standard test market*, *controlled test market*, and *simulated test market*.

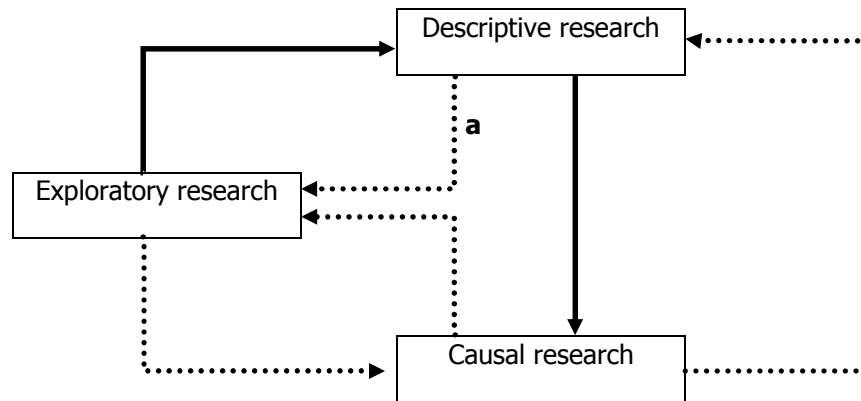


Figure 5.6:- Relationship between research designs

Source: Iacobucci and Churchill (2010: 59)

Exploratory research is usually the initial step of any marketing research study followed by descriptive research, and then causal research²⁹⁵. The other interrelationships²⁹⁶ emerge as all designs draw on one another to ultimately put forward approximate truthful knowledge in the ontological domain. The arrow indicated by an 'a' in figure 5.6, for instance, indicates that an exploratory study is called for after the completion of a descriptive study (Iacobucci & Churchill 2010: 59). In essence then, the results obtained from any of the three research designs augment one another and call for an adjustment to one's view held of reality or the situation.

5.6 TIME HORIZONS

Once the research strategy has been established, the time dimension has to be stipulated. In this regard the researcher has two options: either to decide upon a *cross-sectional* or on a *longitudinal research study*. *Cross-sectional studies*²⁹⁷ provide for a snapshot of the variables of interest at a single point in time, whereas *longitudinal research* involves panel and periodic surveys that remain constant over time and are measured repeatedly (Iacobucci & Churchill, 2010: 86, 93).

Authors such as Churchill, Brown and Suter (2010: 109-110), Iacobucci and Churchill (2010: 86), Zikmund, Babin, Carr and Griffen (2010: 195), Dillon, Madden and Firtle (1994: 139), Malhotra (2002: 83), and Shao (2002: 48) all hold the narrow view of limiting *longitudinal research studies* to *descriptive research* only. However, Saunders, Lewis and Thornhill (2003: 96) take a much wider view by applying longitudinal research to qualitative (i.e. exploratory) research as well by referring specifically to the *case study approach*²⁹⁸ as a typical case in point. One could likewise add other

²⁹⁵ These key relations are indicated by bold solid lines.

²⁹⁶ These relations are indicated by bold dotted lines.

²⁹⁷ Also referred to as 'ad hoc' or *once-off studies* (Chisnall, 2001: 234).

²⁹⁸ To be discussed in section 5.7.1.5.

research tactics to the list: *the Delphi technique* and *focus groups* (as used in product development cycles)²⁹⁹, *action research*³⁰⁰ and the whole array of observation techniques³⁰¹. But the scope is much wider as the longitudinal approach also finds its application in the *causal research design* in the form of *quasi experimental designs*³⁰². Hence, by including exploratory and causal research designs in the longitudinal time horizon, the process is made all encompassing.

Similarly, *once-off descriptive research studies* are commonly referred to in various texts as *cross-sectional studies*³⁰³ (Iacobucci & Churchill, 2010: 86). However, given the above-mentioned, the labelling of exploratory and causal research designs should also include the prefix '*cross-sectional*' to indicate their once-off nature. Therefore *cross-sectional exploratory research design* and the *cross-sectional causal research design* seem to be appropriate in this regard.

5.6.1 LONGITUDINAL MARKETING RESEARCH STUDIES

The engagement in the longitudinal time dimension manifests itself in either *true* or *periodic panels*³⁰⁴. In the first instance, the *sample elements* of a true panel have agreed (in the case of respondents) or are compelled (in the case of objects) to be interviewed (respondents) or observed (objects) over a certain period of time. Periodic panels, on the other hand, are also conducted at regular intervals as per longitudinal time dimension, but unlike true panels, new samples of respondents or objects are drawn for each *time cycle*.

The key advantage of the longitudinal marketing research studies is that they not only measure market share (as in the case of cross-sectional designs), but also gauge brand switching amongst target groups. For instance, although the market share of various brands might seemingly be consistent over time, longitudinal research establishes brand loyalty amongst existing clients, and at the same time is able to indicate a potential market share shift in the long term (Iacobucci & Churchill, 2010: 86-92).

A *true panel* or *periodic panel* can also be differentiated from the operational side of research. For instance, for any research to be classified as a *true panel* it requires the *same sample units* and *sample elements* to be surveyed over time, whereas for a periodic panel *different sample units* and *sample elements* are selected and surveyed over time (Hawkins & Tull, 1994: 108).

²⁹⁹ As discussed in section 5.7.1.3.

³⁰⁰ See section 5.7.1.8.

³⁰¹ As in section 5.7.1.7.

³⁰² See section 5.7.3.3 and figure 5.11 in this regard.

³⁰³ Or *sample surveys*.

³⁰⁴ Although Hawkins and Tull (1994: 108) refer specifically to periodic *surveys*, the word *periodic panels* is preferred because *surveys* only make reference to descriptive research. Thus periodic panels include descriptive, exploratory and causal research designs (as discussed earlier).

For instance, a *store audit* is classified in figure 5.7 as a true panel because the following are all the *same* over a certain given time period:

- the group of stores³⁰⁵ - e.g. a major national retailer
- the individual store³⁰⁶ - say Cape Town branch
- a product group³⁰⁷ - e.g. frozen peas
- a product category³⁰⁸, say brand A
- a product category variant³⁰⁹ - e.g. 1 kg pack size.

On the other hand, *internet based online diaries* are classified as periodic panels because the following are all different:

- the *primary sample unit*, i.e. the PC³¹⁰
- the *secondary sample unit* being the computer user group³¹¹
- the computer end-user (sample element).

True and periodic panels are mainly executed for commercial reasons by research organisations (Hawkins & Tull, 1994: 108).

Figure 5.7 provides an overview of the longitudinal time dimension and the most common research tactics found.

For both true panels and periodic panels, Churchill, Brown and Suter (2010: 109-110)³¹² and Iacobucci and Churchill (2010: 89)³¹³ differentiate between *continuous* and *discontinuous panels* depending on whether the measured variables have changed over time or not³¹⁴. In this regard, omnibus studies allow for repeated questions, i.e. continuous or discontinuous (different questions) with each engagement over time by the same client.

In both continuous and discontinuous panels, the questions are not necessarily always the same. For example, at one time (or cycle) questions about the attitudes towards a new brand may be posed to the sample, whereas at another time (or cycle) the focus might have changed to in order to evaluate the advertising copy.

³⁰⁵ Being the *primary sampling unit*.

³⁰⁶ The *secondary sampling unit*.

³⁰⁷ The *tertiary sampling unit*.

³⁰⁸ The *final sample unit*.

³⁰⁹ The *sampling element*.

³¹⁰ Personal computer.

³¹¹ Only in cases where there is more than one user sharing the same computer.

³¹² In the former instance.

³¹³ In the latter instance.

³¹⁴ See terms and concepts.

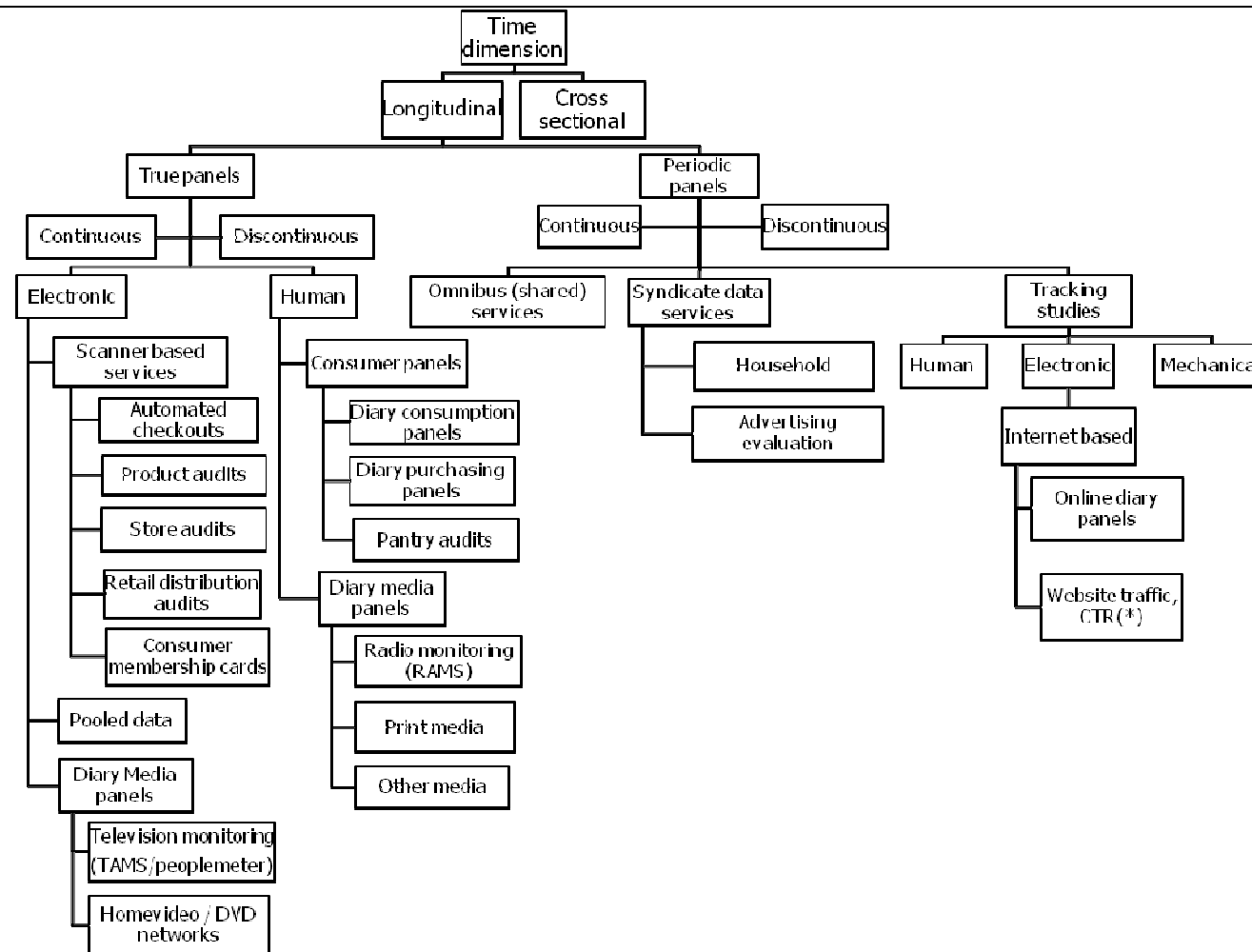


Figure 5.7:- Time horizons

Based on: Churchill, Brown and Suter (2010: 109-116, 161-173, 200-201), Dillon, Madden and Firtle (1994:94-114), Hair, Bush and Ortinau (2003: 112-118), Hawkins and Tull (1994: 108-126), Iacobucci and Churchill (2010: 85-96), Parasuraman, (1991: 135-146); Zikmund and Babin (2010: 200-201). (*) Click-through rate. See section 5.5.1.7.

The following section provides a summary of the various *longitudinal data collection techniques*. Although both exploratory and causal designs can also be applied to longitudinal research (see earlier discussion), the thesis will only concentrate on the known and mainstream true panel and periodic panel techniques found in the marketing research domain through descriptive research.

5.6.2 TRUE PANELS

Distinctions are made between *continuous* or *discontinuous* and *electronic* or *human executed panels*. This is depicted in figure 5.7.

5.6.2.1 True Electronic Panels

True electronic panels gather data from the *supply side* of the market, or more specifically from the *retailers* and/or *wholesalers'* end of the spectrum. These *panels* can primarily be grouped into *scanner-based services*, *pooled data* and *electronic diary media panels*³¹⁵. The former serves four independent categories: *automated checkouts*, *product audits*, *retail distribution audits*, and *consumer membership cards*.

Scanner based services

In its application, these services use *store audits* and *scanner data* to obtain an array of product data by brand and package sizes in both monetary and unitary values from retailers and wholesalers alike. It reports the aforementioned data by market share held³¹⁶ in three main categories of *total purchases*, *total stock* (overall and forward) and *overall sales*.

On the one hand, *store audits* compile sales data at the store level using store and inventory audits across a whole range of products and brands. Depending on the information required, they do so by recording changing merchandise levels (for both sales and purchases), assessing wholesale invoices and warehouse withdrawals records (stock levels) as well as direct shipments from manufacturers (purchases) (Iacobucci & Churchill, 2010: 161).

Scanner data, on the other hand, is obtained by using electronic scanners at till point cash registers that read the Universal Product Codes (UPC) from consumer purchases. It allows companies to assess how well their products are selling relative to the competition. Its main application is attaining *volume-tracking data* (by value and quantity) which is geographically segmented by type of retail

³¹⁵ See discussion thereof in the following section (true human panels - section 5.6.1.2).

³¹⁶ Classified by area and type of retailer.

outlet. The analysis e.g. *market share* is usually done for each item with a unique UPC including brands, flavours, and package sizes (Malhotra: 2002: 149).

Scanner based services (as depicted in figure 5.7) find their application in *automated checkouts*, *product audits*, *store audits* as well as *retail distribution audits*. Although all these techniques are mainly based upon *barcoding* using UPC application in one way or another³¹⁷, *product audits*, *store audits* and *retail distribution audits* involve the additional examining and surveying of physical stock and extensive data preparation, which consequently makes the data by definition not readily available to the end-user (Malhotra, 2002: 142). *Automated checkouts*, on the other hand, provide instant point of sale data by product range, brand and time interval (Martins, Loubser, van Wyk, 1999: 182; Iacobucci & Churchill, 2010: 161).

Another variant to electronic scanning services is the use of *consumer membership* or the *loyalty card system*. In comparison to the other systems mentioned, these membership cards have the added advantage of linking consumer profiles to products purchased.

Pooled data

In the second instance, *pooled data* is the voluntary submission of standardised data to an independent, impartial (research) organisation for processing and redistribution to the participating interested parties. Most pooled data is confined to the calculation of total figures, which allows participating institutions to estimate their respective market share (Martins, Loubser, van Wyk, 1999: 104). An example of this data type is the NAAMSA³¹⁸ reporting of the monthly new vehicle sales by manufacturer, brands and variants in South Africa.

Electronic diary media panels

Electronic diary media panels are data gathering techniques which survey respondents' mass media television viewing behaviour through recorded electronic devices such as the *peoplemeter*³¹⁹ (Malhotra, 2002: 148)³²⁰. Given the available technology at hand such as *pay cable*, it also allows one to monitor *home video rental* and DVD viewership through *peoplemeters*, *set-tuning meters* and *paper devices*.

See also *human diary media panels* in the following section (section 5.6.1.2).

³¹⁷ It has to be assumed that not all retailers (especially in developing countries like South Africa) do not have a bar coding facility and stock and sales related data has to be captured manually.

³¹⁸ National Association of Automobile Manufacturers of South Africa.

³¹⁹ See terms and concepts.

³²⁰ See *observation* in section 5.7.1.7 as well as terms and concepts.

5.6.2.2 True Human panels

Unlike electronic panels, *true human panels* gather data from the *demand side* or from the consumer's end of the market spectrum. True human panels are used to a large extent in the field of *consumer panels* as well as *(human) diary media panels*.

Consumer panels

Three types of *consumer panels* can be distinguished, namely: *diary consumption panels*, *diary purchasing panels*³²¹ and *pantry audits*. Working on the same principle as *scanner-based services*, these longitudinal studies gather demand-side consumption, purchasing, and stock related data from the same sample of individuals or households over time. Data is collected either electronically, by phone, by personal interviews or via self-completion diaries (Malhotra, 2002: 146-148; Zikmund & Babin, 2010: 201, 252). As an alternative to purchasing panels, scanner diary panels provide households with an ID card thereby allowing family members' purchases to be linked to their ID's demographics. This type of scanner diary panel is called *single source data* (Iacobucci & Churchill, 2010: 162).

Pantry audits, on the other hand, can be augmented by handheld scanners to scan merchandise in cupboards (Malhotra, 2002: 150). These diaries can assess inter alia the following (Iacobucci & Churchill, 2010: 159-161):

- Market size and the percentage of households buying (consuming) over time.
- Manufacturer and brand (consumption and purchasing) shares.
- Brand loyalty and brand switching behaviour.
- Frequency of purchase and consumption as well as the amount purchased per transaction.
- Influence of price and special price deals.
- Characteristics of heavy buyers
- The change in advertising or distribution strategy.

Human diary media panels

As an example of *human diary media panels*, RAMS records audiences' *mass media radio behaviour* over time (Malhotra, 2002: 148)³²². Other human media measurements include among others magazine and newspaper readership and profiling research, cinema attendance as well as outdoor advertising and multi-media services (SAARF, n.d.(a))³²³.

³²¹ See *diary panel* in terms and concepts.

³²² See *observation* in section 5.7.1.7 as well as terms and concepts.

³²³ Using AMPS. See terms and concepts.

Nonetheless, given the high costs involved in monitoring both human and electronic mass media behaviour, this type of research is typically *syndicated research*. See section 5.6.3.2.

5.6.3 PERIODIC PANELS

Three main classifications can be made in this main category, namely *omnibus services*, *syndicate data services* and *tracking studies*. As in the case of true panels, in each instance, the data obtained can be continuous or discontinuous. See figure 5.7 in this regard.

5.6.3.1 Omnibus Services

Also referred to as *shared periodic panels*, these research panels are administered by research firms and consist of an array of (unrelated) questions supplied by multiple clients (Hawkins & Tull, 1994: 111). Omnibus services offer the client key advantages. The fixed costs are shared by numerous clients, making them cost effective. Furthermore, the data can be obtained very quickly – usually within a month in a cross tabulated format. This feature is useful for specifically measuring consumers' responses to competitors' movements as well as commercial environment changes. It also has an added advantage in that extensive demographical data can be associated with each question asked (Hawkins & Tull, 1994: 113).

5.6.3.2 Syndicate Data Sources

Various types of *syndicated data services*³²⁴ not only measure target audience profiles for both households and individuals, but also measure *psychographics* and *lifestyles*, including *brands* recognised and consumed (Malhotra, 2002: 144).

Advertising evaluation (as in figure 5.7) measures the size, profile, exposure and effectiveness of advertisements. The latter is done through the *recruited audience measurement method* or the *in-home viewing method* (Malhotra, 2002: 145). In South Africa, Adtrack³²⁵ and AMPS (classified as a syndicated household survey) serve as good examples of syndicated research.

5.6.3.3 Tracking Studies

Successive sample studies designed to compare and identify changes in variables such as customer satisfaction, brand image, profile and advertising awareness are referred to as *tracking studies*. These tracking studies can be executed, via *human involvement* (i.e. survey research) or *electronically* (as in

³²⁴ See *syndicated data* in terms and concepts.

³²⁵ A MillwardBrown (SA) branded product.

the case of *periodic sales monitoring*), or *mechanically* (when measuring say human traffic at central locations). Although these studies are useful for aggregating overall trends they do not allow for tracking changes in individuals over time (Zikmund & Babin, 2010: 201). An example of a periodic human tracking study panel is *cohort analysis*.

For discussions of *internet-based tracking studies* and *mechanical panel observations*, see section 5.7.1.7 (observation).

In conclusion, figure 5.2 labelled the first four phases of the research process as the *conceptualisation* of the research process. By specifying these four phases, the researcher provides a *blueprint* of how the data will be *collected*, *measured* and *analysed*. For example, 'a *cross-sectional, deductive, descriptive research within a positivist framework*' is a good case in point and provides an unambiguous and clear way forward for the intended research. The chapter now moves to the *operational side* of the research process, namely how the research is to be *executed*.

5.7 RESEARCH TACTICS AND DATA COLLECTION TECHNIQUES

The various research tactics and data collection techniques within the exploratory, descriptive and causal research designs will now be looked at.

5.7.1 RESEARCH TACTICS AND DATA COLLECTION TECHNIQUES IN THE EXPLORATORY RESEARCH DESIGN

Given that the general objective of exploratory research is to gain insight and to generate ideas, this research design is seemingly appropriate wherever little is known about the problem at hand. Hence, exploratory research studies are typically *small scale* and relatively *flexible* by nature (Churchill, Brown & Suter, 2010: 81-82). Regarding the former, given the notion of uncertainty, marketing researchers are usually not willing to spend a lot of money on the initial stages of any research project. Yet, at the same time researchers realise that sufficient resources should be allocated to ensure that the problem is adequately defined. On the other hand, as very little is known about the topic under investigation most of the time, it allows exploratory research flexibility in its methods in order to gain insight and/or to develop the relevant hypothesis. In its extreme, Churchill, Brown and Suter (2010: 82) note that '*everything goes*' and the use of multiple methods (or changing the methods over time as the problem reveals itself) is the order of the day.

Given the above-mentioned, exploratory *research tactics*³²⁶ can be grouped into *fact-finding, grounded theory, basic qualitative research, phenomenology, case analysis, pilot study, observation, action research* and *game/role playing*. See figure 5.8 in this regard. Each of these engagements will now be discussed, and the various data collection techniques and research methods for each research approach will be investigated.

5.7.1.1 Fact-finding

As part of fact-finding, *literature review* according to Merriam (2009: 71-73) is the theoretical or conceptual writing in a field of interest from research studies executed in the past. The importance of this type of exploratory research is about providing the foundation for contributing to the knowledge base. Furthermore, it is not to be seen in the narrow context of reading around the topic in question, but also as including inter alia the hypotheses advanced and tested previously, the research designs used in previous studies, the data collection techniques applied and whether they yielded the intended results or not, how key terms and concepts were defined, assumptions made, how the study was framed in the first place, and, more importantly, it serves as a reference point from which one can move forward in the quest for truthful knowledge.

Literature review should be seen as an interactive process, and if represented on a continuum, one has on the one hand researchers using literature review to find a problem and, on the other hand, the same literature review serves to establish whether the problem found has already been studied or, in its extreme, solved.

Secondary data review, on the other hand, assists in identifying, understanding and defining the research problems³²⁷, develops an approach to the problem, formulates an appropriate research design to be followed, answers certain research questions (or tests some hypotheses) and aids in the interpretation of primary data thus allowing for more insight (Malhotra, 2002: 112). It also provides for a certain reference point or benchmark to compare and to evaluate primary data (Cooper & Emory, 1995: 240-241). At the same time it also enables the monitoring of the external environment and serves as a base for final decision making (Martins, Loubser & van Wyk, 1999:100-101).

³²⁶ See terms and concepts.

³²⁷ In its extreme, secondary data solves the problem at hand thereby disengaging any primary research to follow (author-researcher).

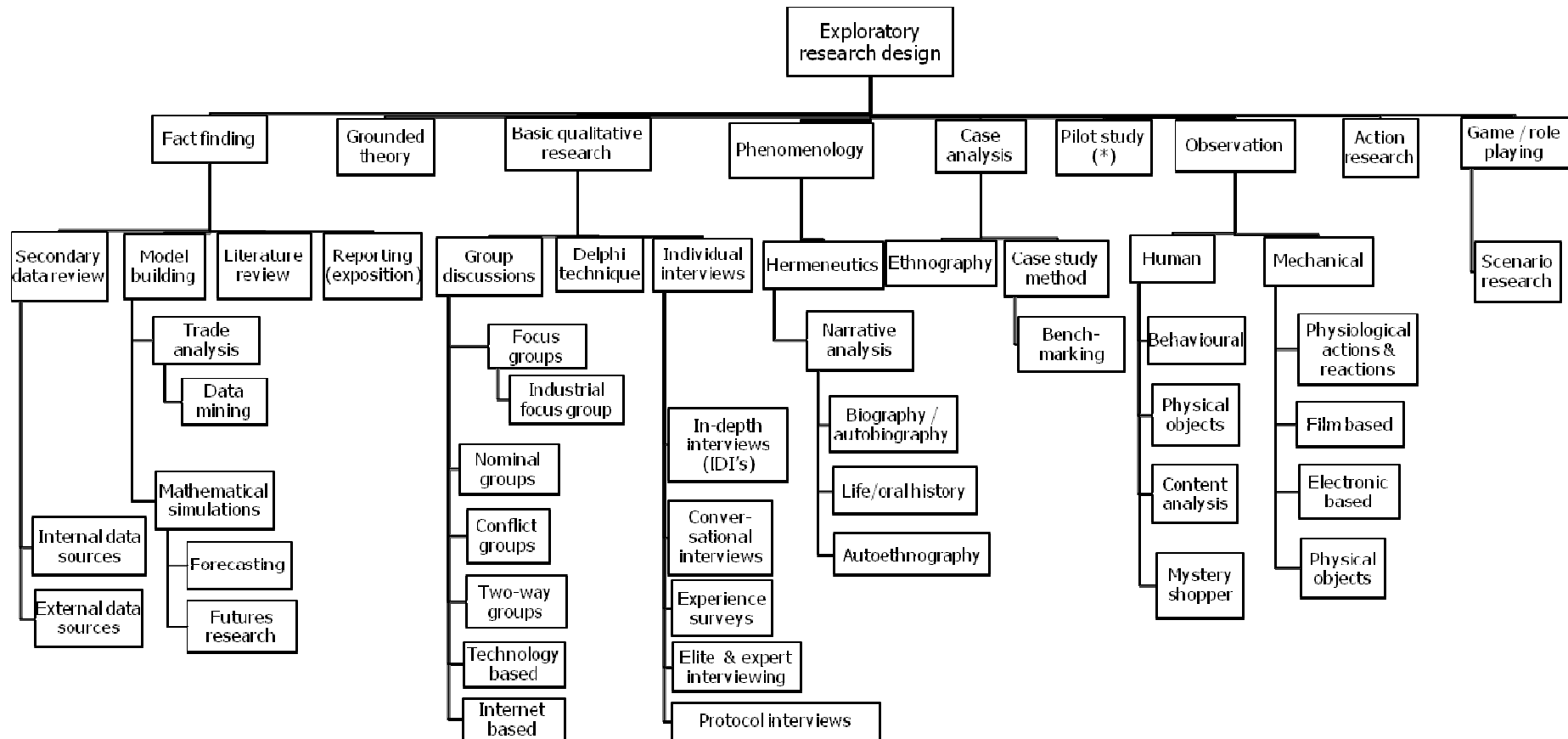


Figure 5.8:- Exploratory research design

(*) Or pre-testing. Based on: Chisnall (2001: 198-209), Cooper and Emory (1995: 114-121), Cooper and Schindler (2006: 198-202), Churchill, Brown and Suter (2010: 82-99), Hair, Bush and Ortinau (2003: 210-223, 296), Iacobucci and Churchill (2010: 85-96), Martins, Loubser and van Wyk (1999: 122-146), McDaniel and Gates (1999: 124-158, 212-239), Merriam (2009:22-37), Parasuraman (1991: 128-135, 273-274), Proctor (1997: 158-159), Remenyi and Money (2004: 70-79), Shao (2002: 150-174), Webb (2002: 111-136), Zikmund and Babin (2010: 130-186, 244-257, 211-212).

Marketing research text makes a definite distinction between *internal* and *external secondary data sources*. The former includes data that originates within the organisation for which the research is being done. It also may include sales invoices, warrantee cards, sales representatives' call reports and past research studies and related other related internal documents either in a raw or published format. *External data sources*, on the other hand, originate from outside the organisation and include among others conceptual literature, trade or commercial literature, published statistics from research firms or government agencies (Churchill, Brown, & Suter, 2010, 82, 143-144; Saunders, Lewis & Thornhill, 2003:188-189). Furthermore, internal and external secondary sources are at the same time also classified into three levels: (i) *primary sources*, (ii) *secondary sources* and (iii) *tertiary sources*³²⁸.

In a different interpretation of viewing secondary data, Saunders, Lewis and Thornhill (2003: 190) divide it into *documentary*, *multiple source* and *survey data*. In this instance, *documentary secondary data* can be used as a stand alone (historical documents) or in conjunction with primary data collection techniques. It includes *written* and *non-written materials* such as journal articles, newspapers, notes of interviewers on the one hand and taped interviews, and television media accounts on the other. *Survey-based secondary data* refers to data collected through *censuses*, *regular surveys* or *ad-hoc surveys* that already have been analysed for their original purposes and includes data from organisations, people and households. *Multiple-source secondary data* is based either entirely on documentary or survey data, or can be an amalgam of the two, and the data can be compiled from an area based or time-series-based perspective.

However, although not specifically mentioned, as opposed to literature reviews or reporting, *secondary data* does *not* require any written report or a final stand-alone document to be presented in any way whatsoever. For if it does, it would be classified as either *reporting* (exposition) or as *literature review* as per figure 5.8. In this regard Cooper and Schindler (2006: 98-99) mention that when moving from a management question to a research question, the researcher *integrates* secondary data into the marketing research process for *any* research study whether being an exploratory or descriptive or causal research design. This integration manifests itself at *all* levels of the marketing research process, including:

- *Problem statement*: looking at ways other researchers have addressed or (partially) solved similar management questions or dilemmas.
- *Research questions*: Gather as background information on the topic to be investigated.
- *Research designs*: Determining the appropriate sample design (or combination to use).
- *Measurement*: Sourcing questionnaires to identify actual measurement questions to be used. At the same time it also reveals different approaches used to collect data.
- Sourcing what could act as a *sampling frame*.
- *Sampling*: Establishing recommended sample sizes from previous experience and other similar surveys.
- *Fieldwork*: What lessons were learned from past experiences?
- *Reporting*: Secondary data is used to contextualise the findings of the marketing research report.

³²⁸ See terms and concepts.

Regarding the reporting of research results, it is evident that once the qualitative³²⁹ or quantitative³³⁰ report is completed it automatically becomes part of secondary data sources from which new *literature reviews*, or *reports*, draw from. In essence then, secondary data collection is a *circular self-feeding process* of *sourcing - integrating - reporting - sourcing - etc.*

Furthermore, *reporting*³³¹ depicts an account or a summation of descriptive and statistical data on a certain topic of investigation. Using *exposition*, it requires little inference or any conclusion drawing (Cooper & Schinder, 2006: 19-20). Therefore, different to literature review, reporting does *not* put forward deductive or inductive arguments and/or conclusions, but merely presents facts. See figure 5.4 in this regard.

And finally, *model building* as the second tier of fact-finding uses various data sources in conjunction with information technology systems by which decision-makers play out various '*what-if*' scenarios in which real-world conditions are emulated. It allows for the establishment of relationships among different marketing actions and likely competitive responses in a virtual marketplace. Data input can include but is not limited to: market characteristics, e.g. seasonality; consumer preferences such as price sensitivity; customer loyalty as measure by switching costs and trend analysis; competitors' positions, i.e. distribution channels and competitors access to consumers (Iacobucci & Churchill, 2010: 24).

Data mining as an example of *trade analysis* involves extracting hidden and predictive information in large databases using parallel and symmetric multiprocessing through statistical analysis (Iacobucci & Churchill 2010: 25; Shao, 2002: 77). It aims to discover buying patterns, customer behaviour and establish relationships to products (Zikmund & Babin, 2010: 172; Shao, 2002: 77). The approach of data mining to describe or predict behavioural variables includes classification³³², regression³³³, time series³³⁴, clustering³³⁵, association analysis³³⁶ and finally sequence discovery³³⁷ (Hair, Bush & Ortinau, 2003: 162-165).

Forecasting research as a *mathematical simulation* is a highly quantitative approach in which mathematical models are fitted to past and historic empirical data or evidence points. These techniques attempt to establish relationships between different sets of historical evidence by mainly

³²⁹ For exploratory research studies.

³³⁰ For both descriptive and causal research studies.

³³¹ Or reporting studies. Also known as exposition (Cooper & Schindler, 2006: 761).

³³² A process for developing profiles of groups based on measured attributes.

³³³ Establishing relationships between the classified groups for the purpose of forecasting.

³³⁴ This involves building and exploring various patterns over specific time periods.

³³⁵ Segments various items which, exhibit consistent behaviour into subgroups.

³³⁶ It recognizes, for instance, that one set of characteristics implies the presence of another set of items with specific characteristics.

³³⁷ An attempt to recognise that one set of items is followed by another set of items.

using statistical techniques of regression and time series analysis. Although positivistic in nature, the interpretation of the data is done more in a qualitative way, thus allowing it to be integrated into a bigger paradigm than simply as a mathematical view of reality. Futures research, on the other hand, provides for a forward orientation and looks ahead rather than backwards. It uses techniques such as *scenario projections* and *Delphi techniques* which draw on divergent expert opinions towards a group consensus. The purpose of a Delphi study, for instance, is to produce a relatively narrow spread of opinions (Remenyi & Money, 2004:76).

5.7.1.2 Grounded Theory

As in the case of other forms of qualitative research, *grounded theory* is a research methodology in which the investigator assumes an inductive stance and strives to derive meaning from qualitative data collected (Merriam: 2009: 29-30). Originating in sociology, it is a research technique most commonly found in phenomenology and ethnography (Zikmund & Babin, 2010: 140). In particular, grounded theory seeks to build *substantive theory* from imbedded qualitative data, or to put it differently, to develop theory which finds itself 'grounded' in the qualitative data obtained³³⁸.

In this regard, grounded theory challenges the artificial divisions between theory and research and allows qualitative research to be regarded as a primary and stand-alone methodological process in its own right. It is to be noted that the data sources of grounded theory are not primarily exclusive to secondary data, but this also make use of interviews and observations as data collection tools. Here the data collection is guided by what is called *theoretical sampling* and analysed using the *constant comparative method*. In the end it identifies and builds what is called a *core category* which connects all relevant categories and properties (Merriam: 2009: 29-30).

5.7.1.3 Basic Qualitative Research

Accepting the exploratory research methods available for collecting qualitative data, various authors differentiate specifically between qualitative and exploratory research. For instance, authors like Churchill and Iacobucci (2010: 62-82)³³⁹, Cooper and Schindler (2006:214-235)³⁴⁰, Dillon, Madden and Firtle (1994: 115-137), Hair, Bush and Ortinau (2003:241)³⁴¹, Hawkins and Tull (1994: 306-320), Martins, Loubser and van Wyk (1996:133-145), McDaniel and Gates (1999: 124-156), Parasuraman (1996: 251-279), Proctor (1995:153-166) and Web (2002: 111-130) all refer to specifically 'qualitative research' which, according to them, includes *focus groups*, *in-depth interviews* and *projective techniques*.

³³⁸ Hence the name '*grounded theory*'.

³³⁹ Refer to *standard qualitative marketing research methods* in their text.

³⁴⁰ Authors discuss specifically qualitative research but mention case studies and action research as two added alternatives.

³⁴¹ They mention *qualitative research methods in exploratory designs*.

Other authors such as Churchill, Brown and Suter (2010: 82-100), Cooper and Emory (1995:117-121), Remenyi and Money (2004: 69-79)³⁴² and Henning (2004: 30-49) do not make this differentiation and include these three qualitative research techniques directly in exploratory research.

Using Merriam (2007: 21-23) as a guide in this regard, instead of referring specifically to qualitative research, it uses a more appropriate label namely *basic qualitative research*. Basic qualitative research here includes the underlying phenomena of (i) how people interpret their experiences, (ii) how their worlds are presumably constructed, and (iii) the meanings people attribute to their experiences through specifically *interviews*. The overall purpose of basic qualitative research is to understand how people make sense of their lives and their experiences.

However, unlike Merriam (2007: 21-23) observational research (including document analysis) is excluded given the different nature of the observational qualitative data collection process. See figure 5.8. Nonetheless, Merriam (2007: 21) specifically mentions that all other types of qualitative research including phenomenological studies, ethnography, grounded theory studies, narrative analysis and critical qualitative research, all add an additional dimension to basic qualitative research and henceforth should be grouped independently.

Individual Interviews

Individual interviews are primary data collection techniques for gathering data in qualitative methodologies and generally may be divided into *unstructured*, *semi-structured* and *structured qualitative interviews*. Unstructured interviews allow participation to float freely from one issue to the next, whereas structured interviews provide the interviewer with a checklist to cover narrow yet focused topics. The choice of structure in a qualitative individual interview depends on the specific goals to be attained (Shao, 2002: 160-161). Although most interviews are conducted face-to-face with the obvious benefit of being able to observe and to note non-verbal behaviour, these interviews can also be conducted by phone or online via video-stream conferencing, for instance (Cooper & Schindler, 2006: 222-223).

Starting with *in-depth interviews*, these interviews are similar to *clinical nondirective psychoanalytical sessions* where underlying hidden motivations, prejudices and attitudes towards sensitive issues are uncovered and revealed by *probing questions* which act as a guideline in the interviewing process. The direction of the interview is guided by the responses of the interviewee and follows a process where the interviewer thoroughly probes each answer and uses the replies as a basis for further questioning. These interviews are commonly used in instances where (i) a confidential, emotionally

³⁴² Refer to focus groups and in-depth interviews as alternate *research tactics* in section 5.7.1.3.

charged topic is investigated, (ii) a complex behavioural decision-making process requires a detailed idiosyncratic step-by-step description, (iii) behavioural entrenched patterns are to be confirmed, and (iv) group interviews seem to be difficult to schedule for the target population. Audio recordings of interviews which then can be fully analysed at a later stage are common practice (Dillon, Madden & Firtle, 1994: 123-124, Hair, Bush and Ortinau, 2003: 218; McDaniel and Gates, 1998: 150).

In-depth interviews can either be used in a positivistic or in an interpretivistic mode. In the former, the transcript, for instance, will be subjected to a quantifiable technique such as *content analysis*, whereas in the case of the latter one would postulate the importance of the issues from a more qualitative stance (Remenyi & Money, 2004:76).

However, when the interview is more unstructured and informal, then one refers to it as a *conversational interview*. It is an approach of collecting qualitative data whereby the researcher engages a respondent in a discussion or dialogue about past life experiences instead of merely interviewing the subject regarding the topic at hand. Data is then analysed from the resulting dialogue to establish its full meaning (Zikmund & Babin, 2010:148).

The informal gathering of opinions and insights from people who are considered to be knowledgeable on key issues under investigation is referred to as *experience surveys*³⁴³. In contrast to all other individual interviews, in the case of an experience survey, there is no attempt to ensure that the resulting data structures are representative of any overall defined group of subjects (Hair, Bush & Ortinau, 2003: 215).

*Elite and expert interviewing*³⁴⁴, on the other hand, are specific qualitative interviews with people who are well-informed, possess sound knowledge, and have the technical expertise regarding key commercial activities relating to the topic under investigation (Chisnall, 2001: 350).

Furthermore, *protocol interviews* place a respondent in a specific decision-making situation and probe the process and activities that are considered when making a specific decision. They aim to uncover motivational and/or procedural activities within an overall decision-making process and to unveil potential blocking points in potential purchasers (Hair, Bush & Ortinau, 2003: 216).

Other variations of individual interviews include the *paired* and *triangular qualitative interview* which can be used in conjunction with the discussed interviews (Webb, 2002: 125).

³⁴³ Also known as key informant surveys (Iacobucci & Churchill, 2010:62).

³⁴⁴ Also referred to as *industrial interviews*.

Group discussions

A group discussion (regardless the type) in marketing research is not to be seen as a mere gathering of people in a room and asking them a predetermined list of questions and subsequently recording and analysing the answers (Webb, 2002:113). Group discussions are likely to be relatively unstructured and free-flowing, and depend on the dynamic process of the interaction amongst respondents regarding a particular theme one wishes to explore (Saunders, Lewis & Thornhill, 2003: 270). In this regard, group discussions necessitate a balance between encouraging participants to discuss a particular question and allowing them free discussions in order to accomplish valuable insights (Saunders, Lewis & Thornhill, 2003: 270).

In essence, these discussions are primarily used to (i) produce hypotheses which may be further tested quantitatively, (ii) generate information aiding in the construction of questionnaires, (iii) provide background information gain reactions on a product category under discussion (iv) stimulate new ideas on existing products (v) generate new creative concepts and (vi) aid in the understanding of quantitative results (Webb, 2002:113-114).

Depending on the scope, resources available or purpose, group discussions are mainly differentiated by the number of participants involved. Cooper and Schindler (2006: 228), for instance, differentiate between *dyads* (two people), *triads* (three people), *mini-depth groups* (four to five people)³⁴⁵, *focus groups* (six to ten people) and *supergroups* (up to twenty respondents). In this regard, some variants of group discussions are worth mentioning.

Firstly, arguably the best known group discussion is the *focus group*, which is an interview on a *specific* topic or purpose with a group of people³⁴⁶ who are knowledgeable about a certain topic under discussion. This discussion is associated with a high level of interviewer-led structure and intervention. Given the interaction of the group, the data obtained from a focus group is socially constructed. In other words, unlike individual interviews, the focus group respondents hear one another's responses and thereby add additional comments beyond their own original responses (Merriam, 2009: 93-95).

Regardless of whether the group agrees or disagrees or does not reach any kind of consensus, the object in the end is to attain *high social contextualised qualitative data*. The presence of a moderator ensures the initiation of ideas, the assessment of needs, behavioural observations, and final recommendations (Cooper & Emory, 1995: 121; Merriam, 2009: 94; Saunders, Lewis & Thornhill, 2003: 271).

³⁴⁵ See terms and concepts.

³⁴⁶ Although no hard and fast rule exists in this regard, Merriam (2009: 94) suggests between six and twelve respondents per group.

Unlike group discussions, the some of the main reasons for conducting focus groups are to (i) provide data that will define and redefine marketing problems, (ii) identify hidden information requirements, (iii) obtain data for a better understanding of quantitative data, (iv) reveal consumers hidden needs, wants, attitudes, feelings and behaviours, (v) generate new ideas about products, service and delivery methods, (vi) discover new constructs and measurement methods, and (vii) explain changing consumer preferences (Bush, Hair & Ortinau, 2003: 220-223).

The *industrial focus group*, as a variant to the focus group, requires not only a knowledgeable moderator regarding the topic under consideration, but specific attention must be given to the moderator's guide, the participants and time considerations. Given the nature of the group, industrial focus groups commonly make use of *dual moderators*³⁴⁷. For example, an in-house moderator usually will lead the discussion while another assists with its technical aspects and interpretations (Proctor: 1997: 164).

Other variants of group discussions are the *nominal groups*, *conflict groups*, *two-way focus groups*, *technological driven groups* such as *telephone focus groups* and the *video conferencing (streaming media) focus groups* (Cooper & Schindler, 2006: 232-234) as well as the *Internet based groups*, e.g. *online (interactive) focus groups* and *bulletin board focus groups* (Shao, 2002: 152)³⁴⁸.

And finally, in-depth interviews and group discussions should not be seen as either/or scenarios of gathering qualitative data, but rather as options whereby one can integrate these approaches. For instance, an alternative to depth interviews, group discussions and focus groups are what Chisnall (2001: 201) refers to as *re-convened group discussions* where respondents are firstly provided with information about a certain product, are asked to visit a specific retail store and purchase the item in question, use or consume it and then finally return to a group discussion where their experiences in the use of it are discussed.

Delphi Technique

As a combination of both the individual interviews and group discussions, the Delphi technique is a *true expert panel survey* of between ten to eighteen members running over a minimum of three cycles. It is a repetitive process used to collect judgments from experts using a series of questionnaires combined with feedback. All panel members are given an open-ended questionnaire to complete anonymously in the first of three rounds. The second questionnaire is administered with all the answers of the previous round included as well as newly formulated questions. This process

³⁴⁷ See also *dual moderator group*.

³⁴⁸ See *terms and concepts* to review the types of focus groups mentioned.

continues until consensus has been reached by the group. The key advantage of this type of engagement is that it promotes interaction and controlled feedback of experts. In other words, the results are not affected by the interaction of respondents as in the case of group discussions, but at the same time the estimates of group opinion are obtained by aggregating (anonymously obtained) individual opinions in the final round (Bourgeois et al., n.d.: 1-3).

Projective techniques

As researchers often look for hidden or suppressed meanings, they engage in what is called *projective techniques*. Although these projective techniques can be applied to all forms of basic qualitative research methods, they are the preferred technique when using *individual qualitative interviews*. Table 5.1 on the following page provides an overview of the most *common projective techniques found*.

5.7.1.4 Phenomenology

Phenomenology as a research tactic is the study of people's conscious experience of their everyday lives and social actions which are based on shared experiences. It finds its origins in philosophy and psychology. The task of the phenomenologist is therefore to depict the *essence*, i.e. basic structure of intense human experiences such as love, anger, betrayal, etc. through a process called *epoche*³⁴⁹, whereby prejudices and assumptions are bracketed allowing one to examine consciousness itself (Merriam: 2009: 24-27).

The phenomenological researcher thereby focuses on how a person's behaviour is shaped by the relationship he/she has with the physical environment, objects, people and situations. The phenomenological inquiry therefore seeks to describe, reflect upon and interpret these experiences (Zikmund & Babin, 2010: 137-138).

In contrast to the phenomenological orientation which largely relies on video or audio recorded conversational interviews, *hermeneutics* relies on the *narrative analysis* of text in which a person tells a story about him- or herself in the form of *biographies, autobiographies, life history, oral histories* or through *auto-ethnography* (Zikmund & Babin, 2010: 137-138; Merriam, 2009: 32).

³⁴⁹ See terms and concepts.

Table 5.1:- Projective techniques

Group	Types of Projective Techniques	Description
ASSOCIATION PROCEDURE:	Word or picture association	Participants are asked to match images, experiences, emotions, products and services, people and places to the topic under investigation.
	Personification and authority figure representation and imagination exercises	Interviewers are asked to discuss inanimate objects with traits, characteristics and features of humans with certain personalities and traits. Respondents could also be asked to relate the properties of these objects to one another. <i>Brand association</i> is an example of a typical personification where respondents are asked to associate a brand with a certain personality.
	Sensory and component sorts	Participants are asked to sort given flash cards containing component features and to create new combinations using certain criteria. They can also apply these with scents, textures and sounds (usually verbalised on flash cards).
	Ambiguities and paradoxes	Participants are asked to imagine brands as something else e.g. a cigarette brand as a car and thus describing its attributes and position.
COMPLETION PROCEDURE:	Sentence or story completion	Respondents complete (either verbally or in writing) sentences and stories.
	Semantic mapping	Participants are asked to place brands or products spatially on a four quadrant map where different variables anchor the two different axes.
	Brand mapping	Presented with different brands, respondents comment on their perception and knowledge of specifically various brands and asked then to position each brand on one or more semantic maps.
TRANSFORMATION PROCEDURE:	Psycho-drawing	Here consumers are asked to draw what they feel about or how they perceive an object or brand.
	Collages	Respondents are provided with an array of visual stimulus materials and are then required to sort them into groups or associate them with one of the topics discussed.
	Laddering and benefit chain	Here respondents are asked to link the functional features of a product to their physical and psychological benefits (real and ideal).
CONSTRUCTION PROCEDURE:	Imaginary universe	Respondents are asked what an imaginary planet would look like (or how it would be experienced) if the whole planet were populated by the brand (in varying degrees).
	Cartoon or empty balloons test	This technique uses cartoon characters as the third party. Researchers show characters in a particular situation and ask respondents to describe what the characters are doing, saying and thinking using balloons (or bubbles).
	Thematic Apperception Test	Respondents are asked to interpret a picture by depicting how the person(s) in the picture feel(s) and think(s).
	Storytelling	In order to search for subtle insights into consumer behaviour, consumers are asked to tell stories about their experiences. See also narrative analysis.
	Consumer drawings Visitor from another planet	Probing the reactions, feelings and attitudes of aliens when they first come into contact with the product and brand.
EXPRESSIVE TECHNIQUES:	Third person technique and role playing(*)	Used mainly with topics which are potentially embarrassing. With the third person technique researchers will ask for example participants to answer questions for a third person instead of themselves. Role-playing is similar to the third person technique in that another person is used in the given scenario, but instead of asking certain direct questions, respondents are asked to play the role of someone else in a particular situation.

(*) Also known as *role-playing interviews* (Hair, Bush and Ortinau (2003: 217-218). Based on: Cooper and Schindler (2006: 223-224), Dillon, Madden and Firtle (1994: 126), Hawkins and Tull (1994: 313-318), Malhotra (2002: 177-183), McDaniel and Gates (1999:156-157), Roe (2004: 87), Webb (2002: 126-129), Zhao (2002: 162-166).

5.7.1.5 Case Analysis

The *case analysis* involves studying selected examples, i.e. cases of situational, people or activity-related phenomena under investigation (Hawkins & Tull, 1994: 48; Churchill, Brown & Suter, 2010:

93). This is done by examining existing records, observing a phenomenon as it occurs, and conduct unstructured interviews about entities³⁵⁰ or groups of entities. The *case study method*³⁵¹ and *ethnography*³⁵² are examples of this engagement.

The objective of the *case study method* is to obtain multiple dimensional perspectives from extreme, unusual or critical cases at a certain point in time or over a longer period of time. In order to attain views from different levels within the same organisation or different perspectives of the same situation or process, a single or a number of subjects are invited to tell the story of their experiences³⁵³. The case study application in business management varies and includes among others the evaluation of new product development processes, the assessment of purchaser's responses, market stimulus displays, as well as analyses of relationships and political issues as found in corporates (Cooper, 2006: 236).

Remenyi and Money (2004: 72-73) view the characteristics of a case study as:

- It is a story to be told.
- It draws on multiple sources of evidence.
- The evidence is based on triangulation of the sources of evidence.
- It seeks to provide meaning in context.
- It shows both an in-depth understanding of the central issue at hand and provides a broad understanding of contextual related issues.
- Its focus is either an organisation, a situation or a context.
- Case studies are usually reasonably limited, i.e. its focus is not too wide.
- Although an exploratory tool, it draws from both qualitative and quantitative sources for evidence collection.
- Different to ethnography, the researcher does not become too immersed in the object of research.

When the case study is used as a comparative tool of excelling organisations that carry out some unique function, or their practices are regarded as a source of ideas for one's own improvement, then one specifically refers to it as *benchmarking* (Churchill, Brown & Suter, 2010: 94).

Originating in the field of *anthropology, ethnography*³⁵⁴ focuses on *human society* and *culture*. The latter may be broader based, e.g. 'South African culture' or within the narrow context of groups like *gangs* or even *organisational culture* (Zikmund & Babin, 2010: 138). In this regard, ethnographic inquiry can be seen as a cultural description, which emerges only from spending lengthy periods of intimate study and residence in a given social setting. It calls for the first-hand participation in cultural activities and the deep reliance on intensive work with a few informants. The key requirement

³⁵⁰ Being individuals, people, households or institutions.

³⁵¹ A research technique originating in psychology and business research (Zikmund & Babin, 2010: 137).

³⁵² A research technique originating in anthropology (Zikmund & Babin, 2010: 137).

³⁵³ See discussion of ethnography in the following paragraph.

³⁵⁴ In this regard Merriam (2009: 27) differentiates between *life history, critical ethnography, autoethnography* and *feminist ethnography*.

for this engagement to be successful is that the specific language of the observed must be spoken and understood in the particular setting.

The *data set* to be collected includes formal or informal interviews, the analysis of documents, records and artifacts, the fieldworker's diary of daily events, personal feelings, ideas, impressions and insights with regard to these events. It is the immersion in the site where the participant-observer (also the researcher) is also the primary method of data collection. Hence by 'doing' ethnography and writing up the findings of the research, ethnography actually becomes both a *product* and *process* at the same time.

Being interpretivist in nature, the write-up of ethnography is more than a description and it involves some interpretation on the part of the researcher - something similar to a process called '*cultural description*' (Merriam, 2009: 27; Remenyi & Money, 2004:74). Also, given the modern technology at hand, in studying consumers in their natural habitat, researchers can request households for permission to place video cameras in their homes. This technique is particularly useful in situations which are not suitable for the verbalisation of thoughts and feelings (Zikmund & Babin, 2010: 140).

Netnography, a variant of ethnography, uses 'found data' on the internet that is produced by virtual communities. These online communities are often organised around interest in inter alia industries, products, brands, sports teams and music, and are often seen as the leaders or innovators in their fields (Hair, Wolfinbarger, Ortinau & Bush, 2008: 91).

Lastly, as some research questions do not require any participant involvement to provide answers to questions, researchers engage in what is known as a *non-participant (ethnographic) observation*. As the name indicates, the researcher observes without entering into any cultural events (Hair, Wolfinbarger, Ortinau & Bush, 2008: 91).

5.7.1.6 Pilot study

Also known as *pretesting*, a pilot study in essence collects data as a pre-empt for a full scale study, whether being exploratory, or descriptive or causal in design. In this regard these studies serve as guides for larger studies to fine-tune research objectives, sampling in-field procedures, as well as measurement related aspects (length, content, interpretation and procedure) (Zikmund & Babin, 2010: 61 Chisnall, 2001: 145; Crask, Fox & Stout, 1995: 210).

5.7.1.7 Observation

*Observational studies*³⁵⁵ as a research tactic gather a wide variety of information about behavior. These include physical activities, verbal behaviour, expressive behaviour and physiological reactions, spatial relations and locations, temporal patterns, physical objects, verbal and pictorial records as well as neurological events (Zikmund & Babin, 2010: 245). Depending on the researcher's needs, observations can be distinguished by directness, the awareness of the subject being observed, structuredness, type of observing mechanism used (human or mechanical) and by its environment, i.e. natural or contrived (Hair, Bush & Ortinau, 2003: 296-297; Martins, Loubser & van Wyk, 1999:174).

In this regard, Gill and Johnson (1992)³⁵⁶ (as cited in Saunders, Lewis & Thornhill, 2003: 224) mention that in any observation a researcher has to decide whether or not to take part in an observational activity, and whether his identity should be revealed or not. These two decisions in the end depict four roles a researcher can play in any observational study and are depicted in figure 5.9 below.

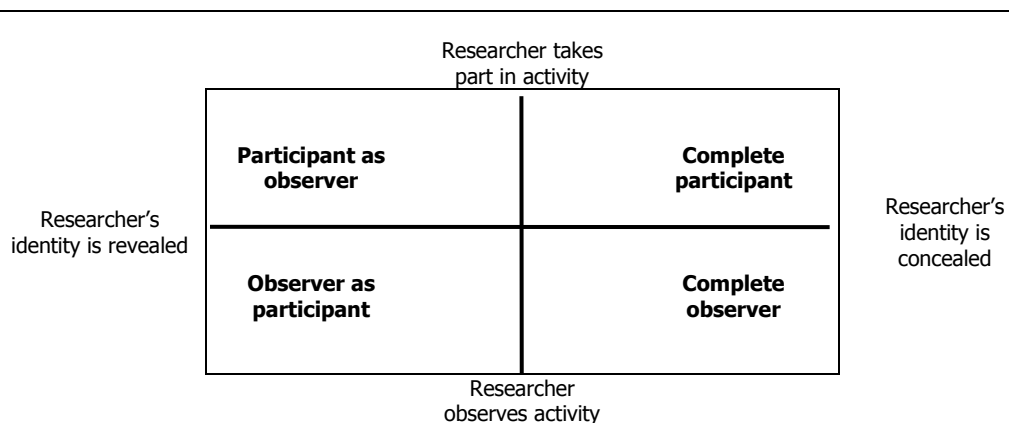


Figure 5.9:- Typology of participant observation researcher roles

In general one distinguishes between *human* and *mechanical observation*. Human observation is performed by an individual designated to observe behaviour whereas mechanical observation uses non-human devices to record observations. In the case of the former, the observer is a neutral bystander and is not involved in altering any behaviour but merely records it.

³⁵⁵ See *observation* under terms and concepts.

³⁵⁶ Gill, J. and Johnson, P. 1992. *Data Collection in Context*. 2nd ed. London: Longhorn.

Human observation

Human observations can be divided into four separate data collection techniques, namely (i) human behaviour, (ii) the observation of physical objects, (iii) content analysis, and (iv) mystery shopper.

Without going into detailed discussion, *human behaviour* can be observed through *proxemics* (space orientated), *kinesics* (body motion), *linguistic* (verbal behaviour) and *extralinguistic observations* (vocal interaction)³⁵⁷ (Cooper & Schindler, 2006: 199, 247).

The most common data collection technique used when observing *physical objects* is the *physical-trace analysis*. It is an indirect method of observation, and places the researcher in the role of a detective who has to source evidence. Alternatively, it studies traces individuals left behind to understand past behaviour. For instance, the wear and tear of carpets in a museum will indicate popular exhibits (Shao, 2002: 172).

Thirdly, *content analysis* entails the systematic observation and analysis of message content of advertisements, newspaper articles, television programs, letters, etc. It aims to identify specific information content and other message characteristics by measuring the extent of emphasis or omission of a given analytical category, such as the usage of certain repetitive words in a body text, themes, characters or time and space relationships (Zikmund & Babin, 2010: 253). In some cases it can also be performed with the aid of computers (Shao, 2002: 172), although this is not popular as yet.

Finally, *mystery shoppers*³⁵⁸ are used to gather a whole spectrum of data relating to a store, including internal and external store environments, internal space arrangements, sales consultants and till point staff product knowledge and service, customers actions and reactions, telephone etiquette, return policies, and overall experiences (McDaniel & Gates, 1999: 217-218).

Mechanical observation

Mechanical observation can be done from four angles, namely *physiological actions and reactions*, *film and electronic-based observations* and *physical objects*.

Firstly, *physiological actions and reactions* are mechanical observation which evaluate the consumer's response to the effects of various stimuli to advertisement copies, packaging designs or new product development situations. Traditionally four categories of mechanical observation devices are used to

³⁵⁷ See terms and concepts.

³⁵⁸ Also called ghost shoppers.

measure and collect physiological actions and reactions exhibited by people, namely *voice pitch analysers, pupilometers, eye tracking monitors* and *psychogalvanometers*³⁵⁹. Nonetheless, given that the subjects are required to be present in a controlled artificial laboratory environment, these mechanical observation techniques are based on an unproven assumption that physiological actions and reactions are predictors of people's unobservable cognitive thoughts or affective emotional feelings (Hair, Bush & Ortinau, 2003: 296-297).

Secondly, *film based observation* includes both camera surveillance as well as videotape analysis. These types of observations try to explain behaviour without having a full-time researcher present (Zikmund & Babin, 2010: 257-258). The *shopper behaviour research* is a typical example of film-based research where shoppers or consumers are recorded in a variety of shopping settings (McDaniel & Gates, 1999: 220).

Furthermore, *electronic-based observational studies* include among others the monitoring of *Website traffic and online advertising, scanner based services*, as well as *television and radio monitoring*.

As a *television and radio monitoring mechanical observation*, ACNielsen's television and radio monitoring is perhaps an example of one of the best known marketing research projects involving mechanical observation and computerised data collection techniques for estimating *national television and radio audiences* (Zikmund & Babin, 2010: 253). In South Africa, SAARF monitors television and radio audiences through TAMS and RAMS³⁶⁰ respectively (SAARF, n.d.(a)).

The monitoring of *website traffic*, on the other hand, entails the gathering of detailed online behaviour by means of counting the number of *hits*, i.e. mouse clicks on a single page of a Website. *Page views* as an added facility establish not only the number of people who visited each Website, but also track the sequential path that each visitor followed. Other refined counts are the *unique visitors* to a Webpage, which count the *net visitors*³⁶¹ to a site using so-called 'cookies'. Finally, *advertising effectiveness* on a website is measured using the '*click-through' rate (CTR)*' (Zikmund & Babin, 2010: 255).

Moving on, *scanner-based research* or *services* are a type panel where a typical household is assigned a bar code-like card – similar to a frequent shopper card which is presented at the till point. Merging the psychographic and demographic data with the household data, it allows for richer data interpretation. In order to facilitate consumer purchasing panels with stores that have no in-store scanning equipment, households are issued with an '*at-home scanning system*' where handheld

³⁵⁹ See terms and concepts.

³⁶⁰ See terms and concepts.

³⁶¹ Return visitors are only counted once.

wands read UPC symbols. In essence, scanner-based services replace (human) consumer purchasing diaries (Zikmund & Babin, 2010: 256-257).

And finally, *physical mechanical observations* include amongst others traffic counters which counting internal or external traffic, such as visitors entering or leaving a store or shopping centre, or traffic at intersections. This is done by installing, for instance, infrared lasers or mechanical counting devices such as turnstiles to key traffic locations (Martins, Loubser & van Wyk, 1999: 178).

See also section 5.6 (longitudinal research) as well as figure 5.7 in this regard.

5.7.1.8 Action Research

Action research is to be seen as a process of systematically collecting research data relative to an objective or goal within an ongoing system, e.g. marketing campaign. It then feeds the data back into the system and at the same time it takes action by altering selected variables within the system based on both the data collected and the hypothesis put forward. The results and actions are then evaluated as more data is collected. Being a fivefold process, it starts where (i) the business articulates the business problem (ii) it establishes current theoretical knowledge (iii) it calls for intervention, observation and evaluation, (iv) it creates a theoretical contribution and (v) it demonstrates validity and value to both the company and academic field (Remenyi & Money, 2004: 71).

5.7.1.9 Game or role-playing

Game or role-playing is a research approach where individuals are asked to participate in a business management game by playing out a specific role. Being mainly used in the fields of human relations and organisational behaviour, it is regarded as a high level simulation of interpersonal reactions or group decision-making (Remenyi & Money, 2004: 76).

As a variant to *game playing*, *scenario research* collects evidence from a group of suitably qualified experts who are asked to discuss the implications of a hypothetically occurring situation. The group is then asked to comment on say the effects of intended government climate change regulations on businesses. In gathering the data, the researcher elicits useful comments about the opinions of the experts, but will also observe how these opinions evolve during the deliberations (Remenyi & Money, 2004: 78).

And finally, all exploratory data collection techniques and methods use some form of *non-probability sampling designs*. Although one would still be able to generalise in one way or another from the non-

probability sample of the population, one would only be able to do so on subjective grounds and not on any statistical grounds or objective ground (Saunders, Lewis & Thornhill, 2003: 170). The following *sampling techniques* are associated with non-probability sampling: *convenience sample*, *quota sample*, *snowball sample*³⁶², *self-selection sample*, *theoretical sample* and *purposive sample*³⁶³. The latter can be further divided into (i) *extreme case*, (ii) *heterogeneous*, (iii) *homogenous*, (iv) *critical case*, and (v) *typical case purposive sampling* techniques (Merriam, 2009: 76-80, Saunders; Lewis & Thornhill, 2003: 170-177).

5.7.2 RESEARCH TACTICS AND DATA COLLECTION TECHNIQUES IN THE DESCRIPTIVE RESEARCH DESIGN

In answering the 'who', 'what', 'when', 'where', 'why', and the 'how' of a particular target population, *descriptive research* acquires and statistically analyses quantitative data through *probability sampling designs*. In this regard, it employs either a *person*, *telephone* or a *self-completion survey tactic* by selecting the relevant sample units, using either a *simple random sample*, a *systematic (random) sample*, a *stratified (random) sample*³⁶⁴, a *cluster (random) sample*³⁶⁵, or a *multi-stage (random) sample sampling technique* (Saunders, Lewis & Thornhill, 2003: 170-177). See figure 5.10 in this regard.

5.7.2.1 Person-administrated Survey

Person-administrated interviews can be executed *electronically* at *fixed premises*, or as a *consumer intercept survey* on an *ad-hoc* basis or over time, using a *longitudinal timeframe approach*.

Firstly, *electronic person-administrated interviews* use computer technology to assist surveying respondents in two ways: on the one hand, a computer is used as a medium to collect data, i.e. as in the case of the *computer-assisted personal interview (CAPI)* and, on the other hand, it uses video-link technology, e.g. Skype or conferencing interviews to collect data (Bush & Burns, 2003: 245). In the latter instance, the image of the interviewer and/or respondent is transmitted via computers on a free-call basis. For the future, this typology will include cellular phones displaying both the image of the respondent and interviewer alike at either end.

³⁶² Also called *chain* or *network sampling* (Merriam, 2009: 79).

³⁶³ Also referred to as *judgmental samples* (Iacobucci & Churchill, 2010: 286).

³⁶⁴ Either proportionate or disproportionate.

³⁶⁵ A single stage or a multi-stage cluster sample.

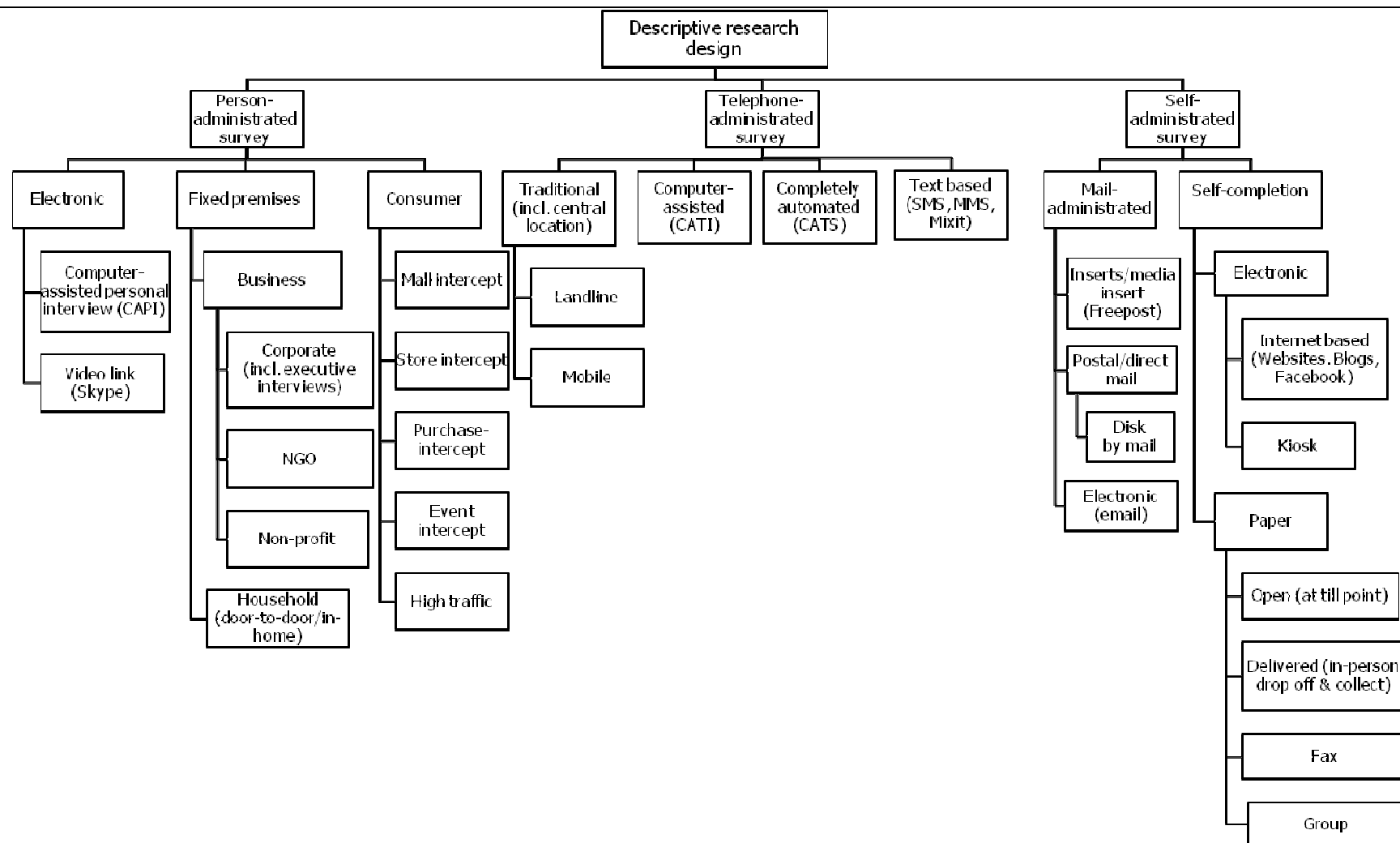


Figure 5.10:- Descriptive research design

Based on: Churchill, Brown and Suter (2010: 109-116), Hair, Bush and Ortinau (2003: 253-282), Iacobucci and Churchill (2010: 85-96), McDaniel and Gates (1999: 175-200), Parasuraman, (1991: 135-146), Shao (2002: 184-202), Zikmund and Babin (2010: 199, 212-238).

Secondly, *fixed premises interviews* can be conducted at a fixed address or dwelling as a so-called *household interview* or as a *business interview*. The former is also known as the *personal in-home survey*, whereas the latter is commonly referred to as a *business-to-business interview*, which is divided into *corporate*-, *NGO*- and *non-profit business surveys*. Business interviews in this instance are not to be confused with *executive interviews* as referred to by Hair, Bush and Ortinau (2003: 247, 259) but should be seen in a much wider context. As the name indicates, *executive interviews* are limited to a certain group of business respondents, like the *gatekeepers*, *product users* and *buyers*, *influencers* as well as *decision-makers* of businesses (Shao, 2002: 186). However, business-to-business interviews include *all* interviews conducted with *any* employee (or employer) at *any* level (executive interviews inclusive) within the *workspace*³⁶⁶ of the organisation. It is also not uncommon to interview the employer or employee (i.e. sample element) off-premises for convenience and confidentiality purposes. In this regard, for the interview to be constituted a business interview, the *sample unit* must be a business entity.

Unlike fixed premises interviews, *consumer interviews* are conducted wherever there is a movement or flow of customers or visitors. The key difference lies in how the *sample unit* is defined. In the case of a consumer interview it is a *shopper*, *visitor* or *spectator group*³⁶⁷. In the case of a fixed premises interview the sample unit is a *dwelling* (Haydam, 2006: 2). Given this difference, it has key sampling and questionnaire design implications. For instance, consumer samples do not use sample frames as in the case of fixed premises interviews, but rather *summaries of sample frames*. Furthermore, their conduct regarding the execution of the sample methodology is different to fixed premises surveys in both the *handling of* and *minimising of non-response*, as well as the selection of the appropriate sample unit. Depending on the purpose, these consumer interviews are commonly conducted in malls as *mall intercept interviews*, in stores as *store intercept* or *purchase intercept interviews*, at events as *event intercept interviews*, or at other non-malls or non-events as *high traffic interviews* at tourism sites, on the streets or in CBD areas.

5.7.2.2 Telephone-administrated Survey

In contrast to the face-to-face interviews which predicate the necessity for the respondent actually seeing a product, sample, advertisements or cue cards, *telephone-administered interviews* emphasise the importance of ensuring that the correct procedures are followed and at the same time verify all aspects of the respondents' reactions which they might be unsure of (Bush & Burns, 2003: 248). Four engagements are to be noted in this regard, namely *the traditional*, the *computer assisted*, the *fully automated telephone administrated* and the *text-based telephone survey*.

³⁶⁶ Usually but not exclusively in offices.

³⁶⁷ A group need not necessarily be multiple persons. In the case of a one person 'group', the sample element (the individual) and the sample unit are one and the same.

Traditional telephone interviews are conducted from homes or at central locations³⁶⁸. The process of these types of interviews is mainly mechanically driven, i.e. the numbers are manually dialled, questions read off printed questionnaires, interviewers follow specific predetermined instructions and the fieldwork is checked by an (fieldwork) administrator or supervisor (Bush & Burns, 2003: 249). Either *landlines* or *cellular phones* or a combination of both may be used.

Two variations on computer-administrated telephone interviews include the *computer-assisted telephone interview* (CATI) and a type voice-mail survey called the *completely-automated telephone survey* (CATS)³⁶⁹. The former uses a human interviewer who represents the voice of the computer. In other words, the interviewer reads the question off a computer screen and enters the respondent's answer directly into the computer program. The program aids the interviewer by allowing automatic skips, and at the same time the respondent may be shown various graphics and/or video footage if the necessary technology is in place (Bush & Burns, 2003: 249).

Completely-automated Telephone Surveys (CATS) on the other hand are a non-online interviewing technique where a computer automatically dials a phone number and a voice-over recording is used to conduct the interview. The respondent reacts directly with the computer by entering responses manually via his/her push button phone or by speaker-voice facility (Bush & Burns, 2003: 249; Shao, 2002: 193-194). Two CATS type interviews can be distinguished in this regard, namely the *inbound CATS*, i.e. the respondent is called and asked to participate, and the *outbound CATS* where the respondent is invited to call a toll-free number in order to participate in a survey (Shao, 2002: 194).

And finally, a variation of technology driven telephone interviewing is the *text-based telephone interview* where the interview is conducted using an SMS³⁷⁰ or MMS³⁷¹ facility through vehicles such as MXit (Zikmund & Babin, 2010: 236).

5.7.2.3 Self-administrated Survey

Hair, Bush and Ortinau (2003: 265) refer to the third research tactic as *self-administrated surveys*, and define it as respondents completing the survey on their own with no agent (human or computer) administering the interview³⁷². In this regard, respondents will read the questions and respond directly on the questionnaires at their own pace and ultimately return the questionnaire at their own convenience. Hair, Bush and Ortinau (2003: 265) include in the self-administered surveys *direct mail surveys*, *mail panel surveys* and *drop-off surveys*. In a similar interpretation, Cooper and Emory

³⁶⁸ Referred to as *Central Location Telephone Interviewing*. See terms and concepts.

³⁶⁹ Also referred to as *fully-automated telephone interviews* (FATI) (Shao, 2002: 196) or *the computerised voice activated telephone interview*.

³⁷⁰ Short-message service.

³⁷¹ Multi-media service. This technique has the advantage of displaying graphics or even short videos.

³⁷² The absence of the interviewer results in no *interviewer bias*.

(1995: 282) view self-administrated surveys and (self-administrated) mail surveys³⁷³ as one and the same type of data collection tactic/technique.

However, both Cooper and Emory (1995) and Hair, Bush and Ortinau (2003) make no provision for the differentiation between *self-administrated surveys* and *(self-administrated) mail surveys*. The difference might be subtle but very important in terms of how the sample is executed. For instance, unlike self-administrated data collection techniques, for the data to be transferred in a *postal survey*, it requires specifically a postal service (normal or electronic). Therefore, in order to allow for this differentiation, it necessitates the inclusion of *self-completion surveys* as a non-mail type self-administrated research tactic. Henceforth, *self-administrated data collection techniques* are subdivided into *mail-administrated-* and the *self-completion survey* and will be looked at next.

Mail-administrated Surveys

Three types of *mail-administrated surveys* are commonly used in marketing research to obtain primary descriptive data.

Firstly, the *direct mail or postal facility* involves mailing questionnaires to a prospective respondent with a physical or postbox address. The questionnaire is then completed and returned by self-addressed mail (Burns & Bush, 2003: 245). *Disks by mail*, an alternative direct mail facility, involves sending respondents a computer disk by mail and asking them to return it once they have completed the survey using their own personal computer (Shao, 2002: 198).

Email surveys, on the other hand, send respondents a questionnaire via an email facility as part of body text or as an attachment, and ask participants to complete the questionnaire and return it via email. Alternatively, researchers send potential respondents emails requesting them to access a secured zone Web page via hyperlink that contains an *interactive survey*³⁷⁴ (Shao, 2002: 199; Zikmund & Babin, 2010: 230).

Finally, *media inserts* as commonly used in magazines and newspapers, ask respondents to complete a questionnaire (inserted or part of the magazine) and return it via a *freepost* facility to the researcher.

³⁷³ Various forms.

³⁷⁴ Also called an *interactive email system*.

Self-completion Surveys

Self-completion surveys are classified by way of completion, namely via an *electronic* or *paper facility*. Regarding the former, it uses both *internet-based* and *kiosk-based surveys*, whereas the latter distinguishes between *open paper, delivered, facsimile (fax)* and *(paper) group surveys*.

The *internet-based survey* is a typical example of a *self-completion electronic-based survey*. It is a self-administrated questionnaire posted on a website where respondents provide answers to questions displayed on the screen by either ticking the right option or by means of writing the correct response/verbatim (Zikmund & Babin, 2010: 230).

A second type of *self-completion electronic based survey* is the interactive-computer survey, namely the (computer) *kiosk*. It contains a computer with a touch screen facility to administer a survey on a permanent or temporary basis at a high density traffic location such as trade shows, conferences, shopping malls or airports (Zikmund & Babin, 2010: 230). Two variants of this type of survey, namely the *computer-assisted self-interview (CASI)* and *fully-automated self-interview (FASI)*³⁷⁵, have to be noted in this regard.

In its simplest form, the *open paper surveys* involve leaving self-completion questionnaires at key points such as till points or hotel rooms for respondents to complete. As a variation, another self-completion paper survey is the delivered or *in-person drop-off-and-collect survey* and involves questionnaires being dropped off by the interviewer who explains the purpose of the study and personally collects it at a later stage (Zikmund & Babin, 2010: 230). It is commonly used at places of work, hotels and with people who are pressed for time, and in instances where the questionnaire is relatively long (Burns & Bush, 2003: 245).

The *fax survey*, on the other hand, gathers data by simply faxing respondents (mostly businesses) short surveys requesting a prompt reply. A questionnaire can also be inserted in a magazine and respondents are then asked to complete it and fax it to the number provided. Given the technology available, telephone numbers of potential respondents can automatically be dialled via a system called *computer-generated fax* (Shao, 2002: 194).

And finally, *group interviews* entail administering a questionnaire to a group of respondents rather than individuals. In this regard, respondents can either be recruited or captured in a natural setting (Burns & Bush, 2003: 245).

³⁷⁵ See terms and concepts.

5.7.3 RESEARCH TACTICS AND DATA COLLECTION TECHNIQUES IN THE CAUSAL RESEARCH DESIGN

Although causal research designs are discussed separately from descriptive research, the distinction between the two designs is, according to Parasuraman (1996: 283), a matter of degree rather than of a kind. For instance, descriptive research might suggest causation, yet the data generated by experimental research will increase the confidence one can have in any suggested case. Also, causal research uses the descriptive research tactics of the *person-administrated survey*, the *telephone-administrated survey* or the *self-administrated survey* as ways to collect the experimental data.

According to Parasuraman (1996: 283), for any descriptive research to be labelled as an experimental design, the following three criteria must be met, namely:

- i. The temporal ordering of variables. For instance, a change in variable X must occur before a change in variable Y is observed.
- ii. Evidence of association. The data on variables X and Y, for instance, must suggest that the two variables are related in some way or another.
- iii. Control of other causal factors. Unless all (or most) causal factors³⁷⁶ other than the independent variable are satisfactorily controlled, does the statement "*if X then Y*" no longer hold.

In discussing the various experimental research designs, key concepts and symbols unique to causal research design have to be conferred. Table 5.2 on the following page depicts these concepts and symbols which will be used in the forthcoming text.

³⁷⁶ The causal factors which pose a threat to the *internal validity* of an experiment include the *history*, *maturation*, *instrument variation*, *selection bias*, *experimental mortality*, *testing (main- and interactive-)* and *statistical regression effect* (Iacobucci & Churchill, 2010: 108-109). Extraneous causal factors which pose a threat to *external validity* include *randomisation*, *physical control*, *design control* and *statistical control*. See terms and concepts (McDaniel & Gates, 1999: 257-258).

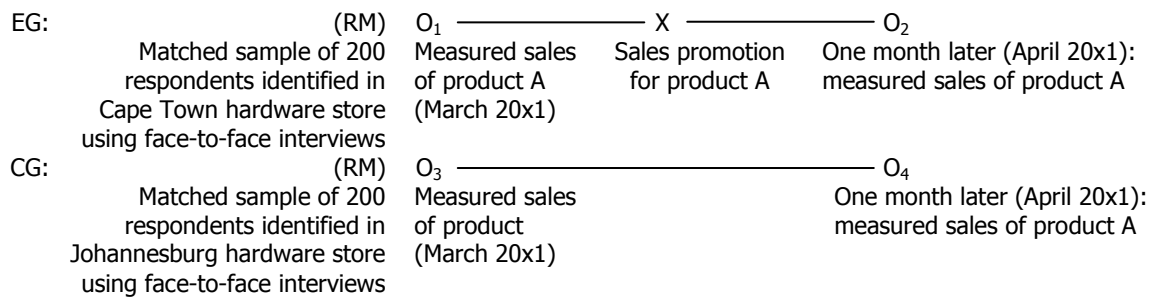
Table 5.2:- Experimental Design Concepts and Symbols

O _i	Any formal observation or measurement of the dependent (or effect) variable on the test unit or group that is made as part of the experimental study. Symbols O ₁ , O ₂ , O ₃ and O ₄ , for instance, indicate multiple measurements during the experiment. The <i>treatment effect</i> measures the differences between the various observations in order to ascertain the truthfulness of the independent variable (X).
X	The exposure of a group or unit to an independent variable (X), treatment or event from which the effects are to be determined. Symbols X ₁ and X ₂ indicate the involvement multiple experimental treatments.
RR	Assignment of test units or groups to separate treatments. RR is the random assignment (R) of respondents (R) or test groups/units to the experiment.
RM	Assignment of test units or groups to separate treatments. In this instance respondents cannot be randomly assigned to the experimental treatment condition. It is abbreviated as RM - implicating that respondents (R) are only matched (M).
RRM	Assignment of test units or groups to separate treatments. RRM implicates that respondents (R) or test groups/units are not only randomly drawn (R) but also matched (M), and is used in true experimental designs.
CG	A control group of units participating in the experiment but is <i>not</i> exposed to the experimental manipulation or treatment (X). Symbols CG ₁ and CG ₂ indicate multiple control groups.
EG	An <i>experimental group</i> of units that gets exposed to the experimental manipulation or treatment (X). EG ₁ and EG ₂ indicate, for instance, that two experimental groups were used.

Source: Malhotra (2002: 230), Parasuraman (1991: 312), Dillon, Madden and Firtle (1987: 193-197).

The application of the concepts listed in table 5.2 can be illustrated by means of the following example:

Assume that a company has to test the efficiency of a sales promotion of a specific *product A* in two of its hardware stores in Johannesburg and Cape Town using a *static two group experimental design*. The execution of the experimental design will look as follows (Dillon, Madden & Firtle, 1987: 199):



Note that the lines O₁ to O₂ (through X) and O₃ to O₄ indicate a time lapse, with O₁ and O₃ as well as O₂ and O₄ respectively occurring at the *same* time. Furthermore, the fact that Cape Town and Johannesburg were used as two separate test venues enforces an RM sample design³⁷⁷. Also, the treatment effect measuring the effectiveness of the sales promotion is calculated as (sales at O₂ *less* sales at O₁) *less* (sales at O₄ *less* sales at O₃)³⁷⁸.

³⁷⁷ Having matched (RM) the respondents, the design consequently fails the *internal validity test* of *selection bias*. The reason is that the two stores might have different customer profiles with different buying habits, which could influence buying patterns of respondents and thereby not present the researcher with the true effect of the sales promotion (X).

³⁷⁸ Numerically written as (O₂ - O₁) - (O₄ - O₃).

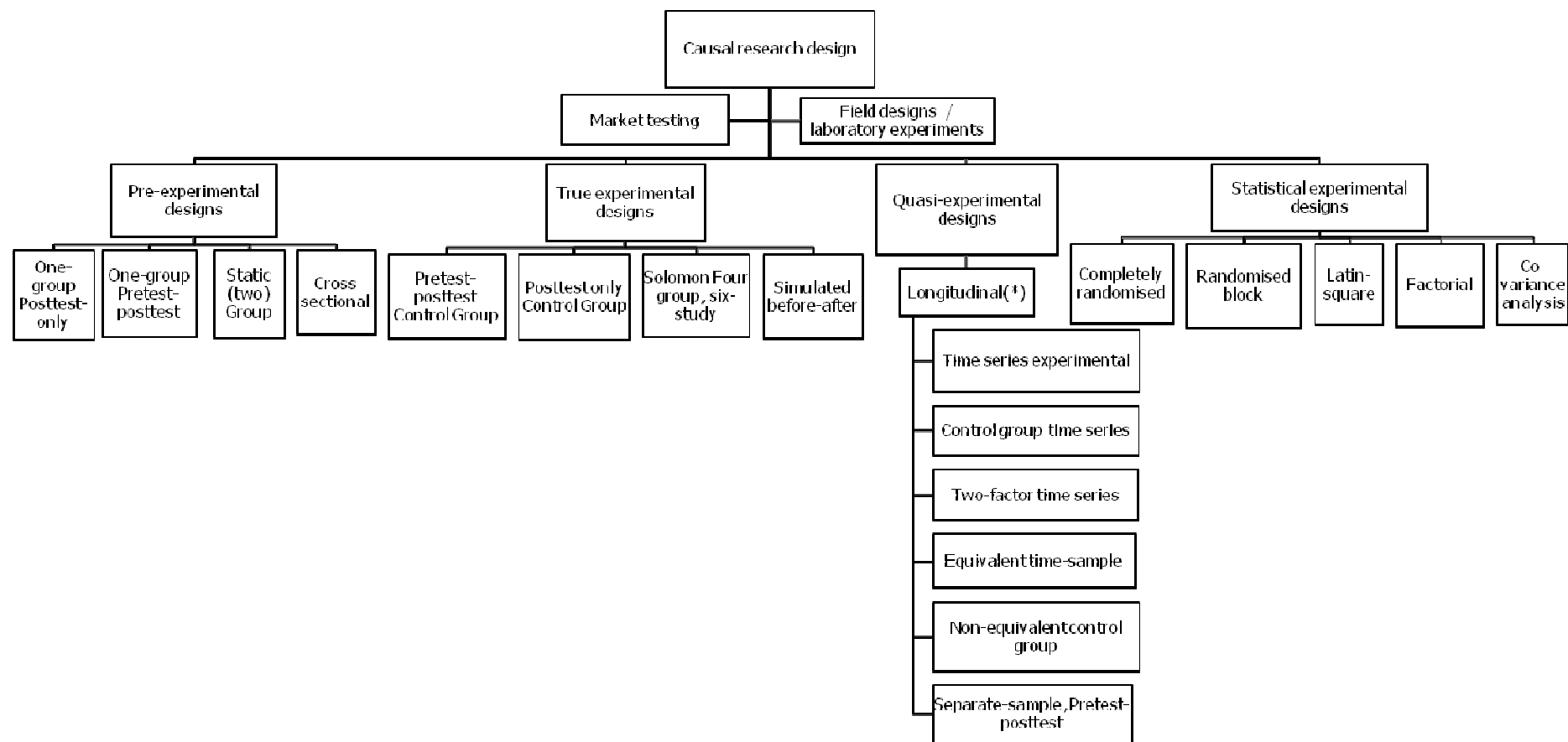


Figure 5.11:- Causal research design

Based on: Chisnall (2001: 55-60), Churchill, Brown and Suter (2010: 116-130), Cooper and Emory (1995: 351-371), Dillon, Madden and Firtle (1994: 189-208), Hair, Bush and Ortinau (2003: 299-232), Iacobucci and Churchill (2010: 100-107), McDaniel and Gates (1999: 260-269), Leedy (1993: 299-307), Martins, Loubser and van Wyk (1999: 195-208), Parasuraman, (1991: 310-336), Zikmund and Babin (2010: 290-316). (*) See section 5.6 – Time horizons and figure 5.7

All experimental designs discussed in the forthcoming sections³⁷⁹ will follow the same line of argument as provided in the above-mentioned example. However, the text will only present the outline and functionality of the design and will *not* engage in the operational side of things (as above). Hence the above-mentioned design will merely be summarised as follows:

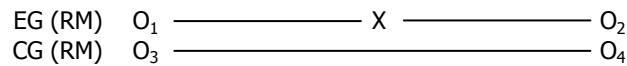


Figure 5.11 provides an overview of the main causal research designs which are grouped into *pre-experimental*, *true-experimental*, *quasi-experimental* and *statistical experimental designs*.

5.7.3.1 Pre-experimental Designs

Pre-experimental designs do not use randomisation to control *extraneous factors* and are therefore unable to meet the internal and external validity criteria which lack equivalent control group comparisons (Malhotra, 2002: 232; Hair, Bush & Ortinau, 2003: 310). Three designs can be distinguished in this regard, namely the *one-group posttest only*, *one-group Pretest-posttest* and the *Static (two)-group design*. Table 5.3 summarises these three designs and list their *treatment effects* (TE) in each instance.

Table 5.3:- Pre-experimental Designs

One-group Posttest only: EG (RR)	X —————	O ₁	The only comparisons that can be made are based on common knowledge, past experiences or the general impression of the general condition. (TE = O ₁).
One-group Pretest-posttest: EG (RR) O ₁	————— X —————	O ₂	The design provides the researcher with a comparative (before) measure. However, it does not cater for events that happen between O ₁ and O ₂ (history effect). (TE = O ₂ - O ₁).
Static (two)-group: EG (RM) CG (RM)	X ————— —————	O ₁ O ₂	This can also be executed as a two group pretest-posttest experiment. Groups are non-equivalent and formed on a forced non-random basis (RM). (TE = O ₁ - O ₂).

Source: Malhotra (2002: 234); Hair, Bush and Ortinau (2003: 310-311).

³⁷⁹ Sections 5.7.3.1 to 5.7.3.4.

Given that there are many variants of pre-experimental designs, one example by Web (2002: 186) illustrates the uniqueness of this application. The *cross-sectional design* involves measuring several independent variables exposed to a number of different groups or target markets:

EG ₁ (RR)	X ₁	O ₁
EG ₂ (RR)	X ₂	O ₂
EG ₃ (RR)	X ₃	O ₃
EG ₄ (RR)	X ₄	O ₄
EG ₅ (RR)	X ₅	O ₅

As an alternative, *different* target groups (EG₁ to EG_n) may be exposed on an ad-hoc basis to the *same* independent variable (X) or a certain target market (EG) may be exposed to a number of independent variables (X₁ to X_n).

5.7.3.2 True-experimental Designs

The common denominator of true-experimental designs is the equivalent use of experimental and control groups by random assignment (Hair, Bush & Ortinau, 2003: 311). In this regard not only are the treatment conditions also randomly assigned to groups but the randomisation process assures the prior equality of the experimental groups (Malhotra, 2002: 235). Table 5.4 provides an overview of these designs.

Table 5.4:- True-experimental Designs

Pretest-posttest Control group: EG (RRM) O ₁ ————— X ————— O ₂ CG (RRM) O ₃ ————— O ₄	The randomisation of this design controls most extraneous variables. Nonetheless, the design is susceptible to the <i>interactive testing effect</i> . (TE = (O ₂ - O ₁) - (O ₄ - O ₃)).
Posttest-only Control group: EG (RRM) X ————— O ₁ CG (RRM) ————— O ₂	Used in instances where pre-measurement is not possible, for example, when an advertising campaign (X) has been launched before any test can be conducted. (TE = O ₂ - O ₁).
Solomon Six-study Four-group: EG ₁ (RR) O ₁ ————— X ————— O ₂ CG ₁ (RR) O ₃ ————— O ₄ EG ₂ (RR) X ————— O ₅ CG ₂ (RR) ————— O ₆	Covers all internal and external validity factors and provides for both the direct and reactive effects of testing. (TE = [(O ₂ - O ₁) - (O ₂ - O ₄)], (O ₅ - O ₆) and (O ₅ - O ₃)).
Simulated pretest-posttest: CG (RRM) O ₁ EG (RRM) X ————— O ₂	Used to control the interactive testing effect (Hawkins & Tull, 1994: 172). (TE = O ₂ - O ₁).

Source: Malhotra (2002: 234); Hair, Bush and Ortinau (2003: 310-311).

5.7.3.3 Quasi-experimental Designs

True-experimental designs commonly create artificial environments to control the independent and extraneous variables. Because of this artificial engagement various questions are asked relating to the external validity of such designs. Quasi-experimental designs address this particular problem (McDaniel & Gates, 1999: 265).

Longitudinal quasi-experimental designs are characterised by multiple periodic observations on the dependent variable for a group of units³⁸⁰ over time. Although mainly panel driven, this design can also include periodic observations. However, the researcher lacks complete control over the scheduling of treatment and consequently has to assign respondents to the treatment in a non-random manner. The treatment is administered by the researcher and periodic measurements are continued in order to determine the treatment effect (McDaniel & Gates, 1999: 265).

Time series experiments are commonly used in consumer research panels. These have the key advantage that the measurement over time provides greater interpretability of results as it exposes the underlying trends of the dependent variable. Although this design lacks the ability to control the *history effect*, it can be rectified by applying the *control-group time series experiment*, provided the specific situation allows for its application (McDaniel & Gates, 1999: 266). As an alternative, two groups (EG) of respondents may be exposed to two different independent variables (X_1 and X_2) over time. See table 5.5 for the layout of the design.

Table 5.5:- Quasi-experimental Designs

Time-series Experiment:									
EG (RRM)	O ₁	O ₂	O ₃	O ₄	X	O ₅	O ₆	O ₇	O ₈
Control-group Time-series Experiment:									
EG (RRM)	O ₁	O ₂	O ₃	O ₄	X	O ₅	O ₆	O ₇	O ₈
CG (RRM)	O ₁	O ₂	O ₃	O ₄		O ₅	O ₆	O ₇	O ₈
Two-factor time series:									
EG (RRM)	O ₁	O ₂	O ₃	O ₄	X ₁	O ₅	O ₆	O ₇	O ₈
EG (RRM)	O ₁	O ₂	O ₃	O ₄	X ₂	O ₅	O ₆	O ₇	O ₈
Non-equivalent time-sample:									
EG (RR)	O ₁	_____			X	_____			O ₂
CG (RR)	O ₃	_____							O ₄
Separate-sample Pretest-posttest:									
EG ₁ (RRM)	O ₁	_____			X				
EG ₂ (RRM)		_____			X	_____			O ₂

Source: McDaniel and Gates (1999: 265-266); Hair, Bush and Ortinau (2003: 310-311).

Similar to the pretest-posttest control group, in the *non-equivalent time sample* the control group and experimental groups are both given the pretest and posttest measurements, but the two groups do not have the pre-experimental test unit selection equivalence because group membership is based on the subject's interest or desire to participate. As a self-selection process, respondents recruit

³⁸⁰ As a panel survey.

themselves from various formal sources such as churches and universities and informal sources, e.g. at shopping centres (Hair, Bush & Ortinau, 2003: 313, Martins, Loubser & van Wyk, 1996: 202). Comparing O_1 to O_3 provides an indication of the degree of equivalence between the self selected groups. If the results on this level differ significantly, it poses a question of group comparability (Cooper & Schindler, 2006: 320).

In instances where the independent treatment manipulation (X) is insignificant to the research and where it is impossible to determine who should receive this treatment manipulation, then a *separate, sample pretest-posttest design* is the appropriate choice. (Hair, Bush & Ortinau, 2003: 314).

5.7.3.4 Statistical-experimental Designs

Statistical designs such as *the completely randomised, randomised block, Latin square, factorial* and the *co-variance analysis designs* permit the measurement of the effects of more than one independent variable. These complex designs allow researchers to control specific extraneous variables by means of using *analysis of variance* that may otherwise confound the results (Hawkins & Tull, 1994: 175, Proctor, 1997: 183).

Accepting the complexity of these statistical designs in testing multiple treatments, researchers can manipulate more than one independent variable with a statistical design. The following example, i.e. the *two factor posttest control design* by Dillon, Madden and Firtle (1987: 201) would suffice in discussing statistical-experimental designs:

			X _{1A}	X _{2A}	O ₁
			X _{1A}	X _{2B}	O ₂
			X _{1A}	X _{2C}	O ₃
EG	RR		X _{1B}	X _{2A}	O ₄
			X _{1B}	X _{2B}	O ₅
			X _{1B}	X _{2C}	O ₆

For instance X_{1A} and X_{1B} could be two price differentiations with X_{2A} , X_{2B} and X_{2C} representing products A, B and C respectively. The design therefore establishes a (2 x 3) matrix, i.e. two levels of treatment 1 and three levels of treatment 2.

Finally, the choice of *any* experimental design depends not only on the *time available* for the researcher and client, but also on the *cost involved*, the *extraneous factors covered* and the *exposure to competition* if the design is to run out (Parasuraman, 1996: 289; Dillon, Madden & Firtle, 1987: 207).

5.8 CONCLUSION

Figure 5.1 depicted reality as a three-dimensional solid of space-time (past-present-future) conscious (physical) - unconscious (mental) realm. Thus, in obtaining truthful knowledge it is obvious that marketing research techniques should be able to gather information from all six realms (past x present x future, by conscious x unconscious realms) and if any one realm was omitted, then the search for truthful knowledge would be incomplete. In this regard, table 5.6 depicts a six-dimensional model with the application of the relevant marketing research techniques (as discussed in the chapter) superimposed on it.

In the first instance, it can be seen that *fact-finding* finds itself predominantly³⁸¹ in the past - conscious realm. However, in the present (now), past events can also be narrated by individuals who hold the knowledge. Also, historical data can be used to project future events. The latter two applications, i.e. *present narratives* and *future projection* are referred to as *the secondary application of the fact-finding research technique* (being the primary application). The same reasoning can be applied for *basic qualitative research* (excluding the Delphi technique), *phenomenology*, *observation*, *action research*, *pilot study*, as well as both *descriptive* and *causal research designs*.

However *grounded theory*, for instance, requires *both historical data* and *interviews* conducted with key respondents, hence the dual-pointed arrow. The same argument can be found in *model building* (where a future scenario is modelled in one way or another), (futuristic) *scenario research*, *case analysis*, *game and role playing*, as well as *the Delphi technique*. The *Delphi technique*, for instance, is an example of a basic qualitative research method which is specifically designed to obtain future scenarios from a key group of respondents. Nonetheless, its application can also be applied in the present, i.e. non-future research or non-past events.

However, social and marketing research in the conscious and physical realm has by nature a key limitation in that it is primarily *language based* (either written or verbal). As seen in chapter four, according to ACIM (2007: M53) language is twice removed from reality, firstly via perceived dualisms (a fourfold split from the higher Mind), and secondly at the same time it becomes fragmented into words and phrases. Added to this, it was also seen that language shapes one's own reality, and at the same time different languages put forward different realities (Sapir-Whorf hypothesis)³⁸².

³⁸¹ Referred to as primary application.

³⁸² As per chapter one, section 1.8 and chapter four section 4.2.3.

Table 5.6:- Research Techniques in the Physical and Mental Space-time Realm

DOMAIN	TIMEFRAME		
	Past (before) <i>(research about past events)</i>	Present (now) <i>(time of execution)</i>	Future (after) <i>(research about future events)</i>
CONSCIOUS- PHYSICAL (lower mind)	FACT-FINDING: secondary data review literature review reporting	EXPLORATORY RESEARCH <i>(Narratives about the past)</i>	<i>(sourcing historical data to be able to project the future)</i>
	model building (trade analysis)		mathematical simulations: (i) forecasting (ii) futures research.
	GROUNDED THEORY	Interviews with key respondents	<i>(only if data obtained relates to the future)</i>
	<i>(establishes past events and behaviour)</i>	BASIC QUALITATIVE RESEARCH group discussions individual interviews	<i>(establishes future events and behaviour)</i>
	<i>(used for explaining historical events)</i>	<i>(not used for forecasting)</i>	Delphi technique (forecasting)
	PHENOMENOLOGY		<i>(only if data obtained relates to the future)</i>
	CASE ANALYSIS (recording of past events)	Interviews with key respondents	<i>(building a case to project future events)</i>
	<i>(explaining past behaviour)</i>	OBSERVATION (participant and observer)	<i>(anticipating future behaviour)</i>
	<i>(draws on past data and events)</i>	ACTION RESEARCH	<i>(only if data obtained relates to the future)</i>
	-	PILOT STUDY	-
	<i>(only if game and role-playing represents past events)</i>	GAME AND ROLE-PLAYING	Futuristic scenario research
	<i>(surveys past events and behaviour)</i>	DESCRIPTIVE RESEARCH PERSON-ADMINISTRATED SURVEY TELEPHONE-ADMINISTRATED SURVEY SELF-ADMINISTRATED SURVEY	<i>(surveys future events and behaviour)</i>
	<i>(pretest designs rely on past data)</i>	CAUSAL RESEARCH PRE-EXPERIMENTAL DESIGNS TRUE EXPERIMENTAL DESIGNS QUASI-EXPERIMENTAL DESIGNS STATISTICAL EXPERIMENTAL DESIGNS	<i>projected posttest data only: use statistical analysis for ascertaining future events</i>
UNCONSCIOUS- MENTAL (higher Mind)	Limited. <i>(only if analysis is past-based)</i>	EXPLORATORY RESEARCH BASIC QUALITATIVE RESEARCH focus groups, IDI and experience surveys <i>(only if used in conjunction with projective techniques)</i>	Limited. <i>(only if analysis is future based)</i>

Primary reference or application of source listed as normal text in CAPS, and secondary reference or application in *italics and small font.*

Finally, research techniques that lean towards the mental and unconscious reality include exploratory research techniques, more specifically *focus groups, in-depth interviews* as well as *experience surveys*. However, applying these techniques consciously, one again allows the (lower) mind to dictate its reality instead of having a spontaneous flow of responses (in the now). Therefore, in

quieting the lower mind and engaging the higher Mind in one way or another, these techniques have to be used in conjunction with *projective techniques*³⁸³ - more specifically association, completion, transformation and construction procedures.

Addressing the key limitation of the research techniques in the conscious and physical realm and at the same time assuming oneness as per quantum mechanics, one has to question the omission or lack of key research vehicles to analyse the *unconscious and mind* realm. In this regard, the focus will now shift to research in the esoteric domain to establish the application and wider acceptance of new research techniques applicable to the *mental and unconscious realm*.

³⁸³ See table 6.1 in section 5.7.1.3.

CHAPTER SIX: THE ESOTERIC SCIENTIFIC REALM

6.1 INTRODUCTION

According to Ouspensky (1997: 14) the idea of hidden knowledge to mankind can be seen as a hidden treasure to some who view life (including life purpose) without it as valueless. However, other theories and systems deny this notion, The (rational)³⁸⁴ reality is viewed as visible and clear and thereby the possibility of any hidden knowledge whatsoever is denied. Nonetheless, man is conscious of being surrounded by the so-called *wall of the Unknown* and believes that he can get through this wall, yet he cannot imagine what lurks behind it, let alone the possibility that one can in fact be in different relations to the Unknown. And so the search for hidden knowledge continues.

Where does this esoteric or hidden knowledge originate? According to Marquier (2005: 57, 111), the esoteric sciences state that all memories of nature (universe) in the mental world are stored in the so-called '*akashic records*'. These memories include the recollections of one's present lifetime, i.e. from childhood, back to birth, to intra-uterine lives, past lives, ancestry as well as the collective unconscious as human beings. People who are able to reach a certain level of consciousness, i.e. those with '*psychic ability*' can access this knowledge in various degrees of some near non-distorted form or another, and then comprehend these records (Browne, 2000: xi). Noteworthy here is, according to Marquier (2005, 57-58) that over the centuries a number of basic principles were found to be steadily re-occurring through different formulations, which seemed to be consistent and inclusive in relation to other fields of knowledge, including that of contemporary (quantum) physics. However, Marquier also notes that this esoteric knowledge is by no means the ultimate truth, but merely a model or a representation to facilitate one's grasp of reality, thus coinciding with Gödel's 'Blind Spot' as discussed earlier in chapter one.

There are a number of ways to acquire or 'take down' esoteric knowledge. The first comes about via a process called '*inner dictation*' or *received transmissions* from the '*Ancient Masters*' and '*Celestial Beings of Light*³⁸⁵' (Milanovich & McCune, 1996: i). *A Course in Miracles*, for instance, was compiled through a sequence of bizarre circumstances in which text³⁸⁶ was dictated over a period of seven years to Helen Shucman (ACIM, 2007: ii). Secondly, in raising one's level of consciousness, people would turn to meditations as another source of accessing esoteric knowledge (Milanovich & McCune, 1996: i, Marquier, 2005: 264). Furthermore, Browne (2004a: xi) refers also to receiving knowledge from her *inner spirit guides* through *hypnotic regressions* and by attaining knowledge via *third person*

³⁸⁴ Author.

³⁸⁵ Which according to Milanovich and McCune (1996: i) include enlightened people such as Abraham, Joseph, David, Solomon, Leonardo Da Vinci, Michelangelo, and Jesus *the Christ*.

³⁸⁶ The scribing process was known to come from Jesus the Christ.

*referrals*³⁸⁷, i.e. passing down ancient information by 'enlightened' people. Added to this, ancient text such as the *Dead Sea Scrolls* of the Qumran sect³⁸⁸, the monastic library of Gnostic teachings³⁸⁹, and the multi-volume book of *The Zohar* in the Kabbalah³⁹⁰ all contribute to this body of esoteric knowledge and science. More recent text includes the works of William Blake (1757–1827) and Willis Barnstone's book (1984) *The Other Bible* (Kahn, 2009, Dolnick, 2005: 7, Wapnick, 1990: 21). A final yet extreme source of esoteric knowledge is that by Gary Renard (2004: xiii) who claimed to be a witness to a series of in-the-flesh appearances by two ascended masters, and recorded these some twenty-one conversations over a period of nine years.

Having looked at the engagement of social sciences research practices in chapter five, the focus now shifts to how *hidden knowledge* can be obtained. It must be noted that the overall aim of the treatise is not to replace the current engagement of social and marketing research sciences, but merely to re-look the engagement or merely to enhance it in order ultimately to provide scientists with a more complete view of reality. Before gathering esoteric knowledge, one has to acquaint oneself with what esoteric knowledge is about.

6.2 ESOTERIC OFFERINGS

To contextualise esoteric sciences and offerings in general, one has to step back and evaluate the field in which they operate. Figure 6.1 depicts the categorised esoteric offerings. In compiling the list of offerings, one has to realise that there are a number of overlapping categories.

Nonetheless, *Guidance* in figure 6.1 specifically implies assisting business with decision-making, asking for new direction and opportunities whether internally (staff) and/or externally (customers and suppliers).

Many esoteric engagements³⁹¹ in figure 6.1 have been classified as *self-developmental*. Although these might not assist (marketing) decision makers directly, they do play a major role in matters such as *internal marketing* of a company and ultimately contribute to the bottom line of profitability through motivation by being more focussed and tuned-in with the world around them.

³⁸⁷ In Brown's case, it was her mother and grandmother who passed on the key esoteric information.

³⁸⁸ Found in 1947 by a Bedouin shepherd in the Judean desert. The Dead Sea Scrolls contain over 800 documents.

³⁸⁹ Discovered in 1945 at Nag Hammadi (Egypt) and published for the first time in 1975. Although non-Christian in text, Wapnick (1990: 23) notes that many New Testament writings include aspects of Gnostic text.

³⁹⁰ Which hosts many layers of knowledge and ancient teachings.

³⁹¹ Being *education, guidance* (relationship and mind) and *body* (integral, therapeutic, meditation and health).

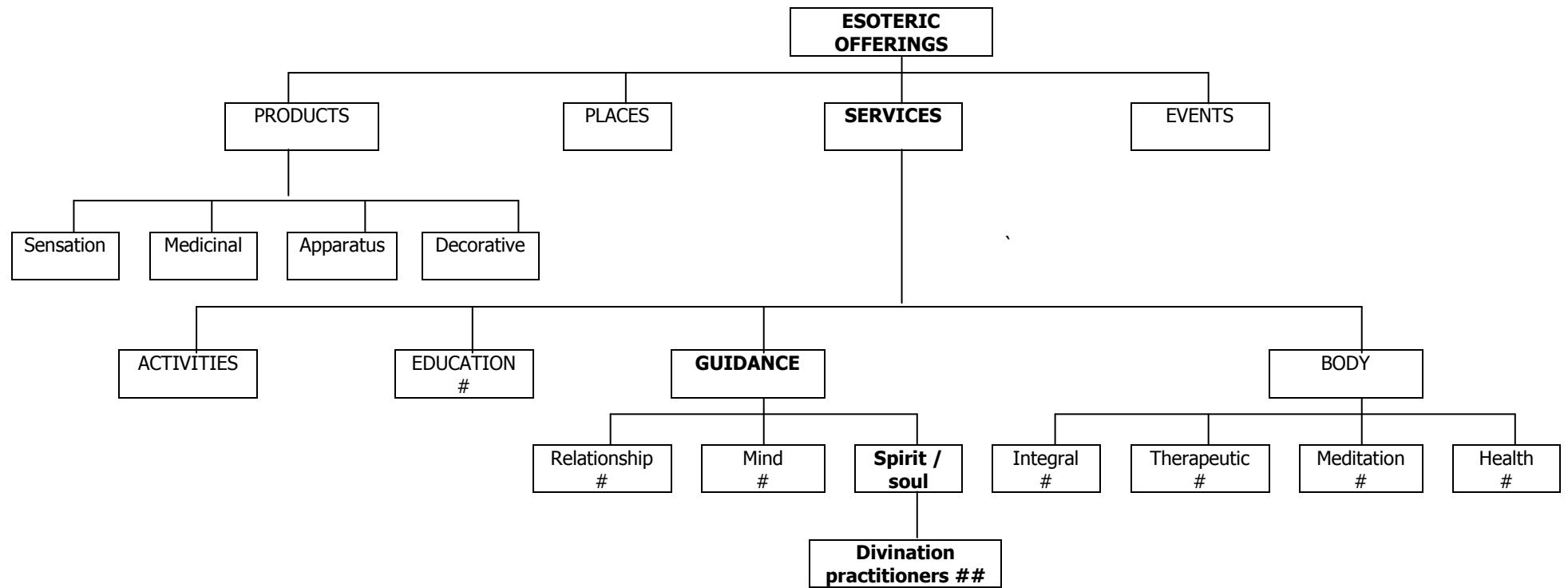


Figure 6.1:- Classification of Esoteric Offerings

Compiled from *Odyssey magazines*, vol (34) no's 2 - 4, *Link-Up Western Cape* (July/August; September/October; and November/December 2010).
 # Self-development. ## Guidance asked for (business) decisions to be undertaken.

Keeping in mind what Seifer (2008: 208) refers to as *precognition* in the fifth dimension of space, it can be seen from figure 6.1 that only the narrow band of *divination practitioners* fall within this category. All other offerings are merely secondary.

The following four tables (tables 6.1 to 6.4) provide a summarised overview of the various esoteric offerings. Each of these offerings is classified into a primary and secondary offering with its appropriate examples.

Table 6.1:- Esoteric Service Offerings: PRODUCTS

PRIMARY	SECONDARY	Examples
SENSORY OFFERINGS:	Smell	Incense and related candles.
	Sound	Meditative music CDs.
	Touch	Oils, bath salts, and handmade soap.
	Visual	Videos, DVDs, and films.
	Mind	Esoteric books and (popular) magazines.
	Spatial offerings	Sites, sacred buildings, and nature getaways.
MEDICINAL OFFERINGS:	Earthbound medicine	Crystals, stones and minerals.
	Nutritional medicine	Herbalism and health-related tablets (various).
	Wellness products	Digestive remedies and products for detoxification.
APPARATUS:	Pharmaceutical related.	Aromatherapy.
	Mechanical (machines)	Harmonic tuner and "Indigo machine".
DECORATIVE OFFERINGS:	Ordinal	Massage tables, e.g. meditative Zen chair.
	Jewellery	Hand-crafted pendulums, Chakra and Zendu necklaces.
	Personal	Clothes and (mineral) makeup.
	Statuettes	Buddhas and Angels.
	Toys	Dragons and fairies.
	Household goods	Candles, tablecloths and dream catchers.
	Other	African gemstones and minerals.

Source: Odyssey magazine (2007), various editions.

Table 6.2:- Esoteric Service Offerings: EVENTS

PRIMARY	SECONDARY	Examples
EXPERIENTIAL:	Workshops	Diana Cooper Angel workshop, Communicating with the animals (Amelia Kinkade), Conscious channelling workshops, and the Butterfly effect.
EDUCATIONAL:	Conferences and seminars	International and national speakers (various).
GATHERINGS:	Festivals	Creative Living Festival (Port Elizabeth) and Observatory Holistic Fair (Cape Town).

Source: Odyssey magazine (2007), various editions.

Table 6.3:- Esoteric Service Offerings: PLACES

PRIMARY	SECONDARY	Examples
GETAWAYS:	Destinations	Thailand and Egypt.
ACCOMMODATION:	Rental or offered for sale	Various: small holdings, houses and cottages.
	Venues and premises	Health and Dharma centres, temples and consulting rooms.

Source: Odyssey magazine (2007), various editions.

Table 6.4:- Esoteric Service Offerings: SERVICES

PRIMARY	SECONDARY	Examples
ACTIVITIES:	Travel and tours	All non-event (as in table 4.3) related activities.
	Nature related Holistic activities	'Swimming with the wild dolphins'.
EDUCATION:	Courses	Abundance and prosperity-, crystal healing certificate, psychic-, Kaballah, self-help (various) and correspondence study courses.
	Schools/academies	Ramtha School of Enlightenment, International Academy of Astrology, School of Buddhism and the Angel Connection School of Africa.
	Colleges	SA College of Herbal Medicine and the SA College of Applied Psychology.
	Universities	Metaphysical University of SA.
	Associations/institutes	The Callanetics Teacher's Association, Reiki Association of Southern Africa and Institute of Traditional Massage.
GUIDANCE:	Relationships (external)	Human: couple, partner (business inclusive) group counselling, and (esoteric) conflict facilitators. Space ordinance: e.g. Fen Shui. Nature: e.g. animal communicators. Spiritual: Healing circles (group-related therapy). Life coaching and business-related facilitation. Life skill counselors: abundance / prosperity / self-empowerment coaching.
	Mind	Esoteric-based psychologists/clinical psychologists. Physical correction: the science of changing brain waves/frequencies in order to address various imbalances, e.g. Brain Balance Studio (Anon, 2010p: 67). <i>Astrology.</i> <i>Clairvoyance/Mediums/Psychics.</i> <i>Psychic readers using tea leaves or (Greek) coffee.</i> <i>Hypnotherapy/Past life regressions.</i> <i>I Ching.</i> <i>Numerology.</i> <i>Hand analysis: palmistry and chiology.</i> <i>Divination readings: including (psychic) Tarot, Angel therapy/readings, OSHO, Astrology, and Egyptian Magick.</i> <i>Other spiritual advisors.</i>
	Spirit/soul/Self	
BODY:	Integral (self)	Energy-related: Aura and Chakra clearing/reading. Mind-body therapy e.g. Head-heart-Hara, Feng Shui, Yoga/Tantra, Qigong and Tai Chi. mind/body/spirit balancing: e.g. Satyam Ayurveda. Integrated bodywork practitioners: e.g. Martial Arts. Senses: Colour and sound therapy, i.e. healing through sound frequencies, breathing techniques. Movement: dancing and choreography.
	Therapeutic	Physical contact: Reiki, Massages e.g. Indian head massage and Thai massage, reflexology. General therapy: e.g. skincare, facials, waxing with an esoteric slant.
	Meditation	Soul counselling, I AM mantra, Centred praying.
	Health related	Internal: Acupuncture, psychic surgery. Human (DNA) pin code practitioners. External: crystal healing. Alignment: Postural integration and alignment, Scans: body, magnetic, electronic scans. Movement: Kinesiology. Elimination of allergies.

Source: Odyssey magazine (2007), various editions.

The grouping of the *divination practitioners* as indicated in table 6.4 should not be seen as the only *precognitive divination systems* available to marketing research and esoteric practitioners. The offerings are much wider and will now be considered in more detail.

6.3 CLASSIFICATION OF DIVINATION METHODS

Divination methods can be divided into two main groupings, namely *natural* and *man-made voluntary phenomena*. Figure 6.2 provides a breakdown of these two approaches. The thesis will focus on (but not exclusively) the *pre-cognitive divination methods* as put forward by Seifer (2008: 208), namely: *astrology* (as per divination systems), *palmistry* (part of human-related natural phenomena), *geomancy*, *oracle/seer* and *clairvoyance* (as in necromancy), the *I Ching*, and *the Tarot* (as in sortilege).

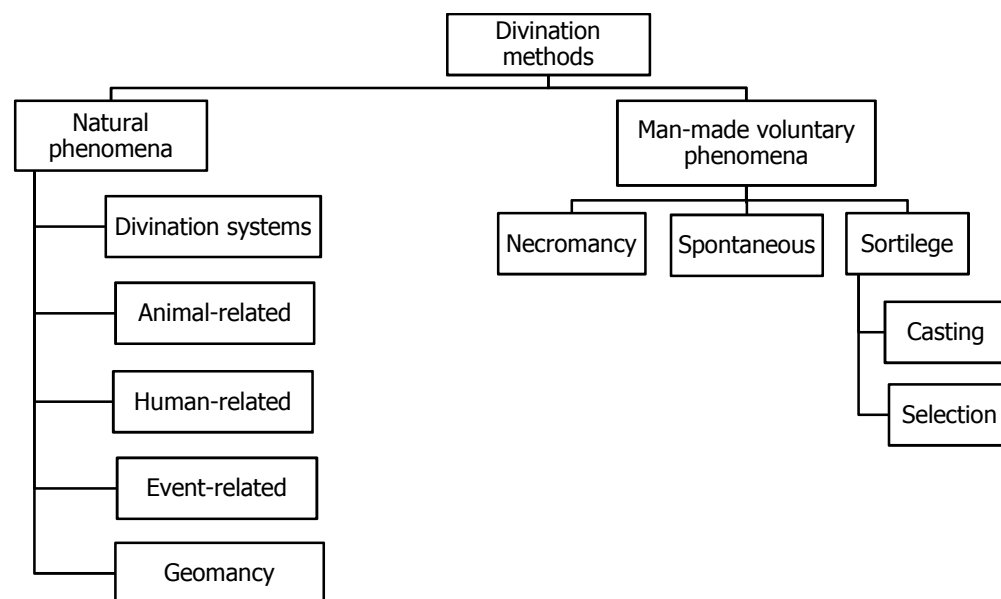


Figure 6.2:- Classification of Divination Methods

Based on: Eason (2003:1); Yalsovac (2005: 3, 5-6, 8, 10, 14-15, 19, 22, 41, 50, 61-71).

The various divisional methods will now be looked at, starting with the *natural phenomena* of *divination systems*.

6.3.1 DIVINATION SYSTEMS

For the divination systems, *astrology* will be considered.

6.3.1.1 Astrology: the cycles of life

Unlike the simplified version³⁹² of what Hone (1980: 14-16) refers to as '*newspaper astrology*³⁹³'; astrology should be seen as '*... a unique system of interpretation of the correlation of planetary action in human experience*'. In this regard, Hone reasons that as a divination system, astrology cannot directly be seen as a science which requires statistics to prove its premise, nor is it an innate ability as in the case of clairvoyance or telepathy. However, regarding the latter, it is not excluded to use one's clairvoyant or intuitive abilities in conjunction with astrological readings.

Astrological readings work on the position of astronomical bodies at the exact month, day, year and time, and the person's birthplace (city and country). For instance, astrologers can ascertain not only a person's character but also predict his/her destiny. These destined predictions are not limited to one person only, but could be for a group, e.g. a business or even a nation as a whole (Tesch, n.d., Sakoian & Acker, 1974: 24-25). Regarding destiny predictions, Hone (1980: 17) argues that the planetary patterns do not deny *freewill*, but reasons that man is only free within limits. In this regard man (as a physical self) and the physical world around him are seen to be indissolubly part of and subject to the changing patterns as formed by the orbital planets. Yet by recognising that there is something greater than man, one would then realise that one cannot escape occurrences of terrestrial patterns. In this regard, freewill implies the willing and the free acceptance of these terrestrial occurrences, and one's real self and free will are only free in the reactions to them.

Astrologers consult in this regard what is called *horoscopes*. A horoscope is illustrated by an ecliptic which is divided into twelve sections or houses, each section representing one *Zodiac sign*³⁹⁴ over a full calendar year. Each of the twelve signs of the Zodiac is believed to be associated with definite aspects of character, temperament, physiology, aptitudes as well as a corresponding stone, metal, and symbol. Also, every sign of the Zodiac is associated with one particular planet (including the sun and moon) and each planet (or sign) represents a basic human drive and set of human characteristics (Tesch, n.d.).

³⁹² Which uses the *birth month* as the only determiner of destiny - ignoring all other the key factors in the process.

³⁹³ Known as horoscope.

³⁹⁴ Also, when astrologers designate a person to a certain *Zodiac sign*, say Leo or Pisces, then they are actually referring to his individual *sun sign*, i.e. the sign that the sun occupied at the time of the person's birth. See also terms and concepts in this regard.

Figure 6.3 provides a visual presentation of the twelve houses of the Zodiac with the corresponding Zodiac signs and influencing planets.

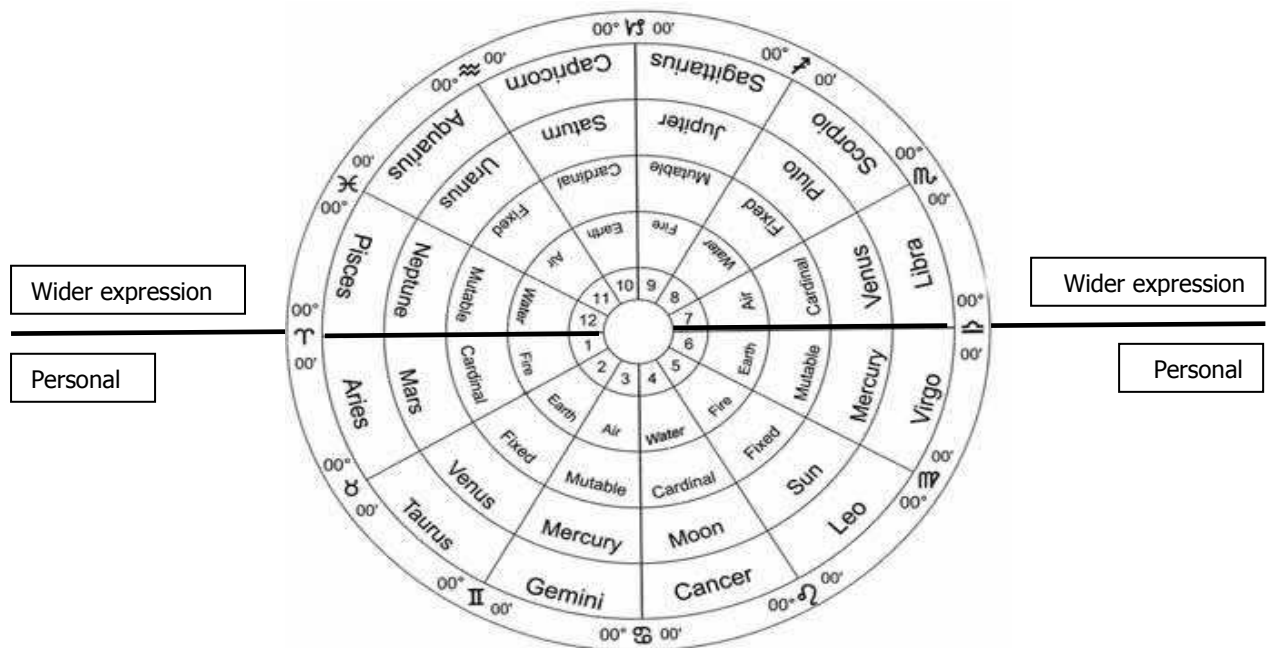


Figure 6.3:- Astrology Signs, Planets and Ruling Houses
 Visual taken from <http://www.virtualastrology.com/Houses.html>, and adapted.

The principles of the planets manifest themselves in different 'modes'. In other words, the twelve houses can be sub-divided into groups in various ways as figure 6.3 indicates. The first main split divides the twelve houses into two groups, namely '*personal*' or the self, i.e. ego and the '*wider expression*' being the societal activities entered into with others (Hone, 1980: 91-92).

Secondly, the twelve houses can be viewed according to four *Triplicities* (or elements) of the Zodiac, namely: *fire* (being Aries, Leo, and Sagittarius), *earth* (includes Taurus, Virgo, and Capricorn), *air* (Gemini, Libra, and Aquarius) and the *water* triplicities, i.e. Cancer, Scorpio, and Pisces Zodiac signs. Each of these triplicities has their own characteristics. For instance, *fire* is associated with activity, passion, energy, aspiration and enthusiasm; *earth* with cautiousness, stability, practicality, solidity, dependability, and responsibility; *air* with the intellect, communication, connection, and ideas; and *water* with sensitivity, intuition, instability and emotionality (Baker, n.d.: 6, Sakoian & Acker, 1974:15; Hone 1980: 37).

Thirdly, the houses can be viewed from three *Quadruplicities* (or qualities), namely the *Cardinal Quadruplicity* (Aries, Cancer, Libra, and Capricorn), the *Fixed Quadruplicity* (Taurus, Leo, Scorpio, and Aquarius) and the *Mutable Quadruplicity* (Gemini, Virgo, Sagittarius, and Pisces). *Cardinal signs* are associated with leaders, action, outgoingness, starters, restlessness and independence, whereas *fixed*

signs are organisers, preservers, conservative changers, obsessives, stable and finishers. *Mutable signs*, on the other hand, are adaptable, flexible, good communicators and also seen as 'common' people, i.e. those who serve (Baker, n.d.: 7, Sakoian & Acker, 1974: 19; Hone, 1980: 40).

On a planetary level one has the Sun (life force, vitality self-expression), the Moon (response, fluctuation, nurturing, femininity), Mercury (communication, intellect, versatility), Venus (harmony, beauty, possessions, stability), Mars (energy, pioneers, activation), Jupiter (preservation, abundance, enthusiasm, expansion), Saturn (limitation, discipline, cold, responsibility), Uranus (change: revolutionary- disruptive - dictatorial), Neptune (nebulousness, dreams, intuition, imagination), Pluto (regeneration, renewal, elimination, transformation), with the Earth as centre of the Solar system (Baker, n.d.: 6, Tesch, n.d.; Hone, 1980: 24-36).

Table 6.5 provides a tabular summary of the above-mentioned discussion and the corresponding twelve houses with the twelve Zodiac signs.

Table 6.5:- The Twelve Houses of the Zodiac

House	Zodiac sign (positive/negative)	Ruling planet (Element)	Quality	Associated Traits
1 st House	Aries - <i>the Ram</i> ♈ (Positive)	Mars (Fire)	Cardinal	The ascendant. personality and self
2 nd House	Taurus - <i>the Bull</i> ♉ (negative)	Venus and (Earth)	Fixed	Fixity, possessions, feelings, beauty, and money earned.
3 rd House	Gemini - <i>the Twins</i> ♊ (Positive)	Mercury (Air)	Mutable	Intellect and communication (various)
4 th House	Cancer - <i>the Crab</i> ♋ (negative)	The Moon (Water)	Cardinal	Protection, base, home, family and mother
5 th House	Leo - <i>the Lion</i> ♌ (Positive)	The Sun (Fire)	Fixed	Creativity, doing and passion
6 th House	Virgo - <i>the Virgin</i> ♍ (negative)	Mercury (Earth)	Mutable	Service, work and health
7 th House	Libra - <i>the Scales</i> ♎ (Positive)	Venus (Air)	Cardinal	Relationships and balance
8 th House	Scorpio - <i>the Scorpion</i> ♏ (negative)	Pluto (Water)	Fixed	Finances and sexuality
9 th House	Sagittarius - <i>the Archer</i> ♐ (Positive)	Jupiter (Fire)	Mutable	Beliefs and travel
10 th House	Capricorn - <i>the Goat</i> ♑ (negative)	Saturn (Earth)	Cardinal	Careers and ambitions.
11 th House	Aquarius - <i>the Water bearer</i> ♒ (Positive)	Uranus (Air)	Fixed	Dreams and goals.
12 th House	Pisces - <i>the Fishes</i> ♓ (negative)	Neptune (Water)	Mutable	Mysticism and intuition

Source: Baker (n.d.: 4-5); Hone (1980: 92-97).

Furthermore, added to the discussion above, table 6.5 makes a distinction between *positivity* and *negativity* of star signs. Similar to Yin Yang³⁹⁵, the *positive* is equated to *self-expressive masculine*

³⁹⁵ See chapter three, section 3.4.1.12 as well as terms and concepts.

energies whereas the *negative* is related to *self-repressive and receptive feminine energies* (Hone, 1980: 42, Sakoian & Acker, 1974:19-20).

Given the above-mentioned, astrologers then do complex chart calculations using the location of the planets with respect to the stars in relation to the horizon, i.e. the houses, to provide a final divination chart of the future.

In using a similar divination system, *Chinese Astrology* also has twelve different signs and symbols to define the basic categories of human beings. However, unlike Western Astrology as discussed, the Chinese Zodiac signs are yearly and not monthly-based. Furthermore, in working with the *Yin Yang* and five elements³⁹⁶, they look more onto philosophy, the calendar, the cosmos, and the rhythms of nature to draw conclusions about nature and the future (White, 1993: xviii-xxi).

6.3.2 ANIMAL-RELATED NATURAL PHENOMENA

Without going into the greater detail, *animal-related natural phenomena* encompass the examination of animal body parts as in the case of *Hepatoscopy* and *Haruspicy*, as well as through signs as in *Augury*³⁹⁷.

6.3.3 HUMAN-RELATED NATURAL PHENOMENA

Different to animal-related natural phenomena, *human-related natural phenomena* do *not* include the examination of any body parts or signs, but concentrate on *numbers, names, palm analysis* as well as *dreams*.

6.3.3.1 Numerology: by numbers

In realising one's unique potential, numerology takes the view that everybody and everything can be reduced to a single digit number³⁹⁸ by linking each letter of the alphabet to a dedicated number. In essence numerology describes the various paths that change according to the way one reacts to the opportunities fate offers or brings to a closure. In this way one can discover one's strengths and weaknesses by finding one's unique combination of numbers deduced from one's name and birth, for instance. Thus, by tapping into these underlying vibrations one would be able to reveal the forces that determine one's underlying unconsciousness (Eason, 2003: 244).

³⁹⁶ Being Wood, Fire, Earth Metal and Water.

³⁹⁷ See terms and concepts.

³⁹⁸ Except for the special numbers 11 and 22. See table 6.7.

Eason (2003: 245-250) recognises four main personal numbers that reflect the different facets of a person, namely:

- *Life (birth) plan number*³⁹⁹ provides an overview of what could or should be one's predominant (developed or undeveloped) traits, strengths and weaknesses. As in the case of astrology, the life plan number is a synchronistic number which offers an unchanging marker for the individual thereby making available a long-term divination.
- *Acquired fate number* reflects one's new persona acquired by a name change e.g. in the case of marriage or a nickname, which ultimately changes the direction one would take in life.
- The *soul (heart) number*⁴⁰⁰ reveals the inner private persona, the secret hopes, fears and dreams, longing of the soul and the underlying unconscious motivations in life.
- *The personality number*⁴⁰¹ which represents the face or persona one shows the world. Note that this number is applied to the array of names a person has to different people.

Although there are different ways of calculating each prescribed number, nonetheless they all fall within the same pattern (Eason, 2003: 244). For example:

Assume that a person is born on the 21st November 1957 (21/11/1957) then his *life plan number* is calculated as follows: (2 + 1 + 1 + 1 + 1 + 9 + 5 + 7) equals 27, which is rounded to a singular birth number of 9 (2 + 7).

However, numerology is not limited to birthdates or specific days and years, but can also be linked to places and names. Thus, in the same way the *life plan number* has been acquired a *fate number* can also be determined. For instance the name *Susan Green* can be reduced to a single number by consulting the numbers and corresponding letters table (see table 6.6) and then arriving at a singular fate number.

Here S-u-s-a-n G-r-e-e-n would be equal to (1 + 3 + 1 + 1 + 5) plus (7 + 9 + 5 + 5 + 5) which equals 42 thus providing for an acquired fate number of 6. Also, numerology makes provision for the analysis of multiple personalities⁴⁰² all of which reflect a different relationship with the world.

Table 6.6:- Numbers and Corresponding Letters

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	-

Source: Bauer (2000: xxiv), Eason (2003: 245).

The summary of the characteristics of the number life plan number 9 and fate number 6 can be found in table 6.7 (on the following page).

³⁹⁹ Which Bauer (2000:1-21) refers to as one's *destiny*.

⁴⁰⁰ Calculated adding together all the vowels of one's full birth name.

⁴⁰¹ Calculated adding together all the consonants of one's full birth name.

⁴⁰² For instance being a father at home and a Managing Director at work.

Table 6.7:- Key Words and Potential for Each Number

1 (the innovator)				2 (the negotiator)			
Positive		Negative		Positive		Negative	
Leadership Intelligent Courageous Independence Pride Inventive Creative	Organised Methodical Original Individualistic Positive Determined Authoritative	Stubborn Selfish Didactic Domineering Demanding Cold Unfeeling	Depressed Egotistical Tactless Hypersensitive 	Patient Tolerant Cooperative Peaceful Quiet Agreeable Reliable	Friendly Sympathetic Diplomatic Self-sufficient Understanding Graceful Charming	Shy Depressed Listless Uninterested Wishy-washy Oversensitive Ambitionless	Inspid Indefinite Stupid Malleable
3 (the creator)				4 (the realist)			
Positive		Negative		Positive		Negative	
Self-expression Popular Friendly Talented Passionate Sexual Artistic Exciting	Fashionable Sociable Enthusiastic Creative Versatile Charming Interesting Romantic	Vain Egotistical Gaudy Fickle Wasteful	Promiscuous Lackadaisical Loquacious Bombastic Critical Domineering	Proud Sturdy Reliable Conservative Firm Steady Hardworking Methodical	Determined Constant Permanent Loyal Practical Patient Logical	Uninteresting Stubborn Argumentative Stingy Jealous Plodding Unimaginative Depressed Didactic	
5 (the voyager)				6 (the protector of the weak)			
Positive		Negative		Positive		Negative	
Literary Adventurous Exciting Energetic Interesting Flamboyant Physical Sexual Passionate Intelligent Enthusiastic	Dramatic Probing Free thinking Versatile Freespirited Creative Inventive Charming Curious Futuristic Humorous	Fickle Jealous Depressed Impulsive Peripatetic Vain Moody Critical Devious Sarcastic Inconsistent	Unreliable Envious Temperamental Greedy Wasteful Overextended Calculating	Peacemaker Charming Home loving Intelligent Artistic Creative Serene Angelic Humanitarian Thoughtful Reliable	Unselfish Sympathetic Spiritual Just Persuasive Truthful Considerate Loyal Loving Caring Honourable	Vain Self-righteous Meddling Underhanded Nagging Extravagant Picky Stifling Intrusive Selfish Wasteful	
7 (the wise one)				8 (the entrepreneur)			
Positive		Negative		Positive		Negative	
Spiritual Quiet Thoughtful Analytical Discreet Inventive Intuitive Artistic	Mystical Philosophical Introspective Pensive Sympathetic Psychic Intelligent Reserved	Lonely Depressed Stand-offish Cold Withdrawn Shy Calculating Devious	Critical Moody Slow Unrelenting Elusive	Fame Fortune Understanding Leadership Considerate Helpful Perceptive Wise	Power Charitable Constant supply Spiritual Courageous Humanitarian Kind Charming	Power mad Vain Money hungry Egotistical Dictatorial Depressed	
9 (the crusader)				Specific key numbers:			
Positive		Negative		11 (the dreamer)		22 (the eagle)	
Intelligent Exciting Psychic Wise Curious Giving Emotional Passionate Inspirational	Adventurous Interesting Creative Spiritual Searching Generous Loving Futuristic Philosophical	Over-emotional Lonely Unconcerned Self-pitying Unselective Depressed Wasteful		Intuitive Imaginative Ingenuous Psychically aware Illumined Idealistic Inspiring Prophetic visions Seeker of the secrets of the cosmos	day and night	Master builder of society Shaper of policy Global thinker Nobility of thought/action Vision and practicality Energy and compassion World achievements Spiritual evolution Merging of reason and intuition	

Source: Bauer (2000: xxvi-xxx), Eason (2003: 250-253).

Given the above-mentioned, numerology is also time-based. It refers to the nine year cycles of time and also assesses recommended action in the future, e.g. to start a business or not, and evaluates significant days. In all, numerology finds application in new addresses or workplace, and identification of (business) partners.

6.3.3.2 Onomancy: by names

Onomancy is a form of divination which uses the letters in someone's given name with the aim of establishing the meaning of embedded hidden messages in words, pronunciations and phrases. In this regard, a name is mapped out in terms of the number of vowels, or the meaning of phrases is unveiled when the letters are converted to numerical values (similar to numerology). Hence the number of letters in a name is viewed as being very important. For instance, by reducing or increasing the letters in a name one would attract different people (or customers in the case of businesses) in one's life which will, according to Onomancy, take a different direction altogether (Merriam-Webster, n.d.).

6.3.3.3 Cheiromancy (Palmistry): by inspection

Eason (2003: 275-277, 294) reasons that the hand is traditionally considered to be the mirror of a person's past, present and future. He asserts that both a person's achievements and failures are imprinted on the hands. Contrary to belief, one's palm, i.e. the mounts, lines, marks and the texture are not static but change (becoming weaker or stronger) over relatively short periods of time - depending on the experiences faced. As with other divinatory forms, the questioner is not subject to a fixed fate, yet once a path has been chosen, it is reflected in altered hand lines.

According to this theory, the lines on the left hand reveal the abilities and weaknesses present at birth which may be unravelled during life, whereas the lines on the right hand (or the domineering hand⁴⁰³) reveal the acquired self or the self by circumstance and by people encountered on the road. Lines⁴⁰⁴ are seen as pathways that have been, are being or can be trodden, whereas the mounts are the repositories of characteristics that can unfold in either a positive or negative way (Eason, 2003: 281-284). Table 6.8 provides an overview of the key attributes of both lines and mounts.

⁴⁰³ Which could be the left hand for left handed people.

⁴⁰⁴ Also noted as *wrinkles* on the palm.

Table 6.8:- Mounts and Lines on the Palm

Lines		Mounts	
Heart lines:	Deal with love and relationships, with emotions, spirit and the inner world	Jupiter:	This mount assesses one's strength in character, one's ambition, idealism and wisdom.
Head line:	Provides the assertive or intuitive slant to intellectual activity.	Saturn:	Relates to life's problems and the extent one copes with them.
Fate line (Line of Saturn):	Represents the interplay of luck or fate in one's life as well as unexpected positive or negative life challenges.	Apollo (Sun):	Represents one's artistic talents, including creativity, communication skills and sensitivity.
Fortune (Apollo) line:	Represents worldly success (not specifically in monetary terms but more so in a tangible reward).	Mercury:	Is the area of inventiveness, the desire for travel, business and sales acumen, practical skills, intelligence and versatility.
Health line (Line of Mercury):	In the inactive hand the line represents health as affected by the environment or stress factors. In the case of the active hand, it represents energies which caused stress over time.	Mars:	Courage, the ability to diminish the opposition, assertiveness, altruism and one's industrious nature.
Intuition line:	Includes one's intuitive sense of highly evolved psychic abilities.	Moon (Luna):	Includes the realms of imagination, dreams, fantasy and intuition.
Marriage and child lines:	Represent the desire or need to entering into a deep relationship and how one relates to people on a meaningful level.	Venus:	Depicts love, passion, affection and sentimentality.

Source: Eason (2003: 281-294).

Figure 6.4 provides an overview of the location of the various lines and mounts of one's palm.

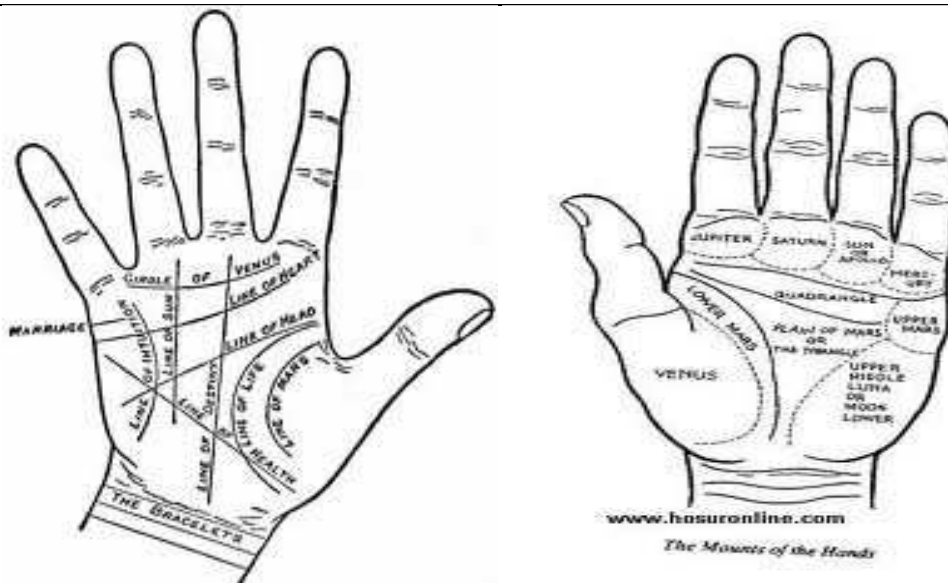


Figure 6.4:- Palmistry Mounts and Lines

Images taken from: <http://www.clker.com/clipart-91942.html>

Similar to palmistry is also the use of *Pedomancy*, i.e. the divination by the soles of the feet. (Yalsovac, 2005: 68). *Divination by observation* is also found in tea leaf readings and ground coffee readings.

6.3.3.4 Oneiromancy: by dreams

Ball (2003: 10) equates the mind as a huge computer into which conscious data is continuously being fed into, but not filed in a specific way. In this regard dreams perform two specific functions, namely: to correctly sort and file conscious information and to present the correct information to the dreamer enabling him/her to function correctly in the world he/she lives. By tapping into this information database of memory, dreams form new ideas and concepts and experiences which allow the mind to solve problems that might seem unsolvable on a conscious level. In what Jung calls the *Collective Unconsciousness*, dreams not only tap into one's own storehouse of images, but also acquire a more subtle accessible universal level of information. This *unconscious information* is to be seen as a level of memory of inherited norms of conduct, beliefs and ideals one seldom has access to and forms a set of basic physiological and psychological functions in order to survive. As the collective unconscious becomes available, certain patterns continually emerge through dreams and call for the readjustment of behaviour and experiences.

Assuming the holistic nature of man, then dream interpretation cannot be seen as an exact science as it must take into account the dreamer's understanding of himself, be it psychological or spiritual. In essence then, dreams aim to recognise (Ball, 2003: 11):

- i. that in order to pursue an objective or target, one has to take into account all available information, whether conscious or unconscious in order to achieve success.
- ii. the need to focus on *overt emotions* be it anger, jealousy, fear or pain.
- iii. the direct use of aspects such as *sexuality* and *spirituality*.

By assessing the various interpretations of a dream, the dreamer would be able to understand fully its emotional content, the symbolism, the processes and the reasons for each particular dream (Ball, 2003: 11). These symbolic interpretations of dreams are according to Jung, the manifested *archetypal energies*, which become discernable to one's everyday mind and are the very essence of psychic energy that is generally beyond the understanding of everyday categories and terminology (Pascal, 1992: 227).

6.3.4 EVENT RELATED NATURAL PHENOMENA

Natural events include, among others, the observation of atmospheric conditions⁴⁰⁵, wind⁴⁰⁶, thunder⁴⁰⁷, thunder and lightning bolts⁴⁰⁸, storms and clouds⁴⁰⁹, the flight, cries and songs of

⁴⁰⁵ Aeromancy.

⁴⁰⁶ Austromancy.

⁴⁰⁷ Brontomancy.

⁴⁰⁸ Astrapomancy (lightning) or ceraunoscopy (thunder and lightning).

⁴⁰⁹ Nephomancy.

birds⁴¹⁰ or movement of natural objects such as the appearance of plants⁴¹¹ or flowers⁴¹² (Yalovac, 2005: 61-71).

6.3.5 GEOMANCY (BALANCING THE BUILT AND NATURAL ENVIRONMENT)

The way the relationship between man's built and natural environment is affected is commonly referred to as Geomancy. It consists of five key elements, namely (i) historical elements, (ii) natural earth energies, (iii) electro-magnetic energies, (iv) building materials, building systems and design and (v) feng shui. In short, these elements provide guidelines as to how man should relate to his environment, whether by observing the historical use thereof, or by the use of the natural earth energies or even by the appropriate use of natural building materials. It calls for a balanced approach to man and environment and any disharmony, is then seen as a cause for illness and diseases (Birdsall, 2010: 2).

The man-made voluntary phenomena, *necromancy*, *spontaneous* divination and *sortilege* will now be looked at.

6.3.6 NECROMANCY

Necromancy is the gazing into the future through *mediums*, *clairvoyants*, prophets, *past-life regressions* or even through the use of *crystal balls*. Not only do these methods look into the future as a way of *precognition*, but they also look onto past events, i.e. *retrocognition* and analyse situations of the present as well (Seifer, 2008: 221).

Clairvoyance as a form of mediumship, deserves a special mention in this regard. In its broader context of precognition, clairvoyance is not only to be seen *as the awareness of objects or objective events*, but according to Seifer (2008: 220-223) also includes concepts such as *telepathy*⁴¹³, *retrocognition*⁴¹⁴ and *precognition*⁴¹⁵. It encompasses all forms of extrasensory perception (ESP), including information from inert matter, i.e. psychometry and from the departed through mediumship. In essence, all forms of ESP which involve the retrieval of information, can be conceived of as a form of clairvoyance. In essence, it sees the past and present in relation to future events.

⁴¹⁰ Oriscopy.

⁴¹¹ Phytognomy.

⁴¹² Floromancy.

⁴¹³ Being the awareness of the thoughts of other people.

⁴¹⁴ Encompasses obtaining information from the past.

⁴¹⁵ Is knowledge of a future event in the present moment. See discussion thereof in chapter seven - section 7.4.

6.3.7 SPONTANEOUS DIVINATION

Spontaneous divination includes among others *Bibliomancy*⁴¹⁶ and the reading of a person's *aura*. The latter recognises seven layers or bodies of light (and different colours) as depicted in figure 6.5. These seven layers of light relate directly to the seven chakras of man.

Starting with the etheric layer, it concerns itself with organs, glands and meridians, and the condition and health of the physical body. Secondly, the Emotional layer represents one's feelings and experience and is reflective of one's current ever changing moods. Furthermore, the Mental layer holds one's consciousness, ideas, logical processes, belief systems and intellect, whereas the Astral (Bridge) layer holds one's sense of love, well-being, expansion and life-balance. The Etheric Template layer serves as a carbon copy of the physical body on the spiritual plane. In the sixth instance, the Celestial layer is where the physical mind connects with the spiritual mind through meditation and devotional practices. And finally, the Ketheric Template layer is connected to the seventh chakra, where all knowledge and all possibilities are located. It holds all other aura layers together, and contains the blueprint of our spiritual path, reflecting all of the soul's experiences and events through time (Reiki Centre, n.d.).

The aura colours that surround an individual can reflect one's personality and at the same time point to one's future destiny. Not only do colours relate to a specific personality but they also have distinct meanings. For instance, blue (communication, ability to convey thoughts, ideas, views and concepts), gold (beauty, artistic flair, attention, affection and admiration), white (sensitivity, intuitiveness, psychic ability and practicality), purple (psychic, attuned to emotions and moods, sensitivity), orange (gregariousness, generosity, socialisation, honesty), green (creativity, perfectionist) pink (lovable, discipline and giving), yellow (analytical, logical and intelligent) and red (enthusiasm, temperance and energy) (Reiki Centre, n.d.)

⁴¹⁶ See terms and concepts.

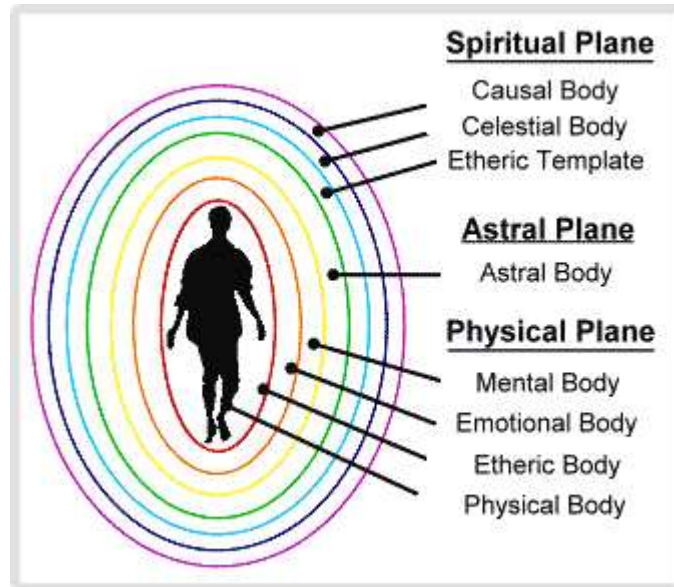


Figure 6.5:- Human Aurals

Visual taken from: <http://www.reikicentre.co.za/page1.html>

6.3.8 DIVINATION BY SORTILEGE

Divination by *sortilege*⁴¹⁷ can be divided into two main groupings namely *casting* and *selection*. The former encompasses the casting of sticks, stones, bones, coins, beans, beads, or even crystals, whereas *divination by selection*, on the other hand, is mostly done using cards, but can also be executed with the use of coins, dice, sticks (as in the case of *I Ching*) and the like.

6.3.8.1 Divination by Casting

Divination by casting includes among others the casting of *Viking runes*, *Crystals*, *Rhodomancy* and also using *Tree divinations*. Without going into the greater detail of each one of these divinational castings, the thesis will provide an overview of the Viking runes as a divinational casting system.

Rune casting / Runic divination

The Norse system makes provision for twenty-four Viking runes divided into three sets of eight, namely (i) the set of Freyja, (ii) the set of Hagalaz and (iii) the set of Tiwaz. The runes can be either made of stone or wood or one could use staves (Eason, 2003: 138, 143, 147, 153-154). Figure 6.6 depicts the runic symbols as well the corresponding letter of the alphabet.

⁴¹⁷ See terms and concepts.

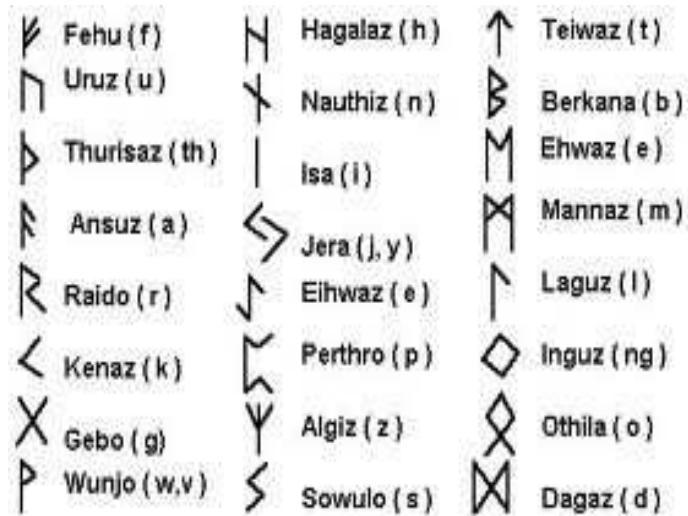


Figure 6.6:- Images of Viking Runes

Visual taken from: http://www.crystalcavern.com/viking_runes_and_rune_stones.html

The casting of runes involves drawing a circle on a cloth which is put on the floor. The inquirer will ask a question and at the same time draw blind a predetermined number of runes (maximum of nine) which he/she will cast. Runes falling outside the cloth's circle are ignored. As an alternative, the runes can also be drawn using the Sacred Grid (3 x 3) reading. It is done by selecting one rune for each one of the nine (3 x 3) squares. The runes are then interpreted and their relationships to one another are determined and analysed. Table 6.9 provides an overview of the meaning of each of the twenty-four runes.

In contrast to the Viking runes, *Crystal divination* corresponds with the planetary system and is primarily based on colour. In this regard, it uses only eleven stones (all with their unique properties) – each aligned with one of the planets and the sun and the moon.

On the other hand, *tree divination* uses twenty Ogham staves with each staff representing the Celtic tree alphabet which consists of angular markings incorporating a complex grammar for transmitting secret wisdom and lore. The casting of both crystals and tree staves is similar to that of the Viking runes (Eason, 2003: 165, 179, 185-186).

Table 6.9:- Viking Runes' Meanings

SET OF FREYJA: GODDESS OF LOVE AND FERTILITY	
FEHU (Cattle)	Prosperity: wealth. Money and the price one must pay for what one wants.
URUZ (Aurochs)	Primal strength: courage and overcoming obstacles. Also the primal creative force.
THURISAZ (Thorn)	Rune of protection: challenges, secrecy and conflicts.
ANSUZ (A God)	Rune of inspiration, wisdom, aspirations and communication.
RAIDO (Riding)	Travel and journeys (action), taking the initiative, impetus and change.
KENAZ (Torch)	Illumination and the inner wisdom (voice) and represents guidance.
GEBO (Gift)	Generosity and all matters relating to exchanges, i.e. contracts, love, marriage and sexual union.
WUNJO (Joy)	Rune of personal happiness, success and recognition of worth.
SET OF HAGALAZ: WATCHER OF THE GODS	
HAGALAZ (Hail)	As the Mother rune it represents the cosmic rune. It represents external change/disruption and allows sorrow to be transformed to happiness.
NAUTHIZ (Need)	It indicates self-reliance and the desire for achievement and is also the rune of passion.
ISA (Ice)	Represents a blockage or a period of inactivity and is used for good by preparing for the right moment to come.
JERA (Year)	Represents the harvest which could be fruitful or the repeat of old mistakes. It represents the seasons of the year in the cycle of life.
EIHWAZ (Yew)	Natural endings lead to new beginnings. Whatever is redundant and old in life traditions must change to fit into the mystery of life.
PERTHRO (Lot-Cup)	The rune which indicates what is not yet known or revealed of the essential self.
ALGIZ (Elk-Sedge)	The rune of the higher self. Represents one's spiritual nature, duality and the need for care in approaching matters.
SOWULO (Sun)	The rune of victory, success, potential, energy and expansion.
SET OF TIWAZ: SPIRIT WARRIOR	
TEIWAZ (Star)	Represents justice, self-sacrifice, altruism, following a chosen path or keeping faith in dark times.
BERKANA (Birch)	Rune of (spiritual) regeneration and renewal. It also represents fertility and mothering in the broader context.
EHWAZ (Horse)	The rune of loyalty, harmony between people and the inner and outer world, partnerships and friendships, moving house or career.
MANNAZ (Man)	The power of human intelligence and the ability to see one's life as being part of a wider pattern. Also includes compassion and acceptance of one's weaknesses and strengths in humanity and oneself.
LAGUZ (Water)	The rune of birth and beginnings and the initiation into life. The life force/emotions.
INGUZ (The God ing)	Indicates time of human and symbolic gestation. It is a time of creative withdrawal to wait for new strength and life.
OTHILA (Homestead)	The rune of home and domestic matters. Includes family and family finances, stability, responsibility and duty.
DAGAZ (Day)	The rune of integration, awakening, of awareness. The light at the end of the tunnel and optimism.

Source: Eason (2003: 138-152).

6.3.8.2 Divination by Selection

Accepting that there are numerous divination systems of selection available, this thesis focuses specifically on two old, yet popular engagements, namely the *I Ching* and the *Tarot*. The former uses a number of divisional selection methods, whereas the *latter* exclusively engages in cards as a selection vehicle.

The I Ching

Unlike many esoteric books and engagements, the *I Ching* is *not* based on religious doctrine or divine revelation or folklore, but on the observation of nature and human life, the interaction of universal laws, individual behaviour, on free will and destiny. Thus, instead of emphasising the eternal, or the immutable, as the highest aim or ideal of man, the *I Ching* is the only book⁴¹⁸ of ancient wisdom that makes change itself the centre of observation and recognises time as an essential factor in the structure of the world as well as the development of an individual. In this context, time is to be seen as the very essence of life by which the eternal reveals itself but *not* as a negative or destructive agent, to be feared and denied altogether. It is the realisation that change is not arbitrary or accidental but is rather a state of existence which can only transform into something inherent in its own structure and not into something different altogether. It acknowledges the laws of periodicity from which change follows cyclical movements thereby manifesting the *eternal time* where the unmanifested events and phenomena are to be seen as mere states of potentiality (Govinda, 1968: 5-6).

As a spiritual science and a philosophy of life, the *I Ching* is different to the ritual action and resulting answer of an oracle, whereby a certain situation is pinpointed and made conscious to what was hidden in the subconscious mind. At the same time, the *I Ching* is not a system of soothsaying or fortune-telling in which man is deprived of his *free will* going into a future in which he can have no influence (Govinda, 1968: 7). The wisdom of the Book of Changes actually points to correct and balanced responses to a multitude of situations and consequently is often consulted before larger business deals or important personal decisions (Eason, 2003: 81).

Given the above-mentioned, the *I Ching* maintains that those who know the 'germs' and the laws of transformation, are the masters of their own destiny. But, to be able to do so, one has to tap into the mysterious forces of one's depth-consciousness and intuition, which the ancients evoked through trance-like states, meditation, religious rituals and divine oracles, whereby the individual consciousness is exchanged in favour of a greater, yet far more universal consciousness⁴¹⁹ (Govinda, 1968: 5-6).

Govinda (1968: 6) notes that the universal consciousness excludes all thoughts and sense-impressions, and at the same time is freed from the ephemeral desires and purposes, as well the distractions, which occupy one with the limited concerns of one's daily life, i.e. the so-called *surface consciousness*. Instead, one becomes aware of all the future determining germs, which are revealed in a vast array of *symbols*, in archetypes of profound significance. Notably, given that these symbols have been taken from an ancient past, they will vary according to race, language and the cultural and

⁴¹⁸ Called 'The *Book of Change*' or *The Book of Changes*'.

⁴¹⁹ Also known as the unconscious mind.

historical background of the individual. Thus, in evaluating them one does not only depend on their thorough knowledge and meaning, but additionally, one has to discriminate against their origin and applicability. Hence, in order to do this, one has to translate the symbols firstly into a psychological language of current times, projected against the backdrop of one's religious traditions within the background of the respective civilisation. In this context, one symbol has the potential to carry manifold meanings.

However, unlike the above-mentioned usage of symbols, the *I Ching* actually uses *universal archetype symbols* based on Taoism's two basic qualities of Yin-Yang⁴²⁰ (Govinda, 1968: 8 and Karcher, 1997: 6). These *universal archetype symbols* are known to be valid for *all* human beings *regardless* of race, language, cultural or the social-historical background of the individual, and are similar to a universally valid and accepted mathematical code. The *Book of Change* has created a system of symbols which is not only capable of expressing a vast variety of combinations and permutations, but is also able to indicate inherent *transformations* in virtually all situations of human life (Govinda, 1968: 8).

Table 6.10:- Yin-Yang Qualities

Yin		Yang		Yin		Yang	
Dark	Light	Water	Fire	Moon	Sun	Soft	Hard
Dissolution	Creation	Death	Life	Love	Hate	Female	Male
Small	Great			Supple	Strong		

Source: Karcher (1997: 6).

Symbols, according to Taoism, are the manifestation of the power and virtue that encompass the spirit world within a particular kind of time. Unlike normal life itself where time flows from the past into the future⁴²¹, the world of spirit connects with a stream of time that flows in the opposite direction, namely: future - present - past. Here the *I Ching* appropriately uses the words '*coming*' and '*going*' with symbols *coming* from the future casting their shadows in front of them and consequently fading away (*going*) into the past. Thus by 'turning around', so to speak, and seeing life symbolically one can view the probable forms of the forthcoming future events. Hence the reference '*seeds of time*' (Karcher, 1997: 8, 14).

Given the above, *The Book of Change* uses sixty-four hexagrams (depicted in table 6.11) derived from two trigrams making a total of six lines (three upper and three lower) upon which forecasts are based (Blofeld, 1968: 48). In this regard each hexagram acts as a mirror for the unconscious force which shapes a given problem or situation. It is as an invitation to a dialogue with oneself as the questioner and the so-called energies behind the situation '*spirit of the time*' (Karcher, 1997: 5).

⁴²⁰ Refer to table 6.5 for the summary of their respective qualities.

⁴²¹ Referred to as *personal* or *outside* time (Karcher, 1997, 4, 7).

Given the essence of the Tao⁴²², each hexagon has six lines with each one being either broken (Yin lines) or unbroken (Yang lines)⁴²³. In Tao this Yin-Yang form is regarded as the joint creators⁴²⁴ of the phenomenal universe and is the closest to the perfect unity of *The Absolute*, i.e. the *T'ai Chi* (Blofeld, 1968: 50).

Table 6.11:- The I Ching Table of Numbers

Upper Trigam: → Lower Trigam: ↓	1 Ch'ien ☰	2 K'un ☷	3 Li ☲	4 K'an ☵	5 Chên ☳	6 Sun ☴	7 Kên ☶	8 Tui ☱
1 Ch'ien ☰	1 The Creative	11 Peace	14 Great possessions	5 Calculated inaction	34 The power of the Great	9 The taming power of the small	26 The taming power of the great	43 Resolution
2 K'un ☷	12 Stagnation	2 The Receptive	35 Progress	8 Unity	16 Enthusiasm	20 Contemplation (view)	23 Splitting apart	45 Gathering together
3 Li ☲	13 Fellowship with men	36 Darkening of the light	30 Flaming beauty	63 After completion	55 Abundance / fullness	37 The family / clan	22 Elegance / grace	49 Revolution
4 K'an ☵	6 Conflict	7 The army	64 Before completion	29 The abysmal (water)	40 Deliverance	59 Scattering	4 Immaturity	47 Adversity
5 Chên ☳	25 Innocence	24 Return (turning point)	21 Gnawing	3 Difficulty at the beginning	51 The arousing / thunder	42 Gain	27 Nourishment	17 Following
6 Sun ☴	44 Contact	46 Ascending	50 Sacrificial vessel	48 The well	32 The long enduring	57 The gentle (wind)	18 Decay	28 Excess
7 Kên ☶	33 Yielding / retreat	15 Modesty	56 The wanderer	39 Obstruction	62 Preponderance of the small	53 Development	52 Keeping still (mountain)	31 Influence
8 Tui ☱	10 Treading conduct	19 Approach	38 The estranged	60 Restraint	54 The marrying maiden	61 Inner truth	41 Decrease/loss	58 The joyous, Lake

Source: Blofeld (1968: 65), Wilhelm (1965: iii-v).

Moorey (2012: 78-79) links numerology to the I Ching and associates the Trigam numbers in table 6.11 (indicated in bold) with the numbers 1 to 8 divided into four pairs with the Yin Yang symbol representing the end-number 9. The first pair (Trigams 1 and 2) consists of Heaven and Earth, Yin and Yang representing the source of life. The second pair (Trigams 3 and 4) refers to the diffused energy of fire and water. The third pair represents movement and the final pair (Trigams 7 and 8) refers to stillness. For instance, the number one is to be seen as *achievement, creativity, logic*,

⁴²² Being the Yin-Yang.

⁴²³ See Yin-Yang under terms and concepts.

⁴²⁴ The father and the mother, so to speak.

focused energy, identity, assertiveness, success and confidence. However, numbers four⁴²⁵ and eight⁴²⁶ have a more positive and gentler interpretation in the I Ching.

Four hexagrams, for instance, are regarded to be of extreme importance and they are hexagram (1) and (2) (indicated in white and black) and (11) and (12) (indicated in black and grey scale in table 6.11). They are summarised below:

Table 6.12:- The Extreme Hexagrams of the I Ching

Ch'ien (1)	K'un (2)	T'ai (11)	P'i (12)
☰	☷	☱☲	☰☷
Purely Yang	Purely Yin	Equal proportions of Yin-Yang	Equal proportions of Yin-Yang
Heaven	Earth	Peace	Stagnation
Yes	No		
Active and positive	Passive acceptance	Firmest possible base	Most unfavourable (three strong and heavy lines weigh down upon the three weak and fragile lines)

Source: Blofeld (1968: 65)

Although all lines are perceived as stationary lines, under certain circumstances these lines depict motion, i.e. the lines move in the direction of their own opposites with which they finally merge. Each time the lines move and merge with their opposites, a new hexagram is formed. Every trigram represents a certain aspect of nature. It is also identified with the elements, the seasons, the hours, etc. in either a passive (e.g. sea) or active (e.g. storm) state (Blofeld, 1968: 48-50).

Without going into the detail, each of the sixty four hexagrams stands in varying degrees of accords or discords with each other and consequently forms the basic determinants of that hexagram's precise significance. In identifying the appropriate hexagram(s) in answering a specific, or a range of, questions, one would either use sticks⁴²⁷, coins⁴²⁸, dice⁴²⁹, marbles/beads⁴³⁰, or rice grains. Regardless of the method used, the aim of each method is to establish any of the following four patterns or combinations, namely:

⁴²⁵ Includes feeling, tuning in to emotions, fearlessness, danger and hardship.

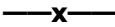



⁴²⁶ Includes secrecy, dreams, psychism, magic, pleasure, tranquility, healing and consolidation.

⁴²⁷ Also known as yarrow stalks.

⁴²⁸ Either a two, three, four or a six coin method.

⁴²⁹ Two, three or four dice can be used.

⁴³⁰ Also known as the 'method of sixteen'.

- old yin (yin changing into yang) symbolised as: 
- young yang (unchanging yang) symbolised as: 
- young yin (unchanging yin) symbolised as: 
- old yang (yang changing into yin) symbolised as: 

Taoist philosophy maintains that an influential yin will eventually change into yang (and vice versa), thereby forming a new hexagram whereby a changing yin line each time is transposed with a yang line (and vice versa). From here further insight into the process of change is gained by reading and studying the appropriate text of the new hexagram of the current change.

In understanding the *laws of transformation*, the *I Ching* then uses divination to provide the human mind with a glimpse of the various possibilities and thereby offers an opportunity to choose the best course of action or direction in the present situation given the circumstances faced. Thus, instead of opposing the acting forces and realities around and within oneself, the I Ching calls rather for a co-operative approach whereby these forces are seen as the partners in the creation of the future - similar to a sailor's skillful negotiation of nature's forces of whereby the boat negates the wind and the current, instead of trying to control it. This is achieved by combining both intuition and experience with a logical method and applies it to a given situation, thereby preventing decisions to be made on a mere 'emotional' or 'wishful thinking' basis (Govinda, 1968: 7; Eason, 2003: 82).

Given this potential, Govinda (1968: 6,8) notes that as this symbolism is enshrined in the Chinese language and the *ideogram* of the Chinese script, then only a thorough knowledge of both can guarantee the correct interpretation of the deeper meaning and the intricate relationships of these symbols.

The Tarot

The Tarot as a form of divination is regarded as an evocative and intriguing set of symbols which are linked to various mystery traditions including the Kaballah, witchcraft, paganism, alchemy and astrology⁴³¹ (Nozedar, 2008: 191; Ozaniec, 1998: 60-73).

Although the Tarot is mostly equated to fortune telling by ordinary people, Giles (1992: ix, 129) stresses that a divinational system should not be confused with '*prediction*'. Giles sees divination as gaining knowledge by other than ordinary means and *may* include future events. However, it also concerns the present and the past and their relationship to possible future outcomes. Given the possibility of determining future events, the Tarot at the same time reveals various physical and psychological states of reality, including the client's personality, his/her hopes and fears, and present

⁴³¹ More specifically the Zodiac and the planets.

problems. It also indicates factors which are well beyond one's control and may be influencing one's current life situation.

Different to the *I Ching*, the Tarot specifically uses a cards system of selection. In this regard the conventional Tarot deck consists of two parts, namely twenty-two *major Arcana cards*⁴³² and fifty-six *minor Arcana* cards. The latter are divided into four suits (Cups, Wands, Swords and Pentacles) and each suit in the minor *Arcana* contains a further fourteen cards, namely four court cards (King, Queen, Knight and Page) and ten number cards from Ace through ten. Table 6.13 depicts the Tarot card structure (Giles, 1993: xi).

Table 6.13:- The Tarot Deck

TRUMPS				Major Arcana: 22 cards (see table 6.5).
Pentacles (Earth)	Swords (Air)	Wands (Fire)	Cups (Water)	Minor Arcana: Suits (Element)
ACE	ACE	ACE	ACE	Beginnings, possibilities, fullness and achievement
PIPS				Quality (Ruler)
Two	Two	Two	Two	Antithesis (Mercury/Moon)
Three	Three	Three	Three	Synthesis (Venus)
Four	Four	Four	Four	Completion (Earth/Sun))
Five	Five	Five	Five	Conflict (Mars)
Six	Six	Six	Six	Reconciliation (Jupiter)
Seven	Seven	Seven	Seven	Limitation (Saturn)
Eight	Eight	Eight	Eight	Expansion (Uranus)
Nine	Nine	Nine	Nine	Integration (Neptune)
Ten	Ten	Ten	Ten	Culmination (Pluto)
COURT				Human diversity
King	King	King	King	Male, maturity, father
Queen	Queen	Queen	Queen	Female, maturity, mother
Knight	Knight	Knight	Knight	Male/female young adulthood, son/daughter
Page	Page	Page	Page	Male/female, childhood, son/daughter

Source: Giles (1993: xii – xv).

Although the major Arcana (as depicted in table 6.14) are generally being considered as more powerful and universal than the other Tarot deck cards, they are not necessarily more important. The major Arcana cards operate on the level of character and destiny, while the minor Arcana do so on the level of circumstance and behavior, thus reflecting the interaction of cosmic forces and of personal choice. However, in order to complete the operational picture of human life, the Tarot also includes the influence of other people as they act out their own combinations of character and circumstance in any given situation. This is reflected by the distinct qualities of the various figures in the *court cards* designated by gender, general age, temperament, and position. In effect, almost any type of person is effectively represented (Giles, 1993: xii).

⁴³² Each card bears a visual, a name and an appropriate number from zero (0) to twenty-one (21).

The final structure of Tarot lies with its symbolic capabilities. The four suits, for example, refer to the four traditional elements of the human experience, namely the material aspects of life (earth), the creative and energetic (fire), the emotional and relational (water) and the mental and abstract of life (air) (Giles, 1993: xiii, Ozaniec, 1998:70; Whitehouse, 2007: 50, 53). See table 6.13 in this regard.

Table 6.14:- The Tarot Trumps (0 to XXI)

Card	Description or card associations	Card	Description or card associations
The Fool (0) [0]	The spirit, quest or journey, innocence, chaos and heedlessness.	The Magician (I) [1]	The will, trickster, manipulation or changefulness.
The High Priestess (II) [2]	Intuition, Isis veiled. Unconscious, hidden knowledge or mystery.	The Empress (III) [3]	Creativity, Isis unveiled, nature (material world), mother or sensuality.
The Emperor (IV) [4]	Reason, society, the father and authority.	The Heirophant / Pope (V) [5]	Wisdom, religion, orthodoxy, morality or teacher.
The Lovers(VI) [6]	Soul, attraction, choice, sexuality or relationship.	The Chariot (VII) [7]	Mastery, war, triumph, persona or progress.
Strength (VIII) [8]	Courage, force, serpent power, endurance and goodness.	The Hermit (IX) [9]	Inwardness, philosophy, withdrawal, the seeker or meditation.
The Wheel of Fortune (X) [1]	Chance, fate, irony, instability or evolution.	Justice (XI) [2]	Balance, law, equilibrium, fairness and conscience.
The Hanged Man (XII) [3]	Ambivalence, transition, suspension, sacrifice and initiation.	Death (XIII) [4]	Transformation, profound change, destruction and renewal, morality or ending.
Temperance (XIV) [5]	Moderation, caution, prudence, combination or reflection.	The Devil (XV) [6]	Materialism, lust, obsession, bondage or temptation.
The Tower (XVI) [7]	Catastrophe, the unexpected, divine intervention, punishment or reversal.	The Star (XVII) [8]	Hope, aspiration, healing, beauty or promise.
The Moon (XVIII) [9]	Instinct, secrecy, psychic powers, the irrational or dreams.	The Sun (XIX) [1]	Growth, success, reason, splendour or abundance.
Judgment (XX) [2]	Rebirth, completion, evaluation, revelation or reward.	The World (XXI) [3]	Synthesis, wholeness, perfection, eternity and cosmic consciousness.

Source: Giles (1993: xv).

Giles (1993: xiv) notes that no two people approach the Tarot in the same light or use it in the same way. In this regard, most references, insights, opinions and facts about the Tarot must be seen as mere guides for users who would apply it to themselves by allowing them to evolve and move beyond the text, thereby forming their own relationship with the Tarot.

However, the Tarot should not be seen in isolation. It finds its roots in other mystic text as well. The Kaballah as depicted in figure 6.7 is a case in point.

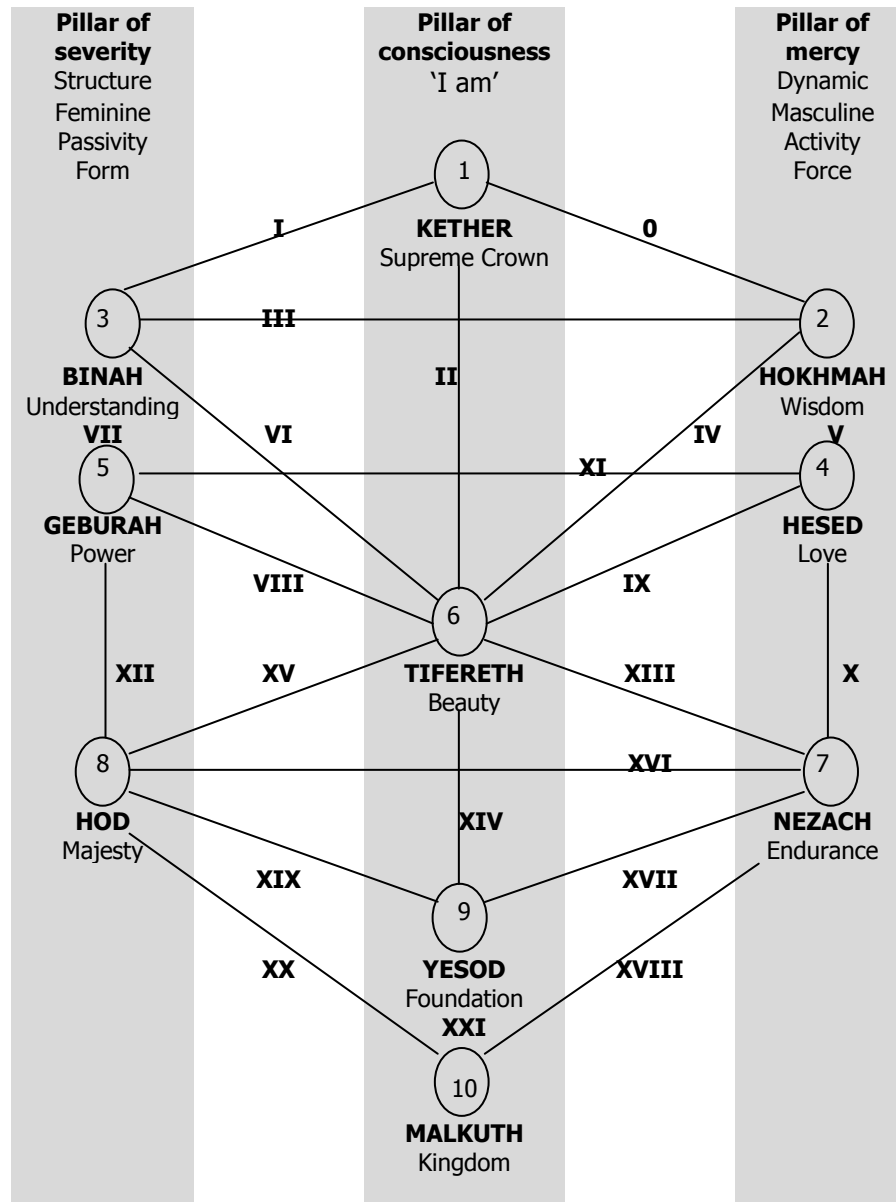


Figure 6.7:- The Kabbalah and the Tarot structures

Source: Andrews (2007:37), Giles (1992: 30-31), Whitehouse (2007: 50, 53).

In figure 6.7 the *Tree of Life*⁴³³ is depicted by ten *Sefirot*, i.e. 'glowing sapphires' or circles (labelled from 1 to 10) divided by three pillars or sections (to be read from right to left) and interconnected by twenty-two lines or wisdom paths (marked from 0 to XXI) which describe key psycho-spiritual processes (Giles, 1992: 29-31).

It was Eliphas Levi (1810 – 1875) who made the connection between the Tarot and the Kaballah. Not only did he equate the 22 major Arcana cards with the 22 letters of the Jewish alphabet, but found other resemblances as well (Whitehouse, 2007: 80–81).

⁴³³ See also the discussion on the Kaballah in chapter two section 2.2.7.

For instance, Kabbalistic teachings assert that the universe was created at four levels, each one representing an element, namely:

- (i) Azilut (fire) - the divine level.
- (ii) Beriah (air) - the spiritual level.
- (iii) Yezirah (water) - the psychological level, and
- (iv) Asiyyah (earth) - the physical world.

As seen earlier⁴³⁴, these four elements are included in the Tarot in the following way: fire is represented by the suit of *wands*, air by the suit of *swords*, pentacles represent *earth* and the suit of cups represents water.

Linking the Tarot to the Kaballah, Levi then matches the ten numbered Tarot cards (from Ace to pips) and associates them with each of the ten *sefiroths* of the *Tree of Life*. The ace, for instance, depicts the Keter, two, the Hokhmah, three, the Binah, and so forth. However, as there are four suits of each, then each suit represents a different aspect of the Sefiroth in question. For instance, the six of swords represents the spiritual side (or Beriah) of the *Tefireth*, whereas the six of cups addresses the psychological side or the Yezirah of the *Tefireth* (Whitehouse, 2007: 80 – 81; Ozaniec, 1998: 95-102).

Court cards are also represented by various levels. For instance, all the Kings represent the Azilut, Queens the Beriah, Knights the Yezirah and Pages the Asiyyah. Thus, the Queen of wands (fire), for instance, represents the Beriatric level in the Azilut whereas the Knights of Swords (air) represents the Yeziratic level in the Beriah (Whitehouse, 2007: 81).

Finally, the twenty-two major Arcana cards (labelled from 0 to XXI in figure 6.3) are all aligned to the twenty-two paths⁴³⁵ on the Kabbalistic *Tree of Life*. Bunning (1998: 297-302) and Ozaniec (1983: 199-144) equate this with the Fool's (Card 0) journey through life with each one of the major Arcana cards representing a stage in life. Henceforth, in order to realise wholeness or oneness⁴³⁶, all individuals have to incorporate and experience each one of these mentioned phases. For example, the journey from *Hhokhmah* (2) to *Hesed* (4) represents the Hierophant (V) or the Fool's journey, which Bunning describes as the Fool's venture out of his home where he becomes exposed to beliefs and customs of his culture and begins his formal education. The Hierophant specifically represents organised belief systems that control through conformity and inform a child thereby allowing him to identify with a group.

In another interpretation of the Tarot, Peter Ouspensky offers an alternative to the prevailing Kabbalistic 'Tree of Life' by viewing Tarot from a Christian metaphysical schema. Here he places man's soul (represented by the dimensionless point (the Fool) or zero card) at the centre of the

⁴³⁴ Refer to table 6.4 in this regard.

⁴³⁵ See table 6.5 for the explanation thereof.

⁴³⁶ Or the 'oneness' – author.

spiritual world within the triangle, representing God in Trinity, i.e. God (cards 1-7), the Son (cards 8-14) and the Holy Spirit (cards 15–21). Overall then one now has a representation of God (the world of ideas), man (consciousness) and the universe (the physical world). Here the square represents the visible, physical or the phenomenal world. Potentially the point (or zero card) is equal to the square, which suggests that all the visible world is contained in man’s consciousness and is created in man’s soul. The soul itself is dimensionless in the world of spirit and is symbolised by the triangle. See figure 6.8 in this regard.

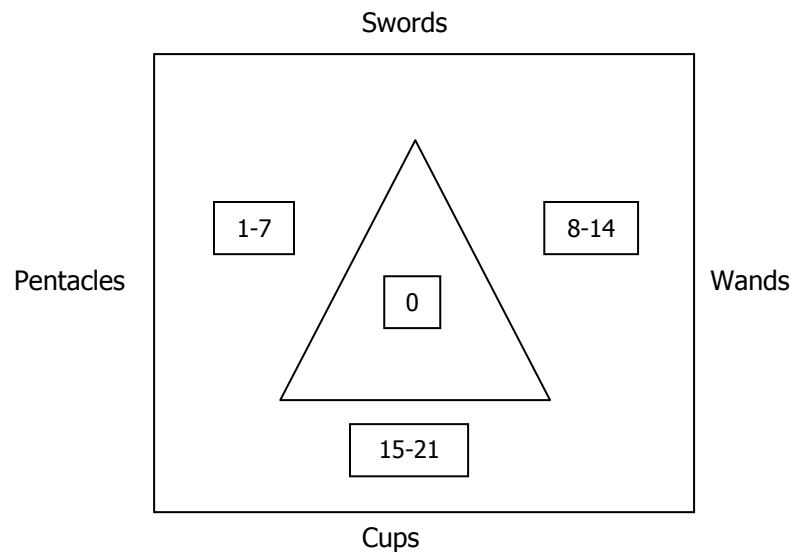


Figure 6.8:- Ouspensky’s Interpretation of the Tarot structures

Source: Giles (1992: 49-50).

Having discussed the foundations of the Tarot, the focus now moves to the selection of cards normally done by means of asking a question to which the questioner will select a number of cards depending on the spread used (Banshaf, 2000: 14). Table 6.15 provides an overview of some key Tarot spreads to be used in this regard.

Table 6.15:- Tarot Spreads

Main category	Spread name/reference	Indicator
LINEAR SPREADS:	One-card method	What does it mean? Inspiration for the day.
	Two-card spread	The <i>either/or</i> method.
	Three (or 3 x 2 supporting cards) card spread	Used to analyse the past-present-future.
	Four-card spread	Overcoming obstacles, or the month ahead.
	Seven-card spread	The week ahead.
	The Path	Contrasting current behaviour (conscious, unconscious and outer stance) to suggested behaviour.
	The decision game	Two linear three-card routes in chronological order representing the two choices to be made.
	The Relationship game	Spread in two opposing linear columns depicting the conscious, emotional and outer stances of partners in question.
	Open spread	Various numbers. For example, sixteen card, i.e. 8 x 2 combination
CIRCULAR SPREADS:	Circle of time/yearly clock spread	Twelve cards representing the twelve calendar months.
	Feng Shui spread	Eight-sided octagon spread examining the interconnections between a person's home and his/her life.
	Astrological (Circle) spread	A twelve-card spread each representing a zodiac house.
	The blind spot Rainbow spread	Four-card matrix (known/unknown x to us/them). Three groups of card pairings in the form of a half-moon with the significator in the middle.
SYMBOLIC SPREADS:	Mind, body and spirit	Three or six-card spread.
	The Cross	Examining paths chosen and correct action.
	Element spread	Earth, fire, water and air. Can be an eight or twelve card spread.
	Tree of Life spread (Kaballah)	Ten-card spread representing each of the 10 energy portals and the interconnecting paths. See figure 6.5.
	Mandala of Being The Celtic Cross	Nine-card spread in a cross/circular layout. Ten-card layout depicting two interrelating crosses.

Source: Alexander (2008: 165-174), Banzhaf (2000: 176-183), Kelly (2003: 333-347), Ozaniec (1983: 146-159).

Given the different Tarot spreads as outlined in table 6.15, Banzhaf (2000: 14, 176) reasons that the spreads can also be divided along functional lines, namely spreads that (i) depict the current situation or conditions in various areas of life⁴³⁷, (ii) indicate trends⁴³⁸, (iii) depict self-knowledge with growth opportunities⁴³⁹, and (iv) reveal preferred behaviour⁴⁴⁰.

Given the number of spreads available, figure 6.9 provides an example of one of the oldest and most popular spreads used, namely *the Celtic Cross*⁴⁴¹ (Bunning, 1998:275-277). The spread asks for a significator card (card 1) and lays out the other nine cards in relation to the significator card in order to arrive at an answer to the specific question asked.

⁴³⁷ The Astrological Circle, and the partnership games fall within this category.

⁴³⁸ For example, the Celtic Cross.

⁴³⁹ Includes games such as *the Blind Spot*, *the Underworld* and *the Planet* (Banshaf, 2000: 176).

⁴⁴⁰ Spreads such as the Cross, the Decision Game and the Path fall within this grouping (Banshaf, 2000: 176).

⁴⁴¹ As commonly found in Ireland.

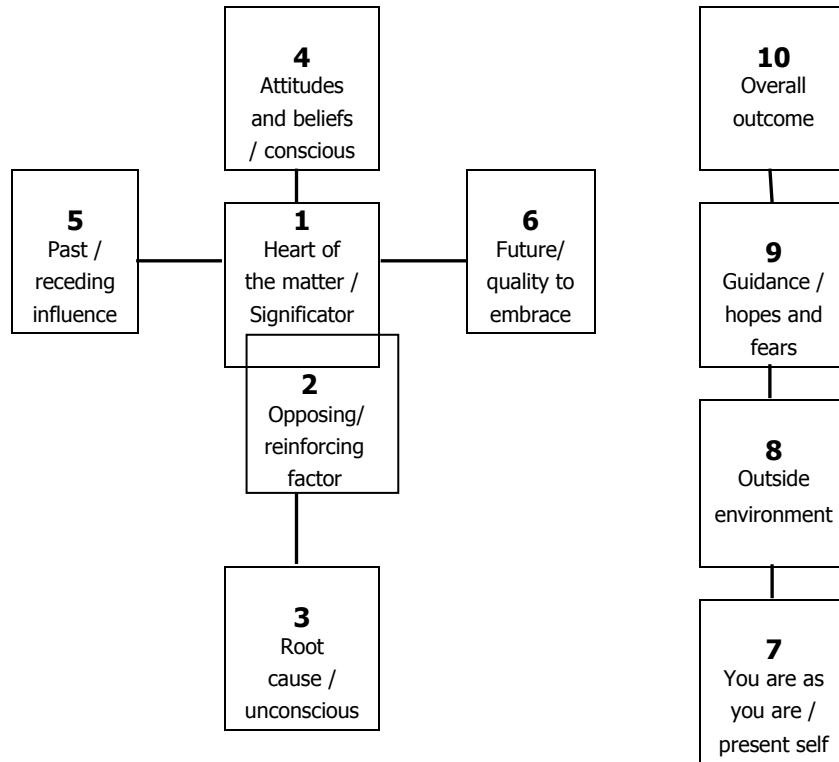


Figure 6.9:- The Celtic Cross Spread

Source: Giles (1993: 129).

The reading of the spread according to Giles (1992: 133) is similar to a psychotherapy session where both the querent (or patient) and reader (or psychologist) offer both their space and time to study their own myths. However, the Tarot has one key advantage over therapy in that it is less threatening to the querent who is usually less defensive against divination. Figure 6.10 depicts the typical process of a divinational Tarot reading.

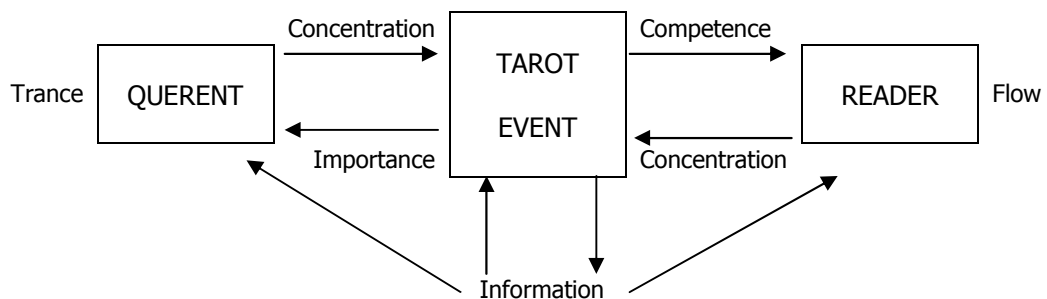


Figure 6.10:- The Tarot Event

Source: Giles (1992: 134-135)

In all, the Tarot reading process incorporates the *rational*, the *psychological*, the *psychical* and the *metaphysical* domains (Giles, 1992: 130).

Using an interactive process of question and answer it would appear that the card reader would know various aspects about the people he/she reads for, but Giles (1992: 130) warns against novice readers who *rationalise* by drawing generalised conclusions based on statistical probabilities and stereotypes from very small details about the client.

On a *psychological level* the images held within the Tarot cards are indicative of Jungian archetypal personalities and symbols (Nozedar, 2008: 191). The Tarot 'images' archetypal power together with the whole ambiance of the reading process becomes the vehicle through which readers convey unconsciously gathered information to their own conscious minds. However, the process of unconscious, spellbound, nonverbal, image-organised communication may well be helped along by *situational psychical* states called 'trance' and 'flow'⁴⁴². In the case of the former, for instance, the querent, captivated by the cards, slips into an absorbed state of attention, i.e. *trance*. Consequently the unconscious messages can be heard more clearly and the reader's comments are accepted more easily. In this altered mode of consciousness, the merging of actions and heightened awareness of activity, together with the pure, yet open concentrated involvement of the reader, result in an experience of a state of so-called *self-forgetfulness*, referred to as *flow*. This flow state occurs when one is engaged in some transcendental, immediate self-awareness activity requiring high levels of concentration without exceeding one's abilities (Giles, 1992: 131-132).

Furthermore, the Tarot is designed not only to engage one intellectually, but also physically, through both the body and the senses. For instance, with the Tarot one has a combination of the visual stimulation of the card images and the tactile involvement of card shuffling as well as the laying or spreading of the cards, which account for the reader's alertness to the querent's responses and cards. It is therefore not uncommon for the reader to feel tired and emotionally moved or even mentally concerned about the issues which arose during the reading effort (Giles, 1992: 135).

In the event where the reader lacks the 'intuitive' grasp of attaining information from the nonverbal unconscious processes, the flow factors on the physical level and the order in which the cards fall can be explained through the phenomena of *telepathy and telekinesis*⁴⁴³. Similarly, it should be noted that the information the event can be obtained from some other sources, such as *clairvoyance* and *precognition*⁴⁴⁴. The question one therefore has to pose in this regard is, why does one use the Tarot if the information can be gathered through much easier ways? Giles (1992: 136) suspects that people with psychometry abilities for example do so in order to gain inspiration and power from the cards

⁴⁴² Not to be confused with meditation or hypnosis (Giles, 1992: 131)

⁴⁴³ See terms and concepts for definition thereof.

⁴⁴⁴ See chapter four in this regard.

themselves. Added to this, assuming that everybody has psychic abilities to some degree or another, then divinational systems such as *crystal-gazing*, *astrology*, *I Ching* and the *Tarot* are systematic in the way they present themselves. These allow one to exercise, amplify and organise one's lesser psychic abilities.

Given that *clairvoyance* and *precognition* provide information for the Tarot event, then one has to ask oneself *where* does this information originate? The answer to this lies in the fourth level, i.e. the *metaphysical domain*, which assumes a path of higher awareness through the integration of imagination, spirit and consciousness. According to Jung it is the '*divine unconsciousness of the world*' (Giles, 1992: 138).

Finally, the Tarot is but one example of *cartomancy*. In this regard it should be noted that there are some 1,200 variants to the 76 themed Tarot cards (Aeclectic Tarot, n.d.) available of which Osho Zen Tarot (Osho, 2003), the Bright Idea Deck (McElroy, 2005), and even Business tarot cards, are yet some examples. Moving beyond the Tarot, one find various other forms of *cartomancy*, including ordinary playing cards (Eason, 2003), different Angel themed cards such as Angel Therapy or Angel Oracle cards (Virtue, 2008), Wisdom Oracle cards (Baron-Reid, 2007), Ascended Master cards, Kaballah and I Ching cards, fairies and mermaids cards, magical themed cards, soul, psychic and emotional based cards, cards based on countries of origin e.g. Irish, Egyptian or Chinese cards, or colour based cards - to mention a few⁴⁴⁵. All these variants of cards have different engagements and are used for different divinational purposes.

6.5 CONCLUSION

From the text in this chapter, it can be seen that in sourcing truthful information from the unconscious-mental realm an *interpretivist philosophical approach* based on *inductive reasoning* is to be used in both *longitudinal* and *cross-sectional time horizons*⁴⁴⁶.

Regardless of the timeframe, whether an astrological assessment, a clairvoyance consultation or a tarot reading is conducted, most esoteric data collection techniques are mainly executed on a one-on-one basis. However, group consultations are not uncommon in this field. Furthermore, these techniques can either be applied on a macro or micro level. On a macro level, for instance, research issues might include the overall situation and (future) movement of the market, performance analysis of specifically a business or department, or a customer relationship analysis of a company's top-end

⁴⁴⁵ As per *Insight-books.com* website.

⁴⁴⁶ See chapter five in this regard.

customers (as a collective). In the micro application specific individuals, persons or clients may be targeted for marketing investigation.

Different to marketing research methodology where the selection of a sample unit (and element) is of utmost importance, in the esoteric sciences it is more about the service provider used. As the readings or consultations may be done with the respondent being absent or present, the client therefore chooses the esoteric service provider and is not concerned about the research objects, i.e. the sample units. Hence, the sampling technique used in this regard can be described as a *self-designated sampling technique (by supplier)*.

Table 6.16 depicts the application of the various esoteric techniques in the three-dimensional solid of space-time (past-present-future) within the conscious and unconscious (mental) realms of reality. However, different to the research techniques as discussed in chapter five⁴⁴⁷ the majority of the esoteric techniques are applied in the unconscious-mental, and not in the conscious-physical, realm of reality. Only Geomancy, animal and natural-event related phenomena as well as spontaneous divination are directly applied in the conscious-physical realm with limited application in the future realm of probables.

Esoteric research collects truthful knowledge from an interwoven reality starting at the lowest (or most dense) level of transpersonal bands (as per Wilber), to Ouspensky's line of actualisation to quantum's 'superposition', and ultimately to Deutsch's six-dimensional 'multiverse'. As these realities run parallel to one another, then research in the unconscious-mind realm (as per chapter four), say, through Tarot cards, picks up potentially manifested and/or unmanifested past and future events. In the extreme case where predicted future events (using any of the discussed techniques) did not occur in the current conscious domain, they will indeed manifest themselves in another unconscious universe unbeknown to man. On the other hand, where predicted future events occur exactly as imagined, they are commonly referred to as *pure precognition* (to be discussed in chapter seven). However, note that the discussion surrounding time and space as in quantum mechanics does conclude the non-existence of future or past and reference thereto is only used in order to understand a non-dualistic reality within the dualistic realm.

⁴⁴⁷ As in section 5.8.

Table 6.16:- Esoteric Techniques in the Physical and Mental Space-time Realm

DOMAIN	TIMEFRAME		
	Past (before) (research about past events)	Present (now) (time of execution)	Future (after) (research about future events)
UNCONSCIOUS- MENTAL:	<i>(past position of astrological bodies influence probable future events)</i>	← ASTROLOGY →	Predicting future events by analysing the position of astrological bodies
	Life plan number Soul number Personality number	HUMAN-RELATED NATURAL PHENOMENA Numerology Onomancy (by names) } ← Palmistry (by inspection)	→ { Cycles of time Destiny → { Life plan number Fate number
	<i>(past events indicative to the future or present events)</i>	← By dreams (Aid in problem solving)	→ Unconscious reality Archetypal energies
	Past life regressions, telepathy and mediumship	← NECROMANCY Clairvoyance →	Predicting future events (prophets and seers)
	(past laws to be observed which enables future predictions)	← DIVINATION BY SORTILEGE Casting: Runes →	→ Provide guidelines to overcome possible obstacles
	<i>(past events influence present behavior and/or future outcomes)</i>	← Casting: I Ching → ← Selection: The Tarot (provide guidelines to overcome current problems) →	→ Laws of periodicity and the cyclical movements of life → Provide probable events and outcomes
CONSCIOUS- PHYSICAL:	-	GEOMANCY (enhancing the relationship between man's built and natural environment).	→ <i>(influencing current behavior in order to manifest a better future)</i>
	-	ANIMAL-RELATED NATURAL PHENOMENA	→ Forecasting probable natural future events
	-	EVENT RELATED NATURAL PHENOMENA	→ Forecasting probable natural future events
	-	SPONTANEOUS DIVINATION (reading of aura's)	→ <i>(lining up of auras in order to attain better overall physical and emotional health)</i>

Primary reference or application of source listed as normal text in CAPS, and secondary reference or application in *italics and small font*.

And finally, the text indicated that there are various numbers of divination techniques available and it is obvious that not all of these are applicable to marketing research practitioners who envisage researching the *unconscious-mind realm* due to their *practicality* (the manner in which these are executed) or *content* (i.e. applicability). Furthermore, the various techniques and offerings should not be seen in isolation and one would be foolish to ignore the one in preference to a perceived better other.

CHAPTER SEVEN: CONCLUSION: SHIFTING THE PARADIGM OF MARKETING RESEARCH PRACTICE

7.1 INTRODUCTION

To reiterate, as seen in chapter four⁴⁴⁸, the concept of non-duality in the context of Absolute Subjectivity as per Wilber (1993: 89) is *not* a mere analytical prescription of how things should be, but rather provides a metaphorical description of a state of affairs that already exists. In other words, the *monistic view* of reality is a mere philosophical concept philosophers and (minority) academia alike are engaged with. In the understanding of reality or truthful knowledge, it has to be taken seriously and engaged with thoroughly. With the emergence of quantum mechanics, the (over) emphasis of the rational in order to understand the truth needs to be redressed and marketing research practitioners have to take note of it. This chapter provides a clear indication as to how this is to be achieved, thereby shifting the engagement of marketing research into a new realm (rational and non-rational) altogether.

Given the overall aim of the study, i.e. *holding a monistic view of reality, the research attempts to revisit and redefine the way marketing research science practice engages in this newly defined reality, and ultimately puts forward a new social research paradigm, which will incorporate both the dualistic realm of perception as well as the non-dualistic realm of reality. It does so within the narrow confines of the world's (perceived) dualistic reality*, and the concluding chapter aims to address this objective in the wider context.

In this regard, all seven interrelated objectives as stated in chapter one (section 1.4) are looked at within four main subsections: (i) the interpretation of a non-dual reality (ii) the methodological domain (iii) the epistemological sphere and (iv) the ontological realm.

7.2 RECONCILING THE DUALITY AND NON-DUALITY SPHERES – A VIEW

As the objectives of the study are interrelated, the thesis provides a common engagement from which various conclusions can be drawn and does so by means of using a hypercube. Figure 7.1 shows a three-dimensional *inner solid* and an *outer cube*, i.e. the four-dimensional (mind) reality in reasoning non-duality in the physical and metaphysical dimensions.

⁴⁴⁸ Section 4.1.

As per Ouspensky's reasoning, the four-dimensional reality is derived from the perpendicular cross-sectional movement away from the three-dimensional solid. Added to this, it is also noted that the outer cube of the hypercube can only be visualised by viewing the solid cube from the centre (line **a**) outwards⁴⁴⁹, thereby depicting the Absolute Oneness. On the other hand, examining the three-dimensional solid from the outside-in (line **b**), splits the hypercube into a subject-object interpretation, consequently making the outer cube unbeknown to man.

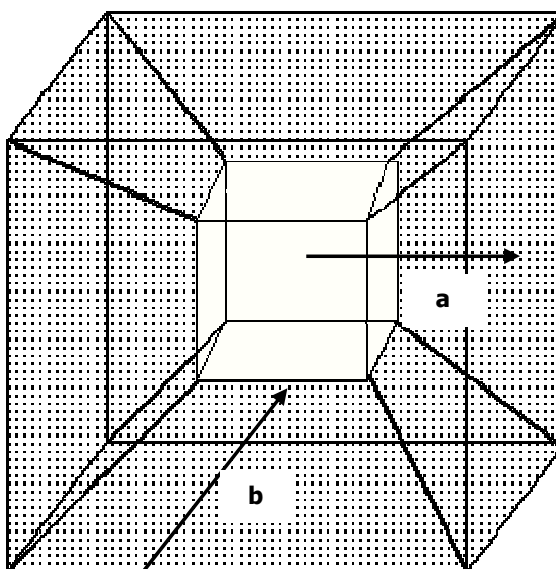


Figure 7.1:- Reconciling the Duality and Non-duality Spheres - the Hypercube

Furthermore, drawing on David Bohm's postulate of the *implicate* order of reality, i.e. '*an ocean of energy*', which serves as a background to what is neither material nor psychic, for purposes of this discussion it is assumed that the *common substance* (or background) for both cubes is *hydrogen* and *oxygen*. In this regard, the inner core is solidified (ice and water) and from there on the substance changes to a gas-like nature in a chronological order of ice – water – steam – to eventually become air. The inner solid cube confers to the classical laws of physics where water *cannot* be turned into air. However, for the hypercube as a whole, (for discussions purpose only) this is indeed a possibility. More so, the various 'states' of reality are not to be viewed as partitioned segments, but rather as a continuous interwoven flow from the one dimension (substance) to the other.

In line with Quantum reasoning, the model's inherent substance is assumed to be *hydrogen* and *oxygen*, which equates to the works of Ernest Rutherford (chapter one), and thereby representing *the vast emptiness of the atom*. Given that the implicate order of reality (the hypercube) consists of

⁴⁴⁹ See chapter four, section 4.5.3.

hydrogen and *oxygen*, then it can be argued that in the realm of man, (i.e. the inner cube) all states of reality (from water to air) are manifested. Consequently, man over time uncovers *numerous unexplained paranormal*, (i.e. '*gas and air-like*') phenomena within his known realm (inner cube). Faced now with a reality unbeknown to him, man may engage with these unexplained paranormal activities in the context of quantum oneness, or rationalise these in terms of a dualistic inner-outer cubes of reality from an '*ice-water*' perspective or, on the other hand, disregard or oppress the '*gas and air-like*' reality altogether⁴⁵⁰.

In order to be able to engage the higher Mind (hypercube) esoterically through enlightenment, most Western mystics⁴⁵¹ and Eastern religions⁴⁵² call for the quieting or stilling of the (lower) Mind (the inner cube). Once achieved, both realms are then seen in the right context or in relation to each other within the higher Mind. In other words, one would be able to view reality from the centre (indicated by line (a) in figure 7.1) of the hypercube.

7.3 FINAL THOUGHTS ON THE NON-DUALISTIC REALITY

In addressing the first of two objectives⁴⁵³ within the non-dualistic framework, namely

to investigate the interpretation of non-duality by philosophers, religions, and quantum physicists alike, and to establish common grounds (if any) in the interpretation of a non-dual reality

the text refers to the collective content discussed thus far. It commenced with the presentation of an overview of the myth of the origin of the world⁴⁵⁴ and moved on by providing an outline of various non-dualistic interpretations by Western monistic philosophers and psychologists⁴⁵⁵, Western and Eastern religions, and Western mystics alike. These interpretations were then grouped in three main categories, namely⁴⁵⁶: (i) 'all is emptiness', (ii) 'the world is but a dreamlike reality', and (iii) 'all is Mind'.

Moving on, given the various interpretations of reality, the thesis predominantly used *the Mind* as the common thread linking both the rational and non-rational domains. Thus, focusing on '*the Mind*' only, the text discussed the spectrum of consciousness⁴⁵⁷ and indicated the fourfold dualistic split from the *Absolute Subjectivity*. It looked at depth psychology's conscious-unconscious domains, drew on Ouspensky's fourth (the move from a three-dimensional solid to a three-dimensional cube) and fifth

⁴⁵⁰ Being '*the ostrich's head in the sand approach*'.

⁴⁵¹ As per *Osho*, *ACIM* and *New Age interpretations* for example.

⁴⁵² *Hinduism* and *Buddhism* for example.

⁴⁵³ As stated in chapter one.

⁴⁵⁴ As in chapter two.

⁴⁵⁵ Including materialist, non-materialist and linguistic interpretations. See section 3.2 in chapter three.

⁴⁵⁶ As per chapter four.

⁴⁵⁷ As per chapter four.

space-time continuum by concentrating specifically on the mind, emerged with David Deutsch's multiverse, in which it was reasoned that multiple universes run concurrently (in the higher Mind) to what is known as '*quantum superposition*', and concluded with the recommended *precognitive, i.e. pre-cognitive research design*⁴⁵⁸, i.e. *where all events are cognitised before they actually become manifested in the fourth dimension of space being the present 'now'* (discussed fully in the following section). Table 7.1 provides the overview of engagement from the initial engagement to the proposed precognitive research design.

The pretext of Mind-only is thus represented by the implicate order of reality, i.e. the *hydrogen* and *oxygen* as depicted by the model in figure 7.1. Hence, whether Mind is Void, i.e. beyond human understanding or a dreamlike (non-touchable) state, it all implies one and the same thing.

Addressing the second objective within the non-dualistic sphere:

*reconcile the dualistic (physical) with the non-dualistic (metaphysical) mode of knowing, via the interpretation of quantum mechanics (as per Ouspensky's), and depth psychology (as postulated by Jung and Freud)*⁴⁵⁹.

the text reasons the reconciliation of the physical and metaphysical realms via the arguments as put forward in section 7.2 (using the hypercube as focal point).

In reconciling the physical and metaphysical reality, quantum mechanics would argue that the inherent reality of *hydrogen-oxygen* of the hypercube allows for both the physical and metaphysical to co-exist as an interwoven faculty. As the Mind creates form at all levels (as per ACIM), then water and ice are therefore nothing more than 'solidified thought' of the higher Mind.

Using a similar line of argument then, the inner cube can be seen as man's *consciousness* and the gas-air state the *unconscious* (or the unmanifested), with the *hydrogen-oxygen* as the interwoven fabric or gel. In this regard, the *Big Bang theory* as elaborated on in chapter two, can be seen as the first cause of the establishment of an inner cube by collapsing gas and air-like particles into matter, thereby manifesting the dualistic realm with the ego (the third split as per Wilber) as the focal point. The evolutionary process is thus the return to Source by becoming 'centred' and thereby seeing reality from the inside-out as per line (a) in figure 7.1.

Thus, by being conscious and ignoring the unconscious, man stays in the inner cube and fails to progress or see the other higher Mind dimension(s).

⁴⁵⁸ As per chapter seven – section 7.4.

⁴⁵⁹ Being the second objective of contextualising the non-dual reality.

Table 7.1:- Non-duality Conceptualised in the Realm of the (higher) Mind

<p>The paradigm of engagement (chapter one)</p>	<p>The non-dualistic interpretation ('Man is the Thought of God') of ACIM is accepted as the point of departure and engagement for the study.</p>
<p>Dualistic and non-dualistic reality contextualised (chapter two)</p>	<p>The myth of the origin of the world provides both a dualistic and non-dualistic interpretation of reality.</p>
<p>Non-dual interpretations by philosophers, mystics, religions and psychologists (chapter three)</p>	<p>Eastern religious and Western mystic, and monistic (materialistic, non-materialistic, linguistic) interpretations of non-duality.</p>
<p>(All is emptiness) All is Mind (chapter four) (The world is but an illusion)</p>	<p>Three main divisions of non-dual interpretations of reality are identified. 'All is Mind' is accepted as the common denominator.</p>
<p>Absolute Subjectivity and the spectrum of consciousness (chapter four)</p>	<p>The first level of consciousness. It is an existing (rather than preferred) state of knowing (Mind-only, the Void, Brahman-only) encompassing both the infinite and eternal.</p>
<p>Split I: Maya (chapter four)</p>	<p>The world of measurement mentally divides and measures all material things and creates a world of abstraction. The mind and Mind co-exist (ACIM).</p>
<p>Split II: Existential level (chapter four)</p>	<p>Memory misinterpreted creates the illusion of past and future time (through thought) and space. Man finds himself in a state of wrong and right-mindedness (ACIM).</p>
<p>Split III: Ego level (chapter four)</p>	<p>Biosocial bands reinforce egocentric secondary dualisms in which man now identifies with a mental/psychic representation. Linear past and future time is reinforced. Ego splits itself into an innocent and sinful self (ACIM).</p>
<p>Split IV: Shadow level (chapter four)</p>	<p>Mentally disliked and unwanted facets of the ego are repressed and pushed into the unconscious. The split Mind now projects a physical world (ACIM).</p>
<p>Depth psychology (chapter four)</p>	<p>Complimentarity of the <i>conscious-unconscious</i> and <i>psyche-matter</i>. David Bohm's implicate and explicit (dualistic) order of reality.</p>
<p>Ouspensky's fourth space-time continuum (chapter four)</p>	<p>Using the mind as a focal point, a three-dimensional cube is projected along the past-present-future timeline as the line of actualisation.</p>
<p>Ouspensky's fifth dimension: (chapter four)</p>	<p>Parallel moments of the 'now' and the realm of infinite possibilities of time and space in the 'perpetual now'.</p>
<p>Precognition (chapter seven)</p>	<p>Events in the fifth dimension are cognitised before becoming manifested in the fourth dimension of space (the now).</p>
<p>The sixth dimension (chapter four)</p>	<p>All possibilities in the fifth dimension realised. Represented by a projection of (solid) time and (solid) space (Ouspensky). Deutsch's multiverse ('Quantum superposition').</p>
<p>Precognitive research design (recommended) (chapter seven)</p>	<p>Research engagement to obtain information in the mental (Mind only) realm of reality.</p>

7.4 CONCLUSION

Three interrelated conclusions namely, methodological, epistemological, and the ontological conclusion will now be looked at.

7.4.1 METHODOLOGICAL CONCLUSION

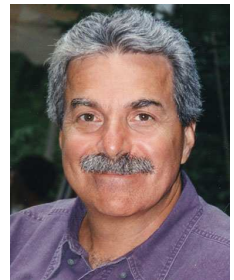
This section addresses the following two objectives within the methodological domain, namely:

To put forward a new (marketing) research strategy to complement the other contemporary research strategies⁴⁶⁰ used in the methodological engagement in the search of truthful knowledge.

and

to determine which contemporary and other marketing research methods are available to ascertain truthful knowledge.

With reference to Ouspensky's works (as discussed in chapter four⁴⁶¹), Seifer (2008: 238) reasons all future probabilities exist in the second dimension of time⁴⁶², and asserts that this dimension is compatible with theories about *precognition: a state where all events that are more or less likely to occur in the future are cognitised before they actually become manifested in the fourth dimension of space, i.e. the present now*. Using the key premise of Astrology specifically, Seifer reasons that there is a link between events on the earth and the corresponding geomagnetic interplay of the planets at various times on the earth. For instance, before the advent of satellites, the prediction of weather patterns was total guesswork. Now one can look at a weather phenomenon such as a hurricane and predict with great certainty in the near future. The same reasoning can be applied to the moon and the tides. In the same way, by using Newton's law of gravitational attraction, M_1M_2/D^2 , one can also calculate the influence of planets such as Jupiter (or any other), on the tides of the Earth as well - albeit in a very minute ways. Thus, if one looks at the solar system as a Gestalt, i.e. as one total unit, then one realises that each planet has a certain energy. Thus, if the planets are in various arrangements, this may indeed impact life on the earth. In other words, there is nothing uncertain whatever about the future in terms of the future position of the planets. Although one generally views the future as unpredictable and unknowable, it is in fact just the opposite: totally knowable and totally predictable. Hence one's understanding of the past, present and future has to alter.



⁴⁶⁰ Exploratory, descriptive and causal research designs.

⁴⁶¹ Section 4.5.

⁴⁶² Fifth dimension of space.

By referring to precognition, Seifer takes a much wider view regarding the state of future possibilities. He reasons that precognition is in fact obtained through extrasensory means such as dreams, waking visions, auditory hallucinations, flashing thoughts entering one's mind, and also in the mere sense of 'knowing'. At times, this precognitive knowledge also may be induced through trance, channelling, mediumship, and divination (Hefner, 2011; Seifer, 2008: 238). Thus, *precognition* regards the direct knowledge or perception of the *future* as perceived in the fifth dimension of space.

Although it must be noted that most future possibilities obviously never materialise, precognitive experiences, on the one hand, involve the seeing probabilities, i.e. events that are more or less likely to occur in the future or at any point in past time. However, if an event is perfectly predicted in the fourth dimension of space-time, it presumes that some events are pre-determined outside the normal space-time realm. This is referred to as '*pure precognition*' (Seifer, 2008: 238). At the same time, precognition can also influence to some extent the *line of actualisation*. For example, if a person narrowly misses an accident at, say, an intersection, then even though the accident did not happen, the mere thought of '*what could have been*⁴⁶³'; may cause the person to change his/her behaviour accordingly by driving more carefully in this instance (Seifer, 2008: 238). Several concepts relate to *precognition* as shown in the following (but are not limited to) table (table 7.2):

Table 7.2:- Conceptualising Precognition

Foretelling	Déjà vu	Foreknowledge	Foreordained	Probable futures
Forecasting	Foreshadowing	Teleology	Entelechy	Acausal
God's will	Free will	Indeterminacy	Chance	Randomness
Possibilities	Asymmetrical time	Reincarnation	Backward time	Backward causation
Prophecy	Prophet	Prediction	Predestined	Predetermination
Fate	Destiny	Space-time	Telepathy	Deduction
Synchronicity	Cycles	Periodicity	Causality	Time symmetry
Omen	<i>Oracle</i>	<i>Seer</i>	<i>Geomancy</i>	<i>I Ching</i>
<i>Tarot</i>	<i>Astrology</i>	<i>Palmistry</i>	<i>Clairvoyance</i>	<i>Divination</i>

Source: Seifer (2008: 208).

Italics indicate precognitive concepts discussed in chapter six.

From Table 7.2 it can be seen that *precognition* includes concepts which relate to both the past (*backward time, reincarnation, space-time*) and connect to the present through among others *telepathy* (i.e. thought transference), *chance*, and *synchronicity*.

Knowing what this new research dimension is trying to achieve, one has to look at the research designs available to scientists and marketing researchers to understand whether the type of research postulated is feasible or not. In this regard, by engaging in science, marketing research practitioners have at their disposal three research designs, namely exploratory, descriptive and causal research. The properties of these designs are summarised⁴⁶⁴ in table 7.4. The closest one would get to conduct

⁴⁶³ This *non-occurring event* exists as per Ouspensky in the fifth dimension.

⁴⁶⁴ And were fully discussed in chapter five.

precognitive research lies in exploratory research design. Model building (futures research and forecasting), application of the Delphi technique, the case study method and scenario research serve as examples in this regard.

As seen in chapter five one can easily recognise that only a limited number of concepts can be investigated via the exploratory research design (as in table 7.2). One of the reasons is that exploratory research is bound in the observed domain of science and does not really engage in the unmanifested reality as put forward by Seifer. As precognitive research cannot be executed in any of the three available research designs, a new research design, i.e. 'the precognitive research design' is sought for. See figure 7.2 on the following page.

The properties of this research design are summarised in table 7.3⁴⁶⁵. It is this research design that marketing research practitioners are then asked to consider to ultimately engage in.

Table 7.3:- The Precognitive Research Design: Divination methods

Main group	Sub-group	Interviewing technique and methods		
NATURAL PHENOMENA:	Divination systems	<i>Astrology</i> <i>Chinese astrology.</i>		
	Animal related	<i>Hepatoscopy</i> <i>Haruspicy</i> <i>Augury.</i>		
	Human related	Numerology Onomancy Cleiromancy (palmistry) Oneiromancy (dreams)		
	Event related	Aeromancy Austromancy Brontomancy Astrapomancy (lightning) Ceraunoscopy (thunder and lightning) Nephomancy Oriscopy Phytognomy Floromancy.		
	Geomancy	(Geomancy).		
MAN-MADE VOLUNTARY PHENOMENA:	Necromancy	Mediums Oracles/seers Clairvoyants Prophets Past-life regressions Crystal balls.		
	Spontaneous	Bibliomancy Aura readings.		
	Sortilege	Casting	Viking runes Crystals Rhabdomancy Tree divination	
		Selection	Various (I Ching) Cards (Tarot/Angels / Oracle).	

⁴⁶⁵ See also discussion of the main esoteric research designs in chapter six.

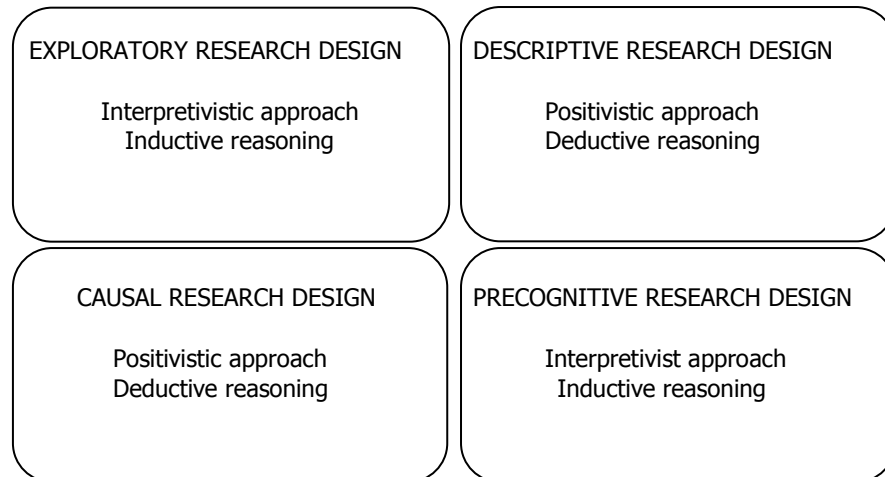


Figure 7.2:- Research strategies revisited

The *precognitive research design* as put forward is to be seen as an extension of the current research designs in the fourth dimension of space, and simultaneously serves as the portal to the third dimension of time (if it can be researched at all). Table 7.4 provides a theoretical framework of engagement for marketing research practice and at the same time summarises the contemporary and other marketing research methods available to marketing research practitioners in order to ascertain truthful knowledge. Important to note is that the new engagement *does not* reject the existing ways of research conduct, but rather augments it by finding a bigger picture, so to speak.

Having now four research designs available (as per figure 7.2 and table 7.4), one can assume that the future marketing research engagement will see a shift in the following directions:

- a movement from an *invert reality* to an *evolving conscious reality*
- from a *physical* to the *metaphysical* reality
- from *matter* to *energy*
- from the *conscious* to the *unconscious*
- from *materialism* to *mentalism*, and
- from *doing* to *being*.

These shifts are to be seen as the building blocks of the future marketing research engagement. In order to achieve this, the fourth research design allows scientific investigations to be conducted in *both* the inner cube (via the exploratory, descriptive and causal research designs), and the outer cube (using the precognitive research design) to investigate the unmanifested (unconscious) realm of reality (as in figure 7.1). Given the philosophical nature of this thesis, it is difficult to perceive the direction future research will take in this regard. However, the following two examples provide a glimpse thereof.

7.4.1.1 Case 1: The Mandala

Assume, for instance, that a company wants to establish its brand within the target market. In the conventional engagement (within the conscious realm) it will use qualitative research to (i) measure among others free association of the logo through projective techniques (ii) assess brand personalities and values and (iii) use experiential methods to measure consumer engagement in the natural environment of the respondent towards the brand and its competitors. Continuing, it will also engage in quantitative research measuring (iv) brand awareness, (v) brand image, (vi) brand response, and (vii) brand relationships (Keller, 2008: 354-372, 374-390). All of these would be considered more than enough to establish a brand in the market place.

Finally, it is *not* about the physical product, or what the image represents (invert reality), or what it is made of (materialism), or being aware of the image (consciousness) or even what one does with it. However, in engaging the unconscious and mind realm, one has to take this research even further.

It calls for an integrated response of sight (the collective colour and patterns), sound, touch (if it's a product), taste (if it's edible) and smell - all of which are to be assessed in the now and connect them with the unconscious mind. For instance, in assessing the brand image and connection one would, use a mandala to put the respondent in the space of the brand. Given that mandalas are mere outward projections of the psyche - representing a safe refuge and movement towards psychological growth and healing - they are suitable to bridge not only personal differences and encourage co-operation but they also holistically encourage individual expression incorporated in a collective representation. And this is what any brand in the end aims to achieve. See figure 7.3 for example thereof.



Figure 7.3:- The Mandala

Visual taken from: http://www.art-poster-online.com/images/paintings/animal_mandala.jpg

Hence, whether the Mandala is used to put the respondent in a quiet inner trance, or whether it is used to associate it with the brand, or whether the logo of the brand is designed with the aid of the Mandala, are all mere applications thereof.

More specifically, one can look at the Tarot-mystery shopper.

7.4.1.2 Case 2: The Tarot-mystery shopper

Different to the conventional mystery shopper, Tarot mystery shopper has a two-pronged approach, namely a conscious and an unconscious assessment. In the former the (mystery) shopper will visit the store, and engage in staff and (consciously) report his/her findings after the event using predetermined assessment criteria. Reporting is usually done by means of a numerical type Likert scale⁴⁶⁶ with accompanying verbatim text.

⁴⁶⁶ A four, five, six or seven point type Likert scale.

Table 7.4:- Research Practice: Theoretical Framework Revisited

1. Research philosophy:	<p><i>Researcher's sociological departure point and life orientation.</i> (a) Theoretical / historical / philosophical - basic research (b) <i>Empirical (applied) research: (i) interpretivist (qualitative)-, (ii) positivistic (quantitative), (iii) realistic and (iv) the critical approach.</i></p>							
2. Research discourse:	(a) Exposition; (b) Argument/reasoning: (i) <i>inductive</i> (theory building), (ii) <i>deductive</i> (theory testing/testing causal relationships) (iii) <i>abductive</i> reasoning (symptomatic hypothesis formulation).							
3. Research strategy:	EXPLORATORY RESEARCH DESIGN		DESCRIPTIVE RESEARCH DESIGN (sample or census surveys)		CAUSAL RESEARCH DESIGN		PRECOGNITIVE RESEARCH DESIGN	
4. Time horizon:	Longitudinal	Cross-sectional	Longitudinal	Cross-sectional	Longitudinal	Cross-sectional	Longitudinal	Cross-sectional
5. Research tactics: (approaches)	<ol style="list-style-type: none"> 1. Fact-finding 2. Grounded theory 3. Basic qualitative research 4. Phenomenology 5. Case analysis 6. Pilot study 7. Observation 8. Action research 9. <i>Game/role playing.</i> 		<ol style="list-style-type: none"> 1. Person-administrated 2. Telephone-administrated 3. Self-administrated. 		<i>Experimental designs and market testing.</i>		<ol style="list-style-type: none"> 1. <i>Natural phenomena:</i> <ol style="list-style-type: none"> 1.1 <i>Divination systems</i> 1.2 <i>Animal-related</i> 1.3 <i>Human-related</i> 1.4 <i>Event-related</i> 1.5 <i>Geomancy</i> 2. <i>Man-made voluntary phenomena</i> <ol style="list-style-type: none"> 2.1 <i>Necromancy</i> 2.2 <i>Spontaneous</i> 2.3 <i>Sortilege.</i> 	
6. Interviewing techniques and methods:	<ol style="list-style-type: none"> 1. Secondary data review, model building, literature review, reporting 2. (Grounded theory) 3. Group discussions, Delphi technique, individual interviews 4. Hermeneutics, narrative analysis 5. Ethnography, case study method 6. (Pilot study) 7. Human and mechanical observation 8. <i>(Action research)</i> 9. <i>Scenario research.</i> 		<ol style="list-style-type: none"> 1. Electronic, fixed premises and consumer face-to-face intercept interviews 2. Traditional, CATI, text based- and completely automated telephone interviews (CATS) 3.1 Mail-administrated: Freepost, fax, postal and electronic mail surveys 3.2 Self-completion: paper and electronic (self-administrated) interviews. 		<ol style="list-style-type: none"> 1. <i>Pre-experimental designs</i> 2. <i>True experimental designs</i> 3. <i>Quasi-experimental designs</i> 4. <i>Statistical-experimental designs.</i> 		<ol style="list-style-type: none"> 1.1 <i>Astrology/Chinese astrology</i> 1.2 <i>Hepatoscopy, Haruspicy, etc.</i> 1.3 <i>Numerology, Onomancy, etc</i> 1.4 <i>Aeromancy, Austrumancy, etc.</i> 1.5 <i>(Geomancy).</i> 2.1 <i>Mediums, clairvoyants, prophets, past-life regressions</i> 2.2 <i>Bibliomancy, aura reading</i> 2.3 <i>Casting, selection.</i> <p><i>(see table 7.3)</i></p>	
6.1a Sample design	Non-probability sampling		Probability sampling		Controlled probability sampling designs		Controlled non-probability sampling	
6.1b Sample techniques:	Convenience, quota, experience, judgmental and snowball sampling.		Simple random, systematic (object and time based), stratified (proportionate and optimal), cluster (one and two stage, area) and multi-stage sampling.		RR (random respondents), RM (respondents matched) and RRM (respondents randomly matched).		Self-designated.	
6.2 Measurement:	Open-ended and conversational questions.		Structured; scaling techniques and attitude measurements.		Observations and controlled structured interviews.		Mainly symbolism (<i>Tarot</i>). References to 'energies' / 'energy patterns'. <i>Precognition (metaphysical).</i>	
6.3 Data manipulation:	Category construction; deductively based (pattern matching, explanation building) and inductively based (content analysis, analytical induction).		Statistical analysis (descriptive and inferential) and hypothesis testing.		Measuring cause and effect relationships.		Measuring parallel and probable future realms (precognitive) and unmanifested reality, <i>Quantum Superposition.</i>	

Based on: Iacobucci and Churchill (2010: 58-107), Cooper and Emory (1995: 112-127), Dillon, Haydam, Slabbert and Uken (2011: 24-25), Madden and Firtle (1994: 115-164, 174-207), Merriam (2009: 21-76), Mouton (2006), Remenyi and Money (2004:57-65,69-79), Salkin (199: 10-15), Saunders, Lewis and Thornhill (2003: 82-100), and Zikmund and Babin (2010: 131-163, 189-279).

However, in making the assessment all inclusive and closer to the truth, the Tarot-mystery shopper, on the other hand, provides for an added *unconscious dimension* of the shopping experience. This is done by putting forward relevant questions about the mystery shop experience, either as complementary/add-on questions or using the same measuring instrument as in the case of the conscious assessment. For each question an appropriate card (or set of cards) is drawn from the Tarot deck by the respondent (see section 6.3.8.2 – *the Tarot*) and interpreted by the researcher. A typical Tarot-mystery shopper spread may look as follows:

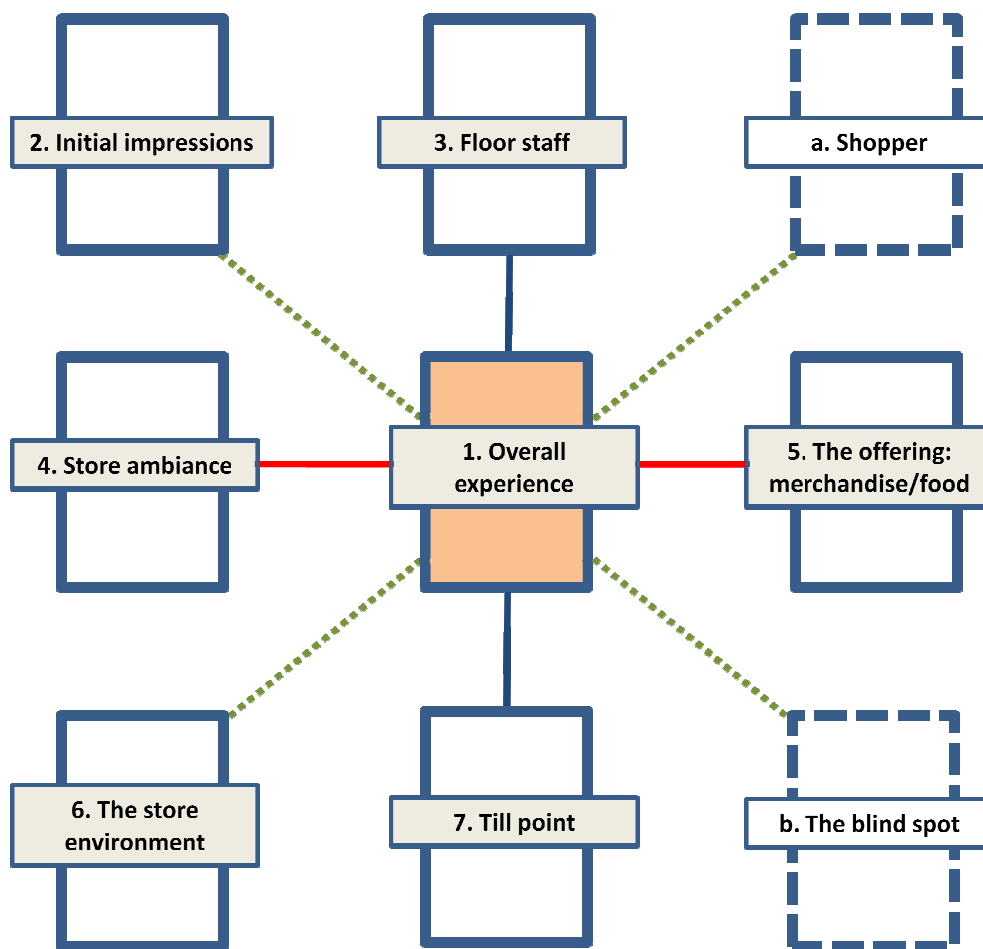


Figure 7.4: Tarot-mystery shopper spread
(Developed by Haydam & Smith, 2012).

The horizontal red line indicates the physical interior of the store and the vertical line the experience dimension with the supporting issues, i.e. initial impressions and store environment depicted in cards two and six.

Over and above providing the additional unconscious assessment of the shopping experience as per figure 7.4, the Tarot-mystery shopper makes also provision by assessing firstly the *state of unconscious/conscious mind of the mystery shopper* (indicated by the dotted-line box). This

evaluation is crucial to any mystery shopper experience as it puts both the conscious and the unconscious results into perspective. For instance, a mystery shopper in a positive frame of mind will reveal different results of a store visit to that of a person in a disheartened state of mind. However, establishing the state of mind by asking the respondent directly poses its own unique problems as the respondent will not necessarily admit to any uncomfortable experiences or emotions. Yet the Tarot-mystery shopper allows one to reveal specifically the unconscious state of the respondent through the shopper card (i.e. card **a** in figure 7.4). In this regard, the interpretation of this card can either be recorded by the researcher without discussing it or it can be further probed and verified with the respondent in one way or another.

Secondly, the *blind spot* in figure 7.4 on the other hand reveals the key aspect the mystery shopper might have missed or omitted - even aspects not covered in the questionnaire. Commonly used in Tarots, the blind spot can also be applied in the same way in various aspects of qualitative research processes including problem identification, questionnaire design, selection of the appropriate fieldworkers and respondents, providing more insights and furthering the discussion in focus groups or in-depth interviews, and even in data interpretation and reporting.

To conclude, as an extension of the current three research designs, the *precognitive research design* provides for a more balanced and holistic view of investigating reality. Added to this, it calls for a *looser definition* of social science research engagement. It is obvious that a research application using divination cards, for instance, cannot adhere to the strict regulatory conditions of scientific engagement. The design plants the seed for a new engagement in social science research as it allows scientists from all walks of life to engage in this uncharted domain. Over time, one would obtain not only a deeper understanding of the proposed research design but would also envisage other new designs to emerge over time.

7.4.2 EPISTEMOLOGICAL CONCLUSION

In the epistemological domain, the following objectives were put forward:

to determine what constitutes truthful and scientific knowledge in the marketing research sphere.

and

to readdress the key postulates of scientific engagement: objectivity, rationality and truthfulness.

In the first instance, truthful and scientific knowledge can no longer exclusively favour the physical - dualistic domain (the inner cube) but has to widen its interpretation to include other realm(s)⁴⁶⁷ as well (the outer cube in figure 7.1). The quest for truthful knowledge in marketing research is

⁴⁶⁷ Being the fifth and sixth dimension, or Milanovich and McCune's seventh dimension of reality.

therefore to gain an understanding of both realms. Needless to say, the precognitive research design might not be the only way of achieving this ideal. However, only time will tell.

In the second instance, the *precognitive research design* (as discussed in section 7.4) addresses all three notions put forward in one way or another. Firstly, as the new research paradigm investigates the unmanifested (or irrational) reality in *conjunction with* the 'rational' reality of science, it makes *scientific knowledge* more *truthful* and inclusive. In quantum mechanics terminology, it allows for an investigation into the 'wavelike' and 'particle like' realities of the universe. Furthermore, with two realities investigated, the *sociological engagement* of research bodies such as SAMRA is viewed from an observed as well as an unobserved point of view. It is indeed the latter engagement which could address the sociological *blind spot* of the research fraternity. However, further research will have to prove this issue. Thirdly, by including both realities, it addresses the initial issue of overemphasis of *rationalism* of scientific research as it now allows for a more balanced and holistic view of reality. And finally, with regards to *objectivity*, one could reason that a monistic worldview categorically denies that objectivity can be attained at all, as '*all is one*' and '*one is all*'. However, further investigation into the non-rational reality will establish whether this is indeed true or not and will bring a final conclusion to this issue in science.

7.4.3 ONTOLOGICAL CONCLUSION

In order to

redefine the engagement and role of marketing research in the social domain,

the research approached this objective in the context of marketing research and in terms of applying the new found paradigm in fields other than marketing research.

As one's state of consciousness at this very moment in time is identical to the Absolute Subjectivity as postulated by Wilber in chapter four⁴⁶⁸, then marketing research has to engage in this realm of consciousness.

As noted by Wilber⁴⁶⁹, if '*consciousness creates matter*' then the new paradigm puts forward a marketing research domain which involves *reality manifestation* through the mind. For example, respondents will visualise a certain outcome in the near future, which is then measured in a pre- and post scenario and is tested to establish whether the reality has been manifested or not. The ultimate aim of research in the new domain is aimed at establishing how one's reality can be manifested through the mind. On the other hand, if '*matter creates consciousness*' then research in the new

⁴⁶⁸ Infinity is completely present at every point in space in the now.

⁴⁶⁹ See discussion in chapter one section 1.3.2 in this regard.

paradigm is designed at predetermining the *decisions* of respondents (say consumers), *before* being taken by the respondents (consumers) themselves. Here, for instance, sales people would be able to know whether any customer entering the store would purchase (or not purchase) a certain product or service *before* the engagement or any decision by the respondent actually has taken place! Both types of research in this new paradigm Seifer refers to as *precognition*.

The application of the precognitive research design is not limited to only marketing research but cuts across all dimensions of science. Research techniques such as Tarot cards, astrology, palmistry, clairvoyance, numerology, past regressions, etc. can easily be applied in the *recruiting*, and *promoting* of staff, *training* as well as *internal marketing*. Personality types can be matched and departments can be established to find the perfect balance of energies (not personalities) in the workspace, thus maximising output.

7.5 ETHICAL CONSIDERATIONS

It goes without saying that the precognitive engagement has serious ethical considerations, which professional research bodies such as SAMRA have to engage with if accepted as a way of research conduct. For instance, according to Milanovich and McCune (2005), individual reality manifestations (as explained by the 'law of attraction') can lead to chaos if not correctly applied. The law is to be applied and engaged with using the *higher Mind* and not the *ego* (lower mind).

Also in the case of channeling, for instance, the question arises '*Whose work is it anyway?*' In other words, who claims ownership, of say, groundbreaking thoughts in marketing research which have been channelled through a medium or scribe or via inner dictation? Can one then claim a PhD is one's own work? Or is it possible to patent such an idea and earn royalties? Holding a monistic worldview, the answer will be 'no' for it belongs to all of us, but for the person holding a dualistic worldview, it might be otherwise.

Finally, as the research finds itself in the field of mysticism and religion it has to deal with moral issues as well. But having said that, one should remember that science is not bound to any religion, otherwise it cannot be called science. In essence, the thesis puts forward four research designs and researchers may choose any approach appropriate in terms of their research conduct when searching for the ultimate truth.

7.6 FURTHER RESEARCH ENGAGEMENT

If all is Mind, then the goal of marketing research should be to engage this 'all-Mind' reality in one way or another. No longer can reality solely be evaluated within the narrow confines of subject-object but it has to include consciousness and Mind-related aspects⁴⁷⁰ as well.

Furthermore, the *precognitive research design* opens doors for many researchers to engage in an unexplored research field altogether. Not only does one have to start engaging in the key concepts of astrology, clairvoyance, numerology, palmistry, past regressions, divination cards, etc. but one also has to link these to marketing research practice. This could be done in its pure form or by combining these new data collection techniques with the current ones, for example *clairvoyant individual interview* or *Tarot-mystery shopper* - as discussed in section 7.4.1.2. The latter, *for instance*, as seen could serve as such an example where quantitative rating scales, qualitative verbatim relationship statements, as well as the symbolism of the Tarot (measuring the unmanifested) are combined to provide a more complete picture of reality. Specific training is therefore required in this regard.

7.7 FINAL CONCLUSION

As the proposed *precognitive research design* lies in the *metaphysical epistemological domain*, it will be *business as usual* for most of the marketing research fraternity who primarily operate in the economic domain of scientific research. Hence, it is to be expected that the development and enhancement of this new research design will mainly (but not exclusively) come from the universities. Over time, many of these new ideas as introduced by the *precognitive research design* will spill over the other into market research institutions, businesses and users alike.

Taking a proactive stance, it is recommended that the marketing research fraternity embraces what is being put forward here, which will allow future researchers and scientists alike to engage in the unmanifested domain of reality. The nullifying of Classical-Newton physics postulates by quantum mechanics serves as a grim reminder that this can (or will) spill over into the social sciences, including marketing research. Ignoring it, the research fraternity does so at its own peril. What is asked for at the moment is only the acceptance of the new research paradigm, thus providing a field or workspace for future engagement in this particular field. Whether nothing or very little comes from it in the future, or whether this will be the way research will be conducted in the future, is not for the author to decide. It has to run its course (Haydam, Slabbert & Uken, 2011: 28).

A new era has dawned for marketing research...

⁴⁷⁰ See ontological conclusions in section 7.6.

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