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A Researcher in Wonderland:
A spiritual approach from paradigm to practice

Thesis submitted by Ann Michelle Carrington BSW (Hons)

In fulfillment of the requirements for the degree of Doctor of Philosophy in the
School of Arts and Social Sciences.

James Cook University, Cairns, Queensland.
October, 2010.

Statement on the Contribution of Others

Research field costs up to \$3000 and a HECS Exemption scholarship were provided by James Cook University.

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Denise Carrington – Smith proof read the thesis on a voluntary basis. This is not her field of study and she does not operate a professional editing service.

Declaration on Ethics

The research presented and reported in this thesis was conducted within the guidelines for research ethics outlined in the National Statement on Ethics Conduct in Research Involving Human (1999), the Joint NHMRC/AVCC Statement and Guidelines on Research Practice (1997), the James Cook University Policy on Experimentation Ethics. Standard Practices and Guidelines (2001), and the James Cook University Statement and Guidelines on Research Practice (2001). The proposal research methodology received clearance from James Cook University Experimentation Ethics Review Committee on the 25th July, 2007, Approval No. H2723.

Signature

Date

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Abstract

Spirituality is a topic that has gained increased attention in a number of disciplines within the social sciences, including social work. The current discussion and debate of this topic within social work have raised many questions and highlighted gaps at paradigmatic, meaning, construct, theoretical and practical levels. The research engaged in a paradigmatic and theoretical journey which aimed to contribute to theory building through the articulation and authentication of spiritual paradigms and an Integrated Spiritual Practice Framework (ISPF) and application of the ISPF (at the level of ideology, theory and practice and individual). The spiritual paradigms and the ISPF were initially developed in my years as a spiritual practitioner, my undergraduate studies in social work and my Post-Graduate Honours project. This research tackled ontological, epistemological and methodological questions across four suggested spiritual paradigms, those being; spiritual positivism, spiritual constructivism, conscious spiritual and integrated spiritual.

The methods employed were semi-structured in-depth interviews, immersion, and literature survey, guided primarily by the process of meta-triangulation and secondly by the emergent Integrated Spiritual Research Model (ISRM). This process involved immersion within four spiritual ideologies (Sufism, Hinduism, Buddhism and integrated spiritual) to scrutinize and analyze the spiritual paradigms and ISPF from each spiritual ideological perspective which informed the initial understandings and structures, and led to further theory building of both. Immersion within Sufism, Hinduism and Buddhism was achieved in person and included a number of semi-structure interviews with the participating practitioners. Immersion within the integrated spiritual was achieved through literature survey of ten texts. Methods employed to demonstrate the potential application at the level of ideology, theory and practice required the additional collection of data from one text pertaining to ideology and one text pertaining to theory and practice. A self-reflective case study of the research was used in the application to the individual.

This study found that each ideological perspective provided evidence and support for the suggested spiritual paradigms, and authenticated and further build upon the basic structures of the ISPF. This resulted in the discovery of new layers within the initial framework and also discovered various distinct uses. This allowed movement from the single framework of the ISPF to its new forms as the Integrated Spiritual Theoretical Model (ISTM), the Integrated Spiritual Analytical Tool (ISAT), the Integrated Spiritual Approach to Practice (ISAP), the Integrated Spiritual Research Model (ISRM) and the Integrated Spiritual Research Approach to Practice (ISRAP). The research was able to contribute further by demonstrating the potential application of the ISAT, ISAP, ISRM and the ISRAP.

There were a number of unexpected findings of which the most significant would be the theory for truth, ways of knowing, spiritual methods and measures and spiritual approaches to research. At the completion of the research process two overarching findings were identified: the importance of the paradigmatic links to practice and the importance of addressing tensions and barriers when attempting to integrate spirituality. This research offers the beginnings of a response to gaps in the integration of spirituality, enabling spiritual knowledge, methods, measures, theories and practices to be accessible to the social sciences and social work, academically and practically.

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PART I

Down The Rabbit Hole

As I fall down the rabbit hole, flashes of theory, research approaches and spiritual perceptions swirl around me. I know I am about to embark on a journey in a strange and wonderful place where not everything is fixed or known. I reach out, grasping for anything that will help me make sense of, and guide me through, what I will experience.

Part I of this thesis focuses on setting the foundations in relation to positioning of the research and how it was conducted. It addresses the positioning and ‘phenomenon of interest’ components in the Integrated Spiritual Research Approach to Presentation (ISRAP) (outlined in chapter 10, pp. 250-253 and Table 1). To do this, Part I considers concepts at the levels of perspective, paradigm, research approach, methods, measures, presentation and practice approach (illustrated in Figure 1 and Figure 1.1). Table 1 and Figure 1 will be explained and discussed in more detail in chapter 1.

Chapter 1 investigates extant literature to position the research topic, its rationale and purpose. It presents the research aims, evolution of the phenomenon of interest, terms, ethical considerations, research scope, complexities, and tensions and provides an outline of the thesis presentation and structure. Chapter 2 identifies the perspective, paradigm and approach from which the research was conducted and provides an outline of the two methodological models that guided the research process. Chapter 3 explores in greater depth how these methodological models were applied in the study.

To assist the reader the following text box presents the acronyms used in Part I.

Acronyms used in Part I

ISPF:	Integrated Spiritual Practice Framework
LOVEC's:	Levels of Vibrational Energy and Consciousness
ISTM:	Integrated Spiritual Theoretical Model
ASEG's:	Areas of Spiritual Evolutional and Growth
ISAT:	Integrated Spiritual Analytical Tool
ISAP:	Integrated Spiritual Approach to Practice
ISRM:	Integrated Spiritual Research Model
ISRAP:	Integrated Spiritual Research Approach to Presentation

Table 1 Focus areas of the ISRAP in Part I**Components in the presentation of research*****Positioning***

This section provides information on the researcher's paradigmatic positioning, the research approach and their position in relation to the research topic. It also explores how the research topic was initially positioned and interpreted from both the spiritual and physical perspectives.

Phenomenon of interest

This section explores the specific phenomenon of interest within the research topic. In addition it presents gaps in knowledge, the overarching intention/purpose of the research and questions that guided the research process.

Immersion

This section presents information on the immersion process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records and explanation of the sampling and specific collection techniques.

Insights

This section explores the insights and understandings gained through the immersion experience and the methods or ways of knowing used. If the ISTM will used as the analysis tool, it would include the positioning of the phenomenon within it.

Interpretation

Within this section a researcher presents the interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also included reference to how this interpretation was informed by the researcher's previous experience, education and training.

Integration

This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings.

* Note areas of focus for Part I are in black font and areas not covered are in grey font.

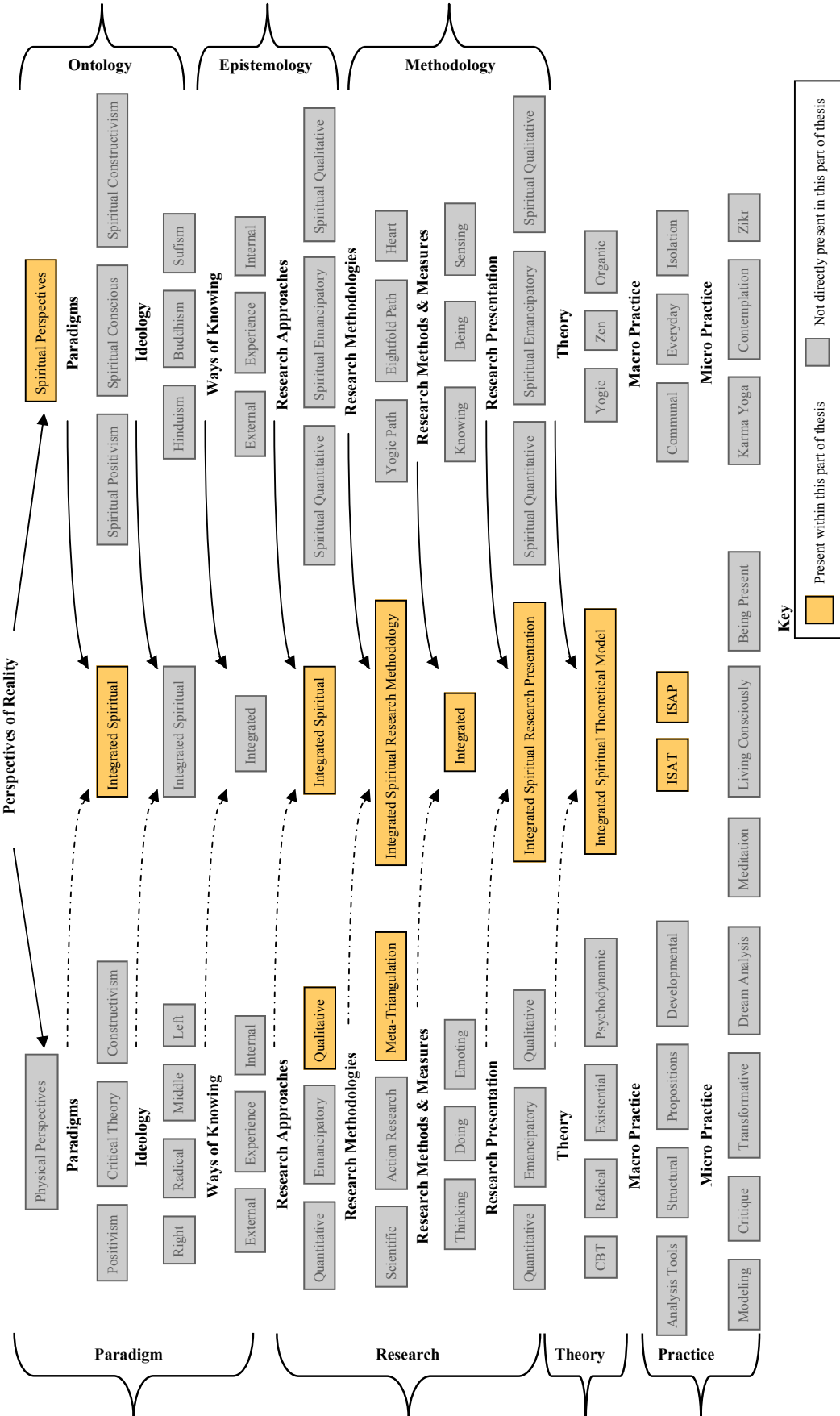


Figure 1 Scope of focus Part I

CHAPTER ONE

Finding One's Bearings

As I awaken in Wonderland, the memories of the visions I had on the way still linger. I make haste to consolidate these in my mind, feeling that they will help me make sense of what lies ahead. The voices from the land I've just left behind, although helpful, still leave so much unanswered. I pause for a moment to set my intentions and decide what it is I would like to take from this journey.

Introduction

The purpose of this theory building research was to authenticate, articulate, demonstrate and further enhance the understandings and insights of the four spiritual paradigms of spiritual positivism, spiritual constructivism, conscious spiritual and integrated spiritual as articulated by Carrington (2010), and the Integrated Spiritual Practice Framework (ISPF), as developed and articulated by Carrington (2006) for use within The Physical (all that is associated with the temporal manifested world/reality) disciplines and, in particular, social work, through the process of meta-triangulation. This research tackled ontological, epistemological and methodological questions across the four spiritual paradigms and offers the beginnings of a response to gaps in the integration of spirituality, enabling spiritual knowledges, methods, measures, theories and practices to be accessible to The Physical and in particular the social sciences and social work, academically and practically.

This chapter is divided into eleven sections. They are the research positioning, rationale, purpose, aims, background on the ISPF, clarification of terms, ethical considerations, complexities, tensions, scope, presentation and the overall structure of the thesis.

Initial positioning

This section presents the initial understandings of The Physical and The Spiritual (all that is associated with the spiritual beyond, in and within manifest reality) context relating to the topic of the integration and inclusion of spirituality in social work, as constructed at the beginning of this research project. It has been presented here to allow for the demonstration of spiritual evolution and growth as demonstrated through the more expanded understanding presented within the integration and re-positioning section (chapter 6). However, some current literature has been included.

Spirituality is a topic that has gained increased attention within the social work field. This is possibly due to the perceived failing of social work to shift from its anthropocentric focus to a theory and practice base which intimately recognizes the connections of all persons to each other and to this closed ecological system in which we live (Estes, 1993; Ife, 1997; Pease & Fook, 1999). While practitioners have led the field in recognizing and engaging spiritual aspects in their work, academia has been much slower to theorize this subject. Many current authors, such as Brenner & Homonoff (2004), Canda & Furman (1999), Heffern (2001), Hodge (2001, 2004, 2005), Ife (1997), Lindsay (2002), Miller (1994), Ramanathan & Link (1999) and Sheridan (2001), are attempting to fill this need.

Gaps remain on paradigmatic, meaning, construct, theoretical and practical levels. Many authors (Brenner & Homonoff, 2004; Canda & Furman, 1999; Heffern, 2001; Hodge, 2001, 2004, 2005; Ife, 1997; Lindsay, 2002; Mann, 1998; Miller, 1994; Ramanathan & Link, 1999) are identifying that spirituality could be the answer to the failings of current social work theory and practice, yet many of these ideas are still in the conceptual phase, with little or no clear articulation of spiritual paradigms or ideologies, and theories or practices. Authors who have moved beyond the conceptual phase, and who have created spiritual tools and methods for use within a social work therapeutic context, find that there is no concrete theoretical spiritual foundation or structure within social work academia upon which these tools and methods can be attached (Brenner & Homonoff, 2004; Hodge, 2001, 2004, 2005; Mann, 1998).

This research focused on addressing gaps at the paradigmatic level. Work at this level is reflective of the current movement to integrate spirituality and other ways of

knowing not just within social work and the social sciences but within the natural sciences (Wolf, 1999). Across disciplines, authors such as Hollick (2006), Wallerstein (1999, 2001), Wilber (2006) and Wolf (1999) are challenging the validity and authority of the rational scientific and secular construction of knowledge and the ownership of truth. Since the 'Enlightenment' and the dominance of the secular humanistic perspective, spiritual or alternative perspectives of truth and ways of knowing have been deliberately rejected and excluded (Hodge, 2009). Authors, such as those mentioned above, are offering alternative perspectives of truth, its construction, what can be known and how it can be known, to those that have dominated the last century. Currently, one of the predominant theories relating to spirituality is that the spiritual dimension is seen as an addition to the three major existing paradigms (Cowley, 1993; Wilber, 2006) with little being offered in terms of concrete paradigmatic analysis.

If social work, as a profession, is going to explore the use of spirituality within its own practice base, it must be able to articulate and understand spiritual perspectives, theories and methodologies before using them. Greenwood (1977) argues this articulation as a hallmark of professional practice. Canda & Furman (1999) perhaps have covered this topic most comprehensively, exploring social work's historical connections with spirituality and ethical concerns, drawing comparisons and organizing various religious and spiritual perspectives, capturing current spiritual practice of practitioners and offering suggestions for ethical guidelines. This research sought to address paradigmatic and theoretical gaps and add to the current debates within the social work and academic communities in relation to the inclusion of spirituality. This research aimed to contribute to this theory building by articulating how spiritual paradigms and a spiritual practice framework might look.

It is important at this point to highlight that this research was carried out from a spiritual perspective. Although spiritual paradigms and methodologies are not recognized within academia, they have been used for centuries. In this research, I document four specific spiritual ideologies, employing an empathic stance. I have accepted the knowledge and practices of these spiritual ideologies as being as valid as 'physical' knowledge and practices, that is, spiritual paradigms follow spiritual laws and understandings just as physical paradigms (of science, for example) follow physical laws.

Howe (1987, p. 12) said “the utility of theory in modern science is to summarize existing knowledge, to categorize and relate observations, and to predict the occurrence of as yet unobserved events and relationships on the basis of the explanatory principles embodied in the theory”. Spiritual authors, such as Yogananda (1975), Liberman (1991), Noontil (1996), Yukteswar (1990), Vaughan-Lee (2000), and Zukav (1990) concur with this aspect of scientific theory building but criticize it for its focus on the physical, or external, reality only. They argue that these principles have been applied to inner or spiritual reality for many thousands of years. Yogananda (1975) suggested that if physical scientists were to apply the appropriate methods to inner or spiritual reality, instead of trying to use methods, instruments and measurements created for physical reality, they, too, would discover the same findings as spiritual scientists (often called *Mystics* or *Gurus*). He stated:

...all the results of scientific investigation are definite and are connected by reason...Yoga is definite and scientific. Yoga means union of soul and God, through step-by-step methods with specific and known results...The experiences I have told you about are scientifically attainable. If you follow the spiritual laws, the result is certain...Science gives you definiteness and certainty (Yogananda, 1975, pp. 48-52).

Rationale

Many social work authors are starting to question whether spirituality should play a greater role in the future of social work (Brenner & Homonoff, 2004; Canda & Furman, 1999; Heffern, 2001; Hodge, 2001, 2004, 2005; Ife, 1997; Lindsay, 2002; Ramanathan & Link, 1999; Sheridan, 2001). Estes (1993), Ife (1997), and Pease & Fook (1999) all refer to the identity crisis facing modern social work. Historically, social work methods have focused on the areas of casework, group work, community work, social policy analysis, social administration and social research. In response to concerns that these methods have been ineffective in achieving systemic sustainable change, Estes (1993) offered social work his Sustainable Social Development Paradigm.

Social development and a global view have been gathering momentum as the most recent social work method, with authors such as Billups (1990), Elliot (1993), Midgely (1995, 1999) and Ife (1997, 2002) contributing to the establishment of this new method. Estes (1993) suggested that, to achieve sustainable change, intervention must occur on many levels and that the intervention must be carried out from specific value

bases. The levels at which changes need to occur, as suggested by Estes (1993), are: individual and group, conflict resolution, community, institutional, regional and global. The values and principles foundational to any intervention within this social development framework are: participation, ecology, peace and non-violence, environmental controls, meeting the basic social and material needs of people, human dignity and embracing diversity and pluralism (Estes, 1993).

Many of the principles within the social development model, such as peace and non-violence, are conducive to spiritual values and ideals. While the social development model does not engage spirituality *per se*, it does engage culture, diversity and environmental awareness. Social work continues to place its mission as helping society to find the balance within the political arena between economic and social policies, with an environmental focus now being introduced to support these from a sustainable perspective (Cox, 1995; Estes, 1993; Midgely, 1995, 1999). The spiritual perspective would suggest that such a focus is still based in The Physical or temporal realm.

Current spiritual authors such as Tolle (2004, 2005), Vaughan-Lee (2000), Zukav (1990) and Zukav and Francis (2001) also point out the failings of the bio-psycho-social model predominantly used in the helping professions. These authors argue that until The Spiritual is included, sustainable change and healing at individual, familial, communal, national and global levels will not be achieved.

The inclusion of spirituality within social work is not only in line with client needs and the values and principles of social work, but it also may enhance social work's ability to achieve more deep level, sustainable outcomes (Brenner & Homonoff, 2004; Canda & Furman, 1999; Heffern, 2001; Hodge, 2001, 2004, 2005; Ife, 1997; Lindsay, 2002; Miller, 1994; Ramanathan & Link, 1999). Ife (1997) stated there may be strong links between community well-being and empowerment with spirituality. The inclusion of spirituality may be beneficial beyond micro practice, with spiritual philosophies, such as Buddhism, Hinduism, and other eastern philosophies, not only being conducive to the values and principles of social work, such as respect for human dignity and social justice, but also conducive to the goals and focus of balance between economic, social, political and environmental changes (Brenner & Homonoff, 2004;

Payne, 1997; Ramanathan & Link, 1999; Walz & Ritchie, 2000). Ramanathan & Link (1999) stated the inclusion of a spiritual focus, and validating the knowledge of 'others', may provide new tools to transcend some socially constructed barriers, such as ethnicity, economic status, social status and political ideology, as they focus on the inherent essences of each human being. A shift in focus is beginning to occur that explores the potential contribution spirituality could offer social work's other areas of practice, mentioned earlier, including social policy, and addressing all the levels suggested in Estes' (1993) model of social development, thereby, moving beyond the current focus on the contribution spirituality could make to individual, group or community work (Brenner & Homonoff, 2004; Canda & Furman, 1999; Heffern, 2001; Hodge, 2001, 2004, 2005; Lindsay, 2002; Miller, 1994).

The phrase 'the personal is political' coined in Hanisch (1969), and the concepts this covers in relation to aspects of the feminist movement, is transferrable to the current 'spiritual movement' in social work, meaning that 'the spiritual is political' (Carrington, 2010). This aspect is clearly being demonstrated by the current global political environment, which has now placed religion and spiritual beliefs on the agenda in what Elshtain (2003) has termed a 'just war against terror'. However, without the establishment of firm structures and frameworks around spirituality, social work's ability to engage in legitimate intervention or political discussion, is limited.

It would further appear that there are other correlations which can be drawn between the two movements. Hanisch (1996) highlighted that the initial response in the feminist movement by many was to leap straight to action before the necessary analysis and theory had been developed. The literature reflects that factions of social work may have repeated this pattern, jumping straight into action in the form of practice, prior to the required theorizing in the area being completed (Brenner & Homonoff, 2004; Canda & Furman, 1999; Heffern, 2001; Hodge, 2001, 2004, 2005; Lindsay, 2002; Miller, 1994).

The exploration of, and curiosity with, spirituality is by no means restricted to social work. The disciplines of teaching and nursing are attempting to integrate spirituality into their practices (Heffern, 2001; Phillips, 2003). Phillips (2003) suggested that spirituality had not been integrated into the discipline of social work as

well as it had been in the area of nursing at that point in time. It could be argued that, given the opportunity, social work could be a major contributor to the exploration and integration of spirituality, due to its unique critical positioning and value base. There may be fewer barriers within the structures of social work compared with the strict scientific model base of the bio-medical paradigm.

Moore (2003) and Sheridan (2001) supported further exploration into the topic of spirituality in social work, and stated that such exploration and debate was long overdue. As a useful guide to the further exploration of spirituality, Sheridan (2001) drew social work's attention to three areas of concern that 'demanded' in-depth exploration, these being rationale for inclusion, dividing line between religion and social work practice, and how to address religious or spiritual perspectives that are in direct conflict with the values of social work. Sheridan (2001) argued that, as many practitioners were already including spirituality in their practice, the exploration of the above questions was imperative to addressing ethical concerns. This thesis adds to the discussion around the questions raised by Sheridan (2001), and is addressed in more depth in Chapter 16.

Statement of purpose

As social work and other disciplines, such as teaching and nursing, begin to explore and integrate spirituality into their existing theories and methods, it will be important that they articulate and understand the intrinsic spiritual foundations from the spiritual perspective before attempting to integrate them (Sheridan, 2001). As spiritual theories and perspectives have not yet been articulated in language and structures congruent with academia (Yogananda, 1975; Zukav, 1990), the purpose of this research was to contribute to this theory building by articulating how spiritual paradigms and a spiritual practice framework might look as informed by The Spiritual, in a format accessible to The Physical. This stance was in line with social work's principles of respect for human dignity and the valuing of diversity and culturally appropriate practice (AASW, 2000). It was also in line with the principles of reciprocity and recognition of ownership of knowledge valued more explicitly within community work and social development (AASW, 2000; Banks, 2001; Estes, 1993; Ife, 1997, 2002; Kenny, 1994; Lynn, Thorpe, Miles, Cutts, Butcher, & Ford, 1998; Trevithick, 2000).

Research aims

The overarching aim of this research was to contribute to the building of understanding, insight and theory within The Physical, in particular the discipline of social work and the social sciences, through the articulation, authentication and application of the proposed spiritual paradigms and the Integrated Spiritual Theoretical Model (ISTM) and to explore and demonstrate the potential contribution the proposed spiritual paradigms and ISTM, Integrated Spiritual Analytical Tool (ISAT), Integrated Spiritual Research Model (ISRM), Integrated Spiritual Research Approach to Practice (ISRAP) and the Integrated Spiritual Approach to Practice (ISAP) could offer The Physical, in particular social work and the social sciences.

To achieve this, the study had three specific aims. These were to:

1. gauge the authenticity of the proposed spiritual paradigms (as previously identified, developed and articulated by the researcher) and the ISTM;
2. explore and demonstrate the potential application of the emergent ISAT, ISRM, ISRAP and the ISAP;
3. explore and demonstrate the potential contribution the inclusion of the proposed spiritual paradigms and the ISTM, ISAT, ISRM, ISRAP and the ISAP could offer within the physical disciplines.

The research purpose and aims presented here have been adapted to reflect the progression of investigation which emerged throughout the research process. Although reflective of the original aims of the research, they captured the actual emergent processes followed. The original purpose and aims identified at the research proposal stage are included in appendix A as a quality and reliability measure.

Evolution of the Integrated Spiritual Theoretical Model

At this stage it is important to explore the evolution of the Integrated Spiritual Theoretical Model (ISTM) as changes that have occurred throughout the research journey require it be identified in its various forms at different times. It is hoped that exploring its evolution will assist the reader to differentiate the various stages and forms of the ISTM, as discussed throughout the thesis.

The ISTM has evolved over many years, starting from my spiritual education and subsequent experience as a spiritual practitioner and culminating in the form it has taken in this research project. It is highly plausible that the ISTM will continue to develop and evolve through future research and practice. In order to discuss the ISTM's evolution, I have identified four key stages, those being, through spiritual practice, undergraduate studies, Honours research project and this Doctoral research project.

Spiritual practice

My education in this area was achieved through formal spiritual education and training with teachers, experiential practice, and formal and informal studies of spiritual paths, psychological theory and alternative therapies. The spiritual paths/theories I studied most predominantly were Hinduism, Shamanism, Sufism and Buddhism. I informally explored psychology, particularly the work of Carl Jung (1961), from a spiritual perspective and formally studied within an accredited professional counselling course. I also studied and trained in spiritual healing, homoeopathy, *Bach flowers remedies*, and attained the rank of *Reiki Master*. As a spiritual practitioner, I not only saw individuals face-to-face, but facilitated a number of workshops and courses focused on spiritual theory, practice, awareness and development.

The ISTM at this stage was spiritual theory in fluid practice. It had not been articulated in a formal structure and was used as a process for self-reflection within my personal spiritual practice or journey, as a tool to facilitate and guide reflection and insight with those with whom I worked, and as a way to interpret and position the understandings gained from the various theories and approaches upon which I was drawing in my practice.

Undergraduate studies

From my experiences in my spiritual practice, it became clear to me that the knowledge and practices of the spiritual were not valued, or recognized as valid, from the physical perspective. This made it difficult to be taken seriously as a practitioner, as the education and training I had engaged with was not recognized by the mainstream or The Physical. This created a situation where gaining access to spiritual assistance was restricted. In the Australian welfare system, access to counselling, and other physical therapies, is often subsidized by the government. This may be in the form of rebates to

the individual, reduced fees or free services available through agencies. However, as The Spiritual is not recognized or valued, only the services of The Physical were available. If one chose to access counselling or assistance from The Spiritual (particularly if positioned outside the major religious path), one could not access these service within the welfare system.

It was these two key points, that of spiritual knowledge and practices not being valued and the discrimination in relation to access to services, that guided my decision to enrol in education from within The Physical. This was done in the form of a degree in social work. I decided to undertake a recognized social work degree in the hope that it would allow me to work with people within the social structures in place and to bring spirituality into the discipline. During my years of undergraduate study, I maintained my own spiritual base, while integrating this with my burgeoning social work knowledge. I felt frustrated at times by the restrictions placed upon me by myself, other students, lecturers and the academic structures, which served to delegitimize spiritual knowledge. Recent literature has validated my experiences of oppression and restriction due to my spiritual views, in discussion of such experiences in the context of the larger dynamic within societal structures and systems (Hodge, 2006, 2009).

The theories, practices, values and principles to which I was exposed within the social work degree were very similar to my spiritual practices, but approached from a physical perspective. I looked forward to the opportunity of blending these two areas in my future career as a social worker. Although I could see the similarities, there were hegemonic, professional and structural restrictions that inhibited me from speaking my preferred language (The Spiritual). This forced me to become 'bilingual'. For example, Freud's (1949) or Jung's (1961) views of consciousness and psychosexual or personality developmental stages, would be internally translated to the spiritual levels of consciousness and the spiritual levels of development. Cognitive behavioural processes (Corey, 1996), such as cause and effect, stimulus/response and conditioning would be internally translated into the laws of *karma*. Critical theory (Allan, Pease & Briskman, 2003), where reality is perceived as constructed and where the created realities serve as structures of oppression for some groups, would be translated into spiritual theory, which postulates that physical reality is a created structure used to mask spiritual reality. This process of translation, which occurred throughout my years of undergraduate

study, was imperative to allow me to place the differing knowledge bases of social work and spirituality into relationship with each other.

To stop myself from being overwhelmed by the mass of knowledge and constant translation, it became a matter of personal survival and professional integrity to create a structure that would allow me to process and analyze incoming knowledge. This situation placed me in a position where I was interrogating and integrating the theory and practices of social work through the lens of a spiritual paradigm. In the final year of the social work degree, as an assessment task, students were asked to create a poster presentation of their individual personal practice frameworks. It was this assessment piece that gave me the opportunity to articulate the ISTM in its first formalized form as my personal practice framework (outlined in appendix B). The positive feedback I received from lecturers, fellow students and professionals in the field (I was asked to present the framework at a number of forums) encouraged me to enrol in the Honours research program and engage in the process of further articulating and formalizing this personal practice approach in the form of a general spiritual framework practice for use within social work.

Honours research project

The Honours research was undertaken as a two year part time post-graduate course at completion of my social work degree. In order to research the key structures that had been articulated as my personal practice framework, they were formally articulated as the Integrated Spiritual Practice Framework (ISPF) and this became one component of the phenomenon of interest of the Honours research project. The initial structures of the ISPF that were explored within the Honours project have been included in appendix C. In addition to the initial articulation of the ISPF, it was found that there was a need for a formalized articulation of spiritual paradigms if I was to carry out the research from a spiritual perspective. To identify and articulate the spiritual paradigms, the basic spiritual principle of reflection was employed. This principle states that that which is in The Physical, or external reality, is a reflection of The Spiritual, or internal reality. This spiritual principle basically states that nothing can exist in The Physical without existing in The Spiritual, as The Spiritual is the foundation of both realities. Guided by this principle, I was able to work deductively by using the paradigms that exist in physical reality to insert the spiritual translation. This articulation of the

spiritual paradigms then became the final component of the phenomenon of interest in the Honours project.

It was the initial articulation of the ISPF and the spiritual paradigms that were explored in the Honours research. The methods used were a combination of a literature survey of three spiritual ideologies (Hinduism, Islam/Sufism and Buddhism) and the process of meta-triangulation (Lewis & Grimes, 1999). The spiritual paradigms and ISPF were scrutinized and analyzed from each spiritual ideological perspective informing the initial understandings and structures, leading to further theory building of both. The texts used in the Honours project are discussed in appendix B.

At the completion of the Honours project, the ISPF (now called ISTM) was made up of five different inter-layered levels: the triadic whole, the dualities of physical/spiritual and masculine/feminine, the operational sectors and the Levels of Vibrational Energy or Consciousness (LOVEC). A summary of the major findings relating to the ISPF and the spiritual paradigms (Carrington, 2010) is included in appendix C for the purpose of authentication and trustworthiness.

Doctoral research project

The findings from the Honours project relating to the ISPF and the spiritual paradigms became the phenomena of interest to be explored within the Doctoral research project and were used as a base structure for data collection. Through the process of the Doctoral research, the ISPF evolved into a number of separate components. These were the Integrated Spiritual Theoretical Model (ISTM), the Integrated Spiritual Analytical Tool (ISAT), the Integrated Spiritual Approach to Practice (ISAP), and the Integrated Spiritual Research Model (ISRM). Further to this, the Integrated Spiritual Research Approach to Presentation (ISRAP) emerged and has guided the presentation of this thesis.

At this stage, a brief description of each of the aforementioned components will be outlined, with further details presented within the thesis where appropriate.

ISTM: is the theoretical model informed or produced by the underlying theoretical and philosophical assumptions of the integrated spiritual paradigm in a

structured form. The ISTM consists of structures informed by cross ideological theory (chapter 11).

ISAT: is the ISTM in practice and is guided by a set of application principles and a suggested application approach. It is one practical method for applying the theoretical model which focuses on gaining insight, understanding and interpretation of a phenomenon of interest. Although it uses the structures of the ISTM, it has been labeled as the ISAT to distinguish it as the ISTM in practice, or operationalized for a particular purpose (chapter 12).

ISAP: is the articulation of an individual's personal practice approach within the structures of the ISTM (applied in chapter 15).

ISRM: is a methodological approach to research that has been informed by the ISTM, the ISAT and the methodological approach of meta-triangulation (Lewis & Grimes, 1999) and is one of the methodological models from which this research was conducted. The ISRM outlines three phases to guide research carried out from a spiritual perspective (chapters 2 & 3).

ISRAP: outlines six key areas that need to be addressed when presenting research conducted from the integrated spiritual paradigm (chapter 10).

In the presentation of this research, the names outlined above will be employed, unless it is vital to distinguish between different stages in the ISTM's evolution, as done in the immersion chapters in Part II. Further to this in the introduction to each part a text box of the acronyms will be presented to assist readers.

Clarification of terms

The topic explored in this research introduces many new concepts and terms. To provide a comprehensive list at this point would be ineffective, as without contextualization, the definitions would remain unclear. To address this, language and terms have been tackled in a number of ways. Some terms or concepts are explained in text where they occur, specific terms relating to the ISTM and the ISRM have been presented in chapter 10 and others are included in the glossary (those that are included

in the glossary when first used are italicized). In addition to these mechanisms, it is important at this stage to cover a number of the more fundamental terms relating to the research. I have separated the terms into two groups, one relating to terms associated with the topic and the other relating to methodological terms. Each group is discussed generally before providing the specific definitions used within this research project.

Topical definitions

The major topical terms that require definition are those of 'The Physical' and 'The Spiritual'. In order to allow for the full scope of exploration of the inclusion and integration of spirituality, the dualities of The Spiritual and The Physical needed to be discussed as concrete and separate realities. The paradoxical nature and resolution of the duality will be discussed and explored in chapter 16. The definitions have been drawn from my experience and knowledge gained through my spiritual training and education across the four stages outlined in the previous section.

The Physical: Relates to all that is associated with the temporal manifested world/reality. This includes the paradigmatic worldviews pertaining to the existence of a physical reality, the disciplines that enact these worldviews and includes the methods and measures applied to the exploration of truth. It also includes the physical form, mind, ego/personality, emotions and use of the five sensory perceptions. The Physical is often called the *Maya*.

The Spiritual: Relates to all that is associated with the spiritual beyond, in and within manifest reality. This includes the paradigmatic worldviews pertaining to the existence of a spiritual reality, the ideologies or spiritual and religious paths that enact these worldviews and includes the methods and measures applied to the exploration of truth. In addition to the inclusion of the physical form, mind, ego/personality, emotions and use of the five sensory perceptions, it includes the inner, the spirit or soul, intuition, and the use of multisensory perceptions.

The other important topical term that requires defining is 'spirituality'. As social work has grappled with attempts to include spirituality, authors such as Crisp (2008), Tacey (2000) Holloway (2007), Vohra-Gutpa, Russell and Lo (2007) and Wiggins Frame (2003) have explored the most basic and fundamental question of 'what is spirituality'? Although, such authors have offered definitions, this question is still a point of contention. Such definitions of spirituality will be further discussed in chapter 16, in exploring how physical definitions of spirituality may be a barrier to the inclusion of The Spiritual within The Physical.

As this research took an empathic stance, rather than imposing a definition constructed within social work onto The Spiritual, the definition for spirituality used was adopted from the spiritual perspective.

Spirituality: The recognition of spiritual laws and the practice of methods produced through these spiritual laws. Spirituality is not dogmatic religious rule but the following of natural universal laws (Dyer, 2004; Noontil, 1996; Yogananda, 1975; Zukav, 1990).

Methodological definitions

This research explored topics at both a paradigmatic and ideological level. With these terms often used interchangeably in the literature, and given that the articulation of the spiritual paradigms was a major focus of the research, it was vital that I be clear as to how these terms would be operationalized. Reviewing the literature with the research topic and purpose in mind, the following definitions were decided upon.

Paradigm: Represented the abstracted theoretical perspective, broken down into its primary ontology, epistemology and methodology (Babbie, 2001; Neuman & Kreuger, 2003).

Ideology: Represented the values, beliefs and principles a particular group used to view and operationalize a particular paradigmatic or theoretical perspective (Babbie, 2001; Neuman & Kreuger, 2003).

Further terms that required defining were the components used to explore paradigm: ontology, epistemology and methodology.

Ontology:	The science/metaphysics of the nature of being/reality – What can we know? – What is the ‘truth’? (Miles & Huberman, 1994; Neuman, 2000).
Epistemology:	The origin, nature, methods and limits of human knowledge – How can we know what we know? – How can we know it is ‘truth’? (Miles & Huberman, 1994; Neuman, 2000).
Methodology:	The process the inquirer uses to find out what they believe can be known – the tools used to find out – how one finds ‘truth’ (Miles & Huberman, 1994; Neuman, 2000).

The final methodological term that required defining was that of meta-triangulation, as this was the primary research methodology selected from which to conduct the research.

Meta-triangulation:	Draws from traditional inductive and triangulation processes within research, with collection and analysis of data conducted from a variety of paradigmatic perspectives (Alvesson & Deetz, 2001; Babbie, 1999; Burrell & Morgan, 1979; Lewis & Grimes, 1999; Morgan 1983).
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Ethical considerations

The ethics that guided this research were informed by the ethical guidelines of the University and the ethical guidelines of the Australian Association of Social Workers (AASW). This research project required the inclusion of three spiritual practitioners to participate in formal interviews and to engage in the provision of spiritual tuition and practices to the researcher. A human ethics proposal was developed and submitted to James Cook University's Research and Ethics Committee and, on the 25th July, 2007, received Human Ethics Approval No. H2723.

The Australian Association of Social Workers Code of Ethics (2000), general values and principles of respect for human dignity, commitment to social justice,

professional integrity and practice competence, with particular attention to those relating to social work research, were relevant to this project. To demonstrate my interpretation of these research guidelines, the most relevant have been used to provide examples of how they have been applied to this research.

Guideline 4.5.2 c) “Place the interests of the research participants above the social worker’s personal interests or the interests of the research project” (AASW, 2000, p.20).

The research participant’s interests were the central role of the research process and every effort was taken to cater to their requirements and boundaries when engaging in the research process. The major focus was on maintaining the integrity of the knowledge and practices of the spiritual paths explored within this study. To assist in this process, human participants were provided with the initial analysis and given the opportunity to make further comment or clarification. In addition, reflective memos, consultation with my academic supervisor and with my spiritual mentor, allowed me to monitor the research process to ensure no harm was caused to the integrity of a specific ideology.

Guideline 4.5.2 d) “Consider carefully the possible consequences for individuals and society before participating in, or engaging in, proposed research or evaluation, and also before publishing research results” (AASW, 2000, p.20).

At the conceptual phase, I weighed very carefully the implications of such a study. I questioned the implication for the spiritual or sacred knowledge when introduced to, and worked on within, the restrictions of mainstream academia. I consulted with a local spiritual mentor and the teachings of Yogananda for guidance. After consideration and reflection, I felt that the research itself did not pose any threat, yet acknowledged that precautions would need to be in place to maintain the integrity of the knowledge and practices to be explored within this study. Such mechanisms and precautions are discussed throughout the presentation of the research journey (for example, adaptations to methodology, chapter 2, p. 39).

In addition to this, each human participant was provided comprehensive information regarding the research and how the results were likely to be used. Informed

consent was gained prior to entering the immersion process (informed consent form, appendix D). In this process, participants were provided with information about the researcher and the research (invitation to participate and information page, appendix E). Participants were also informed that due to the research topic and design their spiritual ideology would need to be recorded and presented in the research. However, the extent or level of confidentiality and anonymity required by them personally and ideologically was open for discussion, as it was felt that to adhere to the ethical consideration of ownership of knowledge, there may be a desire to have their voices heard. Each participant was willing to have their spiritual ideology and their spiritual title recorded and presented in the write up of the research. As there were different responses to the level of confidentiality and anonymity in relation to such details as location or individual identity, it was decided to be consistent across ideologies and provide the highest level of anonymity possible. Therefore all identifying information, other than recording the name of the ideology and the participant's spiritual title, were not recorded and are not be provided in the presentation of the research. The spiritual participants are referred to in the following way: Sufi – *Shaykh*; Hindu – *Swami*; Buddhist – *Monk*.

Guideline 4.5.2 k) “Report research and evaluation results accurately and objectively, acknowledging the contributions of others and respecting copyright law. In research and scholarly endeavours, credit should be taken only for work actually performed” (AASW, 2000, p.20).

Although I have maintained this guideline in an academic context by clearly referencing sources, I believe that the subject matter of this study requires this guideline to be carried out at a deeper level. This level is beyond copyright laws, as it involves recognition of cultural knowledge, not just individual knowledge. Hence, I did not endeavour to test the spiritual knowledge and practices. I held these to be valid and tested by appropriate spiritual methodologies. Instead, I explored within this study the authenticity of the suggested spiritual paradigms, ISTM, ISAT, ISRM, ISRAP and the ISAP. In so doing, I acknowledge that the spiritual paradigms that I suggested have always existed. I am only recording and placing them within a structure that will be conducive to the language and structures of The Physical. Furthermore, although I have developed the ISTM, ISAT, and the ISAP, they are only a structure to organize the

knowledge and practices of others, from both The Physical and The Spiritual, and great care was taken to ensure mechanisms were in place within these to allow for recognition of particular knowledge and to avoid inappropriate use of these. This is discussed further in Part IV.

Scope of the research

The initial purpose and aims relating to the spiritual paradigms and the ISPF were broad in scope. However, through the natural emergent process of the research, this scope expanded exponentially. Figure 1.1 is a diagrammatical representation. It covers four distinct vertical levels, these being paradigm, research, theory and practice, through which the ontology, epistemology and methodology are presented. Each vertical level spans horizontally from The Physical to The Spiritual with the integrated spiritual bridging the two. The broken-line arrows from The Physical to the integrated indicate that, although the integrated spiritual paradigm draws from both The Physical and The Spiritual, it values The Spiritual over The Physical (Carrington, 2010).

The areas that are coloured in violet represent areas within the scope of the research that have not only been articulated but have also been applied within the research. For example, the ISRAP, articulated in chapter 10 was applied directly throughout the research process and has therefore guided the presentation of the thesis.

The areas that are coloured in blue represent areas within the scope of the research that have been articulated as a direct result of the research process, for example, the research methods and measures from the spiritual perspective of knowing, being and feeling and those from the physical perspective of thinking, doing and emoting, as discussed in chapter 9.

The areas that are coloured in yellow represent areas within the research scope that have been experienced through the research and/or have been used in the application of the ISAT. For example, the theories of cognitive behavioural therapy (CBT), existential, radical and psychodynamic, were experienced through immersion in text in the process of applying the ISAT, presented in chapter 14.

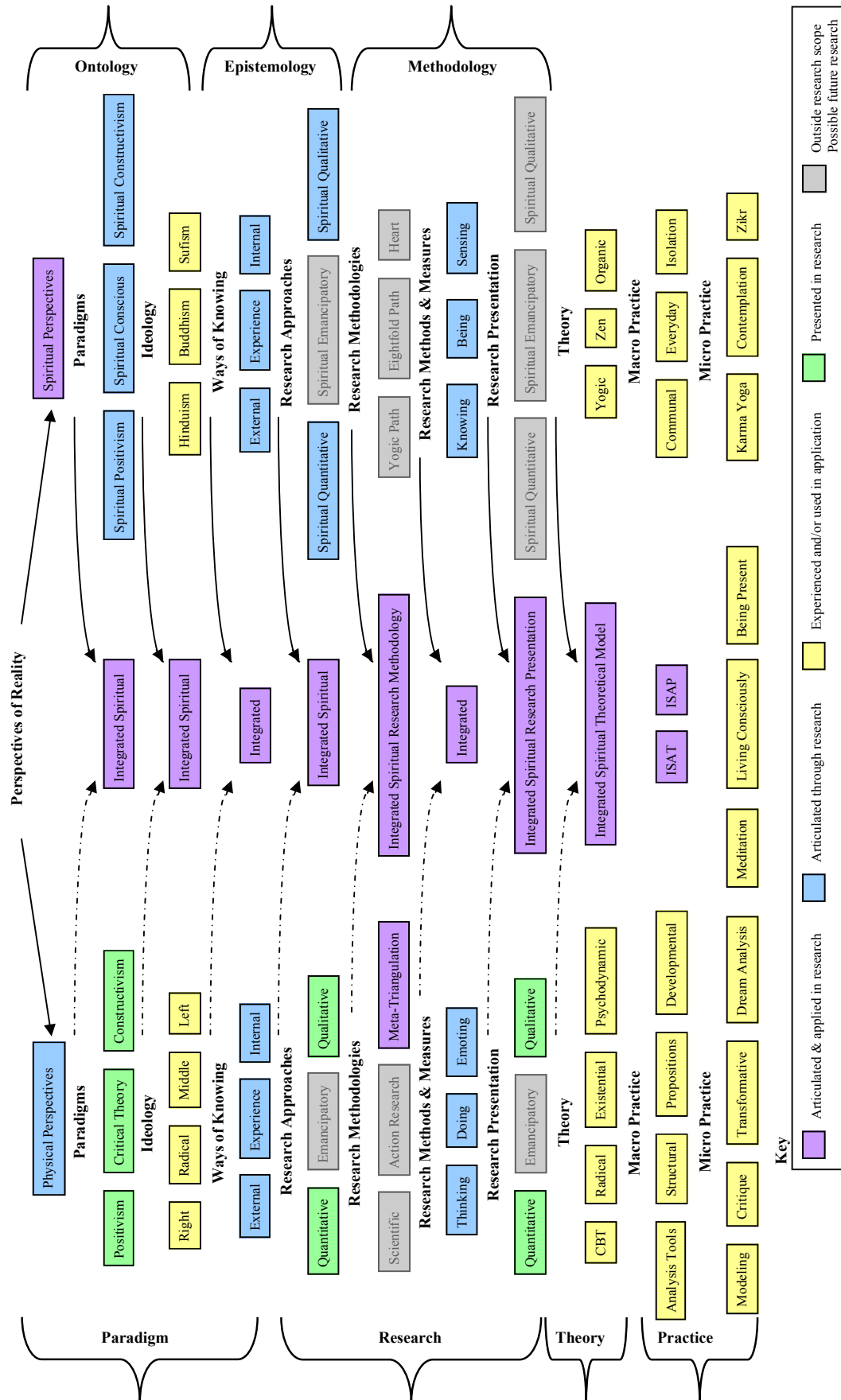


Figure 1.1 Scope of the research project

The areas that are coloured in green represent areas within the scope of the research that have been presented for discussion but have not directly been explored in the research. For example, the paradigms of positivism, critical theory and constructivism have been presented to illustrate the parallels between the physical paradigms and the spiritual paradigms (chapter 10).

The final areas are those coloured in grey, which represent areas outside the research scope and/or areas for future research. For example, the emancipatory research approach in both The Physical and The Spiritual were not explored as, due to the expanding scope of the research project, some boundaries were required to keep the project manageable.

Research complexities and tensions

Given the topic and the scope of the research, there were a number of inherent complexities and tensions within this project. The major complexities and tensions that presented in this research related to the area of conflicting 'worldviews', exploration of multiple paradigms and ideologies, and issues relating to methodology.

The exploration of the inclusion and integration of spirituality within The Physical disciplines resulted in complexities, due to attempting to balance and communicate between two distinct worldviews, one of which is dominant and one of which has been marginalized. In attempting to hold both 'worldviews', that of The Spiritual and The Physical, with The Physical being the dominant discourse and The Spiritual being marginalized within secular humanistic society, created tension that was palpable throughout the research process and presentation. This was made more difficult as the worldview, to which I ascribed and the one by which this research was conducted, was that of the marginalized, yet it was being conducted and measured within the structures and criteria of The Physical. This created a situation where the methods and measures (experienced and practiced in my spiritual education and practice) that were natural and comfortable for me to draw on throughout the research process, constantly required justification.

In addition to this, the paradoxical nature of The Spiritual presents its own inherent tension, as there is recognition of the dualities yet, from a spiritual perspective,

it is the resolution of these that is the goal. The research process and presentation necessitated the separation of the dualities for the purpose of exploration and communication of these spiritual concepts. This meant that, as the researcher, I often felt torn between the two, as represented in Figure 1.2.

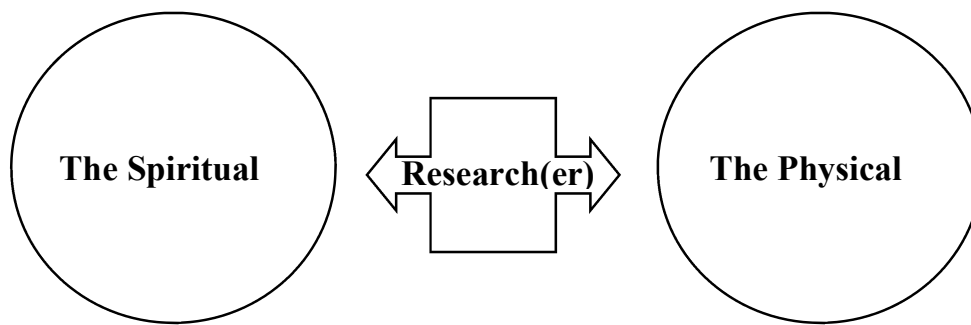


Figure 1.2 Tensions of the research

The exploration and articulation of multiple paradigms was complex and presented tensions in its own right. However, the fact that the multiple paradigms, ideologies, methods and measures being explored were previously unarticulated in this form added a further layer of difficulty. In order to explore and articulate the various spiritual paradigmatic perspectives at an ontological, epistemological and methodological level, it required engaging with each paradigm and representative ideology in isolation, and also collectively. For example, being able fully to embrace each paradigm and/or ideology in isolation was problematic, as it was challenging to leave behind personal positioning (Lewis & Grimes, 1999). This was anticipated and methodological contingencies were put in place to reduce this tension (see chapter 3). What was not expected was the apprehension and tension experienced in transitioning from immersion within one ideology to immersion within another (explored in Part II).

Exploring the paradigms and ideologies collectively presented tensions and was problematic, as it required looking, not only at the differences, but at the underlying similarities. One of the tensions present in this process resulted from the subtleties that distinguished the various paradigmatic or ideological perspectives, as is highlighted in the immersion chapters (Part II). Further complexity and tension in this area occurred as the spiritual ideologies were not only used to authenticate the spiritual paradigms and

ISTM, but were also used to demonstrate the application of the ISAT. In addition to this, within the research, at the level of both paradigm and ideology, a wide range was covered that spanned across both The Physical and The Spiritual.

To manage the scope, the multiple worldviews, paradigmatic and ideological perspectives, the methodological model of meta-triangulation was utilized, as it allowed for the exploration of multifaceted phenomena (Lewis & Grimes, 1999). In addition to the inherent complexity of this model, adaptations required to address ethical and design requirements and to assist in maintaining the integrity of the spiritual knowledge and practices explored and captured within the research, added yet another layer of intricacy to the research project.

A further complexity and tension in relation to methodology was the transition from using meta-triangulation, an articulated and demonstrated research model (Lewis & Grimes, 1999; Carrington, 2010), as the primary research model to that of the ISRM, an emergent and previously unproven model, as the primary research model. Although primarily guided by the physical research methodology, in order to 'stay true' to the integrated spiritual paradigm that informed the research approach, there was a need to include spiritual approaches and methods within the physical methodology throughout the entire process, until the new spiritual research methodology was articulated. Although in practice this took on a somewhat organic process, the tension increased during the recording and presentation of the research (discussed in chapter 14 pp. 352-354).

Each of these complexities and tensions presented its own inherent difficulties and challenges. The balancing of them all within the same research project added to the multidimensional and complicated nature of the research process and its presentation. The tensions and complexities discussed above, although challenging at times, provided invaluable insight and understanding. These produced an organically driven direction to the research which added dimensions to the research process, findings, ultimate scope and presentation that had not been previously conceived.

Presentation

The presentation of this research has been informed by both the integrated spiritual paradigm from which this research was conducted and the ISRAP that emerged throughout the research process. The key concepts of the ISRAP are presented here in Table 1.1, along side the qualitative and quantitative approaches, with in-depth discussion and exploration of presentation approaches covered in chapter 10. The components of the integrated spiritual paradigm which have most informed the presentation are the recognition of the whole, its position as a bridge between The Physical and The Spiritual, and that the journey is as important as the destination. Hence, a purely spiritual approach may focus more on the story, or the journey, with the belief that the journey and the destination cannot be separated.

Table 1.1 Comparative approaches to the presentation of research

Physical Quantitative	Physical Qualitative	Integrated Spiritual
<p><i>Abstract or Summary</i> This usually provides a brief overview of the whole study. Including the aims, key results and conclusions.</p>	<p><i>Framing</i> This section locates the research socially, culturally, organizationally and within the personal stories of the participants and often the researcher.</p>	<p><i>Positioning</i> This section provides information on the researcher's paradigmatic positioning, the research approach and their position in relation to the research topic. It also explores how the research topic was initially positioned and interpreted from both the spiritual and physical perspectives.</p>
<p><i>Introduction</i> This section usually provides information regarding: The topics current situation and knowledge within the field; A literature survey; The identification of a problem or gap in knowledge to be resolved; and the aims or hypotheses of the current study.</p>	<p><i>Deconstruction</i> This section deconstructs the understanding of the research topic through the exploration, description and critique of existing definitions, categorizations, connection and interpretations of the topic.</p>	<p><i>Phenomenon of interest</i> This section explores the specific phenomenon of interest within the research topic. In addition it presents gaps in knowledge, the overarching intention/purpose of the research and questions that guided the research process.</p>
<p><i>Method</i> This section provides information on how the study was conducted. Although, it may not provide enough information for replication of the study it should provide enough information about the subjects, materials and experimental procedures to assess the write up of the study.</p>	<p><i>Capturing</i> This section situates the study in its natural setting of the site and the actors and how access was gained and rapport established. It also provides a description of how the information was collected, analysed and interpreted.</p>	<p><i>Immersion</i> This section presents information on the immersion process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records and explanation of the sampling and specific collection techniques.</p>

Table 1.1 cont. Comparative approaches to the presentation of research

Physical Quantitative	Physical Qualitative	Integrated Spiritual
<p>Results</p> <p>This section provides information on what the study discovered through the research process. It presents the results with little or no commentary depending on the specific field in which the research was conducted.</p>	<p>Bracketing</p> <p>This section provides information on the coding and analysis of the data. It reveals how research has sorted that data into possible component groups, elements, features, event, themes or parts.</p>	<p>Insights</p> <p>This section explores the insights and understandings gained through the immersion experience and the methods or ways of knowing used. If the ISTM will used as the analysis tool, it would include the positioning of the phenomenon within it.</p>
<p>Discussion</p> <p>This section draws all components of the research together by: Reviewing the main findings of the study and relating them to the aims or hypotheses; Interpreting the results in the larger context of the literature; Discussing any problems and the implications of these; and making recommendations for future policy, practice or research in the area.</p>	<p>Construction</p> <p>In this section the researcher presents the 'story' of the study. The researcher classifies, orders and connects the bracketed parts into a new coherent whole. This reveals how the researcher has interpreted the various components such as events and sites of study as a whole.</p>	<p>Interpretation</p> <p>Within this section a researcher presents the interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also included reference to how this interpretation was informed by the researcher's previous experience, education and training.</p>
	<p>Contextualization</p> <p>This section relocates the new synthesized account in the broader social and academic context and compares and contrasts it with existing interpretations.</p>	<p>Integration</p> <p>This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings.</p>

As the integrated spiritual paradigm recognizes all paradigms and approaches, both physical and spiritual, and taking into account the purpose of the thesis, a more balanced approach to presentation was decided upon. Consequently, not only has the research been presented in the style of re-constructed logic rather than a journey, but there is an interchange in the degree and use of formal and informal language. In chapters where the focus is on providing or addressing physical criteria, such as methodology (for example chapters 2 & 3), formal language is used and in chapters or areas where the spiritual criteria are being presented, more informal language is used, such as in the immersion chapters (Part II).

A further strategy to achieve a balance between The Physical and The Spiritual approaches, and to draw in an aspect of the spiritual to the presentation of the research, is the use of *Alice in Wonderland* as an analogy for the overarching 'story' of the

research. This analogy has been used, not only in the title of the thesis, but also in the titles of each part and chapter. Vignettes have been constructed to tell the overall story of the research and the story of each part and chapter. The use of vignettes helps to link the analogical title with the content covered in each section. Story telling and parables are a common form of pedagogy in *The Spiritual* as they allow subtle information to bypass the mind and be absorbed and processed at a deeper spiritual level (Tweedie, 1986). This is demonstrated within the immersion chapters and in particular the Sufi immersion (chapter 4).

An additional explanation is required in relation to language in regards to the use of spiritual ideological language such as God, Allah, The Divine. Language specific to the various ideologies specific language has been used where required in line with the research methodology, ethical considerations and immersion process (see chapters 4-7). It is acknowledged that spiritual/religious language is steeped in preconceived notions and connotations, however, for ease of communication the term God has been used in other areas of the thesis outside the bounds of ideologically specific language. Although other terms have also been used along side 'God', such as Ultimate Reality, The Source, Cosmic Consciousness, for ease of communication the term 'God' has been predominantly used to negate confusion that may arise from using many different terms for the same concept. In such instances where 'God' is used in this manner, it is important to recognize that it is only a symbolic word to represent the Ultimate Reality, which can be replaced by any of the ideologically specific language used to represent this concept. Examples of other language for this concept have been included in the ISTM diagrams in chapters 11, 13, 14 and 15.

Structure of thesis

The thesis has been structured in six parts. Part I focuses on setting the foundations in relation to where the research is positioned and the way in which it was conducted. Part II provides my personal experience of the immersion process within each ideology. Part III explores findings from the research in relation to the spiritual paradigms. Part IV explores the findings of the research in relation to the structures of the ISTM, and its application in various roles and at various levels. Part V of this thesis shifts from a focus on authentication to that of application and demonstration. Part VI

repositions and integrates the new insights and understandings gained through the research process within the larger spiritual and physical context.

In discussing the thesis structure, it is important to recognize that, due to the complexities and tensions discussed above, positioning of the various aspects of the research was difficult at times. At the beginning of each part, Figure 1.1 has been adapted to highlight the area of scope covered within that part. Further to this, a summarized table of the ISRAP has also been included, highlighting the area/s being addressed. In these tables, the areas of focus for the corresponding part are in black font and areas not covered are in grey font. It is hoped that these measures will assist in guiding the reader through the complexities of the research scope and presentation. Each part, and the subsequent chapters, are briefly outlined below.

Part I

Part I focuses on setting the foundations in relation to where the research is positioned and the way in which it was conducted. It addresses the positioning and phenomenon of interest components in the ISRAP (see chapter 10 and Table 1). To do this, Part I explores aspects at the levels of perspective, paradigm, research approach, methods, measures, presentation and practice approach (illustrated in Figure 1 and Figure 1.1).

Chapter 1 explores literature to position the research topic, rationale and purpose. It presents the research aims, terms, ethical considerations, complexities and tensions and provides an outline of the thesis presentation and structure. Chapter 2 identifies the perspective, paradigm and approach from which the research was conducted and provides an outline of the two methodological models that guided the research process. Chapter 3 explores in greater depth how these methodological models were applied in the study.

Part II

Part II of this thesis focuses on the immersion phase of the research process as guided by the ISRAP (see Table 2). The immersion chapters provide an in-depth account of the immersion experienced in each ideology and each chapter follows the same structure of introducing the ideology, immersion experience, ideological coding,

accounts and language and identification of themes from outside the research brackets. These chapters contribute an understanding of the immersion journey from a personal perspective, in which methodological and design components are infused. The immersion chapters provide evidence from within the research process and data that directly influenced the analysis and theory building processes.

In relation to the overall scope of the thesis (see Figure 2), these chapters touch on the levels of perspective, paradigm, ways of knowing, research methodologies, method, measures and theory of the ISTM as experienced and captured in the data collection process.

Part III

Part III of this thesis shifts focus to the findings relating to the spiritual paradigms and draws in the components of insight and interpretation, as outlined in the ISRAP (refer Table 3). Chapter 8 provides a comprehensive articulation of the spiritual paradigms, as informed through the immersion and theory building processes. Chapter 9 presents and articulates findings from this process that were emergent and unexpected. Some of these findings are the theory for truth, ways of knowing, research approach, methods and measures.

Chapter 10 as illustrated in Figure 3, focuses on The Spiritual and The Physical at the levels of perspective, paradigm, ways of knowing, research approach, methods, measures and presentation. The Physical has been presented to illustrate the relationship and parallels with The Spiritual. However, the findings of this research have offered an expanded view on the physical understandings of perspective, ways of knowing and research methods and measures.

Part IV

Part IV of this thesis focuses on the findings in relation to the ISTM (originally the ISPF). It draws in the components of insight and interpretation, as outlined in the ISRAP (see Table 4). Chapter 11 provides a comprehensive articulation of the structures of the ISTM as informed through the immersion and theory building processes of the research. Chapter 12 explores a set of principles and an application approach which emerged through the research process, that allows the ISTM to be

operationalized as the ISAT. Referring to Figure 4, it will be seen that the focus of this part is concentrated at the theoretical level, presenting all the facets of the ISTM and principles and approach of the ISAT.

Part V

Part V of this thesis shifts from a focus on authentication to that of application and demonstration. As illustrated in Figure 5, it moves from the articulation of the theoretical model to applying it in practice as an analytical tool. These chapters focus on demonstrating the processes of positioning, immersion, insight and interpretation. Chapters 13 and 14 demonstrate the potential application of the structures of the ISTM as the ISAT at the levels of ideology, and theory and practice. Chapter 15 offers an example of application at an individual level, using the researcher as the case study. Additionally, chapter 15 includes the positioning of the researcher's personal practice approach in order to demonstrate the use of the structures of the ISTM as the ISAP. Part V also draws in the components of insight and interpretation, as outlined in the ISRAP (refer Table 5).

Part VI

Part VI of this thesis applies to the final stage within the ISRAP (Table 6). This requires the integration of the insights, interpretations, truth, wisdom and knowledge gained throughout the research process to be re-positioned within the broader physical and spiritual context and the identification of 'potential opportunities' for change (see p. 256). Chapter 16 provides a summary of the key findings of this research's major findings and discusses these in relation to the extant literature. Chapter 17 explores the limitations of the research and highlights 'potential opportunities' or areas of future research that have emerged from the findings in relation to the overarching research topic and purpose and the broader spiritual and physical context. The major focus areas relevant to this part are captured in Figure 6.

CHAPTER TWO

Instructions to Follow

I begin to look around and notice that on a table near by there is a thick yellow envelope with 'Read me' written in large letters on the front. Cautiously, I peel open the envelope. There I find a set of instructions to assist me to navigate my way through Wonderland. I begin to read the instructions carefully, as I do not wish to be lost here forever.

Introduction

This chapter presents and discusses the research design and research paradigm from which the research was conducted. It provides an overview and exploration of the two methodological models, of meta-triangulation and the ISRM, employed to carry out this research project. Due to the formal articulation of the ISRM as a result of the research process, it has been presented here retrospectively, identifying how it both formally and informally informed the research. Each methodological model, and how it informed the research, will be explored in greater depth in chapter 3.

Research paradigm

This research project was explorative, descriptive and analytical with the objective of theory building, authentication, articulation, application and demonstration, and was informed by the integrated spiritual paradigm as explored and articulated by Carrington (2010). It was carried out from a spiritual perspective and was guided by the ISRM (see figure 2.3) and the ISRAP (Figure 2). The ISRAP drew predominantly from the physical qualitative and spiritual qualitative and quantitative approaches (explored in detail in chapter 10). The ontological view of the integrated spiritual paradigm is that there are multiple physical and spiritual realities, of which the Ultimate Reality is the sum. Physical reality is a reflection of spiritual reality (Carrington, 2010). The epistemological view of integrated spiritual paradigm is that knowledge is understood

via varying existing perspectives. They all exist at once and each reflects aspects of the Ultimate Truth (Carrington, 2010). The methodological view of the integrated spiritual paradigm is to discover, remember or unite with God or the Absolute Truth through the acknowledgement, exploration and integration of all aspects of reality, both physical and spiritual (Carrington, 2010).

Although spiritual paradigms, methodological processes and measurements are only just beginning to be recognized within academia, they have been used for centuries. In line with the integrated spiritual paradigm's ontological view, spiritual perspectives suggest that ultimately everything is spiritual and that physical manifestation is merely a reflection of the spiritual (Carrington, 2010). Hence, anything that exists in The Physical exists in The Spiritual. Ultimately, everything is spiritual. Therefore, the integrated spiritual paradigm acknowledges and works from the various spiritual and physical paradigms. The spiritual paradigms explored within this study were: spiritual positivism, spiritual constructivism, conscious spiritual, integrated spiritual; the physical paradigms were: positivism, constructivism and critical theory, with the integrated spiritual bridging the gap between the physical and spiritual perspectives of reality.

The focus of this research was on articulating the spiritual knowledge as authentically as possible, not critically to analyze or test the knowledge, methods and practices of The Spiritual. It was accepted that the knowledge and practices of the spiritual ideologies were as valid as 'physical' knowledge. The aim was to capture these in a way that would make them accessible to The Physical. Spiritual paradigms, and the theories and practices that stem from them, follow spiritual laws and understandings in the same way that physical paradigms (of science, for example) follow physical laws and understandings. Therefore, this research was not about testing the validity of the spiritual paradigms or the theories and practices that stem from them, rather it aimed to explore and authenticate the formal articulation of the suggested spiritual paradigms and the ISPF (now ISTM, ISAT, ISAP, ISRM and ISRAP, p. 15).

Research design

To achieve the research aims, the research model of meta-triangulation, the ISTM and later the ISRM, were employed to guide the methods of collection and

Table 2.1 Research design

	Aim	Data	Sample	Collection	Analysis
Aim 1. Chapters 4-12	Gauge the authenticity of the proposed spiritual paradigms and the ISTM (ISPF).	Discursive meaning units, descriptions and stories of practitioners, meaning units from text, researcher's insight from meditation and contemplation and researcher's experiences and conscious intuitive reflection from within the identified brackets for the spiritual paradigms and the ISTM (ISPF).	Practitioners from the three identified spiritual ideologies. Ten texts from within the spiritual integrated paradigm. The researcher.	Participant observation, immersion, semi structured interviews, intuitive guidance, meditation, contemplation, personal memos from within the identified ideologies and literature survey of text from the integrated spiritual paradigm.	Meta-triangulation. Infused with the ISTM (ISPF).
Aim 2. Chapters 13-15	Explore and demonstrate the potential application of the ISAT and the ISRM.	Meaning units and accounts from spiritual practitioners, text and insight from contemplation and meditation, researcher's conscious intuitive reflection from within the identified Brackets of the ISPF.	Practitioners from the three identified spiritual ideologies. Ideological and theory and practice text used within the Australian social work education system. The Researcher.	Participant observation, immersion, semi structured interviews and personal memos from within the identified ideologies. Literature survey of ideological and theory and practice text. Self-reflective case study	ISAT and the ISRM
Aim 3. Chapters 3, 10, 13-17	Explore and demonstrate the potential contribution the inclusion of the proposed spiritual paradigms and the ISRM, ISRP, ISTM, ISAT and ISPA could offer within the social sciences.	In addition to all outlined above the positioning of the ideologies, theories and practices and individual from the application of the ISAT	In addition to all outlined above the positioning of the ideologies, theories and practices and individual from the application of the ISAT	In addition to all outlined above the positioning of the ideologies, theories and practices and individual from the application of the ISAT	ISRM

analysis. Four methods were used to collect the required data. They were: semi-structured interviews with spiritual practitioners from three spiritual ideologies; a literature survey of texts within the integrated spiritual paradigm; a literature survey of ideological, theory and practice texts used within the Australian social work education system; and a self-reflective case study. These methods allowed triangulation of the suggested spiritual paradigms and ISTM from the varying spiritual ideologies, in order to investigate the authenticity and resilience of the suggested spiritual paradigms and the ISTM when scrutinized by spiritual practitioners and literature from a number of ideological perspectives. The potential application of the ISAT was then explored through the demonstration of its application at an ideological, theory and practice and individual level. The research process and emergent design allowed for the development and demonstrated utility of the ISRM and the ISRAP. A summary of the retrospective research design is presented in Table 2.1.

Design reflections

At the beginning of the research project there were seven aims addressing three distinct elements (or aspects) of the phenomenon of interest. The original research design addressed each of these and guided the research process. The study was carried out in three parts with each part addressing particular research aims. Originally Part I related to authentication, Part II application and Part III syntheses of the spiritual paradigms, ISPF and how they may relate to social work practice. Table A1 (appendix A) illustrates each distinct part of the research project as originally set, the aims that were addressed within each part and the data needs, collection, sample and analysis method.

The original aims and design were strongly focused towards the application component of the research and on demonstrating how the ISTM could be applied in social work. However, early on in the research process it became clear that, at this stage of addressing the identified gaps, it was important to remain focused on the authentication and theoretical components of the phenomenon of interest before shifting to the more practice based component. Among other changes in focus, this shift called for the inclusion of the integrated spiritual paradigm to be investigated through a process of immersion. A further change in focus was the shift from exploring how the spiritual paradigms and the ISTM would inform social work practice to exploration at a

theoretical and philosophical level within The Physical, particularly disciplines that fall under the umbrella of social science, with social work being used for illustrative purposes. Therefore, the aims presented in chapter 1, although, reflective of the original aims that guided this research project, are representative of the emergent shifts in focus.

Methodology

Two methodological models were utilized, these being meta-triangulation and the ISRM. As the ISRM was as yet untested, it was important to draw from an existing and tried method, that being meta-triangulation. The utilization of meta-triangulation as the primary research method within the initial stages of the research allowed the ISRM to be established and authenticated, before becoming the primary research method in the later stages of the research project. Although the predominant research method in the initial stages was that of meta-triangulation, it was infused and informed by the ISPF. Through the process of authentication of the ISAT, which was believed to be the spiritual research methodology, the ISRM evolved and became the predominant research model.

Although the ISRM was formally articulated throughout the research project, it has been presented here as it did become the predominant methodological model in addressing research aims two and three. Further to this, as discussed above, it did inform the process of meta-triangulation in the informal and emergent forms of both the ISTM and the ISAT. The methodological model of meta-triangulation will be presented first, followed by the ISRM.

Meta-triangulation was chosen because it shared similar underlying philosophical assumptions to that of the ISTM, only from a physical rather than a spiritual perspective, those being that there are multiple realities and multiple ways of knowing and that fully to understand a phenomenon one must view it from multiple paradigmatic perspectives, and from within each paradigm, before abstracting a higher level of analysis and theory building. Meta-triangulation also provided concrete steps to guide the research, as discussed in the research design (Table 2.1).

Meta-triangulation draws from traditional inductive and triangulation processes within research. Its major difference is in the collection and analysis of data from a

variety of paradigmatic perspectives (Alvesson & Deetz, 2001; Babbie, 1999; Burrell & Morgan, 1979; Lewis & Grimes, 1999; Morgan 1983). This allows for a higher level of abstraction, highlighting not only commonalities but also differences that are directly related to constructs of paradigmatic values and beliefs (Alvesson & Deetz, 2001; Burrell & Morgan, 1979; Gioia & Pitre, 1990; Lewis & Grimes, 1999; Morgan, 1983). Lewis and Grimes (1999) state that this model is most appropriate for studying multifaceted phenomena characterized by expansive, and often numerous, conflicting theoretical perspectives.

Burrell & Morgan (1979) are identified as the pioneers of analysis from a multi paradigmatic perspective. Burrell & Morgan's (1979) and Morgan's (1983) work, parallels the aims and structure of this study and the paradigms and framework being explored. Burrell & Morgan (1979) were interested in clarifying and analyzing the ontological and epistemological assumptions within social theory. This research was interested in clarifying and analyzing the ontological and epistemological assumptions within spiritual theory. Their process was guided by the interrogation of assumptions about the nature of social science and the nature of society (Burrell & Morgan, 1979). These two dimensions were then cross-sectioned to created four paradigms in social theory: Radical Humanist, Radical Structuralist, Interpretive and Functionalist (Burrell & Morgan, 1979; Howe, 1987). Although this study moves from social theory to the wider expanse of spiritual theory, the structural and analytical process of Burrell and Morgan (1979) are still applicable. It is the methodological process demonstrated by Burrell and Morgan (1979), and further developed by Lewis and Grimes (1999), that has been adapted in this study not the social paradigms themselves. Meta-triangulation assisted in exploring the expansive nature of this research while providing manageable boundaries.

Meta-triangulation

The model adopted for this study was that of Lewis and Grimes (1999), who built upon the work of Burrell and Morgan (1979) and demonstrated its application and utility by applying it to a study of advanced manufacturing technology. Lewis and Grimes' (1999) model included three phases in the research process: groundwork, data analysis and theory building (Figure 2.1).

Phase one - groundwork

The first step in phase one entailed defining the phenomenon of interest (Figure 2.1). In Lewis and Grimes' (1999) work, the phenomenon was objective, 'out there', which necessitated the collection of data within the research process. The second step was focusing paradigm lenses. Here Lewis and Grimes (1999) selected a number of paradigms from within already established paradigms, from which to analyze the phenomenon of interest. The third step, bracketing, required the identification of brackets to be used within the study. For the fourth step, the collecting of a meta-theoretical sample, Lewis and Grimes (1999) collected data on the phenomena that were conducive with analysis from various perspectives. In this instance, they collected case studies.

Phase two - data analysis

Step one in phase two was the planning of a paradigm itinerary, requiring the articulation of the sequence for paradigmatic analysis (Figure 2.1). For the second step of multi-paradigm coding, Lewis and Grimes (1999) coded and analyzed primary data from each paradigmatic lens. Their third step was the writing of paradigm accounts. They wrote an account of analysis in relation to the phenomenon of interest from each of the paradigms lenses, focusing on themes and patterns that spanned across paradigms.

Phase three - theory building

Phase three involved the exploring of meta-conjectures (Figure 2.1), in this case meta-conjectures formed within analysis of the primary data from the various established paradigmatic perspectives (Lewis & Grimes, 1999). Attaining a meta-paradigm perspective required that they form an understanding of how the phenomenon of interest was informed via analysis from the multiple paradigms. The final phase was critical self-reflection, which required reflection on the research process and the validity and quality controls that guided their study.

Adapted model of meta-triangulation

To operationalize the Lewis and Grimes (1999) model for this study required some adaptations to facilitate the maintenance of the spiritual ideologies' integrity and authenticity. For ease and clarity of presentation, the full adapted model will be

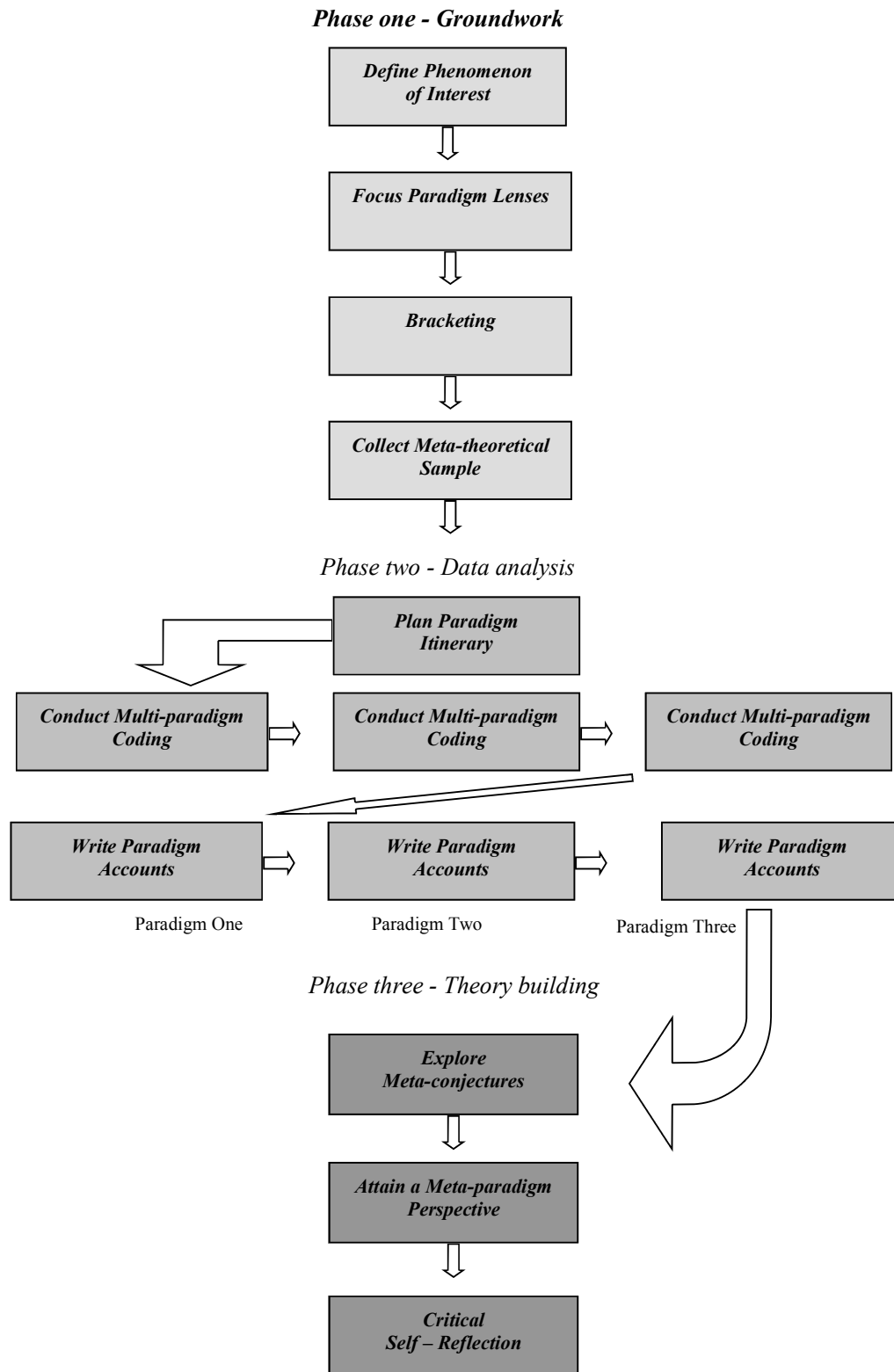


Figure 2.1 Diagrammatic representation of Lewis and Grimes (1999) model of Meta-triangulation

presented, followed by a brief discussion of the adaptation made in this chapter, before presenting how each phase and step was utilized within this study in chapter 3. Figure 2.2 outlines the adaptations and model of meta-triangulation operationalized within this study. As with Lewis and Grimes' (1999) model, the adapted model consisted of three phases: groundwork, data analysis and theory building.

Phase one - groundwork

The phenomena of interest were defined as the suggested spiritual paradigms and the ISTM, as explored and articulated through literature survey in the earlier Honours project. In focusing the ideological lenses, three spiritual ideologies were selected that would be used to analyze the phenomena of interest. During the process of the research, however, it was recognized that the integrated spiritual paradigm needed to be explored and authenticated in its own right. This added a fourth ideology to the process. Further exploration of the inclusion of this step is discussed in chapter 3 (p. 48). Within the third step of bracketing, identified brackets from the Honours project were used to guide the collection and analysis of data within this Doctoral project. The fourth step required the planning of the ideological itinerary, hence, the sequence of immersion within each spiritual ideology for data collection and analysis was identified.

Phase two – immersion and data analysis

Immersion within this research model meant fully engaging within the ideology being explored, to the exclusion of all else. Whether immersion was achieved through physically living within the environment, text, interviews or other collection methods, it was necessary to live, breath and experience only that ideology which was in focus, until all steps leading to re-immersion were completed.

The first step in phase two was that of immersion, which required that I become immersed in each ideology, before continuing the subsequent steps. Next was the collection of an ideological sample, which required identifying a collection method or tool that would be suitable for cross-ideological analysis. To do this, data were collected within each spiritual ideology, guided by the brackets of the phenomenon of interest. Ideological coding necessitated that the data collected within each ideology be coded and analyzed, with the findings then used to code and analyze the phenomenon of interest. In the fourth step of writing ideological accounts, an account of findings

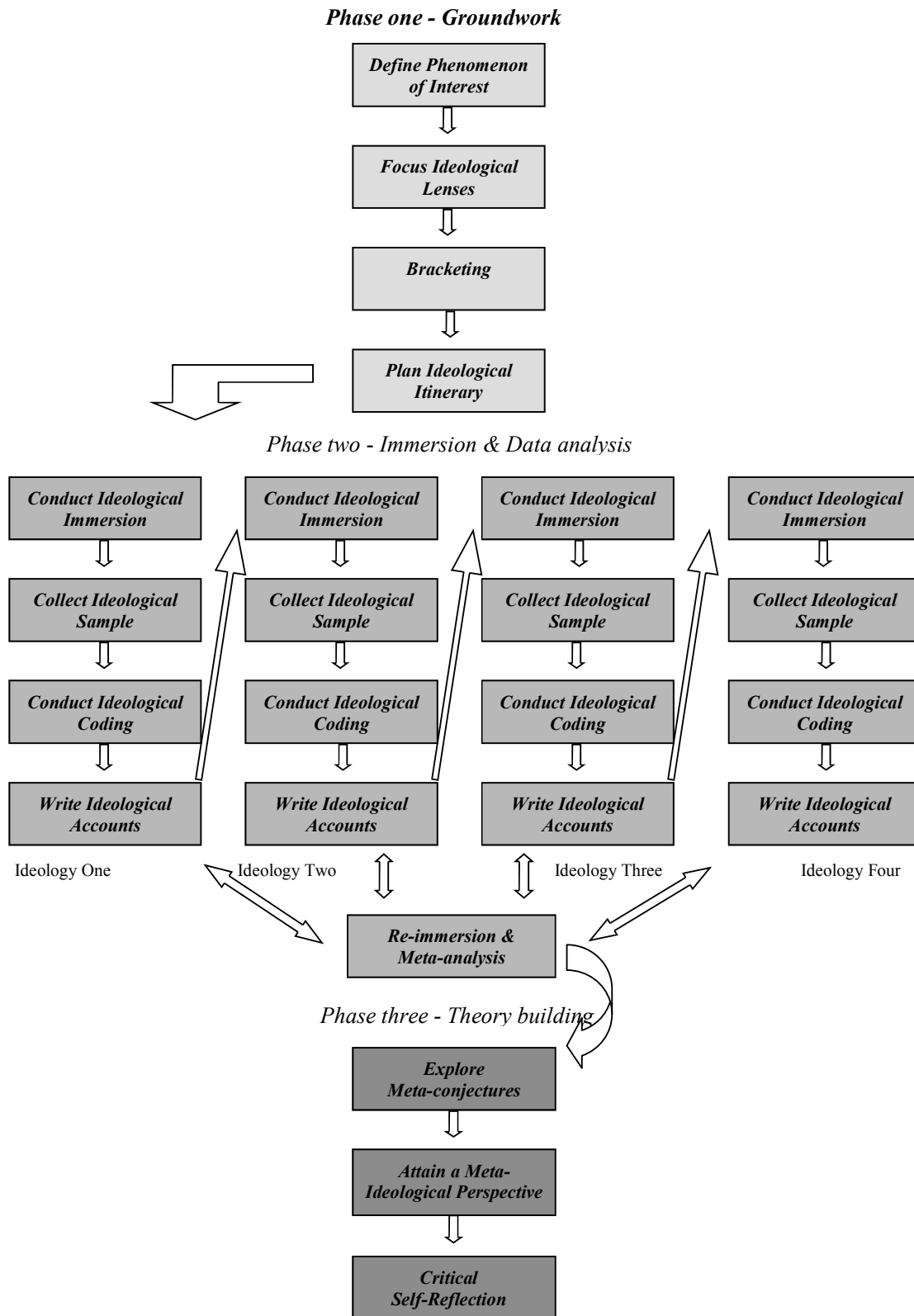


Figure 2.2 Adapted meta-triangulation model as used in this study

within each ideology, of the data and how the data within each ideology related to the phenomenon of interest, was produced, prior to moving on to the next ideology. All of the above steps were achieved within the immersion process (see Part II). In the final step of re-immersion and meta-analysis, themes and patterns across ideologies were coded, categorized and analyzed.

Phase three - theory building

Phase three involved the exploration of meta-conjectures, formed within analysis of the data from the Honours project and this Doctoral project from the various spiritual ideological perspectives. A meta-ideological perspective needed to be attained, which was achieved by exploring how the suggested spiritual paradigms and ISTM had been informed via analysis within and across the four spiritual ideologies and the recording of any new understandings gained. The final step of critical self-reflection required reflection on the research process and the validity and quality controls that guided the study. This has been addressed in chapter 1 under ethical consideration, in chapter 3 and in chapter 15.

Adaptations

The adaptations made to Lewis and Grimes' (1999) model enabled me to immerse myself more fully within each ideology, thus assisting in the protection and maintenance of each ideology's integrity and authenticity. Furthermore, through the process it became apparent that the immersion stage needed to become a step in the research methodology in its own right. In addition, due to the focus on the immersion aspect within this research project, the placing of some of the steps from Lewis and Grimes' (1999) model were changed in the model applied in this project. For example, Lewis and Grimes (1999) have the collection of meta-theoretical sample in phase one of the research and plan paradigm itinerary in phase two. With the adaptations made for this research, these two positions were reversed, as demonstrated in Figures 2.1 and 2.2.

These adaptations required some changes in terminology. Within their model, Lewis and Grimes (1999) utilized established paradigms to explore the phenomenon of interest. However, within this study I operationalized four spiritual ideologies to aid in the development and articulation of, as yet un-established, spiritual paradigms. Hence, the terminology employed within this study reflects this study's position. For example,

Lewis and Grimes' (1999) term 'conduct multi-paradigm coding' has been changed to 'conduct ideological coding'.

Integrated Spiritual Research Model

The ISRM emerged as a result of the meta-analysis and theory building relating to the structures of the ISTM and through the process of applying the ISAT to the spiritual and physical ideologies, theories and practices. Through the process of applying the ISAT, a clear process for a research methodological model became apparent in which meta-triangulation and the adaptations made were enveloped by the ISAT approach and principles, developing a research methodology which was distinctively different from that of the ISAT. The ISRM is outlined briefly below before discussing it in more detail (chapter 3) as it was methodologically applied to this research. In the outline below, the term 'researcher' is used in a general sense speaking of others that may choose to utilize the ISRM, not the researcher of this study.

As mentioned above, the original research model of meta-triangulation was extremely complementary to the guiding principles and approach of the ISAT and, as meta-triangulation was initially the primary methodological model, it did inform the ISRM. Therefore, the ISRM has adapted the basic structure and three phases of meta-triangulation, while integrating the spiritual approach. Figure 2.3 is a diagrammatical representation of this.

Phase one – setting intentions and focusing awareness

In the first step the researcher is positioned within the broader physical and spiritual context. The second step requires the phenomenon of interest to be identified. The third step requires that the researcher align the physical and spiritual purpose of the research, setting clear intentions and asking the 'right' questions. The researcher then identifies which process, methods and measures will be utilized to conduct the research, leading to the final step of the identification of the process in which immersion will be achieved.

Phase two – immersion, insight and interpretation

During this phase, the researcher must be consciously immersed within the identified phenomenon of interest. The second step requires that the phenomenon of

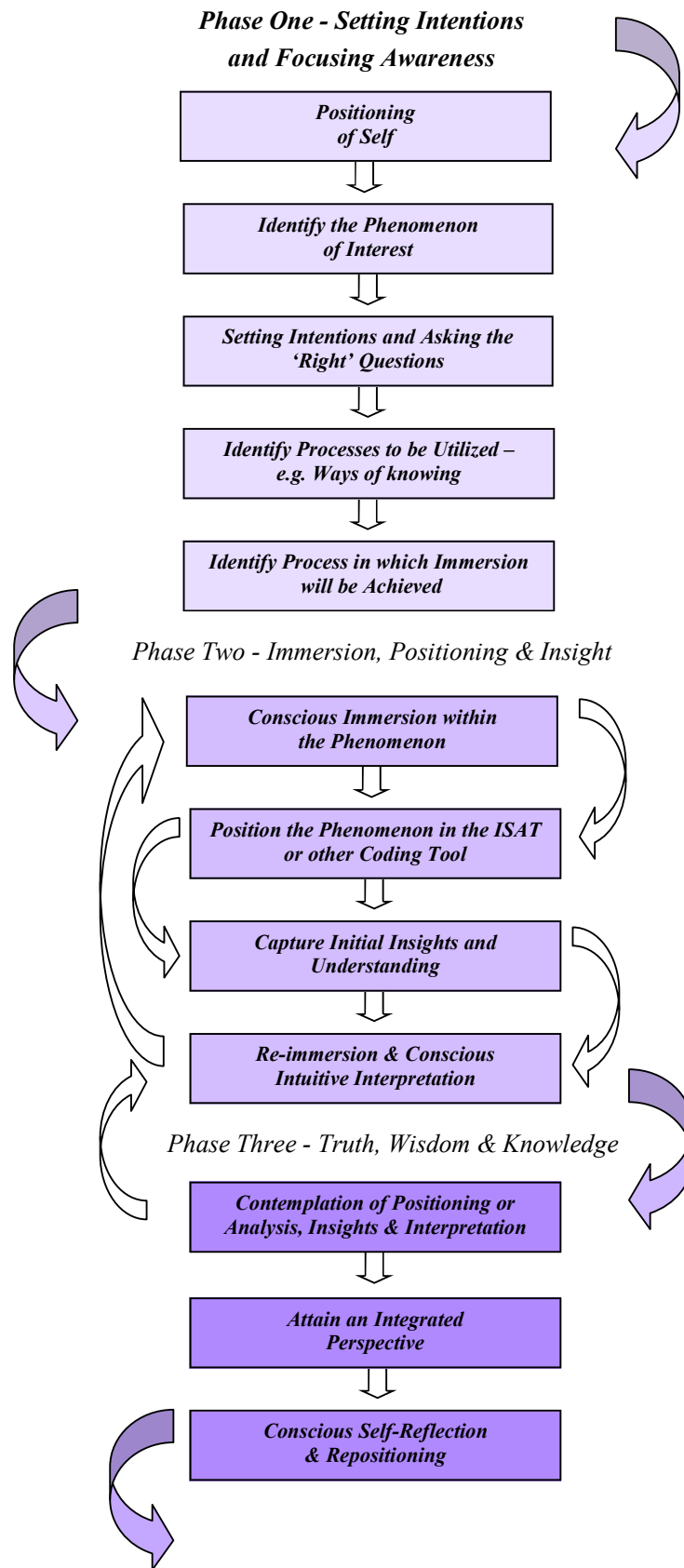


Figure 2.3 ISRM – A diagrammatical representation

interest, or data collected within the immersion, be positioned within the layers of the ISAT or viewed through some other form of coding and analysis tool. Initial insights and understandings gained in the preceding steps are then captured. At this point, it is necessary that the researcher re-immerses in the data collected and the preceding three steps, to allow for the process of conscious intuitive interpretation (or analysis) of the phenomenon of interest. This last step is extremely important if the phenomenon is being viewed through more than one ideological lens, as it allows for cross-ideological coding and analysis.

Phase three – ‘truth’, wisdom and knowledge

Phase three requires contemplation and meditation on the positioning or coding, insight and interpretation relating to the phenomenon of interest, in order to allow for the fullest picture of the phenomenon to be captured. The next step in attaining an integrated perspective requires the researcher to integrate all new insights, understanding and interpretation gained in the research process into the broader physical and spiritual context. The final step requires the researcher consciously to reflect on the influence the research and the researcher have had on each other. This includes exploring quality issues within the research and the researcher’s position as informed by the research process.

CHAPTER THREE

All Is Not As It Seems

After studying the instructions left for me, I feel the need to plan ahead. Using the instructions, I visualize the journey unfolding before me. Following each step through in my mind, I begin to feel more confident. Maybe Wonderland is not as daunting as I had thought. However, I notice that all is not as it seems. The instructions are just the starting point from which the real path emerges.

Introduction

This chapter discusses in more detail how the methodological models of meta-triangulation and ISRM were operationalized within this research project. Due to the formal articulation of ISRM as a result of the research process, it has been presented here retrospectively, identifying how it both formally and informally informed the research. This chapter is an in-depth outline of the processes taken. However, due to the emergent design and presentation approach, further changes and details will be included in relevant sections and chapters, where applicable. The methodological model of meta-triangulation will be discussed first, followed by the ISRM.

Meta-triangulation model applied in this study

As outlined in chapter 2, the methodological model of meta-triangulation was adapted from the Lewis and Grimes' (1999) model and was initially the primary methodology used.

Phase one – groundwork

Define phenomenon of interest

Lewis and Grimes (1999) suggested that meta-triangulation is appropriate for studying multifaceted phenomena that are expansive and which may be infused with numerous, and often conflicting, theories. By its very nature, in exploring multiple

paradigms, theories and practices, this research project satisfied this criterion. The spiritual paradigms and the ISTM were the phenomenon of interest of this research project as identified in the aims (p. 11). The Doctoral research was the last step in the evolution of the ISTM as discussed in chapter 1 (pp. 11-16).

Focus ideological lenses

At this stage of the methodological model (Figure 2.2), I reviewed relevant literature to enable the linking of emerging theory to extant work and drew out the influence of my own theoretical inclinations (Lewis & Grimes, 1999). This process assisted me to focus on the relevant theoretical perspectives and to employ the divergent ideological lenses throughout the research process (Lewis & Grimes, 1999). However, this study did vary slightly from Lewis and Grimes (1999), as exploration into relevant ideological perspectives not only assisted in the focusing of the ideological lenses, it also assisted in the sampling process leading to data collection, as the ideologies were both the lenses and the source of data. Therefore, to minimize repetition, brief overviews of the ideologies utilized in the study are presented here, with further details presented in the collect ideological sample step.

To keep the research project manageable, I chose three spiritual ideologies to apply to the phenomenon of interest being explored. These were Hinduism, Islam (particularly Sufism) and Buddhism. These broad ideologies were also used in the Honours and were selected as I had some level of experience within each, with Hinduism as the most predominant, followed by Sufism and Buddhism. In addition to this, as they were outside the Christian and secular foundation of social work, it opened the potential for finding new meaning and understandings that might address perceived failings within social work. By employing these same ideologies within the Doctoral research, it was hoped that greater depth would be achieved. The process of focusing the ideological lenses helped to place clear boundaries on the ideologies to be explored, hence containing the research project and keeping it manageable.

As highlighted earlier, and to be discussed further in chapter 7, during the research project it became apparent that the integrated spiritual paradigm needed to be included within the research in its own right. As the integrated spiritual paradigm was believed to be an emergent paradigm, identification of a particular ideology proved to

be difficult. In addition, given the inclusive nature of this paradigm, it was acknowledged that there would be much cross over and diversity. Two major positions were identified within the integrated spiritual paradigm, these being those positioned within The Physical, reaching across to The Spiritual, and those positioned primarily in The Spiritual, reaching across to The Physical. Given the explorative nature of investigations into this paradigm, and the desire to capture its breadth (parameters), this paradigm was explored as a broad paradigmatic perspective rather than an ideological perspective (for ease of presentation, I will include it as an ideology during immersion and discuss it as a paradigm during analysis and theory building).

Bracketing

The focusing of ideological lenses could be viewed as a form of bracketing at a macro level. Bracketing in the model utilized in this study referred to the areas of focus within each ideology to be studied. Bracketing allowed for the assumptions and selective focus of each perspective to become explicit and for a manageable field of vision to be articulated, while encouraging depth (Lewis & Grimes, 1999).

Several bracketing systems were identified that facilitated depth of exploration of aspects relevant to the research aims and helped maintain a manageable field of vision. The bracketing systems utilized were brought through from the Honours research and were extracted from the then labeled ISPF, new paradigmatic brackets identified within the preliminary research (Carrington 2006, 2010) and the existing paradigmatic questions of Neuman (2000, p. 85) and Sarantakos (1993, pp. 38-39). Brackets for the exploration of the spiritual paradigms are presented in Table 3.1.

Table 3.1 Research brackets for the spiritual paradigms

<i>Sarantakos</i>	<i>Neuman</i>	<i>Carrington</i>
Reality is	Nature of social reality	Who or what is responsible for creation
Human beings are	Role of common sense	What is the relationship with/to that creator
Science is	Theory looks like	
Purpose of research	An explanation that is true	
	Good evidence	
	Place for values	

The brackets from the ISPF are presented in Table 3.2. However, during the process of the research, some of the brackets from both spiritual paradigms and the

ISPF were altered slightly. For example ‘an explanation that is true’ and ‘good evidence’ merged to become one, and maintained the label ‘an explanation that is true’ (presented in chapter 8). An example from the ISPF is the renaming of the LOVEC’s brackets (see pp. 269-273).

Table 3.2 Research brackets for the ISPF

<i>Triadic whole</i>	<i>Operational sectors</i>	<i>LOVEC’s</i>
‘Ultimate truth’	Masculine/Spiritual	Physical
Dualism	Androgynous/Spiritual	Emotional
Spiritual	Feminine/Spiritual	Mental
Physical	Masculine/Physical	Heart
Masculine	Androgynous/Physical	Communicational
Feminine	Feminine/Physical.	Celestial
		Ketheric

Plan ideological itinerary

A systematic approach was utilized, with the sequence of ideologies planned before entering into the immersion and collection process. This assisted in managing the vast quantities of information and helped me to remain vigilant in identifying and addressing any bias in previously explored ideologies that may have detrimentally influenced perception of subsequent ideological perspectives (Lewis & Grimes, 1999). Initially, the sequence elected was to move progressively away from my base or home perspective of Hinduism, as this would have assisted me in the recognition of my own ideological biases, helping me to remain consciously aware throughout the research process and minimizing any untoward influences (Alvesson & Deetz, 2001; Burrell & Morgan, 1979; Lewis & Grimes, 1999; Morgan, 1983), to be followed by Sufi and then Buddhism. However due to the availability of the participants, this sequence required adjustment. The sequence of immersion through which this study progressed was therefore Sufism, Hinduism and Buddhism, with the integrated spiritual being added at the completion of the first three immersions.

It became apparent that the need to focus on capturing biases from my home base was far less important than in the previous research, as I was exploring a strand of Hinduism with which I was unfamiliar. In addition, I had gained greater knowledge of Sufism and Buddhism from the Honours research and the strands of these to be explored were also new to me, so there was a sense of equity in ‘newness’ across

ideologies. Although, I did not follow the original itinerary, this step was still invaluable in preparing me for the transitions between ideologies and the capturing of my biases. I noticed at the beginning and end of each immersion a very real sense of grief and loss as I shifted to the next ideology. This grief and loss, however, was always mixed with a sense of excitement and apprehension in relation to moving into the next immersion. This was a very powerful experience and I found the impact of the change in ideologies quite profound, although it did create some tension for me just prior to and just after leaving each ideology. However, I believe that this indicated that I had been able to ‘get into the skin’ of each and validated the methodological process, as there were quite distinct changes reflected in my life and self as I traveled through each, which can be seen within the immersion chapters in Part II.

Although the initial immersion followed the planned itinerary, due to situations arising in the field and the nature of research when working with human participants and their availability, it became difficult to adhere strictly to the itinerary with the follow up interviews (discussed further in Part II). However, much care was taken to maintain the integrity of immersion within each, and any breaks in this immersion were addressed through the ideological coding, ideological accounts and re-immersion stages, by following the original itinerary.

Phase two – immersion and data analysis

Conduct ideological immersion

This step involved immersion within each of the ideologies, as guided by the ideological itinerary, and staying immersed throughout the steps of phase two. Although the immersion step was not a part of Lewis and Grimes’ (1999) original model, it was imperative to the adapted model utilized in this study. Within the application of meta-triangulation in the Honours project, immersion was experienced as a by-product of the process. However, for the purposes of this research, immersion needed to be given merit in its own right and not just to be a by-product, due to the essential properties it lent to the inquiry of phenomena. Initially, I believed this to be valid only in terms of creating a process that would assist in maintaining the integrity and authenticity of each spiritual ideology being explored. However, through conducting the process, it became evident that this step had far more to offer.

The immersion step allowed me to marinate in the ideology, whether it was through texts, engaging with participants or living within the environment, as I did for three of the ideologies. The immersion process was similar to processes within ethnographical studies (Alston & Bowles, 1998; Creswell, 1998). This process allowed for the activation of non-traditional or spiritual ways of knowing and gathering of ‘evidence’. Instead of simply seeking what was ‘out there’ or the tangible, so-to-speak, I was able to allow my intuition to provide information. My senses and feelings became a vital component of the data collection. Within immersion, one can sense if there is any incongruity between that espoused by the ideology and that which is actually experienced within the ideology. This can be seen in the immersion chapters in Part II. This form of evidence is highly valued by The Spiritual and will be explored in greater depth in chapter 9, where the methods and measures of the spiritual paradigms are explored.

Collect ideological sample

Collection of data for multi-paradigm research is a point of contention, as it is argued that what constitutes data is itself paradigm laden (Gioia & Pitre, 1990). Some argue for the creation of research questions and methods of collection to be in line with the differing paradigms used within a study, while others argue for the use of a common source of data collection, as this is more conducive to the facilitation of comparison and theory building (Gioia & Thomas, 1996). Given that both comparison and theory building were the desired outcome for this study, and that the framework and spiritual paradigms explored were themselves broad in their scope, a common approach to data collection was decided upon. Within each ideological immersion, whether through literature or interview and experience, collection of data was guided by the brackets identified previously (pp. 49-50) and the criteria discussed below.

The original intention in this project was to engage with practitioners from the same strand/schools/path as explored in the Honours, those being Self-Realization Fellowship (Hindu), Naqshband (Sufism) and Thich Nhat Hanh, a strand of Vietnamese Zen (Buddhism). Unfortunately, this was not to be the case, as no one from within the original ideological strands/paths accepted the invitation to participate, which was emailed to the main centres of their organizations. This then required that spiritual practitioners from new strands within each ideology be engaged. To maintain the

integrity of the spiritual ideologies, I followed the Guru or *Master*, lineage to seek out other possible participants.

Engaging with willing practitioners from within Buddhism and Sufism was serendipitously achieved quite easily as a result of the initial invitations to participate. However, efforts to find a willing participant from within Hinduism produced no results. As a last resort, the guidance of a gatekeeper was enlisted to assist in this process (Alston & Bowles, 1998). The gatekeeper I accessed to assist in this process was my own spiritual healer/teacher (whom I would label as integrated) who has a wide knowledge of spiritual practitioners across ideologies and recommended a particular strand. Sampling also drew from more conventional sampling criteria and methods, those being: purposive, availability, accessibility and theoretical (Alston & Bowles, 1998; Creswell, 1998; Miles & Huberman, 1994; Neuman, 2000; Neuman & Kreuger, 2003).

Initially, it was decided, in consultation with my supervisors, that I would spend one month within each ideology engaging with and being taught by a spiritual practitioner and conducting three semi-structured interviews with each participant. This process would allow for data to be collected relating primarily to aim 1 but would also inform aims 2 and 3 (refer research design, p. 34) and give a much deeper understanding of the ideologies being explored. This was considered to aid in maintaining the integrity and authenticity of the spiritual knowledge and practices being collected. However, it became apparent a period of one month was not workable for the participants. It was then agreed with my supervisor and the participants that I would spend seven - ten days with each participant.

As the integrated spiritual paradigm was emergent and to be explored at the higher level of paradigm rather than ideology, it was decided that a substantial literature survey of texts would be more appropriate than engaging with an individual practitioner from this paradigm. The texts were selected through internet searches of book sites (such as amazon.com) and through following links of authors and topic until the point of saturation was achieved where the same authors and texts were repeating. This process was also guided by intuition and serendipity or, as the physical might call it, availability (Alston & Bowles, 1998). Consequently, if a text had been selected through

the internet search but was not easily available, the process was continued until a suitable text was found. With the involvement of intuition guiding the process, at times the opposite would occur where a text would be identified, located and physically held but the sense would be that it was not the 'right' one. Furthermore, in attempting to gain breadth within this paradigm, there was a conscious decision to select an even amount of texts, sensed to be positioned within the two identified positions within the integrated spiritual.

The texts which were sensed to be positioned in The Physical and reaching to The Spiritual within the integrated spiritual paradigm were:

- Holden, R. (2007). *Happiness Now: Timeless wisdom for feeling good fast*. Hay House: Sydney.
- Hollick, M. (2006). *The Science of Oneness: A worldview for the twenty-first century*. New York: O Books.
- Moore, T. (2004). *Dark Nights of the Soul: A guide to finding your way through life's ordeals*. London: Piatkus.
- Wilber, K. (2006). *Integral Spirituality: A startling new role for religion in the modern and postmodern world*. Boston: Integral Books
- Wolf, F., A. (1999). *The Spiritual Universe: One physicist's vision of spirit, soul, matter, and self*. Needham: Moment Point Press, Inc.

The texts which were sensed to be positioned in The Spiritual and reaching to The Physical within the integrated spiritual paradigm were:

- Chopra, D. (2004). *The Book of Secrets: Who am I? Where did I come from? Why am I here?* London: Rider.
- Dyer, W., W. (1995). *Your Sacred Self: Making the decision to be free*. HaperCollins: Sydney.
- Ruiz, D. M. (1997). *The Four Agreements: A Toltec wisdom book*. California: Amber & Allen.
- Tolle, E. (2005). *A New Earth: Awaking to your life's purpose*. Camberwell: Penguin.
- Zukav, G. (1990). *The Seat of the Soul: An inspiring vision of humanity's spiritual destiny*. London: Rider Books.

In line with the methodology (refer Figure 2.2), I then proceeded to immerse myself within each ideology, recording my experiences and impressions. I stayed within the ideology until the completion of step four of phase two, at which time I shifted ideologies and systematically followed the prescribed sequence of my itinerary,

repeating this process within each (Burrell & Morgan, 1979). Throughout this process, I collected raw data in the form of formal interviews, discussions and experience of practices, the lived experience, reading texts given by the spiritual practitioners, and from within texts where applicable (for the integrated spiritual and the social work texts). This process was guided by the selected brackets and comprised making note of any themes or patterns that became apparent within the brackets or that might further inform the brackets. At completion of the data collection process, I abstracted raw data from the interviews and texts and arranged them within the research brackets (examples of this process presented in Part II).

In the interviews with the spiritual practitioners, I used the findings from the Honours research as a tool to guide and allow a level of replicable structure to the interviews across the ideologies. An example of this interview structure has been included in appendix F. Although, each of the brackets within the interview tools were the same, the statements relating to the brackets were different within each ideology, as the tool was representative of the proposed paradigm being ‘tested’ or explored. This tool allowed for the previous findings to be authenticated, challenged or further informed by the responses of the spiritual practitioners. Did this sound true for their particular ideology? If not, what would be true? Using only the information that was indicated to be relevant to each ideology gave a starting base for them, either to agree, disagree or give a new perspective. This method of interview was chosen to help manage the broad range of data which needed to be obtained. The same method was used for each ideology explored and was found to be successful in terms of giving the interview a firm structure and direction based around the brackets and preliminary research finding (as the aim was to authenticate the earlier findings) while still allowing freedom for the participants to expand on the ideas or put forward a different view.

It is acknowledged that the sampling and collection methods used within this study may limit the applicability of the study to spiritual ideologies outside those explored. However, it does indicate a level of transferability as, although within the same ideology, different strands or paths were explored in this Doctoral research from that of the Honours research (Alston & Bowles, 1998; Creswell, 1998; Miles & Huberman, 1994; Neuman & Kreuger, 2003).

Conduct ideological coding

From this point of entry, I desired to submerge myself within each ideology, to know them from the inside out, rather than ‘looking in’ at the phenomenon of each. To achieve this, along with the spiritual ways of knowing discussed above, I utilized techniques from traditional forms of analysis, engaging in the process of coding, categorizing, breaking down, interpreting and conceptualizing data (Alston & Bowles, 1998; Creswell, 1998; Lewis & Grimes, 1999; Miles & Huberman, 1994; Neuman, 2000; Neuman & Kreuger, 2003). Due to the limits of this study and the large amount of data collected, it was essential to be guided by the research aims and to maintain focus within the bracketing systems, only taking note of other themes and categories if these would inform and add to the theory building. This, for me, took much discipline as there was so much knowledge shared and so many different paths my mind wanted to follow, particularly within the data collected within the texts of the integrated spiritual paradigm. In fact, with one particular text, I did find myself being consumed and distracted. To address this, I debriefed with a colleague and have marked it as a possible follow up project once this study is complete.

Staying true to multi-paradigm inquiry, this process was undertaken from each ideological perspective and allowed for the abstraction, recognition and articulation of the varied interpretations of the data (Lewis & Grimes, 1999). Lewis & Grimes (1999) suggested that this stage adopt a two-part approach, with the researcher taking detailed notes of initial impressions of themes and patterns that may be emerging from the data, then following the paradigm itinerary to analyze the data in more depth from each lens. However, the adaptations made to this model within my study initiated subtle changes to this step. I began by coding and categorizing the ideological data, noting any themes and patterns within the assigned brackets, making note of initial impressions of themes or patterns outside the brackets. I then applied the knowledge and understandings gained through this process to the analysis of the phenomenon of interest – the spiritual paradigms and the ISTM.

At this point from within ‘the skin’ of each particular ideology, I coded and categorized within the brackets, and any new themes or codes of interest that presented were recorded but not expanded upon, until explored within the process of re-immersion and further conceptualized at the theory building stage. I then created new data in the

form of ideological analyses of the spiritual paradigms and the ISTM from the individual ideological perspectives (Burrell & Morgan, 1979). To do this, before leaving each individual perspective, the findings of that perspective were recorded within a matrix of the ideology and the research brackets, examples of these matrices are presented in Part II.

Write ideological accounts

Prior to disengaging each ideology, I wrote an account of the ideological analysis to capture my experience. Lewis & Grimes (1999) suggested that this procedure would assist the analysis process in three distinct ways. Firstly, writing would assist in converting any diverse insights and understandings into a cohesive representation. Secondly, writing might deepen understandings, as it utilizes the ideological language. Thirdly, writing assists in the exploration and abstraction of themes and patterns that span ideologies, empathizing conflicting images or commonalities, all of which aid the process of meta-theorizing. However, within the adapted model, this third point is addressed more completely within step five of phase two, re-immersion (Figure 2.2).

The ideological accounts recorded my initial analysis of the ideological raw data and that ideology's perception of the spiritual paradigms and the structures of the ISTM. As with the previous step, analysis at this stage was focused on identifying and exploring themes and categories within each ideology, while only noting any initial thoughts and ideas of cross ideological themes and patterns, to be explored in greater depth during the process of re-immersion and theory building (see Figure 2.2). Being required to use the ideological language assisted in highlighting some interesting themes and categories in the ideological data and in the analysis of the initial spiritual paradigms and ISTM, to be discussed within Parts III and IV of this thesis, where applicable.

Re-immersion & meta-analysis

Re-immersion and meta-analysis were included in the adapted methodological model, as the adaptations made to allow for immersion had placed barriers within the coding and writing of ideological accounts in the exploration and abstraction of themes and patterns that spanned the ideologies. This restricted my ability to capture

conflicting images or commonalities, which would have aided the process of meta-theorizing (Lewis & Grimes, 1999). Although in Lewis and Grimes' (1999) model this was not a step itself, it was alluded to as part of their process as they suggested that recoding between each immersion would assist in efforts to detail and contrast understanding of emerging themes across ideologies.

Therefore, at this stage, I went back to the raw data and ideological accounts within each ideology following my initial itinerary, and collated the data and ideological perceptions relating to the brackets of the spiritual paradigms and the ISTM within matrices. These matrices were tools of analysis assisting me in cross-ideological analysis and informed the theory building recorded in Parts III and IV, particularly Tables 8.1, 8.2 and 10.1.

This process highlighted a number of themes and patterns repeated across ideologies and questions that were outside the research brackets which were recorded and further explored during the analysis and theory building stages. Table 3.3 is an abridged version of these key themes and patterns. In particular, these themes contributed to the theory building of the formula for truth and its associated concepts covered in chapter 9, and the ISAT's application principles and approach outlined in chapter 12.

Table 3.3 Themes outside of research brackets

<i>Sufi</i>	<i>Hindu</i>	<i>Buddhism</i>	<i>Integrated Spiritual</i>
Freewill	Choice	Choice	Non-judgment
Choice	Discrimination	Awareness	Non-judgmental justice
Discrimination	Responsibility	Responsibility	Choice
Responsibility	Self – discipline	Presence	Responsibility
Service	Asking right question	Service	Asking the right question
Surrender	Service	Mindfulness	The now
Non-permanence	Surrender	Impermanence	Awareness
Infinite/finite	Non-permanence	Karma	Service
Knowledge v wisdom	Awareness	Importance of the now	Impermanence
Lessons	Intention	Importance of experiential	Surrender
Coarse/fine	Importance of work on self	Intuition	Knowledge v wisdom
High/low	Karma	Relative truth v Eternal	Lessons
Ego	Wisdom v knowledge	Truth	Intention
	Importance of experiential	Wholesome/unwholesome	Purpose
	Non-judgment		Intuition
	Inherent nature		Ego
	Intuition		Intention

At this stage another change in research design occurred as through the re-immersion process, it became clear there was a gap in data collected within the brackets for the LOVEC's, a layer of the original ISPF (see appendix C). To maintain the integrity of the research, it was decided that there was a need purposively to seek out additional data from which the gaps in data relating to these brackets could be addressed. This would allow for further authentication and articulation from a more integrated approach. I used the process of availability using a number of texts I had in my own private library and obtained a chakra chart. The additional sources that were used to address this gap were: 'The Chakras' by C.W. Leadbeater (1927/1990) and 'Kundalini and the Chakras: A practical manual – evolution in this lifetime.' by Genevieve Lewis Paulson (1991) and 'Chakra Chart' Dynamo House (nd).

Phase three – theory building

Explore meta-conjectures

Re-immersion and reviewing the multi-paradigm analyses and data collection facilitated an easy transition to this next stage, where my intuitive, creative and intellectual faculties were free to view themes and patterns from an abstract level across paradigms or ideologies (Lewis & Grimes, 1999). The formulation and use of meta-conjectures and propositions that were interpretable from multiple paradigms progressed smoothly, as the ISTM and paradigm bracketing systems used within the study were themselves meta-conjectures.

I scrutinized the ISPF and spiritual paradigms articulated in the Honours, in juxtaposition with the ideological data collected within the matrices created in the current research. Questions that presented themselves were developed and explored to elicit any unexpected or unanswered ideological accounts, exploring how these aspects were explained from the various lenses or justifications for ideological contradictions (Lewis & Grimes, 1999). Discussion with peers, supervisors, spiritual colleagues and basically anyone who would listen, assisted me to explore the data from a broad perspective, but also lent itself to ensuring trustworthiness of these meta-conjectures. In addition, I utilized techniques from The Spiritual in the form of meditation and contemplation, which played a considerable role in this stage of the research process, allowing me to go beyond the mind and physical methods of analysis.

The data collected from the individual ideologies within the selected brackets for the spiritual paradigms and the ISTM, and those themes and patterns from outside the brackets, all began to inform each other. Themes and patterns that seemed to be important in and of themselves quickly became important to informing the structure of the ISTM, the application of the ISAT and the understanding of the spiritual paradigms. Reminding myself of the aims and purpose of the research became imperative as there were so many interesting avenues that could have drawn me away from the main focus. Although unable to explore these avenues at this point, or within this research project, it certainly highlighted the depth and breadth of the untapped potential which the spiritual paradigms and their theories and practices could offer to social work, the social sciences and The Physical in general.

Grappling with this situation, however, forced me to reconsider where my focus would lie within the research parameters and aims. Before I started the research process my focus was the ISTM. In preparing to engage in the Honours research I was forced to articulate the spiritual paradigms so that I could conduct my research from a spiritual perspective. To me, the exploration and authentication of the spiritual paradigms had always been secondary, as my focus was on developing the ISTM to guide practitioners in the practices of The Spiritual. As I reviewed and meditated on what the data were presenting to me, it became clear that it was the work at the paradigmatic level that was most important in addressing the gaps within the physical disciplines when attempting to integrate spirituality. There were two main sources that were making this so apparent to me. The first, as mentioned earlier, was the lack of understanding of the various spiritual paradigms which did not allow for adequate evaluation of research conducted from a spiritual perspective. The second was the recognition that many of the practices or techniques used in the various physical and spiritual paradigms looked the same and yet were vastly different when viewed with the understandings of the spiritual paradigms. For instance, meditation is often used within cognitive behavioural therapy, yet, as the purpose is informed by the physical paradigms, the process and outcomes are very different from meditation practiced via The Spiritual. What The Physical calls meditation, The Spiritual would call relaxation. Meditation within The Spiritual is a process of God communion, not relaxation.

The emphasis at this stage was the exploration of the questions and meta-conjectures in relation to both the phenomenon of interest and the ideological data which occurred in a cyclic process between exploring the meta-conjectures and re-immersion and meta-analysis. This process raised a number of questions that became key components in the analysis and theory building phases of the research. Some of the questions raised were: What is the difference between wisdom and knowledge? What were the spiritual ways of knowing and how were they evidenced? How did the duality of good/bad, or positive/negative, or wholesome/unwholesome influence or sit within the ISTM? Why is it the 'spiritual' integrated paradigm and not just the integrated paradigm? How did the spiritual valuing The Spiritual over The Physical differ from The Physical valuing The Physical over The Spiritual?

This process enlisted the assistance of a large scrap book in which I began to draw up questions, statements and to utilize conceptual charts and diagrams to aid in the translation and deciphering of ideological language and concepts. The exploration of the questions and meta-conjectures produced new understandings and insights that directly informed the theory building of the spiritual paradigms and the ISTM that are explored in-depth in Part III and Part IV.

Attain a meta-ideological perspective

The process of meta-analysis and theory building allowed for expansion beyond conventional definitions of theory, enabling the development of coherent understanding that was capable of representing diverse perspectives (Gioia & Pitre, 1990). It is suggested that inclusive theoretical stances, frameworks and concepts can be utilized as a common point across paradigms or ideologies to assist and enhance the ability to gain a meta-paradigm perspective and establish meta-theoretical perspectives (Lewis & Grimes, 1999). As anticipated, the research and theory building processes not only authenticated the broad parameters of the spiritual paradigms and ISTM but also produced new insights, understandings and theory.

The inquiry and exploration of the meta-conjectures within the previous steps expanded my understanding of both the spiritual paradigms and the ISTM greatly. In relation to the spiritual paradigms, there was identification and articulation of ways of knowing, methods and measures (chapter 9). In relation to the ISTM additional

structures or layers were developed, principles for the application were identified and articulated and a research model evolved. The revised version of the spiritual paradigms, and further developments in relation to paradigmatic questions, methods and measures, are presented in Part III. The revised version of the ISTM and the developments in the areas of application principles, research model and demonstrations of how the ISAT can be applied in various ways, is presented in Part IV.

Critical self-reflection

This stage of the journey addressed the quality of the outcomes and processes by requiring me to articulate and employ measures from appropriate paradigmatic methods. However, the ISRM would suggest that while some may be identified at the beginning, others may emerge throughout the research process. As the integrated spiritual paradigm, by which the research was carried out, recognizes all physical and spiritual approaches, I needed to consider as many of the potential approaches as possible and identify those measures that best suited the topic, process and purpose of this research.

Criteria of quality, such as validity, reliability and internal consistency, which are associated with quantitative research methodologies (Alston & Bowles, 1998; Miles & Huberman, 1994; Neuman, 2000; Neuman & Kreuger, 2003) are suggested by Lewis and Grimes (1999) to be incongruent with the exploration of multiple perspectives. Lewis and Grimes (1999) therefore suggested that the multi-paradigm perspective of meta-triangulation required an expansion of quality criteria to include such measures as creativity, relevance and comprehensiveness, to assist in the transferability across paradigm barriers (Lewis and Grimes, 1999). In addition, measurements from within the qualitative tradition, such as confirmability, dependability, trustworthiness, authenticity and generalisability, required consideration as they appeared to be more congruent with the nature of spirituality (Alston & Bowles, 1998; Creswell, 1998; Miles & Huberman, 1994; Neuman, 2000; Neuman & Kreuger, 2003). The research process added another layer of measures to draw from, presented in chapter 9, such as intuition, sensing, experiential, pure reasoning, conscious awareness and a list of qualities that, when absent or present, are indicators of the absence or presence of 'truth' (Table 9.2).

Given that the purpose of this research was to bridge the gap between The Physical and The Spiritual, and that the audience would predominantly be coming from

the physical perspective, a combination of quality measures from within both approaches were utilized, where applicable. Within The Physical, the measures of the qualitative tradition were most in line with the topic, while the added measures suggested by Lewis and Grimes (1999) were intrinsic to the methodological process. Within The Spiritual, all methods and measures from across spiritual ideologies, as discussed in chapter 9, were employed. As the integrated spiritual paradigm values the spiritual methods and measures over those of The Physical, throughout the research process, the balance shifted from The Physical approach and measures to that of the spiritual methodological approach and measures.

The practical mechanisms employed throughout this study to ensure quality and authenticity of results, were member checks (feedback from spiritual practitioners on initial ideological analysis, referring back to spiritual literature), clear records, personal memos, rich description making research auditable, peer and supervisory review, presentation and discussion of findings and theory building with collectives of peers (Alston & Bowles, 1998; Miles & Huberman, 1994; Neuman, 2000; Neuman & Kreuger, 2003), regular guidance sought in meditation, discussion with my spiritual counsellor, knowing, intuition, conscious reflection and self awareness.

As the reflective process was an integral aspect of the methodology in maintaining the integrity of the ideologies being explored, quality measures employed have been recorded throughout this thesis where applicable (for example, consultation with supervisor, p. 284). In addition, my process of critical self-reflection was maintained throughout the journey of this study and was guided by the values and principles of social work as outlined in chapter 1 (pp. 19-22), social work literature (AASW, 2000; Allan et al., 2003; Banks, 2001; Payne, 1997, 2002), and my personal spiritual values and principles.

Self-reflection was critical to this study; it was a quality measure that allowed me to be aware of ideological influences on the analysis and theory building processes. It assisted in the transition from one ideology to the next. On a personal level, it assisted me in the integration and processing of spiritual learning within the ideologies. In conjunction with ideological accounts, self-reflective memos and journaling allowed me to capture and reflect on my personal experience within each perspective. The

inclusion of self and the process of self-reflection were not only integral to the research methodology but are highly valued as a measure of trustworthiness from The Spiritual. Hence, the aspect of critical self-reflection has been captured and included in-depth in the immersion chapters in Part II. Further to this, the use of self as the case study, to demonstrate the potential application of the ISAT and the ISAP at an individual level, adds to this quality mechanism by positioning the researcher and sharing my personal journey and evolution and growth (as demonstrated in chapters 15).

Integrated Spiritual Research Model applied in this study

The ISRM became the primary approach in addressing the application aspect relating to the second aim of this research project (see Part V). Below is a brief overview of how the ISRM was utilized with further specific details of its application where applicable. This methodological model is itself a product of the research which emerged from the application of the ISAT. As a methodological model, it was discovered that, although the ISAT and methodology work together, they are, in fact, two separate tools. Although this methodological model was emergent within the research process, I have retrospectively integrated this throughout the presentation of the research as it became the predominant methodological model. In the discussion below, each step is initially addressed in a general manner (where the term ‘researcher’ indicates others that may choose to employ the ISRM) before providing examples of how they were applied in this study.

Phase one – setting intentions and focusing awareness

Phase one of the ISRM focuses on aligning The Spiritual with The Physical. It was necessary to follow a process that allowed The Physical goal, purpose and question of the research to be aligned within the higher spiritual purpose of manifestation. This higher purpose was to discover, remember or unite with the Eternal Truth through a process of spiritual evolution and growth. The ISRM, therefore, required me to set an intention and ask questions that were in line with this purpose and to bring my consciousness, energies and focus as much into line with that of the Cosmic Intelligence as possible from my personal spiritual evolution and growth.

Positioning of self

This step required that I record my personal positioning at the point of entry into the research process. This worked on two levels. Firstly, it encourages the researcher to undertake the research process from a position of conscious awareness. Secondly, it provides information to the consumer of the research, enabling the consumer to discern the quality of ‘truth’ which may be accessed through the researcher and their process. Having said this, it is important to note that this is not a process of judgment and one’s positioning does not absolutely dictate the level of ‘truth’ accessible. This information is a guide only and must be explored within the larger context of the research project.

The researcher needs to engage in a brief process of application of the ISAT to the self and record their sense of where they are positioned. This includes information on their personal paradigm, where they are positioned within the operational sectors, the areas of spiritual evolution and growth (ASEG’s) and the modes of consciousness. In addition to this, providing a brief personal history allows the positioning of the researcher to be understood within the larger context of their journey, who they are and where they are at. As the research process is both a personal journey of spiritual evolution and growth and a sharing of this with a larger audience, it is important to share the personal journey as it influences the research just as the research influences the researcher. This could also be done by presenting their ISAP (as demonstrated in chapter 15). Although the ISAT or ISAP are recommended, it is also possible to use alternative methods from other ideological and theoretical approaches to position self within the broader context.

The entry point is important as it recognizes that one comes to research with prior knowledge, wisdom and experience and that this prior knowledge, wisdom and experience, rather than being disregarded or avoided, as in some physical research methodologies, is recognized and celebrated as a vital part of the research process. It is this prior knowledge, wisdom and experience that allows one to understand, interpret and articulate the insights and understandings gained within the research process. It, in itself, is a form of data and a tool of analysis.

As the ISRM was emergent through the research process, this step was conducted informally within the immersion chapters (Part II), the identification of the research paradigm, the presentation of the evolution of the ISTM and within chapter 15.

Identify the phenomenon of interest

Here the researcher is required to identify the phenomenon of interest to be explored in the research process. As the ISRM has been informed by meta-triangulation, the ISRM lends itself to the inquiry of multifaceted phenomenon which would simply require the appropriate additional immersion phases. It is important to recognize, however, that as the spiritual approach is fluid and emergent, the identified phenomenon is a starting point only and subject to evolution as guided by the research process. This step also requires the researcher to acquire an understanding of the phenomenon within the broad physical and spiritual context and in relation to the researcher. Within this research project, this step occurred in the initial processes of research design and meta-triangulation (refer chapter 2).

Setting intentions and asking the ‘right’ questions

It is necessary to set one’s intentions for the research process. By setting an intention, one not only focuses one’s awareness and energies but calls into play the Cosmic Laws and Cosmic Intelligence to support and guide the research process. This is not just a process of ‘recording’ the intention, it must be consciously set, not just on paper but through the chosen method of communion with the Cosmic Intelligence, such as meditation.

In addition to this, one would be required to draw from the process of intention in identifying a number of ‘right questions’. In physical research methodologies, this process would be the articulation of the research aims and questions. Within a spiritual methodology, this process draws from the ISAT’s principle of ‘asking the right questions’ (discussed in chapter 12, p. 288). The major difference from physical processes is that this process is guided by intuition and Cosmic Intelligence, not solely the intellect or mind. The questions are phrased and asked in a way that is in alignment with the Cosmic Intelligence and focused on the discovery of the Eternal Truth and, therefore, utilizing the theory for truth, wisdom aspect (see Figure 9.3). In many respects this would mean that the questions were at a higher order than those posed

within physical methodologies, allowing greater scope to be open to investigation. This scope would become focused and refined through the research journey as guided by intuition and Cosmic Intelligence. The process is fluid and emergent rather than restricted only to exploring that within the scope of concrete and specific hypothesis.

If required by the structures surrounding the research, one would be able to formulate a set of both ‘right questions’ and physical research aims or questions, yet, this may create tensions within the research process and disrupt the flow. However, I would suggest it is possible, as this research has required such an approach. The research aims and questions were established within The Physical, with the ISRM developed through the process of attempting to use a spiritual methodology within the constraints of a physical methodology.

Due to the evolution of the ISRM in the research process, initially this step’s influence was informal in the methodological process of meta-triangulation. Consequently the research process was predominantly accountable to the set of aims and purposes established in the beginning through the physical methodology until the ISRM was articulated, becoming the predominant methodology for the application stage of the research. As The Physical research purpose, aims and design have been covered in the discussion of meta-triangulation, this section will address the research intentions and ‘right questions’ established for use in the application component of this research.

To align myself with the higher spiritual purpose of this research project and set the appropriate intentions, I engaged in a process of alignment and communion with the Cosmic Intelligence using the techniques of meditation, chanting and contemplation. Through this process I was able to bring my focus, energies and awareness into the present moment and intuitively sense and reason intentions required for the application stage of the research project, as accessible from my positioning of spiritual evolution and growth and mode of consciousness. The intentions set for the application aspect of the research project were to:

1. be open to new insights, understandings and truth;
2. explore the validity of the ISTM as a framework and methodology;
3. explore the presence of Eternal Truth within the application of the ISTM;

4. be open to the Eternal Truth as it relates to the ideologies, theories and practices and case study being explored through the ISTM.

Once my intentions were clearly set, the same process as described above was engaged to identify a number of ‘right questions’ which would further refine the focus of the research and my energies and awareness. The ‘right questions’ vary from physical research questions in that they are not concrete, rather they are starting points for the investigation and new ones emerge continually throughout the research process to guide each further step. The ‘right questions’ to begin the research process in the application stage were questions such as:

1. How do the ISTM’s application approach and guiding principles practically inform the application of the ISTM as a practice model and a research methodology?
2. How does one position the phenomenon with the ISTM?
3. How does one analyze or make sense of the phenomenon through the ISTM?
4. How does this relate to the physical?
5. What are the methods and measures of the ISTM?
6. What is the language of the ISTM?
7. What can the application of the ISTM offer?

In addition to these beginning ‘right questions’, there were many that guided the research process throughout. As an example, the following ‘right questions’ were utilized continually to guide the research.

1. Where do I need to look to experience the truth?
2. How do I need to look to experience the truth?
3. What do I need to do now?

Identify processes to be utilized

This step requires the researcher to identify and discuss the processes, methods and measures that will be utilized within the research process. Its parallel in physical research methodologies is the articulation of the research approach, paradigm, methods and measures. The key differences between the approaches of The Physical and The

Spiritual (chapter 10) are the additional identification and discussion of the theory for truth and ways of knowing (chapter 9) to be employed and the researcher's interpretation and proposed use of the ISAT's application approach and guiding principles (chapter 12). In discussing the research approach and paradigm, one would identify these and then explore the research paradigm in relation to its underlying assumptions and philosophies and within the broader paradigmatic context.

The approach for this research was initially articulated as being qualitative informed by the integrated spiritual paradigm. The research approach as presented in chapter 2 (p. 33) has been reconstructed to include those aspects which were articulated through the research process. As the research was carried out from the integrated spiritual paradigm, other processes utilized in this research were selected in accordance with those valued and utilized by this paradigm (see chapters 8 & 9).

The integrated spiritual paradigm draws from both the physical and spiritual processes yet values The Spiritual over The Physical as The Physical is seen to be an aspect of The Spiritual. Therefore, within the theory for truth, the processes relating to wisdom and the Eternal Truth (refer Figure 9.3) and the spiritual ways of knowing were selected (chapter 9). However, processes from the physical theory for truth relating to knowledge and relative truth (see Figure 9.2) were utilized where applicable, as guided by intuition and spiritual guidance.

The spiritual methods and measures as outlined in chapter 9 became the more predominantly utilized as the research progressed, particularly in the application component of the research (presented Part V). However, there was a balance between the physical and spiritual methods throughout the entire research process. In this research project there was a conscious effort to stay as true to the spiritual methods and measures as possible. However, this was required to be done in balance with the physical as the research project was being conducted within the structures of the physical. Further to this the research was attempting to bridge gaps in understanding and meaning between The Physical and The Spiritual. Therefore this research required that the physical approaches be utilized, more so than if this dynamic was not present.

As the ISRM became the dominant methodology in the application component of this research, it is important in this section to address how the principles and approach of the ISTM were utilized in the application of the ISAT. As discussed in chapter 12, the application of the ISAT is fluid and informed by each individual application. There are no set rules or procedures to follow. However, there are guiding principles and a suggested application approach. The application approach highlights six areas that require consideration in the application of the ISAT, these being paradigmatic perspective (discussed above), methods and measures (discussed above), principles of the ISAT, components of the structure of the ISTM, interaction of the layers of the ISTM and theories and practices (see chapters 11 & 12). Each of these areas were addressed through my engagement in this research process and my spiritual and social work training and education acquired prior to engaging in the research project.

It is important to make clear that within the application approach the spiritual principles recommended in chapter 12 are foundational principles that if applied to the process of application assist to ensure a reliable and authentic interpretation. The most predominant principles that guided the research process were awareness/presence, the moment, intention/purpose, asking the right questions and surrender/letting go. All other principles were used generally to guide the research as required and guided by intuition.

Further to this, it is important to note that although I had a comprehensive understanding of all components of the application approach and the guiding principles of the ISTM, I was open to new understanding that might be gained through this process which might further inform the theory building of the ISTM structures and the application, principles and approach of the ISAT.

It would be cumbersome to include a detailed description of my experience of each guiding principle. However, I have included my experience of the principle of non-judgment/al justice as an illustration of the principles influence. The principle of non-judgment/al justice informs the application process by assisting one to take an 'objective' position or, more to the point, to be open minded. When one accepts that there are physical and Cosmic Laws that we may never understand, then one can release

ego identification and the need to be right. One then becomes open to infinite possibilities and, in turn, ‘The Eternal’ or ‘Ultimate Truth’, as they are not restricted by ego consciousness or pre-judgments. Without judgments of the ego consciousness, one does not seek ego justice and takes action as guided by Cosmic Law and the multisensory perception (see pp. 155 & 212) to allow justice to be addressed through the Cosmic/Natural Laws and processes. The intentions and questions posed directly affect the outcome of the investigation. Therefore, if the investigation is guided by ego consciousness or pre-formed judgments and ideals of justice, then one alters the results and restricts the level of truth available in that moment or that application.

For me this process was surprisingly easy as the journey through the various spiritual ideologies, and my own questioning of truth, allowed me to recognize that my opinions were just that ‘opinions’ and that I did not know ‘The Truth’ *per se*. By the time I came to the application, I felt that I held less judgment and fewer biases and was more able to be open to that which presented in relation to the particular ideologies, theories and practices. It is noted that there is always a degree of bias present, for example the integrated spiritual paradigm from which the research was conducted and in which I position myself, values the spiritual over the physical. Highlighting the importance and role of the guiding principles, such as awareness/presence and setting a conscious intention/purpose to assist in achieving a space of non-judgment/al justice.

Identify process in which immersion will be achieved

This step requires the researcher to identify the process in which immersion within the phenomenon will be achieved. In physical research methodologies this would relate to research design and identification of sampling, data collection and analysis methods. In the ISRM, conscious and intuitive processes are integral as guiding forces in its application. Consequently, there is an expectation that these would be guiding this stage in relation to sampling, data collection and analysis techniques. However, if the researcher is utilizing the ISRM from a physical paradigm, this stage would require that the sampling, data collection and analysis be discussed in traditional ways. Even if one is utilizing the ISRM as it is intended to be used, the spiritual processes and methods still require discussion.

This section focuses on how the immersion will be achieved. For example, will one engage with the phenomenon through text, lived experience, interviews, interactions with others, direct experience, contemplation or communion? Then discussion will be needed on how the methods, measures and ways of knowing identified in the previous step will be operationalized within the process of immersion. It is important to note at this stage that methods identified within this step are merely proposed and may be adapted or abandoned and replaced in the actual process of immersion. This is reflective of emergent design of the physical qualitative approach (Creswell, 1998). One may identify that a conscious reflective journal will be used prior to immersion but once engaged in the immersion process find that it is not suitable and be guided by intuition or reasoning to an alternative technique.

The immersion processes for this research have been discussed in chapter 2 (p. 41) and earlier in the meta-triangulation model section of this chapter. However, to demonstrate this aspect in the ISRM, the process of immersion for the application component of the research is outlined here. Two main approaches were decided upon these being immersion through text and immersion through participant observation. The three spiritual ideologies and the theories and practices that stem from them, that were explored within the authentication component (Hindu, Buddhist and Sufi), were again utilized. Data was collected through immersion in the 'lived' experience of each ideology, through receiving tuition from a spiritual practitioner, conscious intuitive interviews (relating to the paradigmatic brackets and the theories and practices), participating in ideological practices, and my own experience and conscious self-reflection. The integrated spiritual paradigm, however, was experienced through texts and the incorporation of the suggestions and practices within these into my 'lived' experience (as presented in chapter 7).

In order to apply the ISTM to ideologies, theories and practices from The Physical, texts used within the Australian social work education system were selected for the immersion process. To establish which texts were being used, an email requesting this information was sent out through the Head of Schools Group network. It was decided that one text in each subject area would to be selected, as time was limited due to the re-intensified focus on the authentication aspect of the research. Guided by the research purpose and intuition, the texts were cross referenced to identify the most

commonly used. If more than one presented in this process, the texts were reviewed to assess which would be most suited for the purpose of demonstrating the application of the ISAT. For application to the physical ideologies three text presented, those being Fitzpatrick (2001) 'Welfare theory: An introduction', Heywood (2003) 'Political ideologies: An introduction' and Taylor (2007) 'Ideology and Welfare'. As Fitzpatrick (2001) only had a few chapters focused on ideology, it was discarded from the sample and as Heywood (2003) was an American text the identification of political ideologies is less in line with the Australian political ideologies. Therefore, Taylor (2007) was selected. It not only focused solely on ideology, but as it was an English text, the identification and discussion of ideology was more in line with that within Australia. The sampling of the text for the application of the ISAT to the physical theories and practices was much simpler, as Payne's (1997) 'Modern social work theory (2nd ed)' presented clearly as the text most commonly used and hence it was selected.

Phase two – immersion, positioning and insight

Phase two of the ISRM requires one fully to experience the phenomenon from a spiritual perspective within the physical manifest. As the Eternal Moment is the key to accessing the Eternal Truth (see chapter 9 p. 235), any attempts to access the Eternal Truth must be done through conscious immersion within The Physical manifest, experienced through the internal spiritual.

Conscious immersion within the phenomenon

This step requires the researcher to immerse themselves consciously and totally within the phenomenon in the present moment. Through this process the researcher is open to knowledge, wisdom and experience present in that moment within the phenomenon. It is suggested that some form of conscious reflective process may be used to capture and record this experience. However, as mentioned above, this may change from the techniques identified within the previous step.

In addition, it is important to note that it is the conscious immersion that is vital and this may mean that the researcher opts not to take steps to record the immersion now in order not to interrupt the flow within immersion. This allows for a more authentic and intense experience of immersion and permits the researcher to be present

in the experience, giving the researcher permission to process the immersion at an internal spiritual level that is beyond the mind, more completely, before attempting to bring the insights and understandings gained into the temporal physical reality at a later stage in the research process.

I used a combination of techniques consisting of taking notes and memos, highlighting data, notes in margin and being present with the data through such processes as meditation and contemplation.

Position phenomenon in the ISAT or other coding tool

From within the position of immersion, the researcher is required consciously to intuit and reason the positioning of the phenomenon within the ISAT or an identified alternative coding and analysis tool. The positioning of the phenomenon within the ISAT occurs through the process of intuitively guided reasoning (or other ways of knowing identified in chapter 9) relating the qualities and attributes of the phenomenon to the qualities, attributes and the guiding principles of the ISAT. Each application of the ISAT is unique to that moment, the researcher and the phenomenon. All layers of the ISAT may not be used in each application, or they may be applied in different combinations. One would at this stage be guided by intuition and reason, have a sense of which layers of the ISAT are required in the application and how they will be applied. Diagrammatical representations of the ISAT are then used to capture the positioning of the phenomenon within the structures as illustrated in Part V.

The process of positioning is a very internal process which is beyond the mind, hence often difficult to capture. It is helpful to capture whatever is possible at this time as it will assist in drawing the full insight and understanding into The Physical, as required in Phase three. To achieve this while still maintaining one's awareness and consciousness internally in the moment, one may use less common methods than are found within physical research to do this, such as drawings, songs, flow charts, pictures, brief notes, poetry or whatever techniques work for the individual researcher.

This process has been demonstrated in Part V, with the presentation of the positioning of ideologies, theories, practices and the researcher within the structures of the ISAT. To arrive at the positioning presented in this thesis, I predominantly used the

process of holding the knowledge in my conscious awareness, supported by the use of brief notes, highlighting of key data, drawings and flow charts to help me capture the reasoning and sensing which then allowed me to position these in the structures.

Capture initial insights and understandings

This step requires the researcher to capture any initial insights and understandings that occurred through the process of positioning the phenomenon within the ISAT or insight gained through alternative coding and analysis methods. In the process of positioning pieces of the ‘puzzle’, flashes and fragments of the truth will be revealed and it is important that the researcher take time to capture these. This process includes being open and contemplating insights relating to individual aspects of the ISAT, aspects presenting across all layers of the ISAT and various individual and combined aspects of the phenomenon.

As with the process of positioning, this is an internal process, beyond the mind, and may be difficult to capture. To achieve this, while still maintaining one’s full awareness and consciousness internally in the moment, one may use techniques such as, drawings, songs, flow charts, pictures, brief notes, poetry or whatever techniques works for the individual researcher. In addition to these methods, one may find it useful to write, live and talk these insights to gain a greater and deeper understanding.

At this stage, the methods for capturing initial insights and understandings progressed from holding knowledge in my conscious awareness to placing my insights on paper in the form of messages to self, tables and using the structures of the ISAT. The insights and understanding gained in relation to the application of the ISAT have been presented in Part V.

Re-immersion and conscious intuitive interpretation

This step is a cyclic process that allows for a deeper level of understanding and meaning of the whole picture to be gained. If using an alternative coding and analysis tool from the ISAT, it requires one to follow the processes prescribed by the selected method. If the ISAT is the analysis tool, it involves delving deeper into contemplation of the insights relating to individual aspects of ISAT, aspects presenting across all layers of the ISAT and various individual and combined aspects of the phenomenon

gained in the previous steps. This process is guided by ‘asking the right questions’ (see p. 68 & p. 288), and being aware of what questions were presented or apparent in the previous steps and following these through to completion. Question such as Where? Why? When? How? Is? Does? What? Where is the truth located in this phenomenon? Why does a particular phenomenon occur? When does this occur? How does this aspect of the phenomenon influence this aspect of the phenomenon in relation to the ISAT? Is there a pattern of Cosmic Law that can be identified or understood? Does this aspect of the phenomenon influence that aspect of the phenomenon? What does this offer to my understanding of truth in relation to the phenomenon?

This process will still be occurring beyond the mind by using multisensory perception (explained p. 221) and can be assisted by the use of techniques discussed in the above steps. Techniques that allow for a more meditative state of mind are the most conducive. The process is complete when internally urged to progress to the next phase. The urge could be experienced as a desire to start writing in a more formal and articulate way or it may be that there are no more questions present at the time. Although, this step is a process complete within itself, it is also a link between phase two and three. Hence, within the process of phase three, one may feel the need to re-engage in this process.

Phase three – ‘truth’, wisdom and knowledge

Phase three of the ISRM focuses on bringing the aspects of Eternal Truth which have been discovered through immersion, into The Physical. This requires the Eternal Truth to be condensed into the relative truth of The Physical, bringing that which is internal into the external. Although aspects of the Eternal Truth are lost in this process, what is recorded will still have the essence of Eternal Truth within it and acts as a guide or catalyst for others to engage and experience the Eternal Truth personally. This is the highest of measures for authenticity from the spiritual perspective.

Contemplation of positioning or analysis, insights and interpretation

This step requires the researcher to consolidate the insights and understandings gained in phase two through further contemplation and meditation. It requires one to move from predominantly drawing from the multisensory perceptions to those of the physical five senses and gaining as full an understanding as possible. For example, one

may have been presented with a particular concept in phase two using spiritual processes, but to establish full understanding and meaning may further require a more intellectual component. However, it is not the mind or intellect controlling the process. The process, or spiritual, or soul, is employing the intellect. This process is aided by one drawing fully from personal reserves of prior knowledge, experience and wisdom to help interpret, make sense of, and give meaning to the truths discovered in phase two.

A key component in this stage is time. The researcher must give themselves permission to take the time, to allow this process to occur naturally and effortlessly. It is a process of surrender, acceptance and openness as opposed to the more physical approaches of intellectual straining. It can be challenging to validate a process that is not necessarily being reflected with endless reams of writing. One must trust that it is occurring even without direct effort and strain. It may require the researcher to re-view some of the ‘data’, their reflective memo’s or the positioning diagrams. However, once again, the most conducive techniques for this stage are those that encourage and facilitate communion with the Cosmic Intelligence. Then one walks away from it and while going about daily life, the ‘answer’, or a new direction, or way to find the ‘answer’, will come. Although, this step has parallels with qualitative processes, it is quite different from those of the quantitative approach in which this step would be very much an intellectual process of analysis.

Techniques such as writing, talking, living, reflecting, meditating, chanting and drawing are encouraged to assist in this process. However, it must be done from a position of surrender and openness, otherwise the mind gets in the way and the process is interrupted and this can be a disruptive and frustrating experience.

Attain an integrated perspective

This step in the ISRM requires the researcher to bring the insights, understandings and interpretations gained through the internal process used throughout phase two solidly into The Physical. This is the stage in the process where one is required to start writing in a way that communicates the external, internal and holistic experience of the phenomenon. The researcher must articulate for others the ‘truth’, wisdom and knowledge gained through the research process. Use of reflective memo’s,

drawings, poetry, diagrams and other records kept throughout the research process may assist one in conveying their understanding (demonstrated in Part II).

As this spiritual methodology focuses primarily on the spiritual or internal ways of knowing and their methods and measures, it is important, as part of the process of bringing the truths, knowledge, wisdom and understandings gained into The Physical, that these are placed in juxtaposition with The Spiritual. One must explore these truths in the larger context of both The Physical and The Spiritual. An aspect of this process is to explore or provide support for the process, 'truth', wisdom, knowledge and understanding gained with pre-existing understanding of the phenomenon. This pre-existing understanding may be drawn from a diverse range of sources including the researcher's pre-existing understanding of the phenomenon. How does the understanding or interpretation gained through the research process sit with what is already known or recorded in The Physical and The Spiritual? What does it add to this? And how might it influence the spiritual evolution and growth of the collective? The process within this step is reflective of such processes as reconstruction within the qualitative approach. This step has been addressed in chapters 16.

Conscious self-reflection and repositioning

This step requires that the researcher record their personal positioning at the point of exiting the research process (as demonstrated in chapter 15). This works on two levels. Firstly, it allows a space for the researcher to be consciously reflective, consolidating their personal progress of spiritual evolution and growth attained through the research process. Further to this, it allows for a sense of closure to be established. Secondly, it once again provides information to the consumer of the research to enable them to discern the quality of 'truth' which has been attained and presented through the researcher and the research process. It is again important to note that this is not a process of judgment and one's positioning does not absolutely dictate the level of 'truth' accessible. This information is a guide only and must be explored within the larger context of the research project.

The researcher engages in a brief process of application of the ISAT to the self and records their sense of where they are currently positioned. This would include information on their personal paradigm, where they are positioned within the

operational sectors, the ASEG's and the modes of consciousness. In addition to this, the researcher engages in a process of conscious reflection on how the research process influenced them and on how the researcher and their positioning and spiritual evolution and growth may have influenced the research (positively or negatively). This reflective process may include reflection on their personal history and positioning at the point of entry and experience throughout the research process (addressed in chapter 15). As stated in the first step of phase one, the research process is both a personal journey of spiritual evolution and growth and a sharing of this with a broader community through the dissemination of the research. Hence, it is important to share the personal journey as it influences the research just as the research influences the researcher. This is evident in the immersion chapters (Part II).

At this point, given that the intention of research from a spiritual perspective is to access Eternal Truth and contribute to the spiritual evolution and growth of the researcher and the audience, one would expect there to be indications of, or a presence of, some shift in consciousness or growth within the researcher, as further validity and authenticity of the research and competence of the researcher. This step has been addressed in Part VI.

PART II

The People and Places of Wonderland

Having found my bearings and received instructions, I begin my journey in Wonderland. I wander through, immersing in and embracing all that Wonderland has to offer. I find myself in the heart of Wonderland, sharing time with a Shaykh and then, beyond Wonderland, I meet a Swami and within Wonderland, I find a monk. Continuing on, I find I am experiencing all of Wonderland through the perceptions of many. This journey is challenging and begins to expand my perceptions of what 'is'.

Part II focuses on the immersion phase of the research process as guided by the ISRM (Figure 2.3) and the ISRAP (Table 2). Each chapter is a record of the immersion experience and process, and provides an in-depth account of the immersion experienced from within each spiritual ideology. These chapters contribute an understanding of the immersion journey from a personal perspective in which methodological and design components are infused. The immersion chapters provide evidence from within the research process and data that directly informed the analysis and theory building processes.

In relation to the overall content of the thesis (illustrated in Figure 2), these chapters touch on the levels of perspective, paradigm, ways of knowing, research methodologies, method, measures and theory of the ISTM, as experienced and captured in the immersion and data collection process. Furthermore to assist the reader the following text box presents the acronyms used in Part II.

Acronyms used in Part II

ISPF:	Integrated Spiritual Practice Framework
LOVEC's:	Levels of Vibrational Energy and Consciousness
ISTM:	Integrated Spiritual Theoretical Model
ISRAP:	Integrated Spiritual Research Approach to Presentation

Table 2 Focus areas of the ISRAP in Part II**Components in the presentation of research***Positioning*

This section provides information on the researcher's paradigmatic positioning, the research approach and their position in relation to the research topic. It also explores how the research topic was initially positioned and interpreted from both the spiritual and physical perspectives.

Phenomenon of interest

This section explores the specific phenomenon of interest within the research topic. In addition it presents gaps in knowledge, the overarching intention/purpose of the research and questions that guided the research process.

Immersion

This section presents information on the immersion process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records and explanation of the sampling and specific collection techniques.

Insights

This section explores the insights and understandings gained through the immersion experience and the methods or ways of knowing used. If the ISTM will be used as the analysis tool, it would include the positioning of the phenomenon within it.

Interpretation

Within this section a researcher presents the interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also include reference to how this interpretation was informed by the researcher's previous experience, education and training.

Integration

This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings.

The immersion chapters all follow the same structure and include a reflective record of each day within the immersion, examples of the ideological coding and ideological accounts, as guided by the adapted meta-triangulation model. Also included in this section is a follow up to the immersion and the responses of the participants in regards to the initial analysis. A discussion of ideological specific language is also included, exploring differences between the ideological strands used in this research with those used in the Honours, while attempting to capture the essential nature of the paradigmatic language. The immersion chapters have much ideological specific

language as required by the research method. To manage this, only those terms that have been directly used by the author in the main body of the text are included in the glossary.

Clarification of immersion

Before entering the immersion chapters, I would like to clarify a number of points. When I first entered the immersion phase, I became aware very quickly of the tension between me as ‘professional researcher’ and me as an individual on a spiritual journey. I was aware of the desire to present myself well and professionally as a representative of the university, yet the process of immersion and the quality of the data collection required that I fully experience the processes from within each ideology. Further to this, I noticed quickly that, although the spiritual practitioners were willing participants in the research process and would be engaging in semi-structured interviews, their primary concern was the spiritual practices in which I was participating and my soul’s journey, not that of the research journey. For these reasons, I made the conscious decision to put aside myself as the researcher throughout the immersion stage, other than at times which required me to take that role, such as the interviews and the recording of my experiences. Beyond that, I was there and participating as an individual on a spiritual journey.

This separation required allowing myself to be open and vulnerable to the healing journey of my soul as guided by each ideology. For me, this in itself was a challenge as it meant surrendering some control over the research process and over my own journey and experiences. I was surrendering to the spiritual process. From past experience within my own spiritual journey, I was extremely aware that the spiritual path can be quite confronting, raising the issues within oneself that need to be healed. It is hard to look professional when one is confronting and experiencing one’s deepest issues, but that was the decision I made in order to maintain the quality of the research.

What issue or issues were going to present themselves, I did not know. Would it be fear, anger, sense of worth; the possibilities were endless as anyone who has been involved with healing work, either spiritual or mainstream, would know. For me, God, ‘The Universe’, the process of life (or whatever language one chooses to use) presented

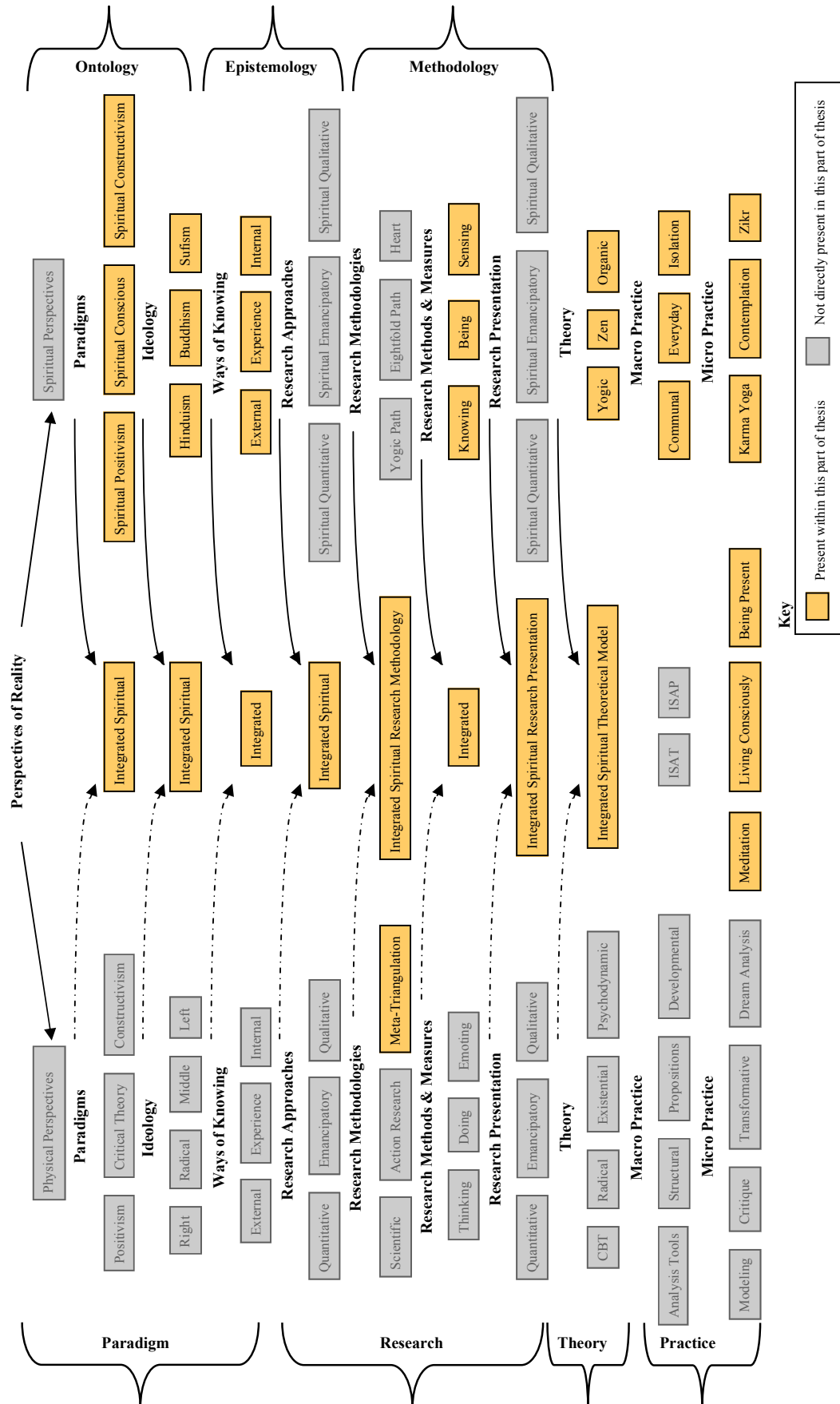


Figure 2 Scope of focus Part II

me with my fears and the issues of control and surrender, as presented in the following four chapters.

At the point of writing up this part, I once again was faced with the decision as to whether I really needed to make myself so vulnerable and open and include my full experience. Others questioned whether including my very personal reactions and responses and my healing journey would take away from the ‘professionalism’ of the thesis itself or would change how others might read and value the research. However, for the reasons explored above, I felt that it was an important part of maintaining the integrity and quality of the research. In addition to this, it was vital that I include this aspect if I was to have the research and the findings valued from a spiritual perspective, not just an academic perspective, as within The Spiritual there are different requirements and measures for what is considered ‘good evidence’, as explored in chapter 9. As this research was carried out from the integrated spiritual paradigm, the research paradigm and design required me to address the measures and requirements of The Spiritual. The Spiritual values the personal experience over knowledge that is acquired in more conventional or physical ways. If one cannot speak from experience, then what is said is not as valid. Furthermore, the spiritual practitioners highlighted the importance of this and recommended that any worker within the helping professions, whether mainstream or spiritual, needed to work on their own issues first and continuously, in order to be conscious of how their spiritual lessons and journey were being presented through the interaction with those they were trying to help.

This part is written in the first person and contains the very personal journey of the researcher as a person on a spiritual journey, before presenting the more research focused content in the form of ideological coding and ideological accounts. The following poem was written during the process of immersion and is reflective of my experience and the lessons which presented during this process. It has been included here as a palette cleansing to assist in the shift from the more academic focus of Part I to this more personal and experiential component of Part II. A note on grammar: within the poem, lowercase has been used to signify the ego/personality aspect of self and uppercase has been used to signify The Divine.

Fear of longing (02/11/07)

Here i stay gripped by the tangle of emotions and mind.

Tossed upon the crest of waves fighting, struggling, an inner journey i know i must take.

Am i going crazy? my mind, my emotions... never did i expect such depths and darkness.

i long to be washed up upon Your shores of love - to lay naked in Your light, Your truth - immersed in You!

You... who are You? This thing i long for, this thing i seek? This thing i know without knowing.

Surrender to my struggle give up the fight let go.

Dive deep into the ocean past this business of the mind, past these attachments of this human heart.

To the deepest depth of my heart and soul i must dive to where You wait.

So patient, merciful, compassionate. You wait. You placed a candle in the window of my heart to guide me home. If only i dare to go.

my, who is this my, this me, this i?

they are slowly being peeled away, these faces of the world. But once they are gone, what is left of i, me, my? Fear holds them tight around me like wet and clinging clothes.

Shame... Of who i am, of what i might learn about me, cling so tightly across my chest as i slowly loose consciousness and drown in Thee.

Thee... who is this Thee? Show Yourself to me. Will i be able to behold such a sight with these frail human eyes?

i hear the softest call from within the darkness and the silence, surrender, let go, come dance with Me.

my heart is as vulnerable to these calls as Iliad to the fair sirens. Only the tethers that hold me back are not made of rope, easily cut, but of the master of my mind, my fears, my doubts, my attachments.

How do i release these bindings? Help me. Help me... Help me.

Trust... How can i trust that which is unseen? If i let go will i be carried safe to Your shores or will i be lost, drowned forever in this i, this you, this me?

Let go, trust, surrender to It, That, She, He.

Send forth the lifeline of Your love and lend Your courage to me. For I am ready, return Your shores to me.

CHAPTER FOUR

Heart of Wonderland – Sufi

The first person I meet as I start off on my journey is a Shaykh who takes me straight to the heart of Wonderland. It is from within the heart, Shaykh, explains that all the secrets of Wonderland can be discovered.

An introduction to Sufism

At this stage it is appropriate to introduce Sufism and the isolation process, as explained by the Ansari Sufi path, before presenting my account of immersion. This introduction has been created using information provided to me prior to arriving and experiencing the immersion.

Sufism from the Ansari path is explained as ‘not a religion but a discipline that adjusts to the needs of the individual, the time and the place...Sufism is for those who seek a deeper understanding of Life, for those who ask the hard questions: Who am I? Why am I here? What is life and death? Why is there suffering?...It is hard and difficult work because Allah wants only the sincere, believing people for Himself.’

There are many components to the practice of isolation. However, the key components are presence and guidance of the teacher, silence and introspection and service. The following is a little of what I was told before arriving and has been paraphrased from materials provided.

You will be staying in our durgah, the spiritual centre of the Centre. The area will not be available to anyone else during your stay so that you will be in isolation. Upon your arrival Shaykh will spend some time with you and, according to what is established, Shaykh will be available during the remainder of your retreat. Generally, Shaykh will be the only person that you will be speaking with during your stay. During your stay you will be limited to the Durgah, the Centre’s grounds and the identified area near the property. Leave your mobile with the Centre’s assistant. If something arises, the Centre will pass on a phone message to you.

You will have an assistant during your stay should you need to ask for anything (usually by written notes). Your meal arrangements will be discussed with Shaykh upon arrival. Usually this will consist of two vegetarian meals of modest proportions. Meals will be brought to you by your assistant. An important element of the retreat is performing service. During your stay in the durgah you will be responsible for keeping the area clean and time should be set aside each day for gardening jobs within the grounds.

Immersion

Prelude

My journey through Sufism began before I arrived at the Sufi centre. The emotions, apprehension and trepidation that arose in me, leading up to and through my travels to the Sufi centre, were almost tangible. Although confronting, this experience is something that I have become used to over the years in my own personal spiritual journey. Once a decision is made to do the spiritual work, and the booking has been made, the process begins, leading up to the moment, whether that is a healing, counseling session, retreat or workshop. The healing commences on The Spiritual and psychological levels long before the physical body arrives. Prior to embarking on the isolation retreat, I was sent information about the retreat and what would be expected from me. One of the conditions pertaining to the isolation retreat was no communication with the outside world – this meant no phone calls home to check on my son (which added to my anxiety about leaving him). In fact, the only person I was allowed to communicate with was the Shaykh at times he saw fit. My diet would be prescribed by the Shaykh upon meeting. In my case, there were no real restrictions. In fact, the Shaykh felt I needed fattening up more than anything. Another condition, the thing I feared most - no smoking would be preferred but arrangements could be made if needed (such as smoking off the property).

The process of leaving my son behind (in safe hands of course – but they were not mine) was a challenge, as, too, was travel to the Centre, not to mention the apprehension and anxiety I had about staying somewhere so far from home with no links to the outside world. However, within the spiritual paradigms and particularly within Sufism, it is said that the experiences you need to heal yourself will be brought to you. So I was very aware that the situation, and all the subtleties surrounding it, was doing exactly what they were supposed to do, that was, bringing up or reflecting back to

me my personal lessons and issues that needed healing. In my personal healing journey, one of the main lessons I have faced is fear and learning to trust and surrender to God or Allah.

Day One

When I finally arrived at the centre, there was relief initially that I had arrived at the right place and could relax and have the stress of the return travel a good ten days away. This sense of relief soon dissolved and was replaced with fear as the situation in which I found myself began to sink in. I was in a fairly isolated area, with people I did not know, no means of transporting myself out of the situation and no contact with friends or family. In addition to this, before arriving I had, after much thought, decided that, if I was going to do this, I should do it properly and not smoke, as advised. So in preparation I had only brought with me limited cigarettes with the expectation that I would stop smoking on arrival. So with my personal lessons in fear and trust, and the moment of truth upon me in terms of no smoking, my sense of self and well-being were definitely and immediately shaken.

A part of me was shocked at where I found myself. There was no ‘temple’, no ‘official’ looking building that would identify this as a place of worship. A part of me knew that this is how it often is within Sufism, just an ordinary house like any other. This situation gave my fear one more thing to hold on to and to ‘story’. However, it did not feel entirely foreign as in my own journey I have often found myself in places like this, with spiritual masters, mentors and healers. So there was definitely some level of familiarity. Further to this was remembering experiences, such as those spoken of by Mrs Tweedie (1986) and Vaughan-Lee (2000), in the Sufi texts studied within the Honours research. Each spoke of the informality of the Sufi path and of how much of the practices were done in the living room of someone’s house and the lessons discussed at the kitchen table over a cup of tea. Unfortunately, although I had both an intellectual and an experiential knowledge of such environments, my fear used this situation to wreak havoc on my mind.

Once I had sat down, had something to eat and met the Shaykh and his assistant, the isolation began. I was taken to the durgah (Holy room), where spiritual gatherings and ceremonies took place. For the time I was there, this space and anywhere outside

was where I was allowed to go. Within this space I slept on a mattress on the floor, there was a bathroom, kitchenette, laundry facilities and basic foods available to me. The assistant was to bring me meals at lunch and dinner and I was to prepare breakfast. During the times that meals were dropped off, I was not to speak to the assistant. If there was something that needed to be communicated, it was to be done by notes. The only person I was to speak to was Shaykh and there were no set times for when this may occur or how long any communication would last. I was also left with a large selection of reading material. Some of the items included in this were a book about the names of Allah, *The name and the named* (Bayrak, 2000), a book written by an esteemed member of this particular strand of Sufism, and some Sufi poetry and story books.

At first I was glad to be alone to settle in and refresh in my own space but it did not take long for the anxiety to return. It is amazing what the mind will do when it has no distractions! It tends to get very loud. There I was in a strange house, with people I did not know and all I could do was listen to them move around above me. In addition, to all my other fears, I also have the fear of not getting things ‘right’, so this situation was a nightmare for me because I couldn’t ask about how or what I should be doing or not doing.

Before I was left alone, I was asked by the Shaykh to contemplate the following questions - What do I know? What lessons have I learned from my experiences? and What *nafs* am I aware of and would I like to focus on? In the late afternoon the Shaykh came and we took a walk while discussing the above. I really enjoyed being out of the house and shown where I could walk. This then made me feel that I had a certain level of freedom. During this discussion, my fear became a repetitive theme and in response Shaykh asked me if I wanted to let go of fear and if I could make that decision and trust in him to help me? In that moment I really wanted to do this but my fears were so strong I wondered if it would be possible. After our walk, Shaykh gave me some *zikrs* to do to help me with my fear and to bring God into my heart and mind. Shaykh also asked me to further dismantle my fears through contemplation and awareness.

I spent the evening reading, meditating (Shaykh encouraged meditation everyday and recommended that I stick with the method with which I am most comfortable) and drawing. Art and drawing were highly encouraged and I was asked to

bring drawing and art material with me. Further to this, there was a supply of material there, if needed. After the day of travel and an evening of drawing, reading and meditating I was exhausted and other than an occasional toss and turn, I slept well and woke early ready for what the next day would bring.

Day Two

Well, if I thought day one was hard and full of fear, it was nothing compared to day two! There were moments in which I felt great and centred but then the same fears as the day before would encroach upon my mind. Perhaps at this stage I should add that prior to coming to the isolation, my emotions were not the most centred anyway, as I had recently experienced the ending of a long term relationship. I was also having a spiritual life crisis – a time of doubt and questioning myself and God and what really is true? Having a spiritual life crisis while researching the subject, and having so much invested in the research, was not a comfortable feeling as the more I started to question and doubt in my personal life, the more I started to question how I could possibly write up my research? What do I really know? I may have the intellectual knowledge, but if I could not make it work for me in my daily life, how could I recommend it to others or put it forward as a possible solution to the gaps identified in social work?

It was a long day of not knowing what I was supposed to do, other than the zikr, meditation, gardening, art work, and naming, exploring and dismantling my fears. It was amazing how long the days really were when I was left with only myself and no other worldly distractions. No people to talk to, no housework to do, no study, no dinner to cook, no mad rush through traffic and shopping centres. To be alone in silence with oneself is truly a confronting experience – there is no place left to hide. In life when things get uncomfortable, when emotions or fears arise, what do we tend to do? I know for me, study and getting together with friends are where I hide, but others hide in work, drugs, alcohol, dining out, relationships or shopping just to name a few. The busy lives we lead, the daily habits and schedules we form, protect us, keeping our focus on the outer world and from ever really having to look within. I had none of these to distract me. I did not even have to cook meals. There was nothing but me.

The focus for my day, therefore, was on dismantling my fears. For me this was easy for two reasons. Firstly, because they were all so prominent, I didn't have to look

far to explore them, but, secondly, I had done much work on my fear in the past, so a lot of what came up was very familiar to me. I am excellent at intellectually analyzing and identifying issues and how they work or play out in my life! What I have trouble with is maintaining the absence of fear.

In the late afternoon I was visited by Shaykh and we discussed what I had discovered in the exploration of my fears. The question that had come up for me during that day, and whenever I had done Sufi work, was ‘Do you stay in the feeling or emotion and express it through crying, or whatever, or do you distract yourself and direct your mind elsewhere?’ The Sufi path works on the heart and part of that is clearing out the emotions held there to allow space to feel and know only Allah. But emotions can be very strong habit patterns held for many, many years and, as seen only too often, people can get lost in them. So the Shaykh explained that I needed to be aware of them and allow myself to acknowledge and feel them, but to put my attention and awareness on Allah by using the zikr.

Day Three

The majority of day three was spent crying. This was a result of my smoking habit. Upon arrival, I had spoken to Shaykh about my habit and he had said that it would be all right to smoke, as long as I went off the property. Unfortunately, before arriving it had been made quite clear that this option would not be looked upon well. Hence, I had been determined not to smoke and so did not bring enough with me to last the full ten days. I could see my supply now getting very low. To last this long, I had had to go from being a 25-30 cigarettes a day smoker to only 4-5. But even smoking one a day, my supply would not have got me through. It seemed that all the energy I had been focusing on my fears, was now focused on my habit of smoking, a habit I have had since early childhood, and the idea of stopping produced more fear in me than any other fear I had experienced in my time there. In talking with the Shaykh about this, there was some sign that his assistant would be able to get me some but this only produced more feelings, as I felt so ashamed and weak to be controlled so greatly by this habit. In addition to these normal stresses and anxieties, I was now becoming anxious about doing the interviews for the research. I had three to get through and there was not much talk as to when these might take place. I discussed it with him today and we agreed to do the first one the following day.

By this stage in my stay, I had become aware that there was quite a masculine feel to what my Honours research had suggested was the feminine approach to God. In the reading material I had been given, there seemed to be a very set path and practices, which was very masculine. Yet, the experience of it was very much like that described by Mrs Tweedie's (1986) account of studying with a Sufi Master (read for Honours research), with no set structure, being at the whim of someone else and being by myself with my experiences, both good and bad. In reflection on this, it was important to note that the actual path and process experienced was very much from the feminine but that the organizational structures and process for imparting information were quite masculine. Furthermore, it is recognized that just because one is practicing in what might be a feminine path to Allah or God, does not mean that an individual's energies or approach to life are from the feminine.

Now, although there was much emotion and crying on this day, there were also really positive powerful moments too (remembering that what we label as negative is not always negative and that confronting one's nafs is a very painful, but ultimately positive, process). In my session with Shaykh I was asked to focus on seeing love, Ya Wadud (Oh Love), in everything I did that day. As a way of redirecting my focus and awareness, at this stage I was spending a lot of time walking around the vast natural setting in which the Centre was positioned. In these moments it was very easy to hold Ya Wadud in my heart and mind and see the beauty and love of Allah surrounding me in nature. I felt free, light, expansive and happy. The energy in my heart chakra that had been so very active from the moment I arrived, whilst still strong and active, was far more calm and peaceful.

In the process of trying to shift my focus from my own personal fears and concerns (smoking), to shift into an awareness of love, the issue of surrender came up very strongly for me. I felt that they were intrinsically linked, that you could not be present in love without surrendering to it. This meant letting go of all else but love. This surrendering process really was the process with which I had been battling since my arrival and holding on and battling is painful. On the occasions that I was able to let go and give my self to love, not only was the result beautiful but it was surprising how easy it really was to do, it was a decision just to surrender. But I have a very strong mind and one that has been trained since birth by this ego world to hold on to the

physical reality, and fear is its greatest tool in doing this. Further to this, my years spent away from my spiritual life in the intellectual realms of academia had only added to my mind's strength and its ability to continue to draw me back into the illusionary world. It felt as though the more I surrendered, and the more moments and experiences of peace and love I had, the harder and more furiously my mind and my nafs fought to keep their hold on me in the moments of unguarded thought.

I captured this struggle with surrender in my reflective journal at the time and would like to include an excerpt here.

In relation to my thoughts on surrender, I thought of when I was in labour with my son and I was puffing and panting and feeling the pain as they taught us in antie-natal classes and on the movies. Mum kept telling me to let go and surrender to the process and let the body do what it needed to do, and that the pain would go, and that trying to control it by trying to outwit it caused the pain to increase. Well, eventually when the pain got bad enough, I decided to let go of my pride and asked mum to show me how and when I did surrender to the body, to the pain and followed the process rather than trying to direct it, the pain lifted. I went deep inside myself and became a part of the process and was able to be present in my body for sixteen hours of back-labour without any drugs or screaming. It became a natural and beautiful thing. So that is how I need to surrender to my spiritual path. This is where I am, nowhere else, and the journey has been chosen for me and I can either accept where I am and surrender to it or continue to fight and struggle causing more pain and suffering and strengthening my nafs.

Day Four

The morning started well. I did the first interview with the Shaykh and found the courage to talk to him about the control the habit of smoking had on me and that I felt I needed to have some more cigarettes. He said that he would not get them for me but if his assistant agreed, she could. So I felt some calm return to me and I could focus once more on the spiritual work I was doing and was able to meditate and do my zikr for the day which was Al-Wahhab (The giver, Bestower). I had a long and wonderful walk in which I recited and focused my awareness on the zikr and found that by the end I still had not used my last cigarette. I had really felt my heart open and the energies in my body and mind, expand and bring me peace. I captured these feelings and my experience of working with this name of Allah within art work. I began to feel that everything was calming down and that although I was not strong enough to overcome my habit of smoking at this time, knowing I had cigarettes coming, I felt I could be

strong enough to continue to face the myriad of other issues and reflections of self that had been raised throughout my time there.

Then, in the early afternoon, I was informed that I would not be receiving any cigarettes but that I would be taken to receive acupuncture in the morning to assist me to give up, which for me was no real comfort as acupuncture was just one of many ways I had attempted to give up in the past. Shaykh did, however, say that if I could get cigarettes, then I could have them. That was all my ego nafs matrix needed to hear to start a desperate search. I ended up on a very long walk, trying frantically to find a place where I could purchase cigarettes. Unfortunately, all I found was an old closed store and then much further on a tiny general store that only sold limited items such as drinks and sweets but no cigarettes...!

I got quite emotional as the day wore on trying to stay for my own spiritual development, for the research and for my son, but the closer it got to dark the more agitated I became. Once it passed a certain timeframe, transport would not be accessible, so I had to make up my mind quickly whether or not to stay. Although I hate to admit it, I was a mess. I was crying and sobbing as though someone had told me I was going to die. I felt betrayed, because I had been told I could get cigarettes but then later told I could not. I felt totally out of control, with no sovereignty to meet my own needs (be those bad or good). Contemplating leaving just because I needed a cigarette seemed so insipid and humiliating. On top of that, I then had to think about the consequences leaving would have on my research – especially as I had only completed one interview. How strong the dependence on cigarettes had become had never been made clearer to me than in this moment. The fact I would risk all that I had worked so hard for because I could not smoke, still irks me to this day.

To make the situation worse, once I was told I would not be able to obtain cigarettes, all my other fears, nafs and weakness came raging up inside of me like a tidal wave. I could not hold them at bay any longer. I began to feel unsafe, trapped, isolated and unable to trust myself, the situation or the Shaykh. However, given what was at stake, both spiritually and academically, I resolved to stay. I could last without cigarettes for a couple of days, surely?

Well, other than lots of crying, I thought I was doing quite well considering that the situation in itself was challenging enough for me, without having to do it minus cigarettes. Unfortunately though, my strength, courage and resolve did not last. Being in that room alone, and in the dark, that night was the longest night of my life. I cried. I attempted to fight off my cravings, my emotions and my fears but they were stronger than I was in that moment. My fears became irrational. I started fearing for my safety, physically, mentally and spiritually. Every footstep I heard above brought renewed panic to me. I began to question what I really knew about these people and had stories of cults flashing through my mind. I began to wonder if I could get away, even if I wanted to. My sanity and sense of self was in deep peril. I could not sleep as my mind continued to play tricks on me.

I prayed. I prayed to God for help. I prayed to my Guru for help and I prayed to my spiritual healer/mentor for help. In answer to my prayers, my mind was taken back to Mrs Tweedie's (1986) training with her Master and how she often lay at night having such experiences. This helped to calm me and normalize what I was experiencing. But it did not take the feelings away. Then I remembered that I had some talks with Mrs Tweedie (1985) on my mp3 player that I could listen to that might possibly help me find answers or make sense of the situation. These talks reminded me that this was the Sufi path. One presents themselves on Allah's altar and is burned in the fire of love. All that is not love is burnt away. It is an intense and painful process but the rewards are great. One can find God/Truth in years rather than lifetimes, if one has the courage and strength to withstand the fire. Mrs Tweedie (1985) stated that in taking the Sufi path, one's *Enlightenment* might be hastened but it comes at a cost and only the strongest of seekers can make it on this path. Others will walk away and still others will be sent mad (particularly if they are not in the care of a great Guru/Master).

Listening to the talk of Mrs Tweedie (1985) reignited the longing and passion I had to find God and the truth but it did not abolish my fear of staying in my present situation. She made me long to be home with my own spiritual healer/mentor, where I could be pushed and challenged yet would feel an underlying security, even when experiencing such fears. So as I burnt in the fire of love that evening, I resolved to go home whatever the consequences.

Day Five

On day five, the battle of my nafs was the strongest. By the time the Shaykh came to visit me, I was already packed and contemplating how I could leave. When he did come, he had brought with him a Shaykha (a female Shaykh) to help me through this barrier. I let them know that I was not feeling comfortable staying anymore and that I would like to leave. They encouraged me to stay to see it through and fight my nafs, so that I could be free of the smoking habit and all that was attached to it, once and for all. There was a very big part of me that wanted this too and a part of me wanted to stay for the sake of the research, so I spent some time with the Shaykha talking and walking. By the time we were heading back I had decided to give it a try, but once I went inside and spoke with the Shaykh again, the need to leave became overwhelming. So the Shaykha took me to the station to leave, all the while trying to find a way for me to stay. She was such a beautiful and comforting person that I was most grateful for her presence. Still, as we sat on the station, the internal battle raged as I was confronted with the opportunity to overcome my fears or escape. In the end, the Shaykha told me that if I stayed, she would get me cigarettes if the Shaykh agreed to this. I tried once more to put my fears behind me and see the journey through but the Shaykh would not agree to the cigarettes. So I left. This man whom in the beginning was so warm and gentle, had a strictness and firmness that would not budge once a decision had been made (again reminiscent of the experiences Mrs Tweedie (1986) shared). I had also come across this same firmness while experiencing other spiritual paths.

But the universe was not going to let me off that easily. As I waited hours on the station one of the most fierce thunder storms I had ever seen came through! Of course, what is yet another thing I fear? That's right, storms! This storm was right on top of me, the lightening was crashing so closely all around and there I sat alone, no cigarettes, nothing, just myself, again. As I sat there in the storm, I reflected on how powerful my need to escape the situation must have been, for me to put myself in such a position.

Day Six

The whole experience of being at the Sufi isolation retreat was very powerful, as was the experience and lessons learnt in 'running away'. Upon returning home, I captured this in my immersion journal and would like to include the excerpt here:

I have learnt so much from running away. It has shown me a lot about how I deal with love in my life. Once on the train yesterday I felt I shouldn't be going home but I was too scared to go back and stay and I was so ashamed and embarrassed that I let my nafs get such control. But I woke up this morning with an aching heart, feeling like I should be back there – yes, there is still fear but I feel such a positive affect already. I only wonder what could have happened if I had stayed through my fear and my panic – what would have happened if I had faced it?

I was afraid of being there. I was afraid of the people. My mind created that but on coming home I realized that I wasn't alone, that they were there to help me through my fear. I am so tired with travel and sleepless nights but I am seriously thinking of returning if they will have me. I know that what they say is true. I have heard it from my own teacher. I've heard it and read it in Irene Tweedie (1985, 1986) and Llewellyn Vaughan-Lee (2000, 2002). This is what I have asked for, for years, to have one on one with a teacher to have someone help me through – but running away showed me how I continually run away from love in life, both on a personal and spiritual level.

Follow up to immersion

As illustrated within the account of immersion, my stay within the Sufi immersion was cut short and left gaps in the data collection. Initially, I had intended to fill these gaps by using the text, which provided information relating directly to the Ansari path of Sufism, used by the Shaykh and purchased from the centre prior to leaving the immersion process. However, it was later decided that I would approach the Shaykh about the possibility of completing the interviews required in the research design by telephone, which would be done using speakerphone so they could be recorded and transcribed. Shaykh was willing to engage in the interviews in this fashion. There was one follow up phone interview and all the remaining identified research brackets were able to be addressed in this interview. This meant that the data collection from the Sufi ideology was completed in two in-depth semi-structured interviews, one within the immersion and one by telephone. In response to the initial ideological account Shaykh, stated 'looks good' and commented on spelling of ideological specific language.

Ideological coding

At the point of completion of the immersion within each ideology, the methodology required that I write an ideological account and conduct ideological coding. To assist in the process of coding, I created a matrix in which I placed data

drawn from transcripts of interviews and, where appropriate, quotations from text that had been given to me to read by Shaykh as part of the immersion. Table 4.1 is an example of the matrix used within the research process. Due to the quantity of data, I have included only a selection of brackets used to collect and code the data and a refined selection of data within each of these brackets, as examples.

Table 4.1 **Sufi ideological coding - Ansari**

<i>Brackets</i>	<i>Suggested</i>	<i>Ansari</i>
Purpose of research	To deconstruct and understand oneself in relationship to the Beloved.	Allah, God, made us to have freewill, free choice, so that we can know more and more about this world and this creation and how wonderful and how to be grateful for that. We need to remember where we come from and where we are going and that we are all here together and that we are here to help each other, nobody wins. No matter how much you have, it all has to be let go. So learning how to let go is the name of the game and I like to think about what Alice learned from the mock turtle, which was 'the fish in the sea have lessons, Alice . Yes, I have lessons but they are less and less everyday, that's why they are called less-ons.' The spiritual journey is really a letting go of stuff and the knowledge that continues to accumulate
Role of common sense	Is valued highly and is connected to inner spiritual guidance.	Three things this is to me, when they are all working together, the mind connected with knowledge and wisdom is one apex, another is...heart, mercy and compassion...and discrimination and intelligence on the other and go in motion and understanding and being present in this moment gives you common sense...using the best of whatever you have available to you to come to some kind of decision at this moment that would be common sense. And understanding that things are in flux all the time, that there is nothing permanent here
Theory looks like	Values intuitional, personal experience and God's communion.	We would say there are three ways of knowing... one is observation, another is here, say, like in reading or someone telling you about something and three is direct knowledge through your heart. This is how we experience the world. Direct knowledge through the heart is kind of like...getting it straight from the Source. Your own observation helps you to see it and experience it on your own with your own mind and body and everything but you still may be missing out on some components of it. You may not have the full picture
An explanation that is true	Is felt within the heart of the wayfarer. Is an energy exchange. Is beyond the comprehension of the mind.	Once again, going back to that idea of the chart, one is not more important than the other...[they are] in constant motion. You can get information from the heart but if it is not confirmed by physical outer world, then how do you know it is true? It has to be tested...Once again, it is about balance that you have to - if you get something from inside, you need an outer confirmation. If someone tells you to do something, then you need an inner confirmation.

Table 4.1 cont. **Sufi ideological coding - Ansari**

<i>Brackets</i>	<i>Suggested</i>	<i>Ansari</i>
Epistemology	Knowledge is created via individuals, groups and collectives' level of consciousness and spiritual evolutional.	<p>This is gnosis. This is where the word knowledge comes from. Gnosis is having an experience of something - the gnosis of it is when the knowledge has meaning, when it has, when it connects with your tissues and your whole, your whole being.</p> <p>This ability to know something interconnects on many different levels... This gnosis, there [are] many layers and different kinds of knowledge. When you know something is true, it can't be taken away from you. It can only be added to. However, if you have a belief that something is true, that is different, that can be changed. I have seen groups that are guided and end up in dangerous waters because the guidance wasn't right but it was based on false knowledge.</p> <p>Your ability to perceive is dependent upon your current state of awareness... That knowledge is unlimited, that once again, depending on where the student is, that is what is perceived and yes, it is an evolutional or evolutionary process that never ends.</p>
Methodology	The aim is to increase the level of vibrational energy or consciousness bringing greater understanding, wisdom and spiritual evolution.	<p>Yes, but that doesn't say for what purpose. The purpose, I believe, is to serve others, otherwise it is all about me... How does this help move the species forward... the idea is to get yourself enough out of the way so that you can be of service.</p> <p>If you really have this information and have had these experiences, it means that you're responsible for them. You're responsible for what you know, which means that you have to put it into action and to put something into action means that you have to embody virtues and be in the world to help... I would also say that there's an attempt for balance through using the heart as well as intelligence and wisdom.</p>
'Ultimate truth'	Reality is that there are multiple physical and spiritual realities of which the ultimate reality is the sum. Physical reality is a reflection of the spiritual.	<p>Ultimate truth is Allah and we can never really know that. We can only know from - because we're in a body... we have limitations. Allah has no limitations and once again it's a continuous journey. So I would say not even multiple. I would say infinite physical and spiritual realities... Physical reality is a reflection of the spiritual... okay, as above so below.</p>
Trinity	Vibration of creation itself, Intelligence beyond creation and Intelligence within creation. Or Feminine, Masculine Androgynous. Or Father, Son and The Holy Spirit.	<p>You know, I wouldn't, I wouldn't even go there. I would just, I would, no trinity... unless, unless you want to think of it as, if you think of it in a triangle of the... intelligence, the heart which would be okay. We'll call it the heart and knowledge or wisdom those are three things that are in motion not the nafs or ruh ... which says intelligence wisdom and compassion.</p>
Spiritual	Internal, focus on divine inside one's self, calm, humour, love, peace, insight, intuition, wisdom, still, silent, surrender, service, see reality as a	<p>In terms of a vibrational aspect, I would say the spiritual is connected too, so we would say that there's four different hearts. Remember we talked about this? So once you leave that physical and you enter into the spiritual and in the spiritual you have the angelic realm, the arch angelic realm and then, and then, Allah's essence, pure light, so spiritual is inner.</p>

Table 4.1 cont. **Sufi ideological coding - Ansari**

<i>Brackets</i>	<i>Suggested</i>	<i>Ansari</i>
	perfect whole, aware, conscious, light, fast and knowing.	
Physical	External, focus on power outside one's self, emotional, mind, focus on sense pleasures, fearful, controlling, wants external changes, anxious, unaware, dense, slow and unconscious.	Okay. Physical is outer. Okay. Focus on power outside oneself. I don't know about power. I wouldn't say power. I would just say that this world is the classroom in trying to understand the lessons that we're given every moment. Every day is the physical part of it and then, of course, dealing with the nafs and conditioning...the focus on learning, on accepting what you're given and doing the best you can with it.
Feminine	Intuitional, Feeling, Soft, Connected	Feminine, I would say is nurturing and, I would say, intuitive and, what's the word I'm looking for? Birthing, being able to become pregnant, being able to give life, to bring life into the world, what do you call that? (<i>creative?</i>) Yeah, there you go.
Androgynous/ Physical	Has aspects of both the physical feminine and masculine	Certain levels, yes, and at other levels, no. If you've ever been a single mother or father you know that you're both. As a single father I know what [it] is like to be a mother. You know cooking breakfast cleaning up and taking them to school and the whole thing.

Ideological accounts

The chosen methodological model of adapted meta-triangulation required the writing of ideological accounts before leaving the immersion, to assist in the analysis. This provided an opportunity to record initial impressions, analysis and beginnings of cross-analysis and theory building. Being required to write from within the ideological immersion encouraged me to use the ideological language, which assisted in highlighting some interesting themes and categories within the ideological data and in analysis of the spiritual paradigms and ISPF.

The following excerpts have been taken from the ideological accounts I recorded before leaving the immersion phase within the Sufi ideology, as an example of the process within the methodology. These excerpts are unchanged, other than minor corrections in terms of spelling and grammar, and have been presented here using a different font to distinguish them from the main body text. Two excerpts are presented here, one pertaining to the spiritual paradigms and one pertaining to the ISPF.

Spiritual paradigms – ideological account

Data for this component of the research project were collected both experientially and through in-depth interviews. Information gained from both of these sources confirmed and authenticated the proposed spiritual paradigm of spiritual constructivism. However, as the preliminary research explored the Golden Sufi school, and used terms and meanings strongly informed by academia, there was some contention between the language used within the spiritual paradigm brackets and the ISPF and that of the Ansari Sufi strand. This, however, is not seen as a limitation, rather as an intrinsic component of the research, highlighting the need for the paradigms to be languaged in such a way as to capture the essence of each paradigm without using ideologically specific language to enhance the transferability to a range of spiritual ideologies.

One example of this aspect is the word ‘love’ which was heavily used within the Golden Sufi school and, although used within the Ansari order, it was not used nearly as much but the heart was referred to often (as within the Golden Sufi school) and knowing through your heart, feeling through your heart, respecting your heart, hearing your heart, that Allah lives in your heart and that is where to seek Allah. In addition to this was the inclusion of The Beautiful Names of the Named or The Beautiful Names of Allah, these ninety-nine names are of what Allah and hence, all of creation, exist. “All creation consists of Allah’s own substance. The basic matter of all things is contained within His singular reality. Sufis call this spiritual/material substance the Ninety-Nine Names or the Beautiful Names of Allah. These Names are Allah’s diverse attributes, all of which comprise His entire Being. Allah’s essence holds all of these qualities as potential energy. In the act of creation, His potential energy becomes kinetic” (Ansari, 2000, p. 3).

There was evidence supporting and authenticating all the paradigmatic brackets explored within spiritual constructivism. There was evidence to support belief that Allah is responsible for creation, that man’s relationship with Allah is intended to be personal and intimate and experienced within the heart. There are multiple, if not infinite, physical and spiritual realities. Humans are made of conscious energy and light. Through their choices and level of awareness they create their own lived experience. Social reality is a reflection of the wayfarer’s inner reality, providing opportunities to learn lessons. Knowledge is created by, and understood or perceived differently, according to the individual, group’s or collective’s level of awareness and consciousness, just to highlight a few.

Integrated Spiritual Practice Framework – ideological account

Once again, there was contention with the language used within the ISPF. However, this was to be expected with the model being integrated rather than pertaining to one particular ideology. Hence, the language and ideas expressed are a synthesis of many spiritual ideologies and due to my comfort level with the Hindu ideology, have probably been expressed more

through its language. I will explore this issue further at the level on meta-analysis and theory building, so that any decisions to alter the language of the ISPF is informed by the analysis of how well the different ideologies engaged with the ISPF.

Furthermore, there was evidence to support the main underlying principles of the application of the ISPF, in terms of the need for the inclusion and balance of all aspects of both relative reality and ultimate reality, and the aspects of duality that present in this temporal manifestation and in terms of the importance of knowing, or being aware of, where one's focus is, to enable one to make informed decisions to bring about sustainable change, a greater sense of peace and experience of the ultimate truth.

Triadic whole

Exploring the triadic whole level of the ISPF within Sufism, once again there was much evidence to support and authenticate the qualities and attributes suggested through the preliminary research. One area where there was some contention was with the trinity. It was explored and authenticated in terms of the single components of Ultimate Truth and duality. In the interview process the Shaykh was not very willing to explore the trinity, other than through engaging with the trinity of wisdom, heart and intelligence. However, in the text I was given to read, it stated that human beings have three aspect to their make up, the *nafs*, the outer man tied to the material temporal world of creation, *ruh*, the inner man where consciousness, the attribute of Allah's awareness abides and *aqal*, rational discrimination and decision making, the bridge between the two (Ansari, 2000, pp. 79-81). This resonated with how I had interpreted the trinity within the development of the ISTM and so I believed authenticated this aspect of the model.

Once again, at this level, language was an area of contention although, through discussion and the exploration of what was meant by certain statements, there was a high level of affirmation and confirmation. One word that the Shaykh was particularly not comfortable with was the word 'power' used in the description within The Physical. He highlighted that The Physical is the place for the learning of lessons. Within the masculine, he felt more comfortable with 'protective' and 'outer' rather than 'hard' and 'detached' and within the feminine he suggested the inclusion of 'nurturing', 'birthing' and 'creative'.

Operational sectors

Within this level of the ISPF there was support and recognition for there being a feminine aspect to the spiritual and a masculine aspect to the spiritual and also a masculine physical aspect and a feminine physical aspect. It was also recognized that these qualities and attributes were not specific to gender and that we all have them within us and the potential to develop them. In terms of the attributes and qualities presented in this level of the model, all were reconfirmed, except for the comments highlighted within the triadic whole as discussed above.

Levels of Vibrational Energy and Consciousness

Within the Ansari Sufi Order I found that they did not work on the same energy system as the chakra system used to create the LOVEC's but they did refer to a similar energy system, adapted from the Kabbalistic system of sefirot which refers to 13 perception and connection points (Ansari, 2000, pp. 12-13). These were the crown, the rational mind, the divine soul, the Holy Spirit, the moving soul, the corporeal soul, the nafs, power, mercy, foundation, steadfastness, majesty and the material world. Although not exactly the same or explained in detail, these did affirm the concept of these systems of energy and awareness in the development of the soul. In addition, there also was a system of soul development called the levels of the nafs (Ansari, 2000, pp86-89). These have been presented in Table 4.2 against the suggested LOVEC's to illustrate the parallels.

Table 4.2 Levels of Vibrational Energy and Consciousness – Ansari

<i>Bracket</i>	<i>Suggested</i>	<i>Ansari</i>
Physical	Pertains to physical functioning, development, senses, physical security and safety.	First level of nafs, you're saying, society screwed me up this way, I'm not responsible. Nafs-i-Ammara: Commanding Nafs Traits: narcissistic, mechanical, conditioned, non-reflective, impulsive. Habits: pride, enmity, cruelty, lust, stinginess.
Emotional	Encompasses emotional and feeling aspects, emotional development, desires, sexuality, creativity and appetite.	Second level Nafs-i-Lawwama. You would say I'm responsible for all my mess ups Nafs-i-Lawwama: Blaming Nafs Traits: conscience, capacity for self-observation Habits: backbiting, trickery, conceitedness, hypocrisy, self-consciousness, guilt, fearfulness, wishful thinking, intense desire to please others.
Mental	Refers to the intellectual, psychological, power, control and sense of self.	Third level of nafs, you would say you know it's a little bit of each Nafs-i-Mulhama: Inspired Nafs Traits: generosity, gratitude, modesty, empathy, ardent desire. Habits: liberality lacking discrimination, mystical inflation, tendency toward spiritual greed.
Heart	Represents the ability to love Self and others conditionally.	Fourth, you'd go to the next place which is the heart where you're kind of settling down and trying to find peace in your heart Nafs-i-Mutmaina: Tranquil Nafs Traits: dignity, sincerity, courage, compassion, complete loyalty. Habits: attachment to spiritual ambition.
Communicational	Utilization of will in connection with the divine will, recognition of the power of the word, using discourse to communicate and create, and taking responsibility for one's actions.	Naf-i-Radziyya: Satisfied Nafs Traits: endurance, resignation, constancy. Habits: personal identification with affliction.
Celestial	Spiritual senses, spiritual communication, creativity, intuition and love as unconditional and inclusive	After that, it's just polishing the heart, getting everything else out of the way. There's no desire for more knowledge or, know the higher self or any of that kind of stuff. It's more like just getting every thing out of the way.

Table 4.2 cont. Levels of vibrational energy and consciousness – Ansari

<i>Bracket</i>	<i>Suggested</i>	<i>Ansari</i>
	love that encompasses and values all life (soul love).	<i>Nafs-i-Mardziyya</i> : Satisfying Nafs Traits: knowledge of Allah, sincerity, unbounded faith and hope in existential communion. Habits: Mystical intoxication, lack of sobriety and balance.
Ketheric	Connects to the higher mind, knowing, wisdom and integration of the spiritual and physical realities, one's Higher Self, connection and communication with Divine Consciousness.	<i>Nafs-i-Safiyya</i> : Purified Nafs Traits: freedom from duality, acceptance of Allah's will, joy of union, freedom from expectation, contentment. Habits: None remaining.

The Ansari Sufi Order has a further six levels of development that pertain specifically to the spiritually aware beings, if they should choose to continue on the path. Those are:

Bakabillah: being constant in Allah;

Sayrifullah: journeying in Allah;

Tajallay-i-sirr: knowing the secret of creation;

Safabillah: being eternally happy with Allah;

Sayrima'Allah: journeying with Allah;

Tajallay-i-sirrul sirr: knowing the secret of the secret of creation.

Within this level of the model, the Shaykh highlighted that the chakras are a system, and the nafs are a system, but they are from different spiritual traditions and he questioned if it were possible to compare them, stating that yes, both have seven levels, but they are different. It appears at this point that, as the model has been developed from concepts drawn from a number of spiritual ideologies, there will be some areas that sit better with the different spiritual ideologies. At this point in the research process, I feel that the acknowledgement of the underlying principles in both systems, that of human beings going through evolutionary or developmental stages from a lower level of awareness to a higher level, to be of foundational importance to the ISPF. This point of continued development, increasing awareness, increasing energy and increasing consciousness was apparent throughout the interviews and my experiences within this ideology.

It is anticipated that data from all spiritual ideologies explored, and their systems regarding development and growth, will add to the theory building of ISPF. However, after my initial analysis of the levels of nafs, I feel that there are many similarities and correlations between the two systems. An example is the heart level. Within the ISPF, it is stated that it represents the ability to love self and others conditionally while the Shaykh stated “forth you’d go to the next place, which is the heart, where you’re kind of settling down and trying to find peace”. It is also important at this stage to mention that this is only one branch of Sufism and each branch or school varies. Within the Golden Sufi School explored within the Honours research, there was

acknowledgement and use of the chakra system, with the main focus, as within the Ansari Order, being on the heart.

Ideological language

During the processes of immersion, ideological coding and writing an ideological account, the use of language became a prominent focus. In the Honours research language was used as a tool to assist in the coding and analysis of the ideological data and to help differentiate each ideology's positioning within the spiritual paradigms. In addition to the focus on language, as used within the Honours research, a further layer developed. The articulation of the paradigmatic brackets used as the tool in the interviews with participants had been informed by the ideological language of the ideologies used within the Honours. At times there was tension with the language but upon further discussion, it was found that the essential nature of the concept was the same.

An example of this was in the articulation of the epistemological bracket of the spiritual constructivist paradigm which stated '*Knowledge is created via individuals, groups and collectives' level of consciousness and spiritual evolutionary.*' Initially Shaykh's response was 'No, because I have seen groups that are guided and end up in dangerous waters because the guidance wasn't right but it was based on false knowledge'. However, upon further discussion, Shaykh said, 'I would say your ability to perceive is dependent upon your current state of awareness...that knowledge is unlimited, that once again depending on where the student is, that is what is perceived and, yes, it is an evolutionary or evolutional process that never ends.' So, although the essence of the concept was similar, the ideologically specific language created a barrier.

This situation prompted me to explore the use of language at greater depth, to see if it was simply a language barrier or if the ideologies were actually challenging or presenting new understandings in relation to the suggested spiritual paradigms. I did this by exploring and comparing in greater detail the ideological language used in the Honours data with that of ideological language used in the Doctoral data. In doing so, I was able to ascertain that, although there were clear distinctions within the ideological language, there was also a presence of similarity. It was this similarity of specific language, use of language and shared concepts, that demonstrated to me a higher order

of paradigmatic language inclusive of both ideologies. Table 4.3 presents examples from the Honours and the Doctoral data, with the paradigmatic language of spiritual constructivism highlighted in bold.

Table 4.3 Paradigmatic language within the Sufi ideologies

<i>Paradigmatic Language</i>	
Ansari	<p>‘Each person is on their own path and has their own understanding we call them...stations or levels of the nafs and we say there are seven levels of nafs and that everybody pretty much starts out at the same place and begins if they, if they, wish to [take] the journey.’</p> <p>‘Each person is on their own path and Sufism...accepts that and that’s why, when we say you need a teacher, it means that you know the teacher for you is going to tell you to do different things than the same teacher is going to tell someone else to do, something else for the benefit of their path.’</p> <p>‘I would also say that there’s an attempt for balance through using the heart as well as intelligence and wisdom.’</p> <p>‘The spiritual journey is really a letting go of stuff and the knowledge that continues to accumulate. I don’t need this and I don’t need that. All I need is Allah and everything else takes care of itself.’</p> <p>‘The spiritual is connected too so we would say that there’s four different hearts...once you leave that physical and you enter into the spiritual and in the spiritual you have the angelic realm the arch angelic realm and then, and then, Allah’s essence, pure light, so spiritual is inner.’</p> <p>‘This world is the classroom in trying to understanding the lessons that we’re given every moment.’</p> <p>‘I would say what we’re looking for is contentment. We’re not trying to achieve Enlightenment or Nirvana or Sutory we’re trying to be present with our heart so there’s no desire and if there is anything getting the self out of the way.’</p> <p>‘This is what nurtures the heart and that is the purpose all these theories and practices, is to bring the heart awake and alive so that you can take it and feel at home wherever you go because you are with Allah wherever you are’</p>
Naqshband	<p>‘And for each of us this journey, our heart’s pilgrimage, is unique, because we are unique. We are each a unique creation by the Great Artist.’ (Vaughan-Lee, 2000, p. 20)</p> <p>‘...the mystical path is always a solitary journey... We can only be guided by our own light, we can only journey within ourself, and for each of us the journey is different, an uncovering of our own unique essence. This is why the Sufi says that the outer teacher always points to the inner teacher...’ (Vaughan-Lee, 2000, p. 72)</p> <p>‘Something in me knew the meaning of what he was saying, but it was not the brain, and I was very frightened’ (Tweedie, 1986, p. 13).</p> <p>‘Sufis rarely speak directly; they will tell a story or sing a song, or tell a parable. It is their way of teaching. And teaching stories are used by all the Sufi schools’ (Tweedie, 1986, p. 51).</p> <p>“‘...from books you will be told: do this, do that, concentrate, meditate, sit in this posture. Today it is obsolete. Times have changed. The world is progressing; those methods have been outgrown. They are dead. But our System is alive; it has preserved its dynamism for it is changing with the times’” (Tweedie, 1986, p.55)</p>

In Table 4.3, one sees the use of language in both ideologies representative of the paradigm, spiritual constructivism. The language used is emotive and passionate,

each speaks of the path as being unique to each individual and each refers to the journey being of the heart, that it is through the heart one seeks Allah or Truth.

Themes outside the research brackets

During the initial coding and analysis of the data, a number of codes and themes outside the identified research brackets emerged. These were noted for their possible importance to be followed up in the re-immersion and theory building stage. Some of the initial codes to be further explored were freewill/choice, discrimination, responsibility, service, surrender, non permanence, limited/unlimited, coarse/fine, high/low and the difference between knowledge and wisdom.

CHAPTER FIVE

Beyond Wonderland – Hinduism

The second person I meet as I continue on my way is a Swami who takes me beyond Wonderland. The Swami expresses that it is from the perspective beyond the boundaries of Wonderland that all the mysteries can be known and explained.

An Introduction to Hinduism

The following introduction to Hinduism and the process of ashram living has been created using information provided from the perspective of the Satyananda path. It speaks of the yogic path, which is derived from Hinduism, rather than Hinduism itself.

The following is the description of the yogic path, and in particular the Satyananda path, as found in materials provided prior to immersion.

Yoga means the experience of unity, harmony and oneness. It is an experience that incorporates body, mind, emotions and spirit...Yoga arose from the ancient Dravidian and Vedic traditions of ten thousand years ago or more. It grew from the need to understand the various aspects of human experience, from the physical through to the more subtle or inner realm...Satyananda Yoga is...firmly grounded in tradition and adapted to suit the needs of contemporary living. It includes Hatha, Raja, Karma, Jnana, Mantra and Bhakti Yogas, as well as other branches, and presents them in a unified package that is flexible enough to be applied according to individual needs. Satyananda Yoga is a systematic, step-by-step approach to yoga, that aims to integrate all aspects of our being...This provides access to the wide scope of traditional yogic practices which make up Satyananda Yoga, presenting them in a way which is meaningful and relevant to modern day life.

The course in which I registered, for the immersion process was offered as:

...a unique practical lifestyle program. For each day of the course there is a different theme, built around yogic tools for developing self awareness, self acceptance, understanding and the essentials of a balanced life. The courses

are highly practical, and build on the regularity of the ashram day. The program is ideal for creating change in your life and fostering constructive and sustainable life patterns...The day is divided in such a way that there is also time for personal practices and suggestions to enjoy nature meditations.

Immersion

Day One

It was a long day of travel to my destination and so upon arrival I was already tired. Before arriving at the ashram, I was introduced to another person embarking on the program, so straight away there was a social or community aspect to this immersion. When we arrived, we went through a process of checking in and were shown to our rooms and then left to our own devices until dinner. During the check in process, it became clear that there had been a miscommunication with my booking and I had been placed in a room that was not requested. Upon inquiry I discovered that the private room I had requested, to allow me the space to conduct the requirements of the research, was not available. However, to address this I was moved from a large shared room to a twin share room in which I was the only occupant.

On the first day there was a very clear distinction between those who lived at, or were long term residents of, the ashram and those of us who were visitors on a course or program. This situation created an instant feeling of belonging to the sub-group of the 'others' but distant and almost unwelcome in the larger group of the ashram. Although there was the instant feeling of connection because of our shared experience of being the visitors, I found that my own personal issues arose just as quickly – in terms of feeling intimidated by the other visitors' experiences, knowledge and practice levels.

This situation came about, not only from hearing the stories of their spiritual paths, but also because I felt like an outsider of the sub-group as I was not a disciple or follower of Swami Satyananda. Even though there were some things that were familiar from my experiences with other ashrams, and from what I had learnt from studying the teachings of *Paramahansa* Yogananda, there was a gap in specific knowledge relating to the Satyananda path. This was especially noticeable in the language used. This was extremely confronting and made me question my own spiritual knowledge and practice and I questioned if I was good enough to be there? Was I spiritual enough?

I have experienced many a crisis of faith along my personal spiritual journey through life and have usually found that these moments are those of greatest growth and development. However, given that my research and career were now firmly tied into my personal spiritual journey and growth, any crisis of faith experienced throughout the research process became more intense, as it now directly affected my physical livelihood and security. I felt the increase in these crises of faith along the way was due to this perceived added pressure. It felt as though, if something did not go ‘right’, or if I couldn’t meditate or do my practices, then my research instantly became false. If that was true, I did not only lose my faith and spiritual direction, I lost my physical direction and security, as well. So, on day one as I sat listening to the others and feeling so uncentred in myself, I began to experience this questioning and crisis.

In summary, the first day was mainly focused on finding my place, physically in terms of my accommodation; socially in terms of group dynamics and where I fitted in and spiritually in terms of how did my path position me here? After arriving in the afternoon there was free time, and a feeling of being lost and alien, but once dinner time came, the group dynamics began to take affect and the new arrivals were included in the evening program. At the completion of the evening program, everyone was to observe antar mouna (silence) until after breakfast the following day. I was comfortable with this, as it allowed me to go within and be in my own space environmentally and consciously.

Day Two

Day two started well. I participated in the morning practices, had breakfast and participated in group karma yoga (action yoga – basic cleaning) and began to feel more comfortable with myself and the situation. The structure of community living worked well to make me feel included and it not only structured and organized the group but assisted to structure and discipline the mind and emotions.

Day two brought with it the first lesson, or class, within the structured course, which explored the concept of awareness. The course was developed around the book ‘Yoga with attitude: A practical handbook for developing awareness in everyday living.’ by Swami Vimalratna (2006). The task for the day was to continue to return our focus and awareness to the body, not trying to change or control the body but just to

be aware of it. This was to be done while participating in the schedule of the ashram. To participate in the course or to stay at the ashram, one must participate in the running of the ashram, this is called karma yoga. Each person is assigned to an area (such as garden, kitchen, general maintenance, administration) and must participate in whatever tasks need doing. Two different courses run at the same time, working from the same text, with the major difference being that in one course the participants do a morning and an afternoon session of karma yoga, while the other course allows for free time and contemplation in the afternoon. I was enrolled in the second course to allow me to spend time on the research and personal practice in the afternoons.

On this day I was assigned to kitchen duties and whilst working in the kitchen was informed that Swami, the person whom I was suppose to interview, was actually away on travel and would not be back in the duration of my stay. This situation was a result of the miscommunication in relation to my booking. I then had to consider what I would do. Should I stay and experience the immersion of living in the ashram and participating in the theory and practice now, and return to do the interviews at another time, or should I leave now and return at a later date to keep the immersion process in line with the research design? Was there someone else who could participate in the interviews?

To make this decision, I had to take into account the integrity of the research process, the integrity of the spiritual ideology and immersion process and, of course, time, financial limitations, and how it would affect the immersion within the Buddhist ideology which was to be conducted only a week after the Hindu immersion was due to be completed.

After much consideration, I decided that I would stay as it would allow me the experience of the theories and practices and the immersion within the Hindu ideology. I would inquire as to if the person standing in for Swami could, or would, be willing to participate in the interviews in Swami's place. If not, I would only stay for the seven day course and the money saved could be used on a return trip to conduct the interviews, if needed. It was decided that Swami should be the one to conduct the interviews, as she was the official representative of the ashram and was the one who had agreed to participate in the research.

On a personal level there was a part of me that wanted to take the complications with the booking and the absence of Swami as a reason to leave, to get back to my comfort zone and the attachments of life. The spiritual path in and of itself is always confronting and challenging, but when one is out of one's comfort zone, this experience is intensified. For me, that awareness and observation of how my mind was working, to remove me from a situation that was uncomfortable and challenging, was interesting to watch. Having a situation that provided me with an 'out' if I chose to use it, initially meant that I was participating but I was not present. Internally, I was struggling to keep my distance, thinking that this would 'protect' me.

I found, therefore, that although I was supposed to be keeping my awareness on my body, I was actually spending much of my time focusing on my thoughts, behaviours and mind patterns/habits. In trying to stay true to the course, I was still focusing on my body but my awareness was extended to how my thoughts, emotions and behaviours were being experienced in my body.

With all the ups and downs of the day, I made peace with myself and my decision to stay, and by the evening I had experienced a shift in energy, presence of mind and attitude. This shift allowed me to surrender to the experience, let go of attachments in the 'outside' world and enjoy the immersion. By bed time, I felt much happier within myself and with my environment. I also found that I had made a connection with one of the permanent residents which made the experience at the ashram feel friendly and less alien. Being a stickler for rules, I was feeling very out of control and worried about making mistakes and what the consequences might be, but once I made the connection with the permanent resident, I had someone to guide me and show me the 'inside tricks' to living in an ashram – such as how to get a cup of tea after the kitchen was closed – what a difference a cup of tea before bed made! (Of course, even the maintenance of such a menial habit helps to keep the ego/mind/personality in tact).

Day Three

Once I had made the decision to stay, be present and engage fully in the experience, everything seemed so easy. I had stopped fighting being at the ashram and the feeling of being accepted and belonging came. The schedule and practices helped to

keep the mind disciplined and controlled and the environment, both natural and community, assisted in maintaining the energy and presence of mind achieved in the practices throughout the day. The fact that there was very little free time helped me to stay focused on the spiritual practices, structured, unstructured and personal. I also found that, given the environment and that everyone there was focused on the spiritual, any spare time I did have was focused on research, spiritual practice or conversations with people in relation to life and spiritual practice.

The topic of the lesson for day three was the concept of using the senses to bring one out of the mind and into the present. For me, this concept felt more like the beingness and practices from Buddhism. My understanding of the senses from a Hindu perspective was that the senses were seen to be that which draw one into ego/personality and the physical Maya. However, when I reflected further upon the matter, it was not so much a different concept, rather this was a practice that would assist in avoiding the sense attachment to the physical and mind/ego.

Although, day three was much easier, there were still many up's and downs and moments when I felt myself pulled off centre again. One of these moments was when I left the premises to make a phone call to organize leaving earlier because of the mix up with the booking. When I turned my phone on, there was a message from my son. I called my son and found that he was unhappy where he was and was asking when I would be home. In that moment the mother guilt took hold and I felt the urge to run home and make everything better for him. When I finished on the phone the attachments of life weighed upon me and I had the moment of awareness that allowed me to see that I could be dragged back into the dramas of 'my life' and miss the experience of being here or I could consciously choose to let go of all that was waiting in the 'real world' and be fully present here and now. By being conscious and aware in that moment, I was able to let go of the guilt, longing and attachment and by the time I had walked back onto the premises, I was once again present.

The other issue that presented itself on this day was the continued presence of a perceived hostile undercurrent amongst the permanent residents. At this stage I had decided that I would try to work through whatever this situation was reflecting to me, to understand the personal lesson(s). The difference this day was my focus. I was not

spending all my time trying to analyze the situation. I was just present in my own space and dealt with what I experienced directly. Although aware of the undercurrent, it did not play as big a part in my experience and the part it did play was one of contemplation.

To illustrate this, I have included two excerpts from my journal.

- 1) There is one aspect to ashram living that allows you to have your issues reflected in those around you. I have found it interesting watching my own intellectual/ego response with different ego/personalities here and also watching the interactions of the others. If you stay conscious, it is very hard not to see yourself, your patterns, your beliefs, your habitual responses being reflected. Then all that is left is to make conscious decisions in the moment from a place of awareness/now rather than history and preconceived ideas.
- 2) Yesterday when making the decision whether to stay or go, the decision was informed by attachment, fear and other habits that I have or do. I now realize that these things keep me fearful and isolated in life. I am now questioning, do I want my life to be this way forever? I am now challenging them. I have to live through the uncomfortable behaviour of the mind's influence and hold to these ideas and, influences and although I am doing them and fairly okay, it is still uncomfortable to go through.

That evening, however, all that changed again. I went for a long walk with one of the residents and, amongst other things, we discussed the dynamics of the ashram and how things were playing out and, somehow, having someone else see these dynamics in the same way that I did made me feel disillusioned with the whole spirituality of the ashram. After this conversation, I really started to focus on it all again and allowed it to take up a lot of space in my mind. Once I had been in that space for a while, I started to feel the desire to leave. I wanted to distance myself from the negativity and hostility - to me this was not spiritual. I had arrived wanting to be 'blissed out' and, instead, I was being confronted with energies, emotions and behaviours I didn't even like in my own life.

In addition to this, we also discussed that ashram living often attracts people with mental health issues and that one transient resident who often caused trouble had just returned. In fact, it was a person with whom I had had a long conversation earlier, in which I did not feel totally comfortable and had wondered about his grandiose stories

and ideas. So, once again, in this spiritual experience, I was being confronted with my fears. What I have so clearly learnt about myself now is that when in fear, I run. This situation was no different. The desire to leave was becoming prominent in my mind again.

Day Four

Due to the conversations of the night before, and an incident within the morning practice routine, my focus that morning was very much on whether I leave and questioning what the lessons in this situation were? However, all turned around when I had the opportunity to go with the other people on the course to a nearby town. Initially I once again felt the outsider, because the things I wanted to do there were not particularly spiritual (craving ‘normal’ food) and quite different from the others and the discussion revolved around their many experiences in ashrams around the world and made my small journeys into immersion feel insignificant (my ego/personality struck again).

Once the conversation shifted to reflecting on the ashram and course, I found again that my feelings and thoughts were supported by others. Somehow, it made me feel better that it wasn’t just me playing out my ‘stuff’ and that maybe there was more than one way to look at the situation. Furthermore, it made the sense of belonging stronger. During the evening program this sense of belonging was further cultivated and expanded to the wider spiritual feeling. We watched part of a DVD called ‘Yoga Unveiled’ (Desai, 2004) the portion we watched included Paramahansa Yogananda and it explored the various paths available within Hinduism, reminding me that my path or home base was valid.

Unfortunately, although I had these positive experiences, the general tension within the permanent residents was still present and my fear, although not in the forefront, was still very much present and slowly escalating, particularly at night. There was an aspect of me that was very determined to stay, while another part of me was looking for escape, driven by the desire to feel safe and secure.

In class we explored thought and its influence on our emotions and behaviours and that through awareness one can make conscious decisions rather than running on

auto pilot, reacting with the same response to experiences in life. Due to the experiences of today, there were many opportunities to do this, although I did recognize that when away from the ashram and socializing, it was a lot harder to stay focused on the awareness and that I got caught up in my thought patterns and ego/personality stuff a good deal more.

Day Five

On day five, all the issues that had presented themselves to me while at the ashram reached a climax. I awoke in a positive mind set, keen to stay. Then, within the morning practices, my emotions finally got the better of me. The issues of authority, lack of autonomy and the underlying hostility I had been working with all week, were purged to the surface in response to the energy and manner of the instructor. Any insecurities or self doubt I had, welled to the surface and I felt judged and powerless. As with all the issues I had had throughout the week, I tried to establish what the lesson was and how I should respond consciously. On the one hand, I logically knew that one should surrender to the process to allow the ego to be dismantled and that this process would not be comfortable. Yet on the other hand, in my past I have had issues with giving my power away and not staying true to myself and what I need. In that moment, I felt I needed to walk out of the morning practices, as I felt, given what I know about myself and my history, it was actually important for me to learn to stand up for myself.

After leaving the morning practice session, I went to my room to contemplate what had transpired and what my response to this should be. I engaged in mundane tasks such as the washing (which is always good for contemplation) to allow the space for this reflection. My response was to continue with the day as scheduled, so I attended class which was focused on awareness of emotions. How appropriate! However, my mind was busying judging and questioning how I would be assisted in the processing of emotions from people I had judged as being unable to process their own? I then asked to have some time with the teacher to discuss some points we had been focusing on in the class session and was brushed aside. I was beginning to feel quite emotional and isolated once again.

I then attended my karma yoga duties in the kitchen and we all were firmly encouraged to practice our karma yoga in observance of silence. This left me totally

within my mind and emotions and did not allow for the normal processes the ego uses to take control back from the emotions, such as distraction through interaction and being drawn out in the physical or outer world. At this stage, I become more aware of the intensifying and surfacing of my emotions, which brought with them an increase in the self doubt I was holding within myself. In the process of preparing the food, I felt I couldn't get anything right and was being continuously reprimanded for doing 'this' or 'that' wrong. My emotions finally broke through and I felt tears well up in my eyes. I took a deep breath and once again tried to find the lesson and the conscious way to respond to the situation. As with the morning session, I felt the need to remove myself from the situation. In a very calm manner, I hung up my apron and retreated to my room, so that I could further explore and process my emotions.

I spent a number of hours trying to figure out what the experiences here were addressing in me and how I should be responding. For the reasons stated above, I decided that I would leave the ashram that afternoon. My justification for this was that sometimes we are presented with situations in life to learn to surrender and other times we need to learn what is 'right' and true for ourselves. I felt that I did not need to be involved in the negativity and the power play dynamics that were being played out here. For me, staying would be resorting to old patterns and that standing in my centre and strength and choosing to leave was an indication of personal growth. At the time, and even more now that I am writing this up months later, I am aware that the ego/personality will use whatever justification it can to get what it wants – and I wanted out of there.

Maybe my response was from the ego and not awareness. My responses have certainly highlighted how I use many different techniques to escape that which I don't wish to face and physically removing myself from the situation was maybe just one I have not always had the strength to do. I have usually used other ways to escape while still being physically present. I remember how strong and centred I felt through the process of leaving, even my body responded by feeling light, energized and tall. Not only was I walking freer and taller with a bounce in my step, but I was feeling joyous and free. At the time I felt this was confirmation that I was following my intuition and soul. I know something certainly became stronger that day, but was it my Soul Self or my ego self?

Day Six

After leaving I still felt it was the right thing for me to do. I felt happy with the way I had handled the situation and although to many (and maybe it is so?) it may have seemed like ‘running away’, I was able to handle the situation in a calm and centred manner. I attended morning tea, even though my ego/personality was screaming for me not to, just to be present after such an incident was uncomfortable for me. I was challenging old patterns of mine, but I persevered and spoke with the others from the course to let them know I was leaving and to thank them for sharing the experience of the ashram with me. I also approached the resident from the kitchen incident and explained what had happened for me in that experience and why I had chosen to leave, taking full responsibility for my feelings and response to them and the situation.

During my time at the ashram, although there was a lot happening on the surface in terms of issues ‘coming up’, there was also conversely a deep inner calmness and peace of which I became aware even whilst all the ‘noise’ was occurring. I found this to be true for the Sufi immersion also. But it was not until I left that the full extent of this inner peace and calmness became apparent. Upon leaving and entering back into the ‘real’ world, I felt stronger, clearer and more centred. When back out in the ‘real’ world, there was a strange feeling of presence but distance, almost as though there were a bubble of peace around me that did not let the noise and busyness in. But the further away I got, and the longer I had been out, I felt this fade and begin to be covered up again by the noise and busyness of the world. I was drawn back out of the inner space, into the physical world. Regular spiritual practice helps, of course, but maintaining it at the level achieved within the ashram environment, where it is arranged to take you within, for me was challenging.

Follow up to immersion

Unfortunately, as discussed above, due to an administrative miscommunication, I arrived to find that the spiritual practitioner I was supposed to engage with was not there. After some discussion and reflection on the purpose of the immersion, it was decided that I would stay for the seven days to experience the practices within this ideology and return to conduct the interviews at a later date. However, due to resources and conflicting schedules, it was agreed that it would be best to conduct the interviews over the telephone, although this meant the collection of data from the interviews would

be done after the immersion process. To address this issue, and maintain the integrity of the research and the sense of immersion within each ideology, the experiential practice aspect was completed as one, then any interviews that were unable to occur during this time were done at a later date. Once all data was collected within each ideology, I once again immersed myself in each ideology for coding, categorizing and initial ideological analysis. In response to the initial ideological account, the sense was that it was accurate, with Swami correcting spelling of some of the ideological specific language.

Ideological coding

At the point of completion of the immersion within each ideology, the methodology required that I write an ideological account and conduct ideological coding. To assist in the process of coding, I created a matrix in which I placed data drawn from transcripts of interviews and quotes from text that had been given to me to read within the immersion. Table 5.1 is an example of the matrix used within the research process. Due to the quantity of data, I have included only a selection of brackets used in collection and coding with a small number of select examples of raw data within each bracket.

Table 5.1 Hindu ideological coding – Satyananda

Brackets	Suggested	Satyananda
Nature of social reality	Governed by Cosmic Laws. Patterns and laws are Known.	We keep denying access to this wholesome part of ourselves so this, these karmic hooks are there in our society but they are not who and what we are but we are still guided and moved by them in particular ways up to a certain level of thinking. But Cosmic Laws we also have that too...patterns and laws that are known. They are known to us but only a particular way of thinking and a particular lifestyle will start to stimulate those Cosmic Laws... We do need these spiritual laws to be able to help us find God. We need guidelines, that's why Guru's are discovered. We need somebody to teach [us]...A lot of things of Karma come into that...we are bound by some particular things. We have karma as an individual. Whatever our potential, it is going to be governed by certain things of society, parental care, society culture, are all going to have an effect on our life in some way or another.
Role of common sense	Is valid if guided by intuition, pure reason or pure feeling.	Yes and how do we discover intuition? We are mostly, it is said a huge percent, guided by the mind and the senses, like desire... When we do feel it we're not doubting it or distrusting it. So it is there and it is only valid, intuition is only valid, when it is nurtured...it's beyond the mind...We distrust this intuitive knowledge due to lack ...of personal discipline. Where we are not listening to it and we are

Table 5.1 cont. Hindu ideological coding – Satyananda

Brackets	Suggested	Satyananda
		overcome by that, by desire to have again, it's called attachment... The intuitive nature gives us a wider vision and it gives right knowledge versus so called wrong knowledge.
Good evidence	Is based on precise internal and external observation. Can be replicated and experienced by others.	Well, good evidence is like true knowledge versus wrong knowledge, you know. It is based on that observation and that's what the whole witness thing is on about. With yoga... witness your body that the performance of the body, mind and speech, the three components... The evidence, if you start watching yourself externally, you will definitely have more awareness of your internal truth. That then becomes your external actions and, if you observe yourself from the outside, definitely those external actions can become your internal truth. Step one is purified or transformed until there is a recognition or till there is an experience of some kind which is not an experience of ignorance, an experience of knowledge, inner and outer balance of internal feelings, thoughts, values becoming external actions and your actions on the external plain are representing those internal values so Yama and Niyama.
Ontology	Cosmic reality exists internally and externally and is governed by unchangeable Cosmic Laws. The individual is to discover the Cosmic Laws and use these to unite with God.	That's true. That's, I mean, these laws are eternal. They never have changed and they never will change. In fact, the Patanjali yoga sutras are like thousands of years old, yet we are using the same principles today to manage the mind... The same underlying internal and external complications and ability exist. There... records, those records that have been written in the... Akashic, which the sky or the space, and when we do practice, we actually click into them. When we read books from the Masters, we are actually clicking into their understanding of truth... So the individual is to discover the Cosmic Law and use these to unite with God. It means one who is in regular practice - may not be everyday but it's regular practice of awareness, it's regular practice of what you're eating, how you're sleeping, how you're getting up, how you're using your body, mind speech. It's amazing! It is incredible, the whole discovery.
Who or what is responsible for creation	Before creation there was Spirit. Spirit created through His thought and projected a great sphere of light/energy which became the universe. One then became three; Cosmic Vibration (Mother) – creation itself, Christ Intelligence (Son) – reflection of God's intelligence in creation and God the Father – the Intelligence beyond creation. The Holy Trinity or <i>Aum, Tat, Sat</i> .	Yes, that's an idea that is entertained and then it is up to us, isn't it, to have that experience... It is taught to us even in religion that there is one Source which we all come from, but also yoga has a lot of scientific research that there is one cosmic mind as well and that we can tap into it. We can tap into for abundance or we can tap into it for aggression... There is a cosmic mind and it all depends how you want to use that cosmic mind. Because that's where duality is and we are beyond that. There's this recognition, there is this total aspect of us that is cosmic beyond and it is abundant and it is available... Because we can't see it... we distrust. That eternal truth and if it is written everywhere and if it's been written everywhere, there must be something in it and it's not just a Hindu or a Buddhist or a yogic or a Catholic or... a Muslims idea. They all entertain one Eternal Truth somewhere, of which we have come from and which we will return to.

Table 5.1 cont. Hindu ideological coding – Satyananda

Brackets	Suggested	Satyananda
What is the relationship with/to that creator	Creation reflects the Holy Trinity, hence within physical reality the Holy Trinity is present within the union of man and woman to create the child. Man's relationship to the Holy Trinity (God) is that of the child in creation.	<p>We are that creative force made to continue that creative force on earth, and so, and that creative work, meaning that there is work with an idea of a greater perception than just me and my wants is the aspect of love and love consumes everything. So our relationship with this is however we can perceive ourselves in the work in the world...it has to come through contemplation, communion, continual reminding and that's why such a strong part of yoga is...constant practice...It means that to have this relationship with this creative force we actually have a particular lifestyle that fosters a particular level of consciousness within us. Otherwise we will deviate from a central understanding of there being some creative force within us. We're deviated to a worldly understanding where we are hankering and become attached.</p> <p>Through regular practice we maintain this relationship with that creative force and that's why meditation is recommended... Unless it's personalized intent and dedicated times space to connect with something different, this relationship will be weak...</p>
Ultimate truth	Reality is that there are multiple physical and spiritual realities of which the ultimate reality is the sum. Physical reality is a reflection of the spiritual.	<p>There's ultimate truth that is, which is, take it out of the personal realm and take it to what we know has been described to us, is something that we will have to experience through our own life, you know?... They say the ultimate truth is however you perceive the Atman. Whatever experience you have that is from the Atman is not from the mind...is unsupported by anything external and is not through the body or the mind.</p> <p>At the bottom there are millions but as you reach the ultimate truth, because at the bottom it's not the ultimate truth. It's just the structure is there but as you climb up, or as you reach that peak for ultimate truth, then everything merges into one and that's what it is within you because you have an idea what ultimate truth will be but until you have the experience, well then, we don't really know...It's through life experience that we are going to have it but that life experience has to follow a particular thread whether you find your ultimate truth through religion or science or whatever it's going to have a particular way of expressing itself...It's all up to our personal evolution... there is an unrealness in the impermanence in life...The ultimate truth is something that is continuous, permanent, ever present but quite hidden at times.</p>
Duality	Through the process of creation the illusion of duality was created. Such as good/bad, masculine/feminine, spiritual/physical and internal/external. However, ultimately it is all one.	That [is] Addwaiter. Addwaiter means that which is divided, the duality and...Dwaiter means that which is the ultimate, undivided...We are perceiving our life through the senses and through the mind and not through being able to perceive the self through our abiding nature. We see it through modified perception, so this duality is always going to exist but they call it Ragag and Dwasna, attraction and repulsion. That is how it is. I mean moon and the sun and the night and the day is totally always with us, the masculine and the feminine is within us, also the internal and external is all part of our make up, but it is how we perceive and how we live through that which is the question...so until we can realize that there is duality of like and dislike, attraction

Table 5.1 cont. Hindu ideological coding – Satyananda

Brackets	Suggested	Satyananda
		and aversion, there will always be that aspect of attachment which creates the suffering. And ultimately when it comes to the end, there is no division, there is no split. Reality is in that total merging of body, mind, spirit...we are not divided from body, mind and perhaps spirit exists, you know but the total existence has to be merged, the total object has to be merged with the subject. In the meantime we are subjective and objective.
Trinity	Vibration of creation itself, Intelligence beyond creation and Intelligence within creation. Or Feminine, Masculine Androgynous. Or Father, Son and The Holy Spirit.	That's another way. It's transformation, sustaining and attaining. There is a trinity within us, there is body, mind, speech they all come in threes. There is the individual and the collective and the supreme. All those kinds of things come together so we are an image of that holy spirit. That body, mind is separate from Atman or spirit but it is still housed in the body and the mind, or the body and the mind are housed in the Atman or the spirit. The body and mind become the vehicle for that realization which is the Atman or the Holy Spirit or Enlightenment or total merging so that is creation and the result but still that eventuality of that total merging still exists, but in the mean time we're quite separate. A lot of the time we are separate in that aspect of duality.
Spiritual	Internal, focus on divine inside one's self, calm, humour, love, peace, insight, intuition, wisdom, still, silent, surrender, service, see reality as a perfect whole, aware, conscious, light, fast and knowing.	They're all products of an internal awareness or an aspect of purification. When something is internal, it's not a depressed form in this lot because people can be internal but they can be depressed and that doesn't bring those qualities...When one is practicing awareness these will be the byproducts of what we get if we are in some form of practice, regular practice, and lifestyle. These will be the outcomes. We don't even have to focus on them, it's our natural grace that awakens those qualities, the selflessness of the service without the thoughts...service will naturally lead to surrender.
Physical	External, focus on power outside one's self, emotional, mind, focus on sense pleasures, fearful, controlling, wants external changes, anxious, unaware, dense, slow and unconscious.	They can be both positive qualities and negative, you know? Because [they] maybe external but when we do focus only on the external, that's the difference. How some of these things then become detrimental to our whole being, you know, that dense, slow, unconscious, fearful, controlling, all those kind of things when they are only external then they are detrimental to any sense of spiritual awareness. And unfortunately that's what's happening in our society because they're not turning the senses in or being able to witness the emotions or the mind, so it becomes very modified. We call them modified, the mind becomes modified and we start living and acting through all of that which are all externally produced through desire, through the senses, and so on.
Androgynous/ Spiritual	Has aspects of both the spiritual feminine and masculine	If we are looking at just a male and just a female? I don't think we can separate the two in one body. So, all these exist within us...but for the female nature the nature of the female is inclined to have more of these qualities, the nature of the male is inclined to have more of those qualities. It's the nature of the being, whether it's male or female. Well then, the expression of that divine will be more in that stream through the nature of the male. But a lot of that is conditioned by society as well.

Data collected within this ideology were able not only to authenticate but expand on the qualities and attributes explored in this level of the framework. Table 5.2 illustrates some of the concepts relating to the chakras and Coshers (the energy bodies) from within the Satyananda tradition.

Table 5.2 Levels of Vibrational Energy and Consciousness – Satyananda

Bracket	Suggested	Satyananda
Physical	Pertains to physical functioning, development, senses, physical security and safety.	Is that which we are dependent on, existence of the earth, the water, the air, the food, our basic needs, our shelter all those kinds of things... which we relate to as the body.
Emotional	Encompasses emotional and feeling aspects, emotional development, desires, sexuality, creativity and appetite.	Effected through negative emotions and positive emotions so practices like Kirylian chanting help to elevate that unspent emotion which could otherwise get misguided...is very much affected by latent impressions, neediness, emotionalness. [The] emotional part of us as well, and drive, desire, sexuality, it's a bit like the rubbish bin so that encompasses a lot of those things that you've got there...emotion does encompass feeling aspects and emotional development
Mental	Refers to the intellectual, psychological, power, control and sense of self.	There's a lower mind which is always acting in the world...according to its needs and its protection and instincts and all of that but...that mind can either be driven by awareness or lack of awareness, still depends on where you want to put your consciousness. Is our action our drive...that which we need to activate energy, create, solidify, you know? It's our active power accumulating energy force and if that is in a negative quality of self empowerment, no consideration, greediness, lustiness, self gratification all the time, then it is the wrong use...that some power driven can also raise you to great heights but they say it has to be coupled [with]...qualities like service, surrender and all that. If it's coupled with these aspects in life, awareness, intuition, wisdom then that becomes a power house and then it becomes achievable for great things as we've seen with masters and other people.
Heart	Represents the ability to love Self and others conditionally.	That's the heart, the Ana heart, that in its pure state, of course represents unconditional but there is the heart space behind the heart, Kriyakash they call it, and that is the pure heart space. The Atma is, or the soul is, housed, or the spirit is housed, in the heart space. The heart space could be the feeling body where its highest faculty - it is an adequate expression of love that's its highest kind of faculty...and that has to come from head, heart and hands, this whole combination. It's not just a heart thing, wisdom has to be applied to the heart for it to become love giving...has to be this combination of these three aspects for the heart space to be utilized in the way that is beyond conditioned aspects.

Table 5.2 cont. Levels of Vibrational Energy and Consciousness – Satyananda

Bracket	Suggested	Satyananda
Communicational	Utilization of will in connection with the divine will, recognition of the power of the word, using discourse to communicate and create, and taking responsibility for one's actions.	Which is the throat that medium of speech that medium of expression being able to discriminate...we've got this intuitive little voice... in the middle which is for consciousness... When something comes more from your wisdom and you know that is truthful because the intuition's already told you...when you are in your centre and you know it, you don't respond in the same way, you respond more through your wisdom which means you've caught the middle and you haven't responded on the other end. So communication or things are connected to our intuition and it is recognition of the power of the word. Yes, very much, but that can be in both ways either through an impure or a more refined use because they say body, mind, speech, proper use of body, mind, and speech.
Celestial	Spiritual senses, spiritual communication, creativity, intuition and love as unconditional and inclusive love that encompasses and values all life (soul love).	That is this intuitive nature, that's the eyebrow centre, and that is when we hear a lot of the time that we are not able to because of lack of discipline in our life, able to listen to it and respond...so there's a weakness in responding to the intuitive nature when there is lack of discipline in life because we keep responding to the old grove of laziness...Start to listen to your intuition and then act on it, or if change is suggested, have the courage and the strength to start acting on the change.
Ketheric	Connects to the higher mind, knowing, wisdom and integration of the spiritual and physical realities, one's Higher Self, connection and communication with Divine Consciousness.	Connects to the higher mind, knowing, wisdom and integration of the spiritual and physical realities. One's higher self. Connection and I would say, communion not communication, the communion with divine consciousness...and communion is explained as prayer meditation but prayer not to ask for something or to forgive your sins. It's total openness, prayer is, so yes, that is our highest. It is the enlightened self. That's when they say somebody is enlightened, that just means someone is all knowing of their own essence, they abide in their essential nature, whether they live in the world they abide in essential nature. Like the lotus, the water sits on the petal but doesn't penetrate, so you live in the world but the world doesn't live in you...They are ever conscious. It's not like they go unconscious to things. They are so aware, alert, they are not distracted by the worldly duality. We actually have these glimpses but they come so quickly and go so quickly that we are not aware of them. Once we start to expand the gap between thoughts and our normal senses...the next thing is to start acting through that inspiration not just intellectual.

Ideological accounts

The adapted methodological model of meta-triangulation required the writing of ideological accounts before leaving the immersion, to assist in the analysis. This process provided an opportunity to record initial impressions, analysis and beginnings

of cross-analysis and theory building. It further allowed for tension and similarities to be experienced through the use of ideological specific language.

The following excerpts have been taken from the ideological accounts I recorded before leaving the immersion phase within the Hindu ideology, as an example of the process within the methodology. These excerpts are unchanged, other than minor corrections in relation to spelling and grammar. Two excerpts are presented here, one pertaining to the spiritual paradigms and one pertaining to the ISPF. The account excerpts have been presented using a different font to distinguish them from the textual body of the chapter.

Spiritual paradigms – an ideological account

Data for this component of the research program were collected both experientially and through in-depth interviews. Information gained from both of these sources confirmed and authenticated the spiritual paradigm of spiritual positivism. As found within the Honours research, the spiritual ideologies tend to be more fluid and have components of all within them. However, the evidence from within this branch of Hinduism supported and confirmed its positioning and authenticated the concepts within the spiritual positivist paradigm.

Although the specific Hindi language used within the Satyananda path was somewhat different from that within the Self Realization Fellowship (SRF) path explored in the Honours, the English interpretations were similar. Although the exact wording or translation of concepts was not the same, I found the essence or underlying concepts were agreed upon within discussion. For example, within the SRF tradition there was much focus on bridging the gap between Hinduism and Christianity and highlighting the ultimate truth that lies within both, so the language used within SRF was much more informed by Christianity, such as when the concepts of Aum, Tat, Sat are explained as The Father, Son and The Holy Spirit. Although within the Satyananda tradition they could not speak to the concept of The Father, Son and The Holy Spirit with precision, they did utilize Aum, Tat, Sat. A further example was the confirmation and acknowledgement of the macro concepts that human beings are made in the image of God and are governed by Cosmic Laws. When it came to the specific concept of the 35 thoughts of God materialized, this explanation was not recognized, but there was agreement at a more abstract level in that human beings are comprised of different layers/bodies from spiritual light and consciousness to physical matter.

This, however, is not seen as a limitation, rather as an intrinsic component of the research, highlighting the need for the paradigms to be languaged in such a way as to capture the

essence of each paradigm without using ideologically specific language, the greater to enhance transferability to a range of spiritual ideologies.

So although there were differences, the Satyananda path, like the SRF path, was very focused on self discipline, schedule, control or mastery of the mind and emotions, and the integration of spiritual Laws and practice into every aspect of daily life. Within the in-depth interviews, all feelings of foreignness that I experienced within the practical immersion, disappeared and although some language was still a little different, it definitely felt like home again.

There was much evidence supporting and authenticating all the paradigm brackets explored within spiritual positivism. This was particularly evident within the use of such language as 'Yoga is a science which has definite outcomes and results that are sought and achieved. Cosmic Laws are known to man and they have been laid down, recorded or transmitted for individuals to follow so that they too can achieve the same result of the Masters and Enlightened Beginnings and know and experience the Ultimate Truth – God.' Although Yoga is scientific, logical and practical with specific theories and practices, to achieve a specific result, it must be experienced personally; one cannot know the truth until it is experienced, it is not of the mind.

As mentioned above, most tensions and differences were due to language rather than the concepts being explored. However, there were a great deal of data collected from within and outside the research brackets that is anticipated further to inform my current understandings of the spiritual paradigms and bring about a more sophisticated explanation and presentation of these.

Integrated Spiritual Practice Framework – an ideological account

Once again, although there was some divergence in the language used within the ISPF and that of the Satyananda ideology, there was much evidence to support, confirm and further inform all aspects of the ISPF from the triadic level through to the LOVEC's. It is not surprising that this ideology sat comfortably with the concepts and presentation of the ISPF as, due to Hinduism being my home base, the concepts and language which most informed the development and presentation of the ISPF came from within Hinduism.

Furthermore, there was evidence to support the main underlying principles of the application of the ISPF in terms of: the need for the inclusion and balance of all aspects of both relative reality, Ultimate Reality and aspects of duality that present in this temporal manifestation; and the importance of knowing or being aware of where one's focus is to enable one to make informed decisions to bring about sustainable change, a greater sense of peace and experience of the Ultimate Truth.

Triadic whole

Evidence was found within the data collection and initial analysis to support and confirm each component of the triadic whole. Once more the language to describe the trinity was an area of contention but there was agreement with the trinity as Aum, Sat, Tat, also expressed as Duraga/Lashk/Swatti – transformation, sustaining and attaining; Prapriety – that of nature that which has come into existence, Prusha – is that of consciousness and Atma – spirit the eternal; body, mind and speech; the individual, the collective and the supreme; head, heart and hands and body, mind and Atma. There was also confirmation of the existence of the trinity at a spiritual and physical level and verification of that which is in the physical is a reflection of the spiritual.

When exploring the qualities and attributes of spiritual/physical and masculine/feminine there was confirmation for all presented within the framework. However, the inclusion of an additional concept seemed to be presenting itself as an important component. Within each of these areas, the participant highlighted the importance of recognizing that the duality of positive/negative, ignorance/awareness or conscious/unconscious influences these qualities and attributes. For example, it was highlighted that, although an attribute of the spiritual is internal and it is positive in a spiritual way, it can be negative or detrimental if the internal focus is a depressed form. This aspect will be further explored through the re-immersion, meta-analysis and theory building stage.

Operational sectors

Within this level of the ISPF, there was support and recognition for there being both a feminine and masculine aspect to the spiritual and, as per the spiritual Law, that which is in the spiritual must be in the physical, hence, there are also a masculine physical aspect and a feminine physical aspect. It was highlighted that, although not specific to gender, the masculine aspect was more likely to be predominant within the nature of the male and the feminine aspect to be more predominant within the nature of the female. However, as each person has all aspects of the Divine within them to various degrees and levels, each person holds the potential to develop all qualities not specific to gender. In addition, due to the current social political environment (capitalism and materialism), it was suggested that many females are being conditioned to engage in this world predominantly from the masculine. There was confirmation of the positioning of the qualities and attributes in this area within the ISPF, but there was also a caution issued in terms of being aware and conscious of what the inherent qualities are and what qualities we take on, or make judgments on, due to social and cultural conditioning.

Levels of Vibrational Energy and Consciousness

At this level of the framework there was much evidence to support the existence of the chakra system on which these levels were based and also the qualities and attributes ascribed to each. However, once again, the language was different and there were some minor variation of the descriptions. This ideology also authenticated the underlying principles of the chakra system in terms of it being an energy system of each person's bodies. There are seven bodies which

correlate to the seven chakras and which have similar areas of focus or qualities as the chakras. The theory is that the full potential energy of a person is stored in the energy centre at the base of the spine and is known as Kundalini, which is drawn up through each energy centre until it reaches the seventh chakra, at which stage one merges or communes with the Divine or Ultimate Truth. It is believed that this process occurs whether one is aware of it or not and that we will all eventually reach the Ultimate Truth. If one is aware of the system, one can engage in spiritual practices to accelerate one's spiritual journey. On the other hand, if one does not engage in practices to assist with this process, then, as the energy moves through the systems, it may become blocked and create detrimental effects to the person. This process of growth and development or spiritual evolution within this ideology is believed to occur over many life times, with each life time allowing the opportunity to continue to grow, learn and evolve or awaken from ignorance/unconsciousness to awareness/consciousness.

As with the other sections of the ISPF, the participant highlighted the importance of recognizing that the duality of positive/negative, ignorance/awareness or conscious/unconscious influences the qualities and attributes at each level. Consequently, we can use knowledge of these levels to assist in correcting imbalance within all levels. It was highlighted that one does not sit in one level exclusively as, with the triadic whole, each person has all the LOVEC within them and each individual will have developed each level to varying degrees. As circumstances in our life change we may react or respond from a variety of levels with one or more being more dominant than the others. It is all based on that individual's unique evolution or journey back to their higher self or Ultimate Truth.

Ideological language

The immersion, ideological coding and writing of an ideological account highlighted again aspects of ideological specific language. The use of language as a tool in the Honours research had assisted in the differentiating of each ideology's positioning within the spiritual paradigms. In addition to the focus on language as used within the Honours research a further layer developed. The articulation of the paradigmatic brackets used as the tool in the interviews with participants had been informed by the ideological specific language of the ideologies used within the Honours and at times this created some tension and presented a barrier. However, upon further discussion, it was found that the essential nature of the concepts being explored were the same.

An example of this is in the articulation of the trinity bracket of the ISPF which stated, *Vibration of creation itself, Intelligence beyond creation and Intelligence within*

creation, or Feminine, Masculine, Androgynous, or Father, Son and The Holy Spirit. Swami responded by saying, ‘I believe that there is a trinity within us. There is body, mind, speech they all come in threes. There is the individual and the collective and the Supreme. All those kinds of things come together. So we are an image of that Holy Spirit so I think that’s they say Father, The Son, Holy Spirit I don’t know...[this] maybe a little tricky for me because I’m not from religious words and explanations.’ This example demonstrates that although there was recognition of the presence of the trinity, the ideological specific language created a potential barrier.

The ideological specific language was then further explored utilizing the ideological language used in the Honours data with that of ideological language in the doctoral data. This process highlighted that although there were clear distinctions within the ideological language, there was also a presence of similarity. It is this similarity of specific language, use of language and shared concepts that demonstrated to me a higher order paradigmatic language inclusive of both ideologies. Table 5.3 presents examples from the Honours and the Doctoral data, with the paradigmatic language of spiritual positivism highlighted in bold.

Table 5.3 Paradigmatic language within the Hindu ideologies

	Paradigmatic language
Satyananda	<p>‘Therefore, it indicates to me that this creative work is linked to personal discipline. It’s linked to eternal truth or laws, eternal values.’</p> <p>‘Yoga is pure science because we are like the laboratory. You start to do the practices and you start to get knowledge so personal experience.’</p> <p>‘Then those values that are experienced are scientific in that they are pure knowledge of experience you do the practice you get the experience. Funny, Satynanda says that we are the laboratory so become the scientist so what once you have a laboratory you have a science. Science is something where you are looking for outcomes and definitely you do a practice, whether it’s prayer, meditation, postures, eat the right kind of food, drink the right kind of substance, things, smell the right kind of air, all that there is a result in all of that, so yes, life is life, actually is the science total science.’</p> <p>‘Cosmic Laws we also have that too. Patterns of laws, that patterns and laws are known. They are known to us but only a particular way of thinking and a particular lifestyle will start to stimulate those Cosmic Laws.’</p>
Self Realization Fellowship	<p>‘The Trinity is not a negation of the one God; it illustrates a metaphysical truth, that the One became Three when God made this creation’ (Yogananda, 1975, p. 299).</p> <p>‘Yoga is definite and scientific. Yoga means union of soul and God, through step-by-step methods with specific and known results. It raises the practice of religion above the differences of dogma’ (Yogananda, 1975, p. 48).</p> <p>‘His universal laws operate with impartial justice regardless of man’s beliefs. In this sense God is not a respecter of persons but a respecter of law. He has given us free will, and whether we</p>

Table 5.3 cont. Paradigmatic language within the Hindu ideologies

Paradigmatic language
<p>worship Him or not, if we respect His laws, we shall receive the beneficial results of such regard' (Yogananda, 1986, p. 33).</p> <p>'So the best laboratory in which to test truth is your own Self-realization...Individual knowledge and the knowledge of nations should be tested by this criterion' (Yogananda, 1986, p. 85).</p> <p>'Truth cannot be circumscribed. It is eternal. It will keep on manifesting eternally, through cosmic law and through enlightened human beings, whether or not the majority of the world accepts it. Fortunately, the cosmic absolutes are not dependent on man's belief and sanction' (Yogananda, 1986, p. 85).</p> <p>'Law governs everything in the universe; yet most people have never tried to apply the scientific law of experimentation and research to test religious doctrines...So religion must be experimented with, to prove it and make it practical' (Yogananda, 1986, pp. 34-36).</p>

In Table 5.3 (p. 129) one sees that the use of language in both the Hindu ideologies is representative of the paradigm spiritual positivism. The language used is definitive, logical and speaks of the science and certainty of the spiritual path and the Eternal Truths and laws that govern.

Themes outside the research brackets

During this initial analysis of the data, a number of codes or themes outside the research brackets emerged to be further explored during meta-analysis and theory building. Some of those initial codes to be further explored were choice, discernment, responsibility, self discipline, service, surrender, non permanence, levels of peace – *Yama - Niyama*, awareness, importance of practitioners to do their own inner/spiritual work, asking the right questions and inherent nature.

CHAPTER SIX

Within Wonderland – Buddhism

The third person I meet on my journey was a Monk who travelled with me for a time and took me deep within Wonderland. The monk shared with me that the only way to know the truth about Wonderland was to stay mindful and experience everything that was present in the 'now'.

An introduction to Buddhism

The introduction to the Buddhist ideology and immersion was far less formal than the previous ideologies. This, in part, I believe was due to the arrangements for immersion being undertaken with an individual rather than an organization, but also I believe it to be reflective of the ideological approach.

In regard to the particular Buddhist ideology I was to be engaging with, I was told that the Truc Lam tradition was not very different from other Zen schools, or other Buddhist schools in general. The approach and teachings of Buddha guide all areas of theory and practice, with particular attention to the Noble Eightfold Path and the Four Noble Truths.

The Noble Eightfold Path highlights eight areas where attention is required to attain wholesome living, those being, right understanding, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

The Four Noble Truths were described as follows:

The First Noble Truth:

1. "This is the Noble Truth of suffering" – acknowledgement and recognition.
2. "The Noble Truth of suffering must be understood" – effort expended.

3. "The Noble Truth of suffering has been understood." – Insight with the whole self, not just intellectually.

The Second Noble Truth:

1. "This is the Noble Truth of the cause of suffering." – Acknowledgement and recognition.
2. "The cause of suffering must be abandoned." – Effort expended.
3. "The cause of suffering has been abandoned." – Synonymous with the experience of taking the Noble Eightfold Path to its end.

The Third Noble Truth:

1. "This is the Noble Truth of the Cessation of Suffering." – Acknowledgement and recognition.
2. "The Cessation of Suffering must be experienced." Aspiration to awaken.
3. "The Cessation of Suffering has been experienced." – The fruit of acknowledgement and the effort expended, simultaneous with Enlightenment.

The Fourth Noble Truth:

1. "This is the Noble Truth of the Path out of Suffering." – Discovery and awareness.
2. "The Path out of Suffering must be practiced." – Effort expended.
3. "The Path out of suffering has been realized." – Enlightenment, emancipation, freedom.

In regard to the immersion experience itself, it was organized that I would stay near to Monk's residence and the particulars of receiving tuition and conducting the research interviews would be discussed and agreed upon once I had arrived.

Immersion

Day One

The journey through Buddhism was different from that of the other ideologies as I was to stay in independent accommodation. I arrived about lunch time and contacted Monk and arranged to meet with him shortly thereafter. Where I was staying was close to his residence to allow for me to walk there when needed. As I walked to the unknown, there was a mixture of excitement and trepidation. Upon arrival, I was greeted warmly and offered lunch. We discussed the research in general and the Monk spoke of his own spiritual journey and how he had come to be a Monk within the Truc

Lam strand of Zen Buddhism and other teachers and paths he had experienced before finding his place and what these experiences had meant for him. While continuing to discuss matters we shared a pot of tea. At the end of my visit he drove me to a near by shopping centre, so that I could get supplies for my stay.

We discussed the next ten days in terms of how and when we would have contact and there was a general sense that we would meet twice a day, once in the morning and once in the afternoon. During the time that I was not receiving direct tuition, I was to study the materials given to me and bring the awareness of the teachings and practices into the everyday experience of life. I was invited to accompany him the following day on his work in a nursing home and then to visit his family. I declined this invitation as at that stage I felt I really needed to settle into my own space and get some grounding, so that I would be able to engage in the rest of the immersion process fully. This meant that interaction with the Monk would not occur for another day at which time there was a general sense that we would conduct an interview in the morning and then I would participate in a group meditation, which the Monk held weekly. In the meantime he gave me two copies of the ‘Heart *Sutra*’ to study as the ‘Heart Sutra’ is a key teaching within Buddhism – or at least in his practice.

Once again, fear was presenting itself in this situation. The fear of being alone in a place so far from home, the fear surrounding the fact that I did not know this person and that just because he wore robes, did not necessarily make him spiritual or who he said he was. There was also fear about being alone in my accommodation and feeling vulnerable as the different people moved through. Upon reflection, I realized that an aspect of the fear was a mistrust of people and myself; if I could trust there would be no fear. In addition, I became aware of my tendency to judge people and situations and how this changed my interactions with people and influenced my sense of self and security. There was such a welcoming and warmth, yet I could not rid myself of my fears and judgments (much the same as experienced within the Sufi immersion). Just because the residence did not match my concept of spiritual ‘norm’, it gave my mind something to story with. I was extremely aware of this throughout the immersion and at times was concerned that my personal responses would interfere with the immersion process.

Day Two

I did not see the Monk on day two. As arranged, I studied the Heart Sutra and practiced my interpretations of it through the practice of meditation, contemplation and presence of awareness throughout the day. Having the day to immerse myself in the spiritual literature and practices from this ideology in my own space and at my own speed was refreshing and exactly what I needed in terms of being prepared for what was to come through tuition with Monk.

The literature that I was given to study was ‘The heart of understanding: Commentaries on the Prajñaparamita Heart Sutra.’ by Thich Nhat Hanh (1988) and ‘There is no suffering: A commentary on the Heart Sutra.’ by Chan Master Sheng-Yen (2001).

After the day of reading, meditation and literature, a feeling of interbeingness began to infuse itself into my day and my being, bringing with it a sense of calm and peace. In addition, there was also a feeling of expansiveness and energy. Within these practices I did focus on my fears and judgments and found that it did not take long for my fears to subside.

Day Three

After taking the time yesterday to work on and with myself, I felt more ready to engage in the process of immersion. My fears did not play such a dominant role in my interaction and I was a lot more comfortable in that respect. However, the issue of judgment did arise at times in terms of how I thought a Monk ‘should’ be or behave so there was a slight unease in this respect. When we met in the morning we conducted the first interview, pertaining to the spiritual paradigms, which was natural and free flowing. We then finished off our morning meeting with a pot of tea. In the time between visits, I reviewed the literature and attempted to stay present and aware in all my thoughts and actions.

In the afternoon, I returned to participate in a meditation session that the Monk facilitated weekly. I had been very nervous about this as in the past I had found some of the practices within Buddhism to be very confronting. Although the first practice we did I would have normally found very confronting, I found it easy to stay present and

aware of any thoughts and issues that were arising, and yet stay focused and aware within the practice. This ease and focus stayed throughout the second practice also.

The effects of the immersion within the Buddhist ideology were subtle but profound. To illustrate this, I have presented an excerpt from my immersion journal below.

What I have found is that this process is very relaxed, very accommodating in terms of fitting in with my needs and personal space. There is great compassion, generosity and humour in the imparting and sharing of these knowledges and practices. It is also much about the here and now, this moment, this body, this life and realizing Nirvana in it all through the senses through this relative world. So, although I still have my own stuff (fear and uncomfortable), I am feeling better about the situation and grateful for the time and energy being given.

Feel peaceful, grateful and at ease. My decision not to allow fear (and my misperceptions) to rule my experience and deal with each moment and experience in front of me, has really been helpful.

Day Four

In the morning we did the second interview which related to the ISPF. The last interview relating to the theory and practice was to be conducted near the end of the immersion to allow me to experience the theory and practice first. In the afternoon I was taken through what is called the 'beginning anew' meditation which at the time I found gave me some relief from the homesickness and other emotions that I was struggling with that day.

Although, my time thus far had been good, by evening I was once again feeling homesick, alone and empty. These feelings were magnified by the idea of there being no God, as such, held within the Buddhist ideology which was raised in the interview. In accordance with the research design and methodology, I was required to leave my own beliefs and fully immerse in this ideology so I had to make a conscious decision to try to let go of God. This concept was very uncomfortable for me. Hence, day three and four were very much about the process of letting go of God. In my dealings with Buddhism in the past (except within the immersion in text for the Honours research), I had always explored the teachings and practices with the understanding that the idea of nothingness or *Nirvana* was what others called God, that it was the same thing.

Therefore I would engage with Buddhism but still hold my personal connection with a God. To further illustrate this inner struggle, I have included an excerpt from my immersion journal.

If ultimately everything is connected and is empty and there is only consciousness/energy then, truly there is nothing. No divine father, no divine mother being, loving, guiding, or protective. There is just everything/nothing so ultimately there is nothing. For me this is a very disturbing concept and feeling. These concepts are not exclusive to Buddhism, however. Within Sufism and Hinduism there did seem to be some sort of personalization to the de-personalization process. A feeling that there was love or something in the nothing...

I can't wait to get back to my teacher to what brings me comfortable discomfort. I just feel so alone, desolate and disconnected. Being in this ideology, although comfortable in many ways, is so uncomfortable because there is no God to pray to, no God that is there to help, support or guide. The way I am feeling reminds me of a song that I use to have as a mantra during the tumultuous teens, that being Faith No More's "I'm falling to pieces – somebody put me together..."

Love lost. Love found, expectations fulfilled, expectations unfulfilled. It is really clear to me at the moment the truth of the Buddhist teachings, my suffering at present is caused by my attachment, to home, things, places, people, concepts, theories that my mind through its attachment, expectation and desire for control and permanence is struggling and suffering, with the impermanence and flow of life.

This feeling of homesickness is not just in relation to the physical aspects of life but my spiritual home. At the moment I feel like I'm walking on quicksand and every time I feel I understand something, or have grown or learnt something, the sand swallows me up again and pulls me into a million particles and then the cycle continues.

The concepts of 'Thy Will be done' and 'surrender' which I was working on for myself have no place here because there is no 'Thy'. There is only everything, nothing and the resolution of the two.

I have included such a large excerpt because it not only illustrates my personal struggle with some of the concepts with this ideology but illustrates the very essence of Buddhism in that by doing this I was doing exactly what is at the heart of Buddhist teachings – that being, the dissolution of held concepts (challenging held concepts to see the Truth).

I discussed my struggle to let go of the concept of God and my fears with the Monk after our meditation in the afternoon, as we were sharing in what had become our ritual pot of tea. He suggested that the more I stay present in the moment, the easier I would find dealing with my fears, which I had found to be true when I could do it. In relation to the personalized aspect of God, he talked about Buddhists having that through a personal relationship with the Buddha, to the point that some will visualize the Buddha present with them in meditation.

Day Five

The morning session on day five was a silent meditation followed by a pot of tea and discussion. After the struggles of day four, peace had returned again with the suggestions of the Monk and the information from the literature proving to be a great help. The more I stayed in the moment, the more I was able to maintain my peace. It sounds like such an easy thing to do but, to be constantly aware and not allow your mind to run with its habitual thought patterns, takes not only great awareness but discipline. In my experience it is the same as ‘training’ a toddler. You must respond every time. If you ignore or let it go just once, then it becomes harder to do next time. This presumably, is why no matter which discipline or ideology is studied, there are systems, teachings and structures that guide one in putting the theory into practice in every aspect and moment of your life

In the morning discussion, the Monk gave some positive feedback in relation to the original paradigmatic tables and the ISPF from the Honours research, expressing his view that the findings resonated with his experience and understanding. For me, this was a really significant occasion as this was the first spiritual practitioner that I knew personally who had read my work (each spiritual practitioner participating in the research was given the opportunity to read the Honours thesis). Until that point I had only had feedback from people within social work and academia, so to have a sense of validation from the spiritual helped to allay concerns that in writing for the social work, academic, or physical perspective my writing and research may not be respected or accepted by those positioned within the spiritual.

In general day five was a more settled and productive day and after the morning meditation, I was taken through the ‘beginning anew’ meditation in the afternoon

session. It seemed we had found a routine that flowed and worked for us both, while, on a personal level, it seemed that I had found a more grounded sense of peace.

At this point it appeared that the five day curse had broken, but then, upon returning from our afternoon session while eating a snack, one of my teeth broke. The tooth was in need of immediate attention and, with the Christmas - New Year break only days away a decision needed to be made quickly. I, therefore, decided that it would be best for me to return home and get my tooth seen to immediately. In addition to considerations regarding my dental needs, it felt right to leave at this point as it would bring the immersion within Buddhism into line with the previous immersions at five days.

I then contacted the Monk and discussed options for addressing the research needs and he offered to send a written explanation and discussion of the theory and practices to address the topic of the third interview. Once again my immersion had ended abruptly, only this time not so much through choice, but through necessity, and I was sad to leave.

Follow up to immersion

In the follow up from the immersion, Monk sent me the written explanations and discussion around the theory and practices experienced in my immersion. Once the decision had been made to conduct interviews over the phone to address the gaps in the other ideologies, I contacted the Monk to see if he would be interested in completing the final interview over the phone, also. The Monk was willing to do this and the final interview was conducted over the phone using speakerphone facilities in order to record and transcribe it.

Unfortunately, no response was received from Monk in relation to the initial ideological account.

Ideological coding

The process of ideological coding conducted within the Buddhist ideology followed the same process as within the previous ideologies explored. Table 6.1 is an example of the matrices used to code ideological data. Due to the quantity of data, I

have included only a selection of brackets used for collecting and coding and a small sample of data within each bracket as examples.

Table 6.1 Buddhist ideological coding – Truc Lam

Brackets	Suggested	Truc Lam
Reality is	The subject of knowledge cannot exist independently from the object of knowledge. There is one ultimate reality which is hidden behind relative realities created via the concepts of the individual and the collective. Individual reality is created by the concepts and perceptions individuals hold.	<p>The second one...sounds like it requires a God and Buddhism doesn't engage with the idea of God...I suppose that is partially true in Buddhism. There's the idea that there is both ultimate reality and historical reality, daily reality and they are like a swinging door or reverse sides of the same coin...Ultimate reality or Nirvana is what people aim for but it is...only accessible through a relative reality...The problem I am having is with the word 'hidden'. Because the implication with the word hidden is that [it's] a kind of decision the Ultimate Reality has made, I'll just secrete myself here, but its not, that's not how it is understood in Buddhism.</p> <p>What prevents us from understanding what is happening in an ultimate sense is certainly the way we perceive reality...that isn't about being wrong. That's just about the way the senses work and the way the mind works, our perceptual faculty works...What we have to do is use our senses and use our perceptual faculties to open ourselves up to the ultimate truth...The perceptual faculties and the senses in themselves which are the cause of limitation, are not seen to be bad. It is not like we are sinful, we just don't fully understand, that's all.</p>
Human beings are	Are non-permanent and are made entirely of non-self elements, there is really no such entity as a self. Ever changing consciousness in an impermanent physical body. Trapped and hindered in realizing their true nature by their attachment to illusionary concepts.	<p>That is certainly true of Buddhism. That is a fundamental insight of the Buddha, is non self or emptiness, but then it turns into true self. You know, like if I'm not this and I'm not that, then who am I really?</p> <p>You can't come to that intellectually. That's one's spiritual journey and there are many ways to open up to that reality...that's true. That's why there is no self. The body is constantly changing and the mind is constantly changing. There is a really lovely aphorism from the Greek philosopher Herionclytous that says that you never step into the same river twice, because it is constantly changing. But I think it is also true to say, and probably more true in one sense...the same Self doesn't step into the same river twice because everything is like a river flowing, changing...now the illusionary concept, the illusionary concept of a self, is what traps and hinders us.</p>
Science is	Science is a concept to be used but not trapped by.	That's true of everything...that's what modern physics is saying that when you observe the phenomenon, you're actually observing a projection of your own mind... and you [are] either looking at the electrons cells or the wave and what you're seeing is dependent on what you attribute, your focus...a lot of times it is purely materialistic and Buddhism would say it is not just that.
Place for values	The search for truth is always carried out from a value based position. Some are right	Well, yes, I mean, the very desire to know the truth is to value the truth so that is a value based position. I want to know the truth because it is more valuable than ignorance or mendacity or

Table 6.1 cont. Buddhist ideological coding – Truc Lam

Brackets	Suggested	Truc Lam
	perception and some are wrong perception, yet, to hold on to 'right' concepts is also erroneous.	something...I don't know this from the point of view of being an Enlightened being because I am not an Enlightened being. But I know from what I read that full Enlightenment, full awakening takes us beyond good and evil and so I suppose at least theoretically, or at least on the basis of what I read, I would have to agree with that. On the basis of my own practical experience, we have to be very careful of being attached even to what we believe to be the right theory...There is right that is in everything and how can you be sure? And to be sure is to give rise to fanaticism, whether it's Buddhist fanaticism or what? So you just have to hold everything lightly.
What is the relationship with/to that creator	Is the relationship of Dependent co-arising, A is comprised of B, C, D, and everything else in the universe. "A" can never exist by itself alone.	The truth is that we actually are the planet, that we are the unfolding of the universe. We are not separate from the universe. We are the universe. We are the universe conscious and we are the universe conscious of itself and we are the universe that is responsible or is active in transforming us in certain ways...Our relationship is to really understand with our whole self what that really means, but everything is the result of causes and conditions. If we understood that, then we understood that our place in all of this is that we are, the unfolding of the universe and the universe conscious of itself, then we might accept.... The really sad part is that human beings have this capacity to act ethically or to be conscious and beautifully conscious but we are not taking that opportunity. We are the universe. We are one moment in the universe where it can shine brilliantly but as long as we make choices for greed on the basis of greed then we are not universe shining brilliantly...a Buddha or a fully awakened being is just the universe shining brilliantly transcending itself, loving itself, utterly loving itself as it actually is... We don't have like a relationship with something external to the world. We are the world unfolding, every bit of it unfolding consciously and we can either shine brilliantly in it or we can not.
Epistemology	The individual has a history of physical values beliefs and understandings and has to attempt to relinquish these to find the 'absolute' (spiritual) truth.	Yes and no...it depends on what mind you're knowing it with. If we use our everyday logical mind that may never be clear to us but...if our mind opens up and it becomes free of attachment and aversion and all of those things our pure mind that we have, it's not like we don't have that mind, it is there all the time but we forget it's there so if we're able to think with the Buddha mind then we just know what we know is true and real but if we forget, if we come back to the everyday mind, the discursive mind, then we're always going to be uncertain...I can't answer it and then I get miserable and then I have to think well, you're not asking that question with the Buddha mind. When your mind is fully opened that will not be a question anymore. There will be no grief from that because you'll understand...
Duality	Through the process of creation the illusion of duality was created. Such as good/bad,	When it comes to ultimate truth and everyday truth you can't do without either. We live - it's like a swinging gate or opposite sides of the same coin, you know? So this world, to my point of view, this world is not to be despised as being unreal or illusory. I

Table 6.1 Ideological coding – Truc Lam

Brackets	Suggested	Truc Lam
	masculine/feminine, spiritual/physical and internal/external. However, ultimately it is all one.	mean, at one level it is illusory but it is also the only world we have got to live in so we have to approach both... That experience in the world that is determined by language and categories and, therefore, duality only becomes really alive in one sense if you see it from the ultimate perspective, too, so you have to have both. The way language works is to naturally create duality, this thing other than that thing and that's a really useful thing. If, I mean, we see a truck coming down the road, we see truck other than me, so therefore, I won't walk in front of that truck and so I don't go splat all over the front and that is a really useful use of language and that is the blessing side of it but the curse, the curse side is when we think that that is actually how it is, that somehow there is this 'I' that is separated from that truck in some ultimate sense but you have to have both.
Trinity	Vibration of creation itself, Intelligence beyond creation and Intelligence within creation. Or Feminine, Masculine Androgynous. Or Father, Son and The Holy Spirit.	Yes, it does apply in Buddhism. The major trinity which you get is called the three jewels of the Buddha, the Buddha's teachings and the community that transfer that teaching, the Buddha, the Dharma and the Sangha and when people take refuge they take refuge in that trinity so it is expressed that way. [The eightfold path] are divided into three....ethics...mental development and then...wisdom. And so that is yet another trinity. I teach it by saying that the practice of Buddhism requires all three and without that trinity, that tripod, there is no stability in life. There are many trinities in Buddhism...you have the polarity here. There is signs, absence of signs and then you have the resolution of that polarity which is called signlessness...and the truth is these two things are concepts. They're concepts and that's a reality and they can't exist in relation to each other without the reality manifesting and it has to be manifest in the real world that's where it becomes not real world but you know everyday realm of apparent duality.
'Ultimate truth'	Reality is that there are multiple physical and spiritual realities of which the ultimate reality is the sum. Physical reality is a reflection of the spiritual.	From a Buddhist point of view everything that is experienced is experienced through the mind... and I think that it is possible that things are only experienced differently because of the mind... What is called the everyday mind or the ordinary mind will receive things and then process them in the form of dualism, like male versus female or matter versus spirit or mad versus sane, or any kind of dualism and, of course, the most dangerous dualism we've got, human beings over and against the earth. But looked at from the ultimate point of view, we've come back to the subtle emptiness from the ultimate point of view. Those dualities in reality dissolve all the things that are experienced as duality, separateness and differences are resolved. So one of those expressions is where it says, well, form is not other than emptiness and emptiness is not other than form at the ultimate level, what appear to be opposites are actually resolved. They never really were opposites. So that all that we call real was never created and it can't be destroyed, which is the argument for the continuation of consciousness.

Table 6.1 cont. Buddhist ideological coding – Truc Lam

Brackets	Suggested	Truc Lam
		The ultimate reality is not so much the resolution of duality but...where it is understood that reality, that dualities were never true in the first place. And so this reality of me versus you and then form is not other than emptiness and emptiness is not other than form. The same is true for feelings, perceptions, mental formations and consciousness, mean that we imagine this form as being somehow separate and solid and other than another form but in reality, they are made up of each other. They are each dependent reality.
Spiritual	Internal, focus on divine inside one's self, calm, humour, love, peace, insight, intuition, wisdom, still, silent, surrender, service, see reality as a perfect whole, aware, conscious, light, fast and knowing.	That is all true of Buddhism all those things are expressions of the spiritual life...compassion and equanimity or serenity and joy, especially the joy in the good fortune of others and generosity, patience and energy
Physical	External, focus on power outside one's self, emotional, mind, focus on sense pleasures, fearful, controlling, wants external changes, anxious, unaware, dense, slow and unconscious.	Those things are in terms of the Buddhist highest good. Those things are seen to be undesirable and the result of greed and hatred and ignorance and they are to be I mean the basic the basic ethic the basic kind of ethical statement of Buddhism is that we should avoid that which is unwholesome and embrace that which is wholesome and purify the mind. Purify the mind means to see through duality so those things would be the things to avoid...Those things are unwholesome mental states not to be cultivated.
Androgynous/ Spiritual	Has aspects of both the spiritual feminine and masculine	It is entirely conceivable that the Buddha could, and would, display characteristics of both masculine and feminine. There would be tenderness but strength, endurance but that endurance is...associated with women in terms of child birth. Women we understand to be more able to endure pain than men.
Feminine/ Spiritual	Divine Mother, Devotion, Nature – matter, Dynamic, Sacred, Wholeness, Expansive	In the feminine spiritual thing is tenderness and compassion and there is a great deal of devotion attached to her and unconditional love. All those things are qualities attributed to the feminine in Buddhism to...and also wisdom. Wisdom is understood to be the mother of the Buddha's.

Ideological accounts

The process of writing ideological accounts in the Buddhist immersion followed that of the preceding immersion. The writing of the ideological accounts provided an opportunity to record initial impressions, analysis and beginnings of cross-analysis and theory building.

The following excerpts have been taken from the ideological accounts I recorded before leaving the immersion phase within the Buddhist ideology as an example of the process within the methodology. These excerpts are unchanged, other than minor corrections in terms of spelling and grammar. Two excerpts are presented here, one pertaining to the spiritual paradigms and one pertaining to the ISPF. The ideological accounts have been presented using different font and single spacing to differentiate the accounts from text.

Spiritual paradigms – ideological account

Data for this component of the research project were collected both experientially and through in-depth interviews. Information gained from both of these sources confirmed and authenticated the spiritual paradigm of spiritual conscious. As found within the Honours project, the spiritual ideologies tend to be more fluid and have components of all within them. However, the evidence from within this tradition of Vietnamese Zen (Truc Lam) supported and confirmed its positioning and authenticated the concepts within the spiritual conscious paradigm.

Once again it was apparent that language is an integral component, as most of the tensions that arose during this process were to do with the use of language. Within this ideology, this aspect was somewhat magnified by this ideology's own tendency to challenge language so as not to be caught in concepts. Often something is said but directly afterwards the opposite is said, yet there is truth in both and, more importantly, one is not to become attached to either concept. As an example, when discussing some of the brackets, the Monk's response was to challenge the statement, or aspects of the statement, due to their dualistic nature. Yet, on the other hand, the existence, or perceived existence, of dualism was acknowledged and discussed in other areas. There was a feeling of walking a tight rope between the two, with the language used and the moment in which something was discussed, altering the responses given.

This aspect of giving and taking away of information or concepts was also experienced within stage one in this paradigm. Although, there was tension, the tension itself was evidence confirming and authenticating the spiritual paradigm. This contention appears to be an inherent aspect of this ideology and the Monk used a number of different stories to illustrate this point throughout the interviews. To demonstrate this, I have included one of these stories below.

Phillip Capla Roche who was an American who went to Japan to study with his Zen Master, Usutakie Roche and he was staying in the Zen centre and they had a beautiful Zen garden with raked gravel and all that stuff that Zen gardens are like and there was another American staying there at the time and every night this American would get up and go down to the Zen garden and pee in the Zen garden because it was too far to walk to the toilet he would pee in the Zen garden and um Usutakie Roche heard about this and he came to the man and he

said I understand you are making water in the Zen garden and the man said oh yes I am and he said well don't and so this American decided he would explain emptiness and form you know like after all it's all emptiness and there is no ultimate difference between urine and gravel in a Zen garden so you know like it's all fine in ultimate truth and Usutakie Roche and the end of this man saying it slapped him across the face and said don't make water in the Zen garden. So of course that man is right on one level but this is a sacred space in that monastery and to pee on it is like walking into a cathedral and pee on the altar or you know any other equivalent and to me that is a really beautiful example of how yes, of course, but not of course, both.

The main area of contention came with the use of words, such as oppressed or hidden, as the Monk felt that not only was this dualistic but also implied the existence of some sort of God or entity which has made a decision to "secret itself". An example of this was one of the statements within the bracket of reality is '*there is one ultimate reality which is hidden behind relative realities via the concepts of the individual and the collective*'. There was agreement with the concepts of an ultimate reality, and that it is experienced through the held concepts of individuals and collectives, and even that there is 'a swinging door' between them. Once again, this highlights the importance of the choice in language used when presenting the spiritual paradigms. It is not seen as a limitation, rather an intrinsic component of the research, highlighting the need for the paradigms to be language in such a way as to capture the essence of each paradigm without using ideologically specific language, greater to enhance the transferability to a range of spiritual ideologies.

Although there were some differences between this tradition of Vietnamese Zen and that of the Thich Nan Hann tradition of Vietnamese Zen, the major differences were at the level of language and expression rather than the main concepts themselves. There was much evidence supporting and authenticating all the paradigm brackets explored within spiritual conscious paradigm and, as explored, above the contention around concepts and use of language perhaps evidences this the most.

Integrated Spiritual Practice Framework – ideological account

There was contention with the language used within the ISPF. However, this was to be expected with the framework being integrated rather than pertaining to one particular ideology. Hence, the language and ideas expressed are a synthesis of many spiritual ideologies and, due to my comfort level with the Hindu ideology, have probably been expressed more so through its language. I will explore this issue further at the level on meta-analysis and theory building so that any decision to alter the language of the ISPF is informed by the analysis of how well the different ideologies engaged with the ISPF.

Furthermore, there was evidence to support the main underlying principles of the application of the ISPF in terms of the need for the inclusion and balance of all aspects of both relative reality and ultimate reality, the aspects of duality that present in this relative or daily

reality, and in terms of the importance of being aware or mindful of where one's focus is, to enable one to make informed decisions to bring about sustainable change, a greater sense of peace and experience of the ultimate truth.

Triadic whole

Within Buddhism, there was much evidence to support and authenticate the qualities and attributes suggested by the Honours project at the level of the triadic whole within the ISPF. As with the brackets explored above, any contention was with the language, or expression of concepts, rather than the concepts themselves. Approaching immersion in this format seemed to allow for the recognition and discussion of the different individual components or aspects more easily. The inherent contention within Buddhism of not holding on to concepts, while recognizing and needing them in this relative world, permeated throughout.

There was strong evidence to support the Ultimate Truth and the experience and/or existence of duality. There was also much that supported the existence and use of the trinity within Buddhism. When the duality of spiritual and physical was explored, there was assent in terms of the qualities and attributes pertaining to the spiritual, with the additional suggestions of compassion, equanimity, serenity, joy, joy in the good fortune of others, generosity, patience and energy. There was also agreement in terms of the qualities and attributes pertaining to the physical. However, it was suggested that these qualities and attributes could be seen as undesirable or unwholesome mental states, resulting from greed and ignorance, and should be avoided. The analysis process and meta-analysis may provide further information and clarity in this area.

The duality of masculine/feminine were found to have the same qualities and attributes. However the participant expressed some concern that his responses may not reflect those of native born Vietnamese Zen Buddhist, due to his upbringing. He did identify areas and situations where he had witnessed gender roles and stereotypes and suggested the recognition of different qualities pertaining to the masculine and feminine.

Operational sectors

Although there was some evidence to confirm the distinction between qualities attributed to the particular sectors, it was limited, as the teachings focused more on the interdependent co-arising (the whole) rather than the particular aspects within. This was not surprising, as similar findings were present in the Honours research. Although there is recognition of these at one level, the underlying principle of non attachment to concepts within this ideology appears to restrain the need to explore and expand on concepts other than the main teachings of Buddha. As discussed earlier, a large aspect of this ideology is the unlearning and dissolution of all concepts.

There was general confirmation of the qualities and attributes pertaining to the feminine/physical and the masculine/physical sectors, with the additional insight that the qualities pertaining to the masculine/physical are generally seen to be those of the teacher also. There was confirmation of the feminine aspect of the spiritual in terms of tenderness, compassion, devotion and unconditional love, but there was none in relation to the Masculine aspect of the spiritual. In relation to the androgynous aspects, the participant drew a correlation with the common presentation of statues of the Buddha appearing somewhat androgynous and expressed that this may suggest or represent the inclusion of both the masculine and feminine aspect within the Buddha and the Buddha nature within us all.

Levels of Vibrational Energy and Consciousness

Within the Buddhist ideology explored, there appeared to be recognition of the chakra system, and possible use of the system, but it was unwritten/natural knowledge which did not have great importance placed upon it. It was also highlighted that often statues of Buddha have the crown, brow and heart chakra's accentuated in some way, or are marked with symbols, again showing a knowledge and recognition of the system and these particular points, but once again, as with the other levels of the framework, there is no attachment or expansion to this system and concepts associated with it. This emulated the findings of the Honours research. There is recognition and acknowledgement in relation to the growth and increased consciousness and energy of a person, that it is possible for all humans to evolve through right understanding, thoughts, speech, action, livelihood, effort, mindfulness and concentration, and to fulfill the ultimate potential of a being and attain the ultimate experience of Liberation or Nirvana. This level will be explored more deeply at the meta-analysis and theory building level.

Ideological language

As with the previous ideological immersions language became a prominent focus. Language was a tool in identifying or authenticating the positioning of particular ideologies within the spiritual paradigms. Once again, the use of the ideological specific language that had informed the articulation of the spiritual paradigms and ISPF in the Honours research language was, at times, a barrier.

An example of this is in the articulation of the paradigmatic bracket 'reality is' which stated, *The subject of knowledge cannot exist independently from the object of knowledge. There is one ultimate reality which is hidden behind relative realities created via the concepts of the individual and the collective. Individual reality is created by the concepts and perceptions individuals hold.* Monk responded by saying 'That's also true. That the mind perceives all things; everything is created by the mind. The second one, it sounds like it requires a God and Buddhism doesn't engage with the idea of God.

I suppose that is partially true in Buddhism. There's the idea that there is both Ultimate Reality and historical reality, or daily reality and they are like a swinging door or reverse sides of the same coin... The problem I am having is with the word hidden. Because the implication is, with the word hidden, is that [it's] a kind of decision the Ultimate Reality has made, I'll just secrete myself here, but it's not, that's not how it is understood in Buddhism.' The barrier here is the connotations relating to the word 'hidden', not the overall concept. Further to this, at other times within the interview words that had been questioned were then used. However, I think in this ideology a part of the language barrier was representative of its paradigmatic positioning and approach.

The ideological specific language was then further explored using the ideological language used in the Honours data with that of ideological language used in the doctoral data. The essential concepts expressed in language demonstrated to me the higher order paradigmatic language inclusive of both ideologies. Table 6.2 presents examples from the Honours and the doctoral data with the paradigmatic language of spiritual positivism highlighted in bold.

Table 6.2 Paradigmatic language within the Buddhist ideologies

	Paradigmatic language
Truc Lam	<p>'There's truth in everything and there is right that is in everything and how can you be sure and to be sure is to give rise to fanaticism to whether it's Buddhist fanaticism or what so you know you just have to hold everything lightly and empty it.'</p> <p>'Is not so much the resolution of duality but...as it is understood that reality, that dualities, were never true in the first place. And so this reality of me versus you and then form is not other than emptiness and emptiness is not other than form. The same is true for feelings, perceptions, mental formations and consciousness mean that we imagine this form as being somehow separate and solid and other than another form, but in reality they are made up of each other, they are each dependent reality'</p> <p>'That is a fundamental insight of the Buddha, non self or emptiness, but then it turns into true self, you know, like, if I'm not this and I'm not that, then who am I really?'</p> <p>'It depends on what mind you're knowing it with. If we use our everyday logical mind, that may never be clear to us, but if we, if our mind opens up and it becomes free of attachment and aversion and all of those things, our pure mind that we have, it's not like we don't have that mind. It is there all the time but we forget it's there so if we're able to think with the Buddha mind. Then we just know what we know is true and real, but if we forget, if we come back to the everyday mind, the discursive mind then, we're always going to be uncertain...you're not asking that question with the Buddha mind. When your mind is fully opened, that will not be a question anymore. There will be no grief from that because you'll understand.'</p> <p>'All the things that are experienced as duality, separateness and differences, are resolved so one of those expressions is where it says well form is not other than emptiness and emptiness is not other than from...all dharma's and mantras are emptiness they are neither produced nor destroyed neither defiled or immaculate neither increasing nor decreasing and those that talk</p>

Table 6.2 cont. Paradigmatic language within the Buddhist ideologies

	Paradigmatic language
Thich Nhat Hanh	about how at the ultimate level what appear to be opposites are actually resolved, they never really were opposites. So that all that we call real was never created and can't, it can't be destroyed '
	'When we can see the non-rose elements when looking at a rose, it is safe for us to use the word "rose" . When we look at A and see A is not A, we know that A is truly A. Then A is no longer a dangerous obstacle for us...If we keep in mind that reality cannot be framed by words, concepts, speech, or symbols...' (Hanh, 1992, p. 98).
	'Perception means the coming into existence of the perceiver and the perceived...It is impossible to have a subject without an object. It is impossible to remove one and retain the other.' (Hanh, 1998, p. 53).
	'Relatively speaking, there are right views and there are wrong views. But if we look more deeply, we see that all views are wrong views. No view can ever be the truth. It is just from one point ; that is why it is called a "point of view." If we go to another point, we will see things differently and realize that our first view was not entirely right. Buddhism is not a collection of views. It is a practice to help us eliminate wrong views. The quality of our views can always be improved. From the viewpoint of ultimate reality, Reality View is the absence of all views. ' (Hanh, 1998, p. 56).
	'As long as we are still caught up in ideas and signs, we are blinded by them . When we walk in the dark, we cannot see reality as it is . But when we are free of the concepts of signs...we can see directly into the world of "wondrous reality," where everything reveals its true nature. ' (Hanh, 1992, p. 80).
	'If you spend all your time with your map, if you get caught by the words and notions presented by the Buddha, you'll miss reality . The Buddha said many times, "My teaching is like a finger pointing at the moon. Do not mistake the finger for the moon. "' (Hanh, 1998, p. 170)

Table 6.2 illustrates that the use of language in both strands of the Buddhist ideologies is representative of the conscious spiritual paradigm. The language used is cyclic with the giving of ideas and concepts and then taking them away. Nothing is spoken of definitively and, although language slightly differently, there is the truth that is concealed, or not used, and needs to be.

Themes outside the research brackets

During this initial analysis of the data a number of codes outside the brackets have emerged to be further explored during meta-analysis and theory building. Some of those initial themes are choice, awareness, responsibility, presence, service, mindfulness, and impermanence.

CHAPTER SEVEN

All of Wonderland – Integrated Spiritual

As I walked on to find my way home, I realized that once again I was not alone. Voices came from far and wide across the land urging me to experience one last way. This path, they say, unlocks all the wonders of the land and holds them all as one.

Introduction to the integrated spiritual

As this immersion section was conducted over an extended period of time and covered such a large range of texts, rather than include a day to day account, a summary of each text has been presented. Each summary will follow the same structure of title, chapter headings and synopsis. This is then followed by a reflective summary which captures my personal experience within the immersion. I began my immersion into the spiritual integrated with the five texts that were sampled as being from The Spiritual bridging to The Physical, followed by the five texts that were sampled as being from The Physical bridging to The Spiritual. I have presented the summaries of the integrated spiritual texts in the same fashion.

Spiritual to physical

Chopra (2004)

Title: *The book of secrets: who am I? Where did I come from? Why am I here?*

- Chapter 1: The mystery of life is real
- Chapter 2: The world is in you
- Chapter 3: Four paths lead to unity
- Chapter 4: What you seek, you already are
- Chapter 5: The cause of suffering is unreality
- Chapter 6: Freedom tames the mind
- Chapter 7: Every life is spiritual
- Chapter 8: Evil is not your enemy

- Chapter 9: You live in multidimensions
- Chapter 10: Death makes life possible
- Chapter 11: The universe thinks through you
- Chapter 12: There is no time but now
- Chapter 13: You are truly free when you are not a person
- Chapter 14: The meaning of life is everything
- Chapter 15: Everything is pure essence

Chopra's text outlines fifteen 'secrets' that will assist one to recognize or remember the soul quality of existence. The chapter headings depict each of the 'secrets', with Chopra providing a number of suggested practices to help integrate the intellectual understanding of the 'secret' on an experiential, feeling and doing level. Chopra proposes that to achieve change one must include and merge the three levels of thinking, feeling and doing. He therefore suggests that change and spiritual development occurs in this material world.

Chopra discusses a concept of One Intelligence, God or Consciousness, which is the ultimate reality and that this reality is hidden beneath the visible world. This manifest world and beyond is created by the one creative designer. This one God, he suggests, is the one God, or reality, to which all religions and spiritual paths ascribe, only different in their approach. As everything is the One, then all are co-creators of the inner and manifested worlds.

Chopra also discusses the falsity of science and how science cannot actually prove that the manifest world we hold as true and real is actually that. Chopra argues that the spiritual world is what is true and real and that the manifest world is just an aspect of that which allows the Creator to experience 'Himself' through 'His' creation.

Individual's are to use the 'secrets' presented to remember or reunite with the spiritual self and God. Choice, consciousness and awareness are highlighted as key components in this process. It is suggested that once one makes that choice and begins to become aware, the 'One' begins to show itself in everyday situations and life.

There is recognition of the difference between The Spiritual and The Physical and the soul and ego/personality. The Physical or ego/personality tends to be associated with the more negative attributes, such as greed, selfishness, insecurity, unreality, isolation and disconnection. The Spiritual tend to be associated with the more positive attributes of love, wholeness, unity and creation. Although this duality is discussed, Chopra cautions against opposing or resisting The Physical, or ego/personality, as the process of rejection or oppression itself will cause the very situation of separation and disconnection, rather than the wholeness attempting to be achieved. Hence, one should take action to nurture and develop one's spiritual self but, as all is 'One', it must be recognized that The Physical and ego/personality are part of the 'One', too. Hence, understanding the role each play, and integrating them, is more conducive than outright rejection.

Dyer (1995)

Title: *Your sacred self: Making the decision to be free.*

- Chapter 1: Your life's greatest challenge: making the decision to be free
- Chapter 2: Recognizing the limitations of your past
- Chapter 3: Releasing old beliefs
- Chapter 4: Banish the doubt
- Chapter 5: Cultivate the witness
- Chapter 6: Shut down the inner dialogue
- Chapter 7: Free the higher self from ego
- Chapter 8: From turmoil to peace
- Chapter 9: From deception to truth
- Chapter 10: From fear to love
- Chapter 11: From outward appearance to inner substance
- Chapter 12: From striving to arriving
- Chapter 13: From dominance to tolerance
- Chapter 14: From toxicity to purity
- Chapter 15: Creating a collective spirit of sacred selves

Dyer focuses on encouraging a shift from the false truth of The Physical to the authentic truth of The Spiritual. The Physical is false because it only looks at The Physical, which is the illusory aspect of reality. The Spiritual is the 'Ultimate' or

‘Authentic truth’ because it is inclusive of all aspects of reality, accepting The Physical for what it is, an aspect of the whole truth. In doing so, he puts great emphases on the value of The Spiritual over The Physical and provides an alternate view on ways of knowing and what good evidence (such as intuition) is to those of the natural and social sciences.

Dyer draws from a number of traditions and does not hold to any one in particular but rather looks for the common universal truths. Hence, he advocates for the view that the Ultimate Truth is an integration of all. In doing so, he speaks, not only of the importance and role of the more masculine approach of use of will and discipline, but also of the heart and love, these being “all there is” as a way to the Ultimate Truth for, in fact, the heart and love are the Ultimate Truth.

Dyer explores duality, in terms of masculine and feminine, spiritual and ego (physical), and authentic and false, with the value always to be placed upon The Spiritual. Dyer’s focus on The Spiritual is not to produce an empty, dogmatic way of living but a real and personal partnership with God. The belief is that anyone, given the right focus, can know God personally, not just believe in God as an abstract concept based on faith.

Dyer believes that this shift from The Physical to The Spiritual, and a personal relationship with The Spiritual or God, whatever that is for you, is imperative, if there is to be any real or sustainable change made, not only on an individual level but on all levels of society. An important part of this shift is a shift in consciousness, or awareness, which Dyer explores and presents at five different levels. In putting the above into practice, Dyer looked at the importance and roles of responsibility, choice, decisions, the invisible self, surrender, faith, forgiveness, acceptance, witnessing and the moment.

Ruiz (1997)

Title: *The four agreements: A practical guide to personal freedom; a Toltec wisdom book.*

Chapter 1: Domestication and the dream of the planet

Chapter 2: The first agreement: Be impeccable with your word

- Chapter 3: The second agreement: Don't take anything personally
- Chapter 4: The third agreement: Don't make assumptions
- Chapter 5: The fourth agreement: Always do your best
- Chapter 6: The Toltec path to freedom: Breaking old agreements
- Chapter 7: The new dream: Heaven on Earth

Although this book is a practical guide to Toltec Wisdom, Ruiz recognizes that we are all one and highlights that the Ultimate Truth is the same, no matter what path the Master is from. He expresses this idea by stating 'Toltec knowledge arises from the same essential unity of truth as all the sacred esoteric traditions found around the world. Though it is not a religion, it honors all the spiritual masters who have taught on the earth.' (Ruiz 1997, p. xiv).

Ruiz explores the wisdom of the Toltec (and all spiritual paths), not just as a philosophy or series of intellectual concepts, but as a way of life. He introduces common truths, such as the physical world being an illusion or dream world that mirrors spiritual or Ultimate Reality. This dynamic then leads to the exploration of, not only Ultimate Truth and duality, but also the presence of a trinity.

Ruiz focuses on humans as 'creators'. All individuals are unique and create their own reality with the beliefs they choose to hold. Therefore, the right use of Will, making conscious choices and being responsible for their outcomes, is an important aspect. Although he highlights the need for discipline and use of the mind, he also highlights that truth comes from the heart and not the mind. The mind, therefore, is a powerful tool but is not the truth itself.

Ruiz also explores the duality of fear, or doubt, and love and sees this as the duality between which we are constantly choosing. Choosing consciously to live through and with love, changes our experiences of reality and the environment, and the way in which we choose to learn our lessons and evolve.

As this text is a practical guide, the focus is very much on what to do and how to do it. Aspects he places importance on are attention, focus, reflection, intention, awareness, action, surrender, letting go, practice and freedom. As with many of the

other authors in the integrated spiritual, he focuses on addiction, or attachment, as one of the major causes of suffering and barrier to knowing the True Self or God.

Tolle (2005)

Title: *A new earth: Awakening to your life's purpose.*

Chapter 1: The Flowering of human consciousness

Chapter 2: Ego: The current state of humanity

Chapter 3: The core of ego

Chapter 4: Role-playing: The many faces of the ego

Chapter 5: The pain-body

Chapter 6: Breaking free

Chapter 7: Finding who you truly are

Chapter 8: The discovery of inner space

Chapter 9: Your inner purpose

Chapter 10: A new Earth

Tolle does not subscribe to any particular religion or spiritual path but highlights the Ultimate Truth and Cosmic Laws (karma, reflection, attraction) within all. His work is focused on introducing these common, or Ultimate Truths, to the world at large as he believes that we have reached a stage in our collective evolution/consciousness that will see the dissolution of organized religion and a move to very individual spiritual journeying, where enlightenment will be available to all, not just a few. Unlike other authors from the integrated spiritual paradigm who are calling for a new paradigm to be established, Tolle is suggesting that we do not need to establish one. Due to advances in our consciousness/evolution, a new way is coming, it is inevitable and we will adjust to it. Some will do this quicker and more easily than others, according to their individual levels of consciousness/awareness.

Tolle, like many of the authors from the integrated spiritual paradigm, stated that The Physical is an illusion and that, as The Spiritual is the Ultimate Truth, it is to be valued over The Physical. Furthermore, Tolle states that the purpose of life in The Physical is to remember or awaken to the Truth and to bring this knowing and being into form/matter in the manifest world. With that as the purpose of life, manifestation and being in this world is all about the evolution of consciousness to reach the point

where one can know Truth and hold this Truth while being in the manifest world. As it is the Universe's purpose to awaken all back to the Truth, the inner or spiritual purpose should always come first, with outer or physical purpose coming second.

In exploring the Ultimate Truth and the manifest world, Tolle touches on the duality and the trinity, although, he mainly focuses on the duality. He looks at duality in terms of physical and spiritual, positive and negative, male and female (both spiritual and physical), ego or mind (thought) and spiritual self or consciousness. In examining these dualities, he highlights that there are male/ female and positive/ negative aspect of many of the concepts we experience, such as love or thought. He draws particular attention to the difference between mind, cleverness or thought (physical or negative) and that of knowing, consciousness or wisdom (spiritual or positive), with wisdom of The Spiritual being valued over the mind/cleverness of The Physical. Furthermore, he highlights that truth must be experienced, not processed through the mind. Once again, the mind is presented as a powerful tool to be used cautiously so as not to be lost in the illusions it can create. In addition to discussion of the mind, Tolle spent much time exploring what he calls the pain body, which is a combination of emotional energy connected to, or held to, the ego/personality by the mind. This pain body is extremely powerful energy and when the pain body is active, it presents in ways The Physical discipline might label as any number of mental illnesses or disorders. However, the pain body, like the mind, is a tool of evolution and he encourages us to learn our lesson and release our conditioning to achieve healing.

Other areas or concepts of importance that Tolle highlights are acceptance, the Now, presence, awareness, consciousness, choice, responsibility, non-attachment, focus/attention, forgiveness, energy, vibrational frequency, balance and joy.

Zukav (1990)

Title: *The seat of the soul: An inspiring vision of humanity's spiritual destiny.*

- Chapter 1: Evolution
- Chapter 2: Karma
- Chapter 3: Reverence
- Chapter 4: Heart
- Chapter 5: Intuition

Chapter 6:	Light
Chapter 7:	Intention I
Chapter 8:	Intention II
Chapter 9:	Choice
Chapter 10:	Addiction
Chapter 11:	Relationships
Chapter 12:	Souls
Chapter 13:	Psychology
Chapter 14:	Illusion
Chapter 15:	Power
Chapter 16:	Trust

Zukav's book focuses on the new stage of evolution for human beings which, according to him, is happening now. This next stage of evolution is the transition from that of the five sensory person to that of the multisensory person. Up until recently, the majority of humans have been five sensory, meaning that they experience the world and reality through the five senses, the personality/ego and hence see reality as physical. The multisensory person has evolved in consciousness to the point of going beyond the five senses, is connected into the Ultimate Reality and therefore receives information, not only through the physical senses, but through the spiritual senses, such as intuition. In summary, the five sensory person is positioned within The Physical, or ego/personality, reality, while the multisensory person is positioned within The Spiritual, or soul reality.

Although, Zukav acknowledges that The Spiritual or multisensory person is more 'evolved' and that The Spiritual is more important because it is closer to the Ultimate Truth, there is no judgment as such, but an acceptance that everyone is where they are because that is where they need to be to enhance their ability to evolve. Zukav highlights that there are specific universal/Cosmic Laws that govern life and the Universe and that this process is non judgmental, loving and compassionate. Every experience we have is the universe's compassionate way of offering us the opportunity to grow, learn and develop, to live and make choices from the position of fear (five sensory) or love (multisensory).

Zukav strongly argues that the way to move from the personality to the soul is through being conscious in each moment. For each lesson/situation that presents itself, one must make conscious choices to act and respond from the position of love. He highlights that this is done through awareness and use of Divine intelligence (through the heart) not mind intelligence (through the ego). Consciousness, awareness and responsibility are key themes throughout the book. These are important because, according to Zukav, we are creators of our own reality – in terms of the laws of karma – which are reflected in the physical laws of physics, every action has an equal and opposite reaction. Therefore every thought, word or action we choose creates our present and future experiences. Thus, shifting to the multisensory or higher level of consciousness and awareness allows one to heal or learn lessons quicker, increasing the level of energy and consciousness. Also, by moving towards the multisensory, one is able then to receive guidance from beyond the limits of the personality/ego mind and directly receive guidance and information from non physical guides and teachers. This, too, assists in the acceleration of one's spiritual journey.

Zukav emphasizes that The Spiritual is the 'true' reality, of which The Physical is one aspect. Furthermore, he stresses that there is only the one Truth, no matter what one may call it or which spiritual or religious path one follows. His approach, therefore, is of no particular religious or spiritual path but inclusive and accepting of all. He speaks of the Masters of all religious and spiritual paths and draws from different religions and The Physical sciences, to demonstrate or explain The Spiritual truth and Cosmic laws. In terms of The Physical sciences he suggests that there is not so much a need to integrate The Spiritual truth, as this process is already happening and will continue to happen, as the consciousness of the earth increases. He pays particular attention to what he calls spiritual psychology and how this is the only way truly to work with people, as it includes the whole truth, rather than just the personality/ego aspect of it. By working from this position, not only will there be deep and lasting change, but there will be an increase in consciousness and evolution. This process brings in the important components of the balance of energy and the integration of the splintered personalities, which will lead us back to our natural state of being, that of The Spiritual, and away from the limits and suffering of living from the position of the personality.

In addition to the importance placed on conscious choice, Zukav emphasizes the importance of the intention or motivation informing our choices. It is these intentions that create our karma, hence, the need for constant awareness and consciousness to draw out any unconscious intentions. Other significant aspects of this process are reverence, compassion, non-judgmental justice and intuition.

Physical to spiritual

Holden (2007)

Title: *Happiness now: Timeless wisdom for feeling good fast.*

- Chapter 1: Happy already
- Chapter 2: Giving up the search
- Chapter 3: Being good enough
- Chapter 4: Practicing acceptance
- Chapter 5: Living unconditionally
- Chapter 6: Healing unhappiness
- Chapter 7: Lots of love
- Chapter 8: Travelling light

Although, Holden's professional training was within the discipline of psychology, he was unhappy with the focus of psychology on the suffering and malfunction of the psyche. This led him to explore the psyche from various spiritual perspectives. In so doing, he became aware of an alternative approach to psychology and helping people, based in spiritual reality.

Holden presents the failings and limits of modern psychology as he sees them, and presents a spiritual approach as the answer to these failings and limits. He suggests that the individual and social problems we experience are due to our focus being on The Physical, rather than The Spiritual, reality. Holden highlights that The Physical is an illusion and The Spiritual is the Ultimate Truth, which is experienced as joy or love. So the goal is to find happiness/joy through a spiritual connection with the authentic or natural self and God through the physical world, which is a reflection of the inner and spiritual world. He strongly advocates the need for a new psychology, a spiritual psychology. In this new, spiritual, psychology, the focus for assisting people would be

to help them to achieve self acceptance. Therefore the focus is not on the ego, or false self, but The Spiritual or True Self.

Holden speaks of the Ultimate Truth and duality, the Ultimate Truth being The Spiritual and the duality being The Physical and The Spiritual. In so doing, he raises a number of Cosmic laws, such as the law of attraction. He also places great emphasis on the duality of physical/spiritual and the different attributes and qualities pertaining to each and provides a number of tables demonstrating these points, such as eternal (spiritual) versus impermanence (physical), or fear (physical) versus love (spiritual), which he states is all there ultimately is. In putting the spiritual laws into practice, the focus is on humans as creators through the laws of attraction and attention. Consequently, where one places one's attention and focus results in what will be created or experienced as reality.

In putting the above into practice, Holden highlights a number of important components, such as trust, surrender, forgiveness, awareness, choice, consciousness acceptance, intention, remembering, willingness, creativeness, non-judgment and service.

Hollick (2006)

Title: *The science of oneness: A worldview for the twenty-first century.*

- Chapter 1: Science and knowledge
- Chapter 2: Perception and reality
- Chapter 3: Other ways of knowing
- Chapter 4: Reliable knowledge and wisdom
- Chapter 5: The nature of systems
- Chapter 6: Of parts, wholes and holons
- Chapter 7: Evolution
- Chapter 8: The physics of the very large
- Chapter 9: The physics of the very small
- Chapter 10: A brief history of the universe
- Chapter 11: Cosmos, consciousness and destiny
- Chapter 12: Cosmic Design and evolution
- Chapter 13: The nature and origins of life

- Chapter 14: Development
- Chapter 15: The evolution of life
- Chapter 16: Ecosystems and Gaia
- Chapter 17: Science, mind and consciousness
- Chapter 18: Mind, consciousness and matter
- Chapter 19: Brain, mind and consciousness
- Chapter 20: The experience of human consciousness
- Chapter 21: Theories of consciousness
- Chapter 22: The nature of spirit
- Chapter 23: The diversity of spirituality
- Chapter 24: Towards a spirituality for our age
- Chapter 25: Who am I?
- Chapter 26: Why am I here?

Hollick's book was an in-depth exploration and analysis of both The Physical and The Spiritual sciences. He explores competing spiritual and scientific theories and philosophies throughout history. Hollick's main focus, however, is to highlight the need for a new paradigm and way of thinking and knowing that is inclusive of both The Spiritual and The Physical or scientific. The majority of the text is devoted to teasing out common truths and he offers his own model of spiritual development, which is integrative, as a place to start. He explores and draws out the common elements or truths and emphasizes the need for diversity. The many truths make the Ultimate Truth.

Hollick focuses heavily on the presence of duality, particularly informed by Buddhism in terms of yin and yang, The Physical and The Spiritual, and the need for both. Furthermore, he looks at both the feminine and masculine spiritual paths. Although he focuses on the duality and the role duality plays, he acknowledges that the Ultimate Truth is one of oneness and speaks of the unity consciousness.

Hollick investigates various theories of evolution and consciousness from the physical and spiritual perspectives. He explores what evolution is, where The Physical and The Spiritual inform each other, and how we can measure evolution on a consciousness level. Hollick suggests that it is important to move away from traditional

views on evolution and to begin to explore evolution in terms of consciousness, as referred to within The Spiritual, rather than the limited physical interpretations of such.

Hollick also explores in some depth different ways of knowing and what constitutes good evidence. He highlights the need once more to move away from the limited physical ways of knowing to the inclusion of spiritual ways of knowing. He also presents thorough tables, exploring qualities of the spiritual and moral values.

Hollick's text was not so much one of a final answer, rather an invitation to expand people's minds and encourage further research in the area, to begin to form a new paradigm for a new and changing world. The presentation of Hollick's book was important as it demonstrated one way of attempting to present both scientific knowledge and ways of knowing and spiritual knowledge and ways of knowing in balance. He did this by including exercises and poems for the individual to meditate upon or engage with, in an attempt to guide or introduce the reader to new and alternative ways of knowing.

Moore (2004)

Title: *Dark night of the soul: A guide to finding your way through life's ordeals.*

- Chapter 1: The night sea journey
- Chapter 2: Rites of passage
- Chapter 3: Sorting out and starting over
- Chapter 4: The view from the moon
- Chapter 5: Life's ironies
- Chapter 6: Lovesickness
- Chapter 7: Wedding nights
- Chapter 8: Night Eros
- Chapter 9: Creativity, the child, and the sure-footed goat
- Chapter 10: Dark beauty
- Chapter 11: The deep-red emotions
- Chapter 12: Temporary insanities
- Chapter 13: The island illness
- Chapter 14: The twilight years
- Chapter 15: Navigating a dark night

As a psychologist, Moore focused intently on the limitations of modern psychology and its inability to work effectively with the soul, which is less recognized within modern psychology. Although, his training is in psychology, he draws heavily from Buddhism, Hinduism and Sufism to take the psychological to the spiritual level.

Moore's focus is strongly informed by the feminine and argues that this aspect has been overshadowed by the masculine. He explores the differences between the feminine and masculine approaches, Luna and Solar, heart and intellect or soul and ego. He suggests that there is a need to elevate the prominence of the feminine in all areas, but particularly in the helping fields. This was the main focus of the book and it was more a practical guide, or story telling, than a descriptive exploration of The Spiritual.

Moore focused much on 'the shadow' and its need to be integrated and accepted as part of the whole, rather than pushed out or ignored. In relation to this aspect, he explored the dualities of light and dark and what, as individuals and as society, we accept and feel comfortable with and what we have placed in the shadows. He did explore concepts and principles, such as duality, Ultimate Truth and the trinity, but this was to a lesser extent, due to the type and focus of the book.

His approach focuses on the embrace of the Luna, or feminine, aspect, and he encourages being in the moment and being one with the dark nights rather than rushing in to 'fix' them. His focus is more on being in the moment and accepting what lessons and experiences were bought to help you heal and evolve and make responsible choices in each moment, rather than focusing on individuals as creators. The feminine approach within this book is present, in both the practical suggestions and the way the book is written, and centres on creativity, images, poetry, art, symbols and story telling.

Wilber (2006)

Title: *Integral spirituality: A startling new role for religion in the modern and postmodern world.*

- Chapter 1: Integral methodological pluralism
- Chapter 2: Stages of consciousness
- Chapter 3: States of consciousness
- Chapter 4: States and stages

- Chapter 5: Boomeritis Buddhism
- Chapter 6: The shadow and the disowned self
- Chapter 7: A miracle called “We”
- Chapter 8: The world of the terribly obvious
- Chapter 9: The conveyor belt
- Chapter 10: Integral life practice

Wilber argues that there is a need for a new paradigm that is inclusive of the whole truth, both physical and spiritual. In response to this identified gap, he offers his ‘integral theory’. Wilber presents a comprehensive framework, or model, to explore, explain and include all aspects of the truth, both physical and spiritual. Wilber’s framework and approach resonates strongly with the aims of the ISTM explored in this study. In creating his model, he has drawn from a vast array of theories, paradigms and philosophies in an attempt to create a holistic, or as he calls it, an ‘integral’, view. Hence, he uses the concepts and structures from Hinduism, in terms of the colour system of the chakras, to indicate different levels of consciousness or evolution.

Wilber’s model, like my own, is a structure that can then be used to assess and place various ideological theories and practices within its quadrants, with the aim of encouraging the inclusion of all in any active intervention, whether it is in business or psychology. Within his model, he explores the dualities of positive/negative, the masculine/feminine, and consciousness and evolution. In his exploration of consciousness and evolution, he questions what enlightenment actually is and suggests a new definition of enlightenment to work in with his theory.

Although Wilber draws from many theories and philosophies, both physical and spiritual, he values The Physical over The Spiritual. This is demonstrated by his choice to accept the physical theories and practices as they stand, but only to accept aspects of The Spiritual that work in with his theory and view of the world and/or truth. He clearly and continuously states that the only way The Spiritual can be valued, or be workable, is if the metaphysical component is expunged.

Wolf (1999)

Title: *The spiritual universe: One physicist’s vision of spirit, soul, matter, and self.*

- Chapter 1: Some soulful but wrong questions
- Chapter 2: Aristotelian soul physics
- Chapter 3: Platonic soul physics
- Chapter 4: The ancient basis of modern soul
- Chapter 5: Resurrection physics: A lesson from the land of joking smoking skulls
- Chapter 6: Mind, soul, and zero-point energy
- Chapter 7: Quantum evidence: The self and the soul
- Chapter 8: The Buddhist nonsoul
- Chapter 9: Good, evil, and soul addiction
- Chapter 10: The soul trickster: Chaos, lies, and order
- Chapter 11: Heaven, hell, immortality, reincarnation
- Chapter 12: How many souls are there?
- Chapter 13: Soul-talk
- Chapter 14: Some soulful and right answers

In his text, Wolf puts forth his view of The Spiritual, soul, energy and matter from his position as a physicist. He explores the ancient spiritual truths of the various paths from the perspective of physics and, in particular, quantum physics. He presents theories from a wide range of philosophers, Masters and scientists, giving a historical and well rounded picture of the theories available, drawing out the similarities and differences.

From this position, he looks at what can or cannot be ‘proven’. Wolf looks at how the physical sciences have become the valued source of knowledge and self proclaimed owners of the Truth, and how their claim that the Truth can be discovered only through scientific investigation is limited and shrouded in falsehoods.

In exploring the principles and theories of quantum physics, Wolf draws out the relationship between the new discoveries of science and that of the knowledge of the ancient wisdoms. Wolf focuses on the principle of reflection (which guided the initial articulation of the spiritual paradigms) to demonstrate the relationship of the physical laws and phenomena explained by sciences in juxtaposition with the spiritual laws and phenomena captured in the wisdom tradition. This highlights commonalities or reflection between The Physical and The Spiritual. For example, the theories of the Big

Bang/Big Crunch, the vacuum, the void and the nothingness, as described by science, are hauntingly similar to the descriptions put forth by masters and sages throughout the centuries.

As Wolf expands his theory, one sees increasingly the correlation between the physical phenomenon, as described by science, and the spiritual phenomenon, as described by spiritual Masters. Wolf draws a parallel with quantum physics' exploration into the influence of one's intentions and observations on reality and what reality is, to that which has long been present and put into practice within the spiritual traditions. Wolf's exploration and explanation of the Big Bang theory and the vacuum again reflects spiritual truths and highlights clearly the 'Holy Trinity', as could be described by quantum physics. Although, his work was heavily informed by Buddhism, it also drew from a number of other spiritual paths, such as Hinduism, Christianity, and Islam.

Further to the above points of the Big Bang and the Holy Trinity, Wolf highlighted that ultimately everything is one and the separation that we feel is an illusion. Although explained differently by quantum physics, it once again correlates to the teachers of the various spiritual paths, hence lending it to being one of the common truths.

One component that was presented as important was intention and observation. This was important because it demonstrated from a scientific perspective the spiritual truth of karma, the law of attraction and that we are creative beings. Wolf explored how this principle changes the results of any research, no matter how 'objective' one is trying to be. Our intention and observation changes the results, or what is created, not only in research but as the spiritual highlights in our lives and in every moment. This phenomena was used to highlight the importance of asking the 'right' questions, as the very question, and intention behind the question, will ultimately guide what answers and how much truth will become available.

Wolf also explored the areas of compassion, awareness, consciousness, light, energy, vibration, evolution. Explaining these aspects from a quantum physics perspective, he highlighted that they were often very similar to the exploration put forth

in various spiritual paths. Through his exploration, the aspects of balance or integration and letting go and surrendering, become a focus point in putting the spiritual/scientific laws and principles into action.

Immersion – a reflective summary

Leading up to the immersion into the integrated spiritual, I noticed that I was very excited about this component of the research. I was eager to start as soon as possible and the time spent compiling a sample list, exploring the texts available, and purchasing all the text to be read seemed long. Through this process, I began to realize that, although Hindu had greatly informed my personal and professional spiritual journey, it may not have been my home base as previously thought and that the integrated spiritual was. Hence, going into this immersion, in many ways, felt like coming home. In reading the text I felt more clear and centred in myself. Practicing awareness of my thoughts and feelings, I felt a shift in my perception of self, soul, the world, my role in it, my purpose in life, the research, my parenting and relationships.

An important point that my experience within the immersion of the integrated spiritual texts highlighted was that The Physical often used spiritual laws and philosophies but the energy and focus was still from The Physical. For example, the laws of reflection and attraction were used a great deal in the integrated spiritual texts and although the understanding and use of these laws can be a very useful tools in one's spiritual journey, when practiced from the position of The Physical the focus tended to be on using them to create in your life that which you wanted. The focus was very much on control of your physical environment and fulfilling ego needs, rather than focusing on and aligning with the Divine and what purpose the Divine has for you. This is dangerous because the language and the practices adapted from The Spiritual can give the sense of being on the path, yet ultimately, because of the underlying physical assumptions, they can be creating further attachment to The Physical and personality. From my personal experience of the spiritual path, through reading and talking with spiritual practitioners, the true spiritual always directs one internally and to alignment with the Divine, using these laws to attract what is necessary for your spiritual evolution or purpose, not to gratify ego desires. The further one progresses along the path, the more one actually releases the need consciously to 'use' these laws because, when

aligned with the Divine, there is no need to manipulate these laws, as the Divine will attract or reflect what is needed.

Although the integrated spiritual paradigm recognizes all aspects and paradigms at all the various consciousness levels, the aim and guiding principles are still the spiritual ‘truths’. Although a person may draw from different paradigms, ideologies or paths to find the unique process that works for them, the spiritual truths, as given by the spiritual researchers from within the ‘Great Wisdom Traditions’, are still the foundations. But there is an acceptance of various stages of evolution and consciousness and, therefore, acceptance that where people are positioned is right for them at that time.

Although, there is a shift to a new way of knowing which allows the truth to be widely available to all, the actual spiritual truths themselves have not changed. That is why it is the ‘integrated spiritual’ paradigm and not just the ‘integrated’ because the ontological view that The Spiritual is the Ultimate Reality, of which The Physical is an aspect, places and values The Spiritual over The Physical.

The reading of the integrated spiritual texts was in itself a most important practice, a practice that has been highlighted within the other spiritual ideologies experienced. Because the manifest world is focused on The Physical, the gravitational pull towards The Physical consciousness and senses is so strong that, without constant reminding of The Spiritual aspect of life, it is too easy to fall back into a purely physical approach. The reading of spiritual texts, or ‘truth’, works also at an energetic ‘consciousness’ level, thus in and of itself assisting in the acceleration of spiritual development.

The constant immersion in spiritual truths through the reading of texts helped me to be conscious of my focus and to engage more easily in other spiritual practices. It allowed The Spiritual to permeate all aspects of my life, with little or no real effort. Life itself became effortless, peaceful and flowing. I was able to view situations that previously would have distressed me from a totally different perspective, not becoming attached to the situation or the outcome, rather allowing the process of life to occur around me, not drawing me out of my centre and connection with the Divine.

This aspect was so important to me that when I shifted to the physical integrated and began to feel myself being drawn out of the space, I eventually made the decision to continue the reading of spiritual texts at night, just to counteract the influence of the physical texts. I do not believe this has affected the research process, as I was still reading from the integrated. I just shifted the focus to the spiritual texts in my own time, for my own sense of health and wellbeing. I did stay in just the physical texts long enough to feel and experience the affects but, in the end, decided that it was not worth my own sense of wellbeing to continue. That process did help me to gain the understandings already discussed.

As mentioned above, the reading helped me in the other practices. For example, I was able to shift from the guided meditations to silent meditation and communion, as every moment had become a spiritual practice and I was far more centred and clear. Being conscious and in the moment is of itself another form of practice and, of course, spending all my time immersed in spiritual texts greatly helped in keeping me focused on the moment and being in the Now. Focusing awareness on the breath, not only in formal meditation but throughout the day, assisted in staying in the Now and to be in touch with, and drawing in, the Divine. The focus and practices with the breath were particularly helpful in the processing of emotions and detachment.

Another practice that was highlighted through the immersion was the importance of the questions asked, as they determine what aspect of the truth will be available to you and will determine where your focus will be. This also linked into becoming conscious of responses to life's situations and internal processes and intention/motivation that are creating these situations, allowing the opportunity to respond consciously, rather than reacting habitually.

As guided by the texts, I was becoming aware of, and communing with, not only the Divine, but my higher self, non-physical guides and teachers. I had not done this for many years as I used to either commune with my Guru or go directly to the Source. But I found this to be really helpful, not only in maintaining my focus and awareness, but in drawing the energetic aspect into my everyday experience. The importance of the questions we ask are particularly important in this process because it is said “ask and you shall receive”. Becoming conscious of what it is we are actually asking for, and

hence creating, is a very liberating experience, if not a little scary. Every thought, every emotion, every shift in the energetic and conscious make up, is sending out messages to the Universe, creating the experiences, and when I became conscious of just how much rubbish there was flying through my mind, emotions, body and consciousness I was grateful for the compassion of the Universe in bringing my lessons to me so gently.

Another practice in which I partook was focusing on gratitude, or reverence, through the keeping of a gratitude journal. This began to penetrate every moment of every day because there was a conscious decision to focus on what there was to be grateful for in each moment. This, and all the other practices, changed my whole presence of being and I felt the effects energetically, physically, internally and all areas of my life.

Moving back into the mechanics of the research process, I have already lost much of this. Although the research is focused on The Spiritual and the ISTM and are about integrating The Physical and The Spiritual, the methods and measures demanded by The Physical still pull me away from my spiritual centre. Academia is the pinnacle of the scientific movement, it is the church, the place of worship of the scientific mind. Hence, the pull towards The Physical and scientific is at its strongest, with little space having been created for different ways of knowing or alternate forms of evidence. I know that working within these boundaries has affected the capturing of the true essence of The Spiritual within this study. I only hope that through research such as this, and that of others who are attempting to close the gap, there will come a time when the physical paradigm expands its consciousness enough to allow for this other aspect of the truth – to allow for the capturing of the Ultimate Truth in its true essence and form, by using both physical and spiritual methods and measures.

These limits of the scientific are not just felt by me but were discussed heavily within the spiritual integrated texts, that were coming from The Physical, with much focus on highlighting the fact that the arguments used to disprove spiritual truths are also true for scientific truths. It is only perception, and how open one's mind is, that is the limit, and currently The Physical or scientific mind is still very closed. This is a concern as it is this scientific mind/community that controls and determines what is predominantly perceived as truth or reality. As with the story of the 'Emperor's New

Clothes’, everyone is adhering to the current story of the truth. However, with increasing numbers of people from all disciplines and ideologies beginning to speak out, it is hoped that the nakedness (truth) of the situation will soon be recognized, allowing the space to move forward to the next level of human/soul evolution.

An important point highlighted throughout the integrated spiritual literature was the common truth (Ultimate Truth) within all different paths. This did not mean negating the importance of diversity and learning from others, but it certainly made me think of the old saying ‘the devil is in the detail’. Do we, within the social sciences, in fear of being labeled reductionist, focus too much on the differences and forget that we are all One?

Ideological coding

As in the previous immersions, at this point I conducted ideological coding. The volume of data in this ideology required that I used a separate matrix of the research brackets for each individual text used. These matrices were then used to explore and code themes, patterns and areas of difference across all the integrated spiritual texts. Due to the extra volume of data within the integrated spiritual, I have used all the research brackets explored and provided a cross section of responses to the brackets from the various texts to provide a comprehensive snap shot. Table 7.1 is, therefore, an example of the matrices used within the research process in an exceedingly reduced form, combining responses from the various texts.

Table 7.1 Ideological coding – integrated spiritual

	Suggested	Integrated Spiritual
Human beings are	Aspects of God: souls, energy, light and consciousness in the physical form. Evolutionary, with the potential to remember and realize their true self and achieve unity, Enlightenment or Nirvana. Governed by physical laws and reality until they attain a certain level of spiritual growth (consciousness); then they are no longer controlled by physical laws and can manipulate physical laws	‘Consequently, addiction cannot be cured without considering the spiritual dimension of human beings. We need to grasp that desire for a material form is the root cause of any and all addictions. Once the soul falls into matter, it becomes addicted, and it ultimately suffers seeing itself as the self. To relieve the soul’s suffering, spirit must return to its nonmaterial state. In a way, the trapped soul must give up its most precious feeling, that it is real.’ (Wolf, 1999, pp. 162-163) ‘There is an apparent paradox here...The soul becomes so deeply submerged in the body that it loses its sense of the vacuum, its sense of the imaginal. It becomes crystallized or materialized.’ (Wolf, 1999, p. 201)

Table 7.1 cont. Ideological coding – integrated spiritual

	Suggested	Integrated Spiritual
Human beings are	through the knowledge and use of spiritual laws. The understanding and interpretation of who human being are will be influenced by one's paradigmatic perspective and level of consciousness or spiritual evolution.	'1. You are sacred, and in order to know it you must transcend the old belief system you've adopted. 2. You are a divine being called to know your sacred self by mastering the keys to higher awareness. 3. Your sacred self can triumph over your ego identities and be the dominant force in your life. 4. You can radiate this awareness beyond your own boundaries and affect everyone on our planet.' (Dyer, 1995, p. 2)
Science is	Methods and measurements of understanding and interpreting the Universe. It can be carried out from either a spiritual or physical perspective. Values the spiritual methods and measurements of physical as they are not restricted by the structures of manifestation. The understanding and influence of this aspect will vary in relation to paradigmatic perspective and level of consciousness and spiritual evolution.	'One way science could move closer to religion, thus healing a split within people between their highest values and their ordinary intelligence, would be by paying more attention to the beautiful. A sense of the beautiful in nature would inspire us not only to understand it, but to respect it. Beauty is always immediately within the grasp of the scientist, but his attention is on other matters – classifying, studying structures and behaviors, and using scientific knowledge for technological progress.' (Moore, 2004, p. 214) 'Every answer depends entirely upon the kind of evidence used. The same question was asked at different levels of reality, and at each level only one kind of answer made sense...his own answer is deeper and therefore more true. When people argue that there is no scientific proof that the universe is conscious, my immediate response is, "I am conscious, and am I not an activity of the universe?" ...Therefore, science is one form of electromagnetism that spends its time studying another form. I like the remark that a physicist once made to me: "Science should never be considered the enemy of spirituality because science is its greatest ally. Science is God explaining God through a human nervous system. Isn't spirituality the same thing?" (Chopra, 2004, pp. 150-151)
Purpose of research	To find the 'Absolute' or 'Ultimate' 'truth' Spirit or God. How this is done will be informed by one's paradigmatic perspective, level of consciousness and level of spiritual evolution. Some methods are more effective than others with the spiritual valued over physical methods. Different methods are more compatible with different individuals according to their level of consciousness or spiritual evolution.	'No understanding of evolution is adequate that does not have at its core that we are on a journey toward authentic power, and that authentic empowerment is the goal of our evolutionary process and the purpose of our being. We are evolving from a species that pursues external power into a species that pursues authentic power...This is the goal of the evolutionary process in which we are involved and the reason for our being. Every experience that you have and will have upon the Earth encourages the alignment of your personality with your soul.' (Zukav, 1990, pp. 26-31) 'But the true or primary purpose of your life cannot be found on the outer level. It does not concern what you do but what you are – that is to say, your state of consciousness. So the most important thing to realize is this: Your life has inner purpose and an outer purpose. Inner purpose concerns Being and is Primary. Outer purpose concerns doing and is secondary...Inner and outer, however, are so intertwined that

Table 7.1 cont. Ideological coding – integrated spiritual

	Suggested	Integrated Spiritual
		<p>it is almost impossible to speak of the one without referring to the other.</p> <p>Your inner purpose is to awaken. It is simple as that. You share that purpose with every other person on the planet – because it is the purpose of the whole, the universe and its emerging intelligence. Your outer purpose can change over time. It varies greatly from person to person. Finding and living in alignment with the inner purpose is the foundation for fulfilling your outer purpose.’ (Tolle, 2005, p. 258)</p>
Role of common sense	<p>Valued if it is guided by God communion. Valued in direct relation to individual’s level of consciousness and spiritual evolution.</p>	<p>‘In the new physics we now understand that matter itself is unstable and is incapable of existing as our common sense tells us. Even ordinary and seemingly stable material objects soon lose their fixed solidity.’ (Wolf, 1999, p. 169)</p> <p>‘At times, the truth that comes through intuitive processes or through intuitive channels can be contaminated with your own fear. Here is place to apply your intellect...Your lower self, your personality, will not challenge, but rationalize.’ (Zukav, 1990, p. 89)</p> <p>‘From this point of view, the whole concept of sin changes from something moral or religious to something commonsense.’ (Ruiz, 1997, p. 31)</p>
Nature of social reality	<p>Governed by Cosmic Laws which are knowable.</p> <p>Understood and interpreted differently according to one’s paradigmatic perspective, consciousness and level of spiritual evolution.</p> <p>Values the spiritual over the physical but sees the physical as an aspect of the spiritual.</p> <p>The inner reality or level of spiritual consciousness is reflected in the external physical world.</p> <p>Internal and external inform each other.</p> <p>Reflects both the Cosmic law of unity and the illusion of separation.</p>	<p>‘The cleansing of society’s soul is important for individuals as well, because often our dark nights are intimately connected with what is going on in the culture. At a time of international tension, throughout the world spirits sink and the light of hope goes dim. Downturns in the economy affect the moods of families and individuals. It does no good to give attention only to the individual, trying to make him comfortable in stressful times. We need ways to deal with the psyche of society, to take its problems seriously at the level of the soul. Pragmatism can go only so far.’ (Moore, 2004, p. 65)</p> <p>‘What you are seeing and hearing right now is nothing but a dream. You are dreaming right now in this moment. You are dreaming with the brain awake...The difference is that when the brain is awake, there is a material frame that makes us perceive things in a liner way...The dream of the planet is the collective dream of billions of smaller, personal dreams, which together create a dream of a family, a dream of community, a dream of a city, a dream of a country, and finally a dream of the whole humanity. The dream of the planet includes all of society’s rules, its beliefs, its laws, its religions, its different cultures and way to be, its governments, schools, social events, and holidays.’ (Ruiz, 1997, pp. 1-2)</p>
An explanation that is true	<p>Values spiritual explanations over the physical but accepts that physical explanations explain aspects of the truth as the physical is an aspect of the spiritual. Is</p>	<p>‘If the system is intelligent, and that intelligence is invisible, and our presence here is a part of that intelligence, we will never be able to discern what it is all about using instruments that exists solely in the physical world. We need to look at that part of ourselves which is invisible. We will need to make</p>

Table 7.1 cont. Ideological coding – integrated spiritual

	Suggested	Integrated Spiritual
	<p>either informed by intuition, God communion or reason either in the physical or spiritual.</p> <p>Is dependent on the level of consciousness of the individual.</p> <p>The understanding, interpretation and influence of this aspect will change at different levels of consciousness.</p>	<p>direct contact with that part which I call awareness.</p> <p>You need to begin looking inward at who you are and why you are here instead of outward at the physical world and things within it.' (Dyer, 1995, pp. 13-14)</p> <p>'<i>Trust your intuition.</i> Quietly affirm that you will define your own reality from now on and that your definition will be based on your inner wisdom.' (Dyer, 1995, p. 59)</p> <p>'Only when ideas are poetic do they reach the depths and express the reality... You don't have to write poetry, but you need an appreciation for story, image, and symbol. It would help to get beyond the modern habit of giving value only to facts.' (Moore, 2004, p. 9)</p> <p>'At a deep level, you are the knower of reality. Doubt is a symptom indicating that you aren't in contact with the knower inside. It usually means that you are looking outside yourself when you make a choice. Your decision is going to be based on externals... There is no formula for removing doubt because finding the knower inside is personal. You have to be committed to expanding you awareness. Don't be in doubt about that one thing. If you turn inward and follow the path that leads to your inner intelligence, the knower will be there waiting for you.' (Chopra, 2004, p. 96)</p>
Who or what is responsible for creation	<p>Is understood, interpreted and applied differently depending on one's paradigmatic perspective and level of consciousness or spiritual evolution.</p> <p>Many current explanations, from both the physical and spiritual paradigms, are true in relation to the aspect of manifestation upon which they focus.</p>	<p>'An even more fundamental constraint is that Spirit cannot create anything that is not latent in its Potential. Its only raw material is its own essence, which must form the foundation for everything it creates. Hence, Spirit must contain within itself the seeds of energy and matter, space and time, life and consciousness; of creation and destruction, autonomy and dependence, cooperation and competition, love and hate, joy and despair.</p> <p>Since Spirit is the source of all existence, each and every object, each and every process, each and every being must consist of Spirit transcended and included through the many levels of the great holarchy of nature. In its deepest essence, everything <i>is</i> Spirit, fully and completely. Just as a droplet is fully and completely water, so every being is fully and completely Spirit. And everything has value in and of itself as a perfect manifestation of Spirit. Also, just as water is one substance comprised of many molecules, just as each of us is one body composed of many cells, so Spirit is one undivided whole with many aspects. ...Every field, every particle, every grain of consciousness becomes an active element in the unfolding of the whole by repeatedly transcending and including itself in deeper and deeper levels of the emerging holarchy. Perhaps...the nature of Spirit itself may not be fixed, but be co-created within each creation. Perhaps we are co-creating God?' (Hollick, 2006, 327-328)</p>

Table 7.1 cont. Ideological coding – integrated spiritual

	Suggested	Integrated Spiritual
Ontology	Reality is that there are multiple physical and spiritual realities of which the ultimate reality is the sum. Physical reality is a reflection of the spiritual.	<p>‘...to place your attention not out in the world about you, but within yourself – your inner, unconditional <i>Self</i>. In truth, the <i>sacred now</i> is an inner potential. It is eternal and abundant; and its geography is spiritual, not physical. In other word, the <i>sacred now</i> represents a permanent potential within you to experience love, freedom, and joy regardless of time, place, or circumstance.’ (Holden, 2007, p. 4)</p> <p>‘<i>How can a mirror change the way you look?</i> Think about that, for the world is only a mirror. You will only see in the world what you’re prepared to see in yourself – nothing more and nothing less.’ (Holden, 2007, p. 6)</p> <p>‘Seeing in this way reveals that the many <i>are</i> one; that the many emerge from the One rather than the other way round. Each particular example is a unique expression of the whole, and hence cannot be considered independently of the whole. The interaction of the parts enables this whole to create itself; and the whole is the context that gives meaning to the parts. But this wholeness is not a separate attribute. It is a collective expression of Oneness in which all the parts participate. It is the innermost identity, soul or spirit of the person; the character or ‘treeness’ of the tree. In this One we encounter an autonomous Being with its own goals, direction and purpose expressed as a drive to actualize its potential.’ (Hollick, 2006, pp. 42-43)</p>
Methodology	The aim is to discover, remember or unite with God or the absolute truth through the acknowledgement, exploration and integration of all aspects of reality, both physical and spiritual.	<p>‘If we act upon these feelings, not only do we increase the karmic obligations of our soul, but we also are not able to enter into these feelings and learn from them. Feelings, as we shall see, are the means through which we can discern the parts of itself that the soul seeks to heal, and through which we come to see the action of the soul in physical matter. The road to your soul is through your heart. ... We do not know what is being healed in these sufferings, or the details of the energetic circumstance that is coming into balance. ... Non-judgmental justice is a perception that allows you to see everything in life, but does not engage your negative emotions. Non-judgmental justice relieves you of the self-appointed job of judge and jury because you know that everything is being seen – nothing escapes the law of karma – and this brings forth understanding and compassion. Non-judgmental justice is the freedom of seeing what you see and experiencing what you experience without responding negatively. It allows you to experience directly the unobstructed flow of the intelligence, radiance and love of the Universe of which our physical reality is a part. Non-judgmental justice flows naturally from understanding the soul and how it evolves.’ (Zukav, 1990, pp. 44-45)</p>
Feminine	Intuitive Feeling Soft Connected	<p>‘The suppression of the feminine principle especially over the past two thousand years has enabled the ego to gain absolute supremacy in the collective human psyche... This is because women are less mind-identified than men. They are more in</p>

Table 7.1 cont. Ideological coding – integrated spiritual

Suggested	Integrated Spiritual
	<p>touch with the inner body and the intelligence of the organism where the intuitive faculties originate. The female form is less rigidly encapsulated than the male, has greater openness and sensitivity toward other life-forms, and is more attuned to the natural world.</p> <p>If the balance between male and female energies had not been destroyed on our planet, the ego's growth would have been greatly curtailed.' (Tolle, 2005, p. 155)</p> <p>'...whereas women's logic or voice tends to be based on terms of relationship, care, and responsibility... women tend toward communion... women follow connections... women touch... women towards relationship.' (Wilber, 2006, pp. 12-15)</p> <p>'If the healthy feminine principle tends towards flowing, relationship, care, and compassion, the unhealthy feminine flounders in each of those. Instead of being in relationship, she becomes lost in relationship. Instead of a healthy self in communion with others, she loses her self altogether and is dominated by the relationships she is in. not a connection, but a fusion; not a flow state, but a panic state; not a communion, but a meltdown. The unhealthy feminine principle does not find fullness in connection, but chaos in fusion. (Wilber, 2006, p. 15)</p>
Trinity Vibration of creation itself, Intelligence beyond creation and Intelligence within creation. Or Feminine, Masculine Androgynous. Or Father, Son and The Holy Spirit.	<p>'So the "I," "we," and "it" dimensions of experience really refer to arts, morals, and science. Or self, culture, and nature. Or the Beautiful, the Good, and the True. ...The point is that <i>every</i> event in the manifest world <i>has all 3 of those dimensions</i>. You can look at any event from the point of view of the "I" (or how I personally see and feel about the event); from the point of view of the "we" (how not just I but others see the event); and as an "it" (or objective facts of the event). ...If you leave out science, or leave out art, or leave out morals, something is going to be missing, something will get broken. ...It shows the "I" (the <i>inside</i> of the <i>individual</i>), the "it" (the <i>outside</i> of the <i>individual</i>), the "we" (the inside of the <i>collective</i>), and the "its" (the <i>outside</i> of the <i>collective</i>). In other words, the 4 quadrants – which are the 4 fundamental perspectives on any occasion (or the basic ways of looking at anything) – turn out to be fairly simple: they are the inside and the outside of the individual and the collective.' (Wilber, 2006, pp. 19-20)</p> <p>'It comes down to the age old choice of separation or unity. Do you want to be fragmented, conflicted, torn between the eternal forces of darkness and light? Or do you want to step out of separation into wholeness? You are a creature who acts, thinks, and feels. Spirituality fuses these three into a single reality...The one reality can be recognized because once you are there, you experience the flow of life without obstacles or resistance. In this flow, you encounter inspiration, love, truth, beauty, and wisdom as natural aspects of existence. The one reality is spirit, and the surface of life is only a disguise with a</p>

Table 7.1 cont. Ideological coding – integrated spiritual

	Suggested	Integrated Spiritual
Spiritual	Internal, focus on divine inside one's self, calm, humour, love, peace, insight, intuition, wisdom, still, silent, surrender, service, see reality as a perfect whole, aware, conscious, light, fast and knowing.	<p>thousand masks that keeps us from discovering what is real...Spirit was accepted everywhere as the true source of life. Today, we have to look with new eyes at the mystery of existence, for as proud children of science and reason, we have made ourselves the orphans of wisdom.' (Chopra, 2004, p. 3)</p> <p>'...the unconditioned Self using mystical images and deeply spiritual metaphors, they are at pains to point out that an experience of this whole Self is a natural, normal, commonplace, everyday possibly. ...Over and over during my search for greater understanding, I felt I was being pulled along by a golden thread of teaching that made a connection between the unconditioned Self and God within: "Search not in distant skies; in man's own God lies," said one Japanese text.' (Holden, 2007, pp. 19-20)</p> <p>'[Unconditioned Self: whole, oneness, love joy, knowing, trust, abundance, acceptance, free, infinite, eternal...]' (Holden, 2007, p. 187)</p> <p>'[Love is... Table E. Unconditioned Self: infinite, powerful, safe, everything, comforting, universal, king, true, healing, freedom, real, life.]' (Holden, 2007, p. 194)</p>
Physical	External, focus on power outside one's self, emotional, mind, focus on sense pleasures, fearful, controlling, wants external changes, anxious, unaware, dense, slow and unconscious.	<p>'The dream of the planet is just a dream. It is not even real. If you go into the dream and start challenging your beliefs, you will find that most of the beliefs that guided you into the wounded mind are not even true. You will find that you suffered all those years of drama for nothing. Why? Because the belief system that was put inside your mind is based on lies.</p> <p>That is why it is important for you to master your own dream; that is why the Toltecs became dream masters. Your life is the manifestation of your dream; it is an art.' (Ruiz, 1997, p. 99)</p> <p>'[Conditioned self: split separation, fear, pleasure/pain, searching, doubt, lack, judgmental, defensive, small, temporal.]' (Holden, 2007, p. 187)</p> <p>'[Conditioned self: limited, weak, dangerous, not enough, frightening, special, hard, blind, painful, a trap, a dream, death.]' (Holden, 2007, p. 194)</p>
Feminine/ Spiritual	Divine Mother Devotion Nature – matter Dynamic Sacred Wholeness Expansive	<p>'The sacred feminine was declared demonic, and an entire dimension largely disappeared from human experience. [other religions]...also suppressed the female dimension, although in a less violent way. Women's status was reduced to being child bearers and men's property.' (Tolle, 2005, p. 156)</p> <p>'The sacred feminine, because it is suppressed, is felt by many women as emotional pain. ...Because the ego was never as deeply rooted in woman, it is losing its hold on women more quickly than on men.' (Tolle, 2005, pp. 156-157)</p>
Masculine	Rational Logic Hard	<p>'Males who denied the feminine even within themselves were now running the world, a world that was totally out of balance. ...What is it that suddenly made men feel threatened by the</p>

Table 7.1 cont. Ideological coding – integrated spiritual

Suggested	Integrated Spiritual
Detached	<p>female? The evolving ego in them. It knew it could gain full control of our planet only through the male form, and to do so, it had to render the female powerless.’ (Tolle, 2005, pp. 156-157)</p> <p>‘Male logic, or a man’s voice, tends to be based on terms of autonomy, justice, and rights;...Men tend towards agency;... Men follow rules;...Men look;... Men tend toward individualism...’ (Wilber, 2006, pp. 12-15)</p> <p>‘If the healthy masculine principle tends toward autonomy, strength, independence, and freedom, when that principle becomes unhealthy or pathological, all of those positive virtues either over- or underfire. There is not just autonomy, but alienation; not just strength, but domination; not just independence, but morbid fear of relationship and commitment; not just a drive toward freedom, but a drive to destroy. The unhealthy masculine principle does not transcend in freedom, but dominates in fear.’ (Wilber, 2006, pp. 12-15)</p>
LOVEC	<p>‘Our species is evolving from one frequency range in the spectrum of nonphysical Light into another, higher range of frequency.’ (Zukav, 1990, pp. 96-99)</p> <p>‘Conscious evolution through responsible choice is the accelerated way of evolution of the multisensory personality, and the five-sensory personality that is becoming multisensory. Responsible choice is the conscious road to authentic empowerment.’ (Zukav, 1990, pp. 135-137)</p> <p>‘Our developmental models of a human life account for progress but not major shifts in being. Linear thinking, so much a part of modern life, affects the way we understand our very lives. We evolve and develop, but we don’t transform. We imagine growing like a skyscraper under construction, reaching to the sky, not like a caterpillar turning into a butterfly.’ (Moore, 2004, pp. 24-25)</p> <p>‘With each step forward in cosmic evolution or in an individual life, “God becomes conscious in a way that God was not conscious before.” Thus Birch suggests that God’s nature is dynamic and evolving, rather than eternally perfect. Also, god is not a detached spectator, but the synthesis of the feelings of a feeling universe. He provides the purposes and values of creation, but leaves it free and self-determined.’ (Hollick, 2006, pp. 325-330)</p> <p>‘However, in the greater scheme of things, human beings are meant to evolve into conscious beings, and those who don’t will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it is not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution.’ (Tolle, 2005, pp. 162-164)</p>

Table 7.1 cont. Ideological coding – integrated spiritual

Suggested	Integrated Spiritual
	<p>Pure being: The domain of the Absolute, pure awareness before it acquires any qualities at all. The state before creation. This is not actually a separate domain since it permeates everything.</p> <p>Conditioned bliss: The domain of awareness as it begins to become conscious of its own potential.</p> <p>Love: The motivating force of creation.</p> <p>Knowingness: The domain of inner intelligence.</p> <p>Myth and archetypes: The collective patterns of society. This is the domain of gods and goddesses, heroes and heroines, male and female energy.</p> <p>Intuition: The domain where the mind understands the subtle mechanics of life.</p> <p>Imagination: The domain of creative invention</p> <p>Reason: the domain of logic, science, and mathematics.</p> <p>Emotion: The domain of feelings.</p> <p>Physical body: the domain of sensation and the five senses.</p> <p>Which of these realms is truly spiritual? They all interconnect, yet you can observe quite often that people camp out in one realm or another, and having found their special place, they also find spirit there.' (Chopra, 2004, p. 149)</p>

Ideological accounts

The chosen methodology of the adapted meta-triangulation model required the writing of ideological accounts before leaving the immersion, to assist in the analysis. As mentioned previously, this process assisted with capturing initial impressions, analysis and provided a starting point for meta-analysis. The following excerpts are examples of this process and have been taken from the ideological accounts of the integrated spiritual, written at completion of the immersion phase. These excerpts are unchanged other than minor corrections in terms of spelling and grammar. Two excerpts are presented here, one pertaining to the spiritual paradigms and one pertaining to the ISPF. Single spacing and a different font have been used to distinguish the accounts from text.

Spiritual paradigms – ideological account

Data for this component of the research project were collected via literature survey and immersion of the knowledges and practices covered within the texts. The information gained through this process highlighted quite clearly that there was indeed a difference in the foundational views of reality between the physical integrated and the spiritual integrated. These differences support the reasoning behind labeling this paradigm the integrated spiritual paradigm rather than just the integrated. As discussed above, although trying to include spirituality, The

Physical views The Physical as reality, and explores The Spiritual through physical means, while The Spiritual has always included both The Physical and The Spiritual as aspect of Ultimate Reality. Although the spiritual values the spiritual over the physical it accepts both physical and spiritual laws and works with both. Therefore, I believe that truly to move forward in its attempts to include spirituality, The Physical at this time needs to learn from The Spiritual.

This raised the question: 'If there is such a clear division between the integrated physical and the integrated spiritual, are they really the same paradigm?' At this stage of the research project, I still believed this to be so, as the common thread they do have is that they are not coming from one specific paradigm alone. They may still be greatly influenced by an original or foundational paradigm or ideology, but there is a move toward integration. For example, the spiritual texts did not write from any one particular spiritual ideology (except Ruiz, 1997, in exploring the Toltec) and spoke of the truth within all and the one Ultimate Truth of which all (others) are an aspect. Within The Physical texts this also was occurring, but, as mentioned above, often still firmly set in The Physical. Overall, the majority of the texts spoke of, and gave examples from within, a number of ideologies to highlight the common truths.

In addition to this, there was a consensus regarding the need for a new paradigm or statement affirming that there is a new evolutionary stage that is coming into being at this time, which is focused on the Ultimate (spiritual) Truth rather than ideological (physical) truths. This was spoken of as the collapse of institutional organizations, both spiritual and physical, as individuals would have the ability to access this Truth for themselves in their own unique way drawing from all the information available, both physical and spiritual, and from all the different paradigms.

When looking at the data in relation to the brackets for the integrated spiritual paradigm, the majority of the evidence confirmed these brackets, the major contention being that of The Spiritual being valued over The Physical. However, given the consensus that this is a currently emerging phenomenon, it is to be expected that it will not be uniform at this stage. Given that more evidence from both The Physical and The Spiritual suggests The Spiritual to be the basis of Ultimate Reality, I feel it is enough to authenticate this point. An example of the evidence supporting the brackets would be what 'good evidence is' and ways of knowing, with much emphasis placed on other ways of knowing or spiritual ways of knowing. Within the physical, there was still much reliance on proof of evidence and ways of knowing, as dictated by the physical paradigms. However, other forms of evidence, such as intuition, receiving guidance and heart knowing were beginning to be integrated and recognized. In addition to this, within both The Physical and The Spiritual, the difference between intellectual knowledge and wisdom (or soul knowledge) was explored with wisdom being that which is most valued, coming not from traditional physical means, but through experiential exploration, life, communion with the Divine, guidance from the cosmic consciousness, higher self, non physical guides and teachers, to name a few.

The data suggests not only that the integrated spiritual is an emergent paradigm, it is also a more free flowing and personalized paradigm. Therefore, as it develops, I would suggest that within this paradigm the beliefs, theories and practices may look unique as different individuals, groups and ideologies draw out different components from the various paradigms, ideologies and philosophies available. However, at the higher order, what brings these unique combinations together as one are the underlying philosophy and willingness to accept all truth as an aspect of the Ultimate Truth, where none is more or less, just different, and where one's positioning is not judged as it is dependent on the spiritual consciousness and evolution (of the individuals or groups involved).

The final point that the data highlighted in relation to what is evidence or what is Truth, is that there are different types of truth such as relative truth, personal truth and Ultimate Truth. These concepts will be further explored in the meta-analysis and theory building stage.

Integrated Spiritual Practice Framework – ideological account

Within the data there was much supporting the underlying ontological views of the integrated spiritual paradigm which informed the development of the ISPF. There was also much supporting evidence for the various layers of the ISPF. However, this would often be languaged differently or expressed at a higher order level. This is reflective of the integrated spiritual paradigm itself, which recognizes that Reality or Truth will be understood, experienced and interpreted differently according to one's paradigmatic perspective and level of consciousness and spiritual evolution. Due to the emergent quality of the integrated spiritual paradigm and its drawing from philosophies, theories and practices from all the paradigms and ideologies present, the focus of texts studied was diverse. For example, one text may have focused predominantly on consciousness and evolution and the shift in consciousness which is currently occurring, whilst another may have focused more on drawing together all the various theories. Hence, there was often consensus or authentication of aspects of the ISPF across all texts, yet with more comprehensive evidence of a particular aspect focused on by one or two authors.

Triadic whole

As mentioned above, there was much evidence found within the data collected to support the aspect of the triadic whole. Although, the language may have been different, all included some understanding and acknowledgement of the triadic components. Some explored this in terms of the more traditional trinity, such as that from Christianity or Hinduism, while some focused more on the individual components, such as the Ultimate Truth and duality.

The aspects of the triadic whole that were focused on most heavily within the data related to the dualities of The Spiritual and The Physical. The data collected from within the spiritual integrated will add much to this area of the ISPF, as it was not covered in as much depth within the other ideologies explored. This will be important, as it will provide a comprehensive inventory of the qualities and attributes specific to The Spiritual and The Physical. There was evidence supporting the qualities and attributes suggested for the masculine/feminine dualities also, but this aspect was focused on far less.

In relation to the Ultimate Truth, an interesting trend emerged where, although there was an acknowledgment of one Ultimate Truth, at the same time there was a willingness to be wrong, or to knowing only a limited aspect of the truth, to accepting or acknowledging when one/we cannot know the full truth. In fact, the mystery or unknowable was often celebrated as an aspect of the Ultimate Truth.

Operational sectors

Within this level of the ISPF, the data produced rich description around the qualities and attributes of the masculine/feminine in general and acknowledged the existence of these aspects as both spiritual and physical. Furthermore, the data supported the ISPF in recognizing that 'masculine' and 'feminine' is not specific to gender and balance of these qualities and attributes in both sexes is part of the process of evolution and increased consciousness. The data also highlighted that the balance between the masculine and feminine is currently out of balance with the masculine dominating the feminine. Other than speaking of the balancing of the

masculine and feminine energies, there was not a lot of information around the androgynous sectors of the ISPF.

An important aspect present in the data was much supporting evidence for the spiritual law of reflection (that what is in The Physical is a reflection of what is in The Spiritual) which was used to develop the ISPF initially. So, although most of the texts did not focus particularly heavily on this aspect of Reality as utilized within the ISPF, the various components that were used in the development of this level of the ISPF were supported. One author that utilized the masculine/feminine aspect in a similar way within his framework was Wilber (2006) but he did not make the distinction between spiritual masculine/feminine and physical masculine/feminine. Also highlighted within the data was the concept that these aspects can be present in healthy or unhealthy ways.

Levels of Vibrational Energy and Consciousness

At this level, it would seem that the literature from within the integrated spiritual bypassed the many systems that have been established over the years and focused directly on the essence of these levels in a more holistic manner. There was much focus within the data on consciousness, awareness, evolution, development, vibration and energy, but not within a specific system. However, having said that, the chakra system was referred to in much of the data so the recognition was present that a system existed. Some utilized the chakras more than others but there were some with little detail, as it is a system from within the Hindu ideology.

What is important, though, is the recognition and authentication that there is the process of evolution or spiritual development that we as individuals, organization, communities, nations and as a whole go through. As highlighted within the Sufi data, and supported by Wilber (2006), there are different systems utilized within different ideologies that are addressing this component of reality in unique ways. Although, I can see that the ISPF could be used with the chakra system being replaced by one of these other systems, I feel that, as this system is so widely recognized now, it will assist in creating a common language. Furthermore, it is anticipated that through the analysis process, although these levels are based on the chakra system, they will develop further. Again, within this section, the data highlighted that these could be present in either positive/negative or healthy/unhealthy ways. The underlying theme again is balance, knowing where your energies are, so that one can consciously shift energies and awareness to bring balance and accelerate one's progression.

Ideological language

As with the previous ideological immersions, language became a prominent focus. Language was a tool in identifying or authenticating the positioning of particular ideologies within the spiritual paradigms. However, as the integrated spiritual paradigm had only been explored conceptually within the Honours research, language specific to this paradigm had not been identified. The recognition that each of the spiritual paradigms explored used distinct language suggested that, although informed by all paradigms both physical and spiritual, the integrated spiritual would use language unique to itself. I then used the ideological coding and account to explore the use of language for any sign of a distinct and/or common language.

From the data collected, it was found there were a number of common threads that wove the texts explored into a paradigm in their own right, these being the desire to reach from one side of the spectrum or experience of reality to the other, to find the common ground; that we are creators or co-creator of our own experience; and, of course, that ultimately all the paradigms are an experience of the One reality. Although this is reflected in the language, the language also at times strongly suggested the point of origin from which their journey to bridge the spectrum had began. For example, although Wolf is positioned within the integrated and ascribed to the common threads mentioned above, the language used was also strongly informed by his original positioning within the natural sciences as a physicist. As this is an emergent paradigm that is currently evolving, this was to be expected and I could relate to this phenomenon myself in my own attempts to bridge the spectrum. As I have found, although talking about common concepts, I often fall into the language of Hinduism and Christianity, my original positioning. Table 7.2, presents quotations from the integrated spiritual to illustrate the paradigmatic language (in bold).

Table 7.2 Exploration of language within integrated spiritual

	Language
Wolf	‘ Nothing created something then, and this process will continue forever so long as there is the potential to create something. The potential continues forever so long as nothing exists! Therein lies the secret of the spirit’s longing: desire to become something rather than nothing. ’ (Wolf, 1999, p. 159)
Hollick	‘The insights of more modern scientific heroes demand of us a different way of seeing the universe , and a different understanding of the meaning and purpose of our lives Rather than the mechanical, alienating, meaningless vision of reality bequeathed to us by classical science , I found a living, conscious, interconnected, meaningful and purposeful universe of which we are co-creators . And I found a vision which resonates strongly with the beliefs and wisdom of many ancient spiritual traditions throughout the world. ’ (Hollick, 2006, p. 2)
Dyer	‘ We have the power to make contact with the organizing intelligence and to create a life of bliss. We can know the divine organizing intelligence that is a part of us , even though it has been dormant for as long as we remember.’ (Dyer, 1995, p. 13)
Holden	‘...I now know that there is, in truth, no distance between us and our happiness . I believe, therefore, that the healing journey isn’t a physical journey as such. Rather, it’s a journey of consciousness, of truth emerging from illusion, of light dawning through darkness, of love replacing fear . This journey is an unfolding of that which is already within . To be

Table 7.2 cont. Exploration of language within integrated spiritual

	Language
	happy, therefore, you must first be willing to undo and unlearn your misperceptions, false conditions, and fearful beliefs. ’ (Holden, 2007, p. 43)
Wilber	‘Which brings us back to where we began: there is emptiness (and the formless mind), and then there is the manifest world (and the conceptual mind), and so the question is: what form in the mind will help both realize and express emptiness? Some form or view is there, like it or not, and so correct view has always been maintained as absolutely necessary for enlightenment. ’ (Wilber, 2006, p. 114)
Chopra	‘ In the one reality there are no wrong turns, only new turns...Real growth happens in many dimension...All these dimensions must evolve in order for you to evolve. ...On some dimension or other, every event in life can be causing only one of two things: Either it is good for you, or it is bringing up what you need to look at in order to create good for you. Evolution is win-win... ’ (Chopra, 2004, p. 97)
Moore	‘ You can live from your soul rather than your self. This means to be less in control, less certain of the truth of things but more in touch with your intuitions and emotions. It means to be less focused on the self and more identified with others. It means to understand that you are part of nature and that your soul, which is the source of your very identity, is a piece of the world’s soul. Your roots reach downward, not into the brain, but into the soil.’ (Moore, 2004, p. 294)
Ruiz	‘ When you transform your whole dream, magic just happens in your life. What you need comes to you easily because spiritual moves freely through you. This is the mastery of intent, the mastery of the spirit, the mastery of love, the mastery of gratitude, and the mastery of life. This is the goal of the Toltec. This is the path to personal freedom. ’ (Ruiz, 1997, p. 74)
Zukav	‘ The illusion holds power over you when you are not able to remember that you are a powerful spirit that has taken on the physical experience for the purpose of learning. It has power over you when you are compelled by the wants and impulses and values of your personality. It holds power over you when you fear and hate and sorrow and fester in anger or strike out in rage. It has no power over you when you love, when compassion opens your heart to others, when your creativity flows unimpeded joyously into the present moment. In other words, the illusion has no power over a personality that is fully aligned with its soul. The illusion is governed by impersonal energy dynamics. ’ (Zukav, 1990, p. 208)
Tolle	‘ What remains is the light of consciousness in which perceptions, experiences, thoughts, and feelings come and go. That is Being, that is the deeper, true I. when I know myself as that, whatever happens in my life is no longer of absolute but only relative importance. I honor it, but it loses its absolute seriousness, its heaviness.’ (Tolle, 2005, pp. 79)

Themes outside the research brackets

During this initial analysis of the data a number of codes outside the brackets have emerged to be further explored during meta-analysis and theory building. Some of those initial codes to be further explored are non-judgment, non-judgmental justice, choice, responsibility, peace, balance, the now, the moment, awareness, consciousness, forgiveness, service, impermanence, eternal, eternal truth, the eternal moment, being centred, surrender, joy, letting go (particularly of ego), remembering, difference between knowledge and wisdom and acceptance.

Part III

What is ‘Real’?

Before entering this place, this Wonderland, the place from where I came had concrete concepts of reality and ways of knowing. It was believed The Physical was all that existed. Questioning of this belief is how the journey in Wonderland began. The journeying in Wonderland has challenged The Physical perceptions of reality and there appears to be so much more. I grapple with the illusive, attempting to make sense and begin to question what is ‘real’?

Part III of this thesis shifts focus to the findings relating to the spiritual paradigms and draws in the components of insight and interpretation, as outlined in the ISRAP (see Table 3). Chapter 8 provides a comprehensive articulation of the spiritual paradigms, as informed through the immersion and theory building processes. Chapter 9 presents and articulates findings from this process that were emergent and unexpected. Some of these findings are the theory for truth, ways of knowing, methods and measures.

Chapter 10, as illustrated in Figure 3, focuses on The Spiritual and The Physical at the levels of perspective, paradigm, ways of knowing, research approaches, methods, measures and presentation. The Physical has been presented to illustrate the relationship and parallels with The Spiritual. However, the findings of this research have offered an expanded view on The Physical understandings of perspective, ways of knowing and research methods and measures.

To assist the reader the following text box presents the acronyms used in Part III.

Acronyms used in Part III

ISTM:	Integrated Spiritual Theoretical Model
ISAT:	Integrated Spiritual Analytical Tool
ISAP:	Integrated Spiritual Approach to Practice
ISRM:	Integrated Spiritual Research Model
ISRAP:	Integrated Spiritual Research Approach to Presentation

Table 3 Focus areas of the ISRAP in Part III**Components in the presentation of research***Positioning*

This section provides information on the researcher’s paradigmatic positioning, the research approach and their position in relation to the research topic. It also explores how the research topic was initially positioned and interpreted from both the spiritual and physical perspectives.

Phenomenon of interest

This section explores the specific phenomenon of interest within the research topic. In addition it presents gaps in knowledge, the overarching intention/purpose of the research and questions that guided the research process.

Immersion

This section presents information on the immersion process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records and explanation of the sampling and specific collection techniques.

Insights

This section explores the insights and understandings gained through the immersion experience and the methods or ways of knowing used. If the ISTM will used as the analysis tool, it would include the positioning of the phenomenon within it.

Interpretation

Within this section a researcher presents the interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also included reference to how this interpretation was informed by the researcher’s previous experience, education and training.

Integration

This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings.

* Note areas of focus for Part III are in black font and areas not covered are in grey font.

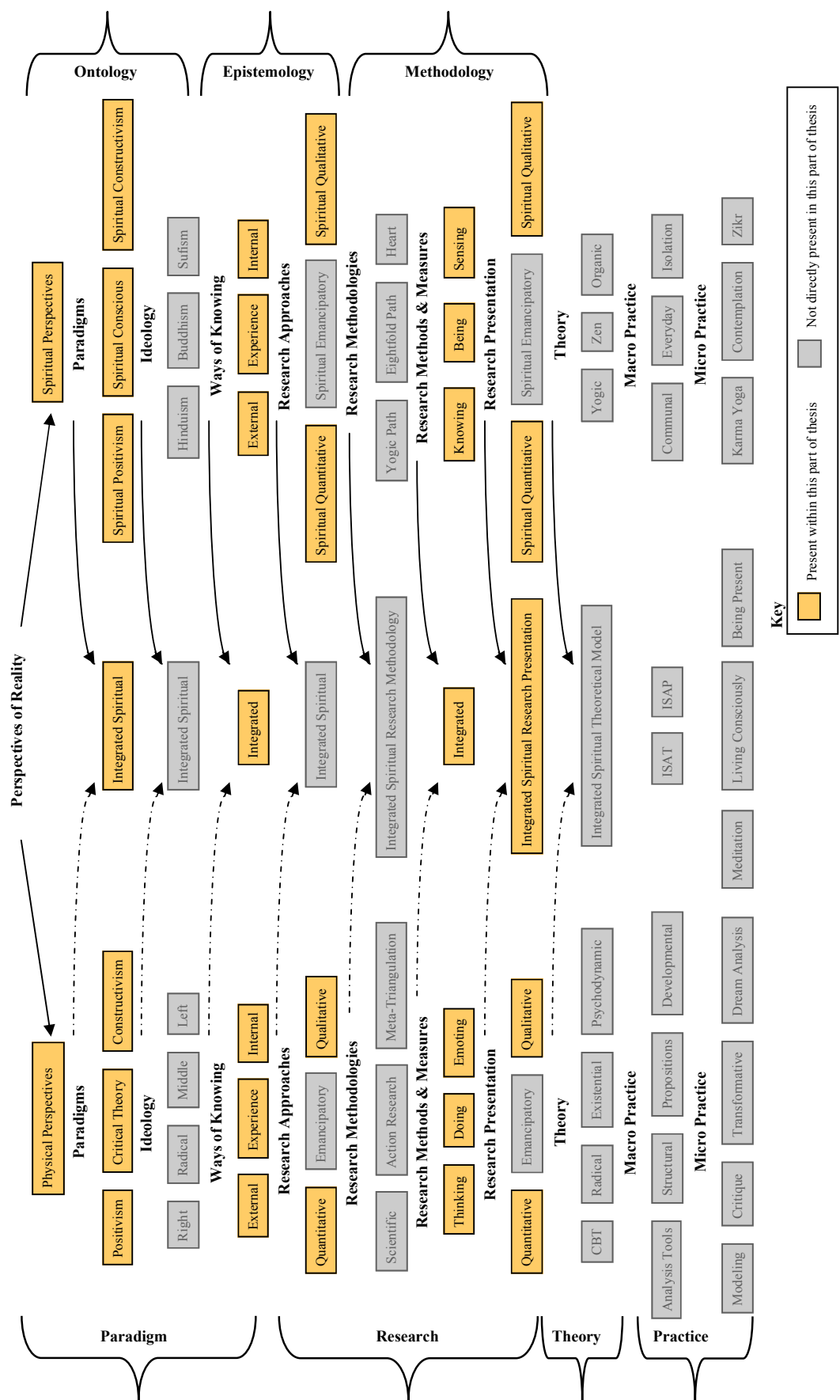


Figure 3 Scope of focus Part III

CHAPTER EIGHT

Reflections in the Looking Glass

Reflecting on all I had learnt in my time in Wonderland, I began to make sense of that which each person had imparted to me. What seemed like common knowledge here, back home, was considered fantasy. In Wonderland all accepted that back home was just a reflection in the looking glass, of this place of Ultimate Reality.

Introduction

This research identifies seven paradigms, three from The Physical and four from The Spiritual. The four spiritual paradigms were initially articulated guided by the spiritual law of reflection, which states that that which is in The Physical is a reflection of The Spiritual. Guided by this principle, a deductive process, using the physical paradigms, assisted in the articulation of the spiritual paradigms. This research focused on the further articulation and authentication of the four spiritual paradigms identified in the Honours research: spiritual positivism, spiritual constructivism, conscious spiritual and integrated spiritual. As part of this further articulation, the names of the paradigms have been changed slightly from that presented in the Honours project (refer appendix C).

To explore and articulate the spiritual paradigms, data were collected and analyzed in pre-identified brackets within each immersion process. As discussed in the methodology (chapters 2 & 3), the brackets were selected from existing literature (Neuman, 2000; Sarantakos, 1993) which explored the underlying philosophical assumptions of the physical paradigms. In addition, two extra brackets, identified within the Honours project, were also included (Carrington, 2006, 2010). The research process has not only authenticated the articulation of the spiritual paradigms but has further added to the understanding and articulation of these. Each of the spiritual paradigms will now be discussed under the bracket headings, these being: 'reality is',

‘human beings are’, ‘purpose of research’, ‘nature of social reality’, ‘role of common sense’, ‘theory looks like’, ‘an explanation that is true’, ‘place for values’, ‘that which is responsible for creation’ and ‘the relationship of the manifest with that creative force’.

Spiritual positivism

Spiritual positivism is the reflection in The Spiritual of the physical paradigm of positivism. The major difference between the two is the foundational view of reality, or Ultimate Truth, on which they are built. Positivism is based on a belief in physical reality and, therefore, focuses on physical laws, while spiritual positivism is based on a belief in a spiritual reality, with a focus on spiritual laws. However, there is a strong parallel in the overall rational, logical and scientific approach.

Reality is:

Within spiritual positivism the view is that the Ultimate Reality is a spiritual reality of which physical manifestation is an aspect. Ultimate Reality, therefore, is God or Cosmic Consciousness of which all else is but an aspect. This spiritual reality is objective and governed by both physical and spiritual laws. These laws, both spiritual and physical, are knowable, the spiritual laws being infinite and never changing and the physical laws being susceptible to the influences of the spiritual laws and the ‘Universe’s’ evolution. Reality can be perceived through both spiritual and physical senses. However, the spiritual senses allow a more complete perception of reality to be achieved.

Human beings are:

As all of reality and manifestation is an aspect of God created by his essence, so, too, are human beings. Further to this, human beings are made in the ‘image’ of God, with the potential to create, sustain and destroy. Human beings have both physical and spiritual components. The physical components are the body, ego/personality, emotions and mind, while the spiritual components are the soul/spirit which is ultimately love, light, energy and consciousness. As with all of creation, human beings are governed by both physical and spiritual/Cosmic Laws.

Science is:

Science is the discovery of truth through strict rules, procedures and discipline but may be experienced personally. Inquiry of the truth is guided by set or recommended methods and measures. Although both physical and spiritual methods and procedures are recognized, the spiritual methods and measures are valued over those of The Physical.

Purpose of research:

The purpose of research is to remove ignorance through the discovery and following of Cosmic Laws and to find God or the Ultimate Truth. Through the discovery of Cosmic Laws, the aim is to transcend The Physical and sense laws to discover Ultimate Truth.

Nature of social reality:

As with all of manifestation, social reality is governed by Cosmic Laws and patterns which are knowable. These laws and patterns can be used to enhance the ability to access the Ultimate Truth. Further to this is the recognition that all of manifestation is ultimately One, that which affects or influences one, affects or influences the whole.

Role of common sense:

To be perceived, truth must be experienced personally and all of life is the 'laboratory'. All of one's experiences, knowledge and wisdom acquired throughout life are valued. However, if perception is guided by intuition, pure reason or pure feeling, it is more highly valued.

Theory looks like:

Theory is produced through the process of scientific (both spiritual and physical) inquiry which follows the appropriate procedures. They are logical and can be replicated and are reflective or governed by the Cosmic Laws. Spiritual theory is valued over physical as The Physical is included within The Spiritual. Theory focuses on outcomes relating to discovery of the spiritual or Ultimate Truth.

An explanation that is true:

An explanation that is true is reasoned or intuitively received, is connected with spiritual laws and is based in Cosmic Truth. It must be experienced personally and be possible for others to experience as truth. Explanations that are true are those which transcend the physical sense laws and come from Cosmic Consciousness or direct communion with the Cosmic Consciousness.

Place for values:

Spiritual values, and the inherent spiritual nature, are to be valued and encouraged as these assist in the discovery and experience of Ultimate Reality. However, one must be cautious and consciously aware when dealing with values, as many can be tied to the ego/personality and create dogma and wrong thought or action.

That which is responsible for creation:

Spirit or Cosmic Intelligence is responsible for creation. Spirit through 'Its' thought projected a great sphere of light/energy which became the universe. One then became the trinity. This trinity can be language differently in various ideologies from within the spiritual positivist paradigm, yet the essence of the concept is the same. The following explanation of the trinity is a combination of Hindu and Christian (Yogananda, 1975). One aspect of the trinity can be referred to as God the Father-Intelligence beyond creation, Father or *Sat*. The next can be referred to as Christ Intelligence – reflection of God's intelligence in creation, Son or *Tat*. The final aspect of the trinity can be called Cosmic Vibration–creation itself, Holy Ghost or *Aum*.

The relationship of the manifest with that creative force:

As all of manifestation is ultimately God Consciousness, then the possibility for an intimate relationship with God is available to all. However, within spiritual positivism, the approach to this relationship is informed by the creation of the trinity. As creation reflects the trinity within physical reality, the trinity is present in the union of man and woman to create the child. Man's relationship to the trinity or God is that of the child in creation.

Spiritual constructivism

Spiritual constructivism is the reflection in The Spiritual of The Physical paradigm of constructivism. Again, the major difference between the two is the foundational view of reality, or Ultimate Truth, upon which they are built. Spiritual constructivism is based on a spiritual reality, with a focus on the internal spiritual experience of this reality, while physical constructivism is based upon a physical reality and therefore focuses on the internal meaning within the physical experience. The parallels between these two ideologies are the subjective and internal approach to their respective realities.

Reality is:

There is only one Ultimate Reality or Truth, which is God or Allah, yet there are many different paths to discovering this Ultimate Reality. Reality is subjectively experienced and interpreted by each individual. As each being is unique, the reality that is experienced is reflective of their uniqueness. However, although each individual is unique, all beings are ultimately connected and an aspect of the whole. One is able to have a direct experience of the Ultimate Reality through the heart.

Human beings are:

Human beings are the essence of Allah in manifestation. Human beings are love, light and energy in various levels of density, from the very highest and fastest energy, which is closest to God to the very lowest and slowest energy, which is most distant from God. One's level of spiritual evolution and growth will determine where in this continuum they are located. Each being interprets and interacts with reality differently. Therefore, they are responsible for creating their own experience of reality which is subject to the conditioning of physical reality.

Science is:

Physical science is an explanation of the physical world through the process and procedure dictated by physical ways of knowing. However, there are other ways of knowing that are spiritual and lead to wisdom rather than knowledge. Although a balance of these ways of knowing can be used, wisdom received within the heart, through direct communion with God, is highly valued.

Purpose of research:

The purpose of the research or quest is to remember or reunite with the Ultimate Reality – God. To do this, one is required to go within, to deconstruct the self and gain insight and understanding of oneself in relationship with God. As the external is a reflection of the internal, one can use the physical environment to assist further in this process.

Nature of social reality:

The nature of social reality is that each individual is ultimately connected and an aspect of the whole. Therefore, all that is experienced within social reality is a reflection of the individual's inner reality and the whole. Inner reality of the individual and the collective will attract into life, situations and experiences which will assist the individual and the collective, to move along the path to remembering and uniting with God.

Role of common sense:

Common sense is highly valued within spiritual constructivism and is seen as the accumulation of knowledge, wisdom and heart, bringing understanding into the present moment. It allows one to be discerning and to make the best possible decision in the moment, with all the information available in that moment. With this comes the understanding that everything is in constant flux and nothing is permanent.

Theory looks like:

Within spiritual constructivism, both physical and spiritual theory is accepted. However, it is recognized that physical theory leads to the discovery of knowledge or relative truth, while spiritual theory leads to the discovery of wisdom or Eternal Truth. Direct knowledge through the heart is highly valued and recognized as coming straight from the Source. However, balance between The Physical and The Spiritual is encouraged as direct observation assists one to see and experience truth personally in the mind and body, allowing a fuller picture to be captured.

An explanation that is true:

An explanation that is true is understood through a balance of internal and external experience. It is felt within the heart and interpreted by the mind. Although

truth is required to be interpreted by the mind within the physical, this can often result in losing some of the true meaning, as Ultimate Truths are often beyond the comprehension of the mind. Further to this, an explanation that is true can be transmitted and received as an energy exchange.

Place for values:

As everything is uniquely experienced to teach and guide the individual back to God, it is believed that values held by particular individual's or group's are not wrong, only different. In recognizing this, it is important to be consciously aware and open about where one is positioned and what values and assumptions are held. In what may seem like a contradiction, spiritual values are highly valued and are considered integral.

That which is responsible for creation:

God or Allah is responsible for creation and all of creation is God's essence in manifest form. Through the process of creating The Physical, an illusion of separateness and duality came into existence. The existence of duality and separateness is false and God is all that is and God, or Allah, is unity, oneness and love. Therefore, although human beings experience themselves as unique and separate beings, they are ultimately connected. The duality of masculine/feminine is in both The Physical and The Spiritual.

The relationship of the manifest with that creative force:

As God, or Allah, created manifestation to experience and know Himself, the relationship between God and human beings is intimate and personal. This relationship is that of the lover and the Beloved. Therefore, the relationship is a passionate love affair that takes place in the individual's heart. God is the masculine "I love you" and humans are the feminine "I am longing for you". 'If you want to know me, be me; if you want to know love, be love.' (Rumi, quoted by Shaykh)

Conscious spiritual

The conscious spiritual paradigm is the reflection in The Spiritual of The Physical paradigm of critical theory. The major difference between the two is the foundational view of reality, or Ultimate Truth, on which they are built. Critical theory is based within a belief in a physical reality, while conscious spiritual theory is based on

a spiritual reality. However, there are strong parallels in the overall approach in terms of the challenging or critique of aspects, structures and concepts within their respective realities.

Reality is:

There is Ultimate Reality which is lost or concealed behind relative reality. Relative or temporal reality and Ultimate Reality interconnect, and one cannot exist without the other. Individual and collective realities are created via the concepts and perceptions they hold. The subject of knowledge cannot exist independently from the object of knowledge.

Human beings are:

At one level human beings are light energy and consciousness, which is ever changing, and housed within an impermanent physical body. They are hindered from realizing their true nature by their attachment to illusionary concepts and perceptions. At the ultimate level, human beings are made entirely of non-self elements. Hence, there is really no such entity as a self, in the same way that matter is made of atoms, which are themselves made of non-matter or energy.

Science is:

Science is a tool used to create concepts and perceptions about truth and reality. Although, science can be a useful tool at times, it is ultimately just a concept and consequently, is to be used, but not to be disillusioned by, or trapped in.

Purpose of research:

The purpose of research is to penetrate all erroneous perceptions and concepts and enter directly into the true nature of all. One is to discover and experience Ultimate Reality or Nirvana within the relative physical reality. This requires the *Liberation* of self and all of manifestation from the illusionary concepts that veil Ultimate Reality.

Nature of social reality:

The nature of social reality is filled with conflict and governed by underlying structures of wrong perception. Wrong perception and conception arise out of illusionary dualistic thinking. As with Ultimate Reality, all of social reality is inter-

connected and, as a result, wrong perception occurs at an individual and collective level. One affects the whole, they are not separate.

Role of common sense:

Common sense can be informed by right perception, which cuts through illusion or wrong perception which creates illusion and conceals the truth. Common sense, when developed and informed by right perception, is highly valued. Hence, one must be conscious and aware to discern the value of information offered through common sense.

Theory looks like:

Theory is practically and experientially based and needs to be guided by right perception. Theory can perpetuate wrong perception or cultivate right perception. When based in right perception, theory reveals true conditions and assists individuals and the collective to see the way through illusion to Ultimate Reality or Nirvana.

An explanation that is true:

An explanation that is true is informed by right theory that corrects misperceptions. It supplies people with tools needed to transform wrong perception to right perception, enabling them to find freedom and live in Truth.

Place for values:

The search for truth is always carried out from a value based position. To search for the truth is a value-based position, as to search for truth demonstrates that the truth is valued over ignorance. Some values are informed by right perception and some are informed by wrong perception, yet to hold on to 'right' concepts is also erroneous. The values that inform the search for truth will influence the experience and outcome.

That which is responsible for creation:

'Who or what gave birth to the cosmos?' is not a true question. The answer cannot be found. No phenomenon is ever born of a single cause, everything comes from innumerable causes. The cosmos has no beginnings and no endings.

The relationship of the manifest with that creative force:

The relationship of manifestation with that creative force is one of inter-dependent co-arising. All of manifestation and beyond is a part of the unfolding of the universe, a universe conscious of itself and a universe that is responsible or active in transforming itself in certain ways. Therefore, A is comprised of B, C, D, and everything else in the universe. A can never exist by itself alone.

Integrated spiritual

Integrated spiritual acknowledges and accepts the paradigmatic views of all the physical and spiritual paradigms. However, as its view of physical reality is that The Physical is an aspect of the Ultimate spiritual reality, it values, and is more likely to draw from, The Spiritual than The Physical. However, as this is an emergent paradigm, the trend experienced within this research process was that the integrated spiritual paradigm is being informed from two perspectives, that of The Spiritual speaking to The Physical and that of The Physical speaking to The Spiritual. The major contribution of this emergent paradigm is its positioning as a bridge between The Physical and The Spiritual.

Reality is:

There is only one spiritual reality or Truth of which The Physical is a reflection. Spiritual and physical realities are one and the same, as are Cosmic and physical laws. Understanding, interpretation and application of these ‘truths’ will be influenced by one’s paradigmatic perspective and level of consciousness. All are an aspect of the one Ultimate spiritual Reality and, therefore, each being is a co-creator of reality.

Human beings are:

Human beings are aspects of the one spiritual reality: soul, energy, light and consciousness in the physical form. They are governed by spiritual evolution, with the potential to remember their true self and achieve unity with Ultimate Reality. They are governed by physical laws and spiritual laws. However, if they learn to live by the spiritual laws, this will accelerate their spiritual evolution and growth. Furthermore, they will be able to transcend and manipulate physical laws, if full understanding of spiritual laws is achieved.

Science is:

Science is constructed of methods and measure for understanding and interpreting the Universe. It can be carried out from either a spiritual or physical perspective. The ways of knowing, methods and measures of The Physical lead to the discovery of relative truth or knowledge and the spiritual ways of knowing, methods and measures potentially lead to the discovery of wisdom or Eternal Truth. Therefore, the spiritual sciences, ways of knowing and methods and measures are valued over the physical sciences.

Purpose of research:

The purpose of research is to discover the 'Ultimate Truth'. One's spiritual evolution and growth will inform the ways of knowing, methods and measures utilized. All ways of knowing and methods both physical and spiritual have a role to play in the discovery of truth at various levels of consciousness. However, The Spiritual are valued over The Physical, as The Spiritual not only includes, The Physical as an aspect of it, but is able to access Eternal Truth rather than the relative truth of the physical methods.

Nature of social reality:

The nature of social reality reflects the reality of inter-connectedness and one Ultimate Reality. It reflects both the Cosmic Law of unity and the illusion of separation and duality. Individually and collectively, there is free will and choice in relation to how reality is perceived and experienced. We are co-creators of reality. Although this process is governed by Cosmic Laws, we are each responsible for the part we play. One's inner reality, or the level of spiritual evolution and growth, is reflected in the external physical/social reality.

Role of common sense:

Common sense is valued if it is guided by spiritual ways of knowing, intuition and God communion. Information received or offered through these methods is valued in direct relation to the individual's level of spiritual evolution and growth and ability to access truth.

Theory looks like:

Theory can be either physical or spiritual with The Spiritual valued over The

Physical. As all ways of knowing, methods and measures are acknowledged and accepted, how theory looks is diverse and particular to the spiritual or physical paradigms. One's primary paradigmatic positioning, spiritual evolution and growth and the purpose of inquiry will inform one's perception and choices in available theory.

An explanation that is true:

An explanation that is true is one that resonates and can be experienced personally. It can emerge through the use of physical or spiritual methods. However The Spiritual is valued over The Physical. Explanations that come from personal experience, intuition, wisdom, direct God communion are most valued. An explanation that is true will expand consciousness and bring with it the presence of spiritual attributes such as calmness, silence and peace. It will assist individuals and the collective in spiritual evolution and growth. One's level of spiritual evolution and growth informs perception and ability to access truth.

Place for values:

Spiritual values are important as they have the ability to align one's energy and consciousness with the Ultimate Truth and universal purpose, hence enabling access to universal guidance and support. In doing so, one has the potential to access a greater depth of truth and to accelerate spiritual evolution and growth. Values are usually determined by the paradigmatic perspective and level of spiritual evolution and growth.

That which is responsible for creation:

There is one primary Source of all creation. However, this is understood, interpreted and applied differently, depending on one's paradigmatic perspective, mode of consciousness and spiritual evolution and growth. All current explanations, from both the physical and spiritual paradigms, reflect aspects of the Ultimate Truth. However, many of these explanations are limited to a relative truth in relation to the aspect of manifestation upon which they focus.

The relationship of the manifest with that creative force:

As manifestation is a reflection of The Spiritual, that within The Physical reflects the creative attributes of the One Source. Consequently, the relationship of manifestation with that creative force is that of co-creators. Manifestation is on a

journey of remembering and reuniting with the One Source from which it emerged. The creative force, or God, lovingly and compassionately supports and guides this process. Although the relationship is often denied, it is ever present and available to all who consciously seek to embrace it. This relationship may be understood, interpreted and influenced by one's paradigmatic perspective and spiritual evolution and growth.

Key assumptions of the spiritual paradigms

The discussion of the spiritual paradigms touches on the parallels and relationships between the respective physical and spiritual paradigms and provides in-depth description of their individual differences or positioning alongside each other. To assist in the overall understanding and picture of these differences, a summary of the key paradigmatic assumptions discovered through the exploration of the data across ideologies is presented in Table 8.1. However, it is important to note that, although there are distinct individual paradigms within The Spiritual, the spiritual approaches tend to be fluid and draw from and include aspects of all the spiritual paradigmatic positions.

Table 8.1 Paradigmatic brackets across spiritual paradigms

	Spiritual Positivism	Spiritual Constructivism	Conscious Spiritual	Integrated Spiritual
Reality is	There are physical and spiritual laws of which both are aspects of the God Consciousness; all else are just an aspect of this. Objective, and governed by spiritual laws that are knowable. Perceived through the spiritual and physical senses.	There is only one reality or Truth but there are many different paths to it. Subjective, each person is unique; hence, their reality is a reflection of their uniqueness. Experienced through the individual's heart.	The subject of knowledge cannot exist independently from the object of knowledge. There is one ultimate reality which is veiled behind relative realities created via the concepts of the individual and the collective.	There is only one spiritual reality or 'truth' of which the physical is a reflection. Spiritual and physical realities and laws are one and the same. Each being is a co-creator of reality.
Human beings are	Made in the image of God. Made of the essence of God. Love, light, energy and consciousness. Governed by the Cosmic Laws	Love, light and energy in various levels of density. Essence of God in manifestation. Creators of their own reality. Conditioned by physical reality.	Non-permanent and made entirely of non-self elements, there is really no such entity as a self. Impermanent consciousness in a physical body. Hindered in realizing their true nature by their	Aspects of the one spiritual reality: soul, energy, light and consciousness in the physical form. They are governed by spiritual evolution, with the potential to remember their true self

Table 8.1 cont. Paradigmatic brackets across spiritual paradigms

	Spiritual Positivism	Spiritual Constructivism	Conscious Spiritual	Integrated Spiritual
			attachment to illusionary concepts.	and achieve unity with ultimate reality.
Science is	Based on strict rules/procedures. Values spiritual laws over physical laws. Value free but experienced personally.	Science is an explanation of the physical world. Values direct knowledge from God received within the heart.	Science is a concept to be used but not trapped by.	Constructed of methods and measure for understanding and interpreting the Universe. The spiritual sciences, ways of knowing and methods and measures are valued over the physical.
Purpose of research	To discover and follow Cosmic Laws to find God or 'ultimate truth'. To transcend physical and sense laws.	To deconstruct and understand oneself in relationship to the Beloved. To remember self as God	To break through all erroneous perceptions and penetrate directly into the true nature of all. To liberate self and others.	To discover the 'Ultimate Truth'. One's spiritual evolution and growth will inform the ways of knowing, methods and measures utilized.
Nature of social reality	Governed by Cosmic Laws. Patterns and laws are Known.	Is a reflection of the individual's inner reality.	It is inter-connected and wrong perception occurs at an individual and collective level. One affects the all.	Individually and collectively, there is free will and choice in relation to how reality is perceived and experienced. We are co-creators of reality.
Role of common sense	Is valid if guided by intuition, pure reason or pure feeling.	Is valued highly and is connected to inner spiritual guidance.	Can be informed by wrong perception and hide the truth. Can develop into right perception and this is highly valued.	Valued if it is guided by God communion. Valued in direct relation to individual's level of consciousness and spiritual evolution.
Theory looks like	Is logical and scientific and in accordance with spiritual laws. Focused on spiritual outcomes.	Accepts both physical and spiritual knowledge but values wisdom over knowledge. Values direct God communion or knowing of the heart.	Reveals true conditions and helps individuals and the collective to the truth. Needs to be guided by right perception. Practically and experientially based.	As all ways of knowing, methods and measures are acknowledged and accepted how theory looks is diverse and particular to the spiritual or physical paradigms.
An explanation that is true	Is reasoned or intuitively connected to spiritual laws and based on spiritual facts.	Is understood through a balance of internal an external experience. Is felt within the heart and	Is informed by theory that corrects misperception. Supplies people with tools needed to change wrong	Resonates and can be experienced personally. Explanations that come from personal experience, intuition,

Table 8.1 cont. Paradigmatic brackets across spiritual paradigms

	Spiritual Positivism	Spiritual Constructivism	Conscious Spiritual	Integrated Spiritual
	Is based on precise internal and external observation. Can be replicated and experienced by others.	interpreted by the mind. Is beyond the comprehension of the mind.	perception and find and live the truth.	wisdom, direct God communion are most valued. It will assist individuals and the collective in spiritual evolution and growth.
Place for values	Man's values are tied to the personality and create dogma and wrong thought, action.	Values are integral to spiritual life. At the ultimate level no individual's or group's values are wrong, only different as each experience is there to teach and guide people back to truth.	The search for truth is always carried out from a value based position. Some are right perceptions and some are wrong perceptions, yet, to hold on to 'right' concepts is also erroneous.	Spiritual values are important as they have the ability to align one's energy and consciousness with the 'ultimate truth' and universal purpose.
That which is responsible for creation	Before creation there was Spirit. Spirit created through Its thought and projected a great sphere of light/energy which became the universe. One then became three	God or Allah is responsible for and is all of creation.	Everything comes from innumerable causes and is inter-connected. There is no single cause of creation.	There is one primary Source of all creation. This is understood, interpreted and applied differently depending on one's paradigmatic perspective, mode of consciousness and spiritual evolution and growth.
The relationship of the manifest with that creative force	Physical reality reflects the triadic whole, present within the union of man and woman to create the child. Man's relationship to the triadic whole (God) is that of the child in creation.	Is that of the lover and the Beloved. It is a passionate love affair that takes place in the heart. God is the masculine "I love you" and humans are the feminine "I am longing for you".	Is the relationship of inter-dependant co-arising, A is comprised of B, C, D, and everything else in the universe. "A" can never exist by itself alone.	As manifestation is a reflection of the spiritual, that within the physical reflects the creative attributes of the one Source. Consequently, the relationship of manifestation with that creative force is that of co-creators.

Through the exploration of the ideological data in the paradigmatic brackets, one can draw out each spiritual paradigm's ontological, epistemological and methodological assumptions. These are presented in Table 8.2.

Table 8.2 Key paradigmatic assumptions across spiritual paradigms

	Ontology	Epistemology	Methodology
Spiritual Positivism	Cosmic reality exists internally and externally and is governed by unchangeable Cosmic laws. The individual is to discover the Cosmic Laws and use these to unite with God.	Since there is a real world internally and externally, the seeker must objectively study 'reality' and processes within 'reality'. That is, find out how things really are and really work – no place for personal values and biases.	The individual asks a question and then tests to see if it is true. Or 'tests' previously discovered Cosmic Laws (through personal experience).
Spiritual Constructivism	Realities are relative, multiple and exist in accordance with individual's level of consciousness. Consciousness constructs are not more or less true but vary at different levels of consciousness and spiritual evolution.	Knowledge is created via individuals, groups and collectives' level of consciousness and spiritual evolutional.	The aim is to increase the level of vibrational energy or consciousness bringing greater understanding, wisdom and spiritual evolution to self and the collective.
Conscious Spiritual	Reality can be known but it is a spiritual reality that is oppressed and hidden by physical 'realities'. Physical realities have been created and are not real.	The individual has a history of physical values, beliefs and understandings and has to attempt to relinquish these to find the 'absolute' (spiritual) truth.	The purpose of life requires the seeker to challenge the confines, ignorance and oppression of physical realities held to discover the spiritual truth.
Integrated Spiritual	Reality is that there are multiple physical and spiritual realities of which the ultimate reality is the sum. Physical reality is a reflection of the spiritual.	Knowledge is understood via the varying existing perspectives. They all exist at once and each reflects aspects of the ultimate truth.	The aim is to discover, remember or unite with God or the absolute truth through the acknowledgement, exploration and integration of all aspects of reality, both physical and spiritual.

The spiritual and physical perspectives

Through the re-immersion and meta-analysis process, it became apparent that there was a need to articulate the higher order differences between the spiritual and physical perspectives, as this would assist in future exploration at a paradigmatic level and would also assist in building the structures of the ISTM and the application of the ISAT. To do this, I began to review the data across ideologies, with the intention of presenting these differences through the identified paradigmatic brackets. However, at this point in my personal reading, I encountered a text in which the author had already articulated the difference between the physical and spiritual perspectives.

The text was *Power, Freedom and Grace: Living from the source of lasting happiness* (Chopra, 2006). When I reviewed the description put forth by Chopra, I found it to be comprehensive and reflective of the research findings. Thus I felt there was no need to duplicate or ‘reinvent the wheel’. Therefore, presented here in Table 8.3 are Chopra’s (2006) offerings on these higher order perspectives, with only minor changes to assist with internal consistency. These changes have been italicized within the table. That which I would have labeled ‘physical perspective’, Chopra has labeled ‘old paradigm’ and that which I would have labeled ‘spiritual perspective’, Chopra has labeled ‘new paradigm’. Although the original table was not bracketed, I have inserted bracket titles as they would relate to brackets explored in this research. Not all the brackets are covered but the information is a compressed overview providing sufficient information on the major differences between the spiritual and physical perspectives.

Table 8.3 Chopra’s suggested paradigms (adapted from Chopra, 2006, pp. 213-218)

Brackets	The Old Paradigm or <i>Physical Perspective</i>	The New Paradigm or <i>Spiritual perspective</i>
<i>Reality Is</i>	<p>The superstition of materialism says that we are separate from our source and from one another.</p> <p>The world is composed of visible, solid matter and invisible, nonmaterial energy.</p> <p>Sensory experience – what we can see, hear, smell, taste, or touch – is the crucial test of reality.</p> <p>Solid objects, or visible clumps of matter, are separated from one another in space and time.</p> <p>Mind and matter are separate, independent entities.</p>	<p>The unified field of pure consciousness says that we are connected to our source and to one another.</p> <p>The world is composed of one underlying, unmanifest field of intelligence that manifests as the infinite diversity of the universe.</p> <p>The field of intelligence experienced subjectively is the mind; the same field experienced objectively is the world of material objects.</p> <p>“Solid” objects are not solid at all, nor are they separate from one another in space and time. Objects are focal points, or concentrations of intelligence, within the field of intelligence.</p> <p>Mind and matter are essentially the same. Both are the offspring of the field of pure consciousness, which conceives and constructs the whole world.</p>
<i>Humans beings are</i>	<p>The body is a physical machine that somehow learned how to think.</p> <p>Human beings are self-contained entities with well-defined edges to the body.</p>	<p>Infinite consciousness somehow creates the mind and then expresses itself as the body. The body-mind is the field of pure consciousness itself.</p> <p>Human beings are inseparably interconnected with the patterns of intelligence in the whole cosmos. At</p>

Table 9.3 cont. Chopra's suggested paradigms (adapted from Chopra, 2006, pp. 213-218)

Brackets	The Old Paradigm or <i>Physical Perspective</i>	The New Paradigm or <i>Spiritual perspective</i>
		the most fundamental levels of nature, there are no well-defined edges between our personal body and the universe.
	The human body is composed of matter frozen in space and time.	The human body-mind is a changing, pulsating pattern of intelligence that constantly re-creates itself.
	Our needs are separate from the needs of other living beings.	Our needs are interdependent and inseparable from the needs of other living beings.
Who or what is responsible for creation	The external world is real because it is physical. Our internal world is unreal because it exists in the imagination.	The external world and the internal world are the projections of the one Being, the source of all creation. Both are patterns of movement of energy within infinite consciousness.
	The superstition of materialism says that we live in a local universe.	The unified field of pure consciousness says that we live in a nonlocal universe.
	Location in space is an absolute phenomenon.	Everything in the cosmos is nonlocal, meaning we can't confine it to here, there, or anywhere.
	Location in space exists independently of an observer.	Location in space is a matter of perception. Near or far, up or down, and east or west are only true from the vantage point of the observer.
	The thinking mind is localized in the brain, and the body's intelligence is localized in the nervous system.	The thinking mind is part of a vast field of nonlocal intelligence that extends far beyond the reaches of the cosmos. The body's intelligence comes from the same nonlocal field.
Time	The superstition of materialism says that we live in a time-bound universe.	The unified field of pure consciousness says that we live in a timeless universe.
	Time is an absolute phenomenon.	Time is a relative phenomenon. Physicists no longer use the word <i>time</i> ; they use the term <i>space-time continuum</i> .
	Time is local, measurable and limited.	Time is nonlocal, immeasurable, and eternal. The fact that we can localize time is just a notion, a perceptual artifact based on the quality of our attention.
	Humans are entangled in a vast web of time that includes past, present, and future.	There is no past or future, then and now, before or after; there is only the eternal moment. Eternity extends backward and forward from every moment.
	Time exists independently of an observer.	Time only exists in the mind of an observer. Time is

Table 8.3 cont. Chopra's suggested paradigms (adapted from Chopra, 2006, pp. 213-218)

Brackets	The Old Paradigm or <i>Physical Perspective</i>	The New Paradigm or <i>Spiritual perspective</i>
		a concept, an internal dialogue we use to explain our perception or experience of change.
	Things happen one at a time. The world operates through linear cause-effect relationships.	Everything happens simultaneously, and everything is correlated and instantly synchronized with everything else.
	How we interpret our experience of time has no effect on our physiology.	How we interpret our experience of time brings about physiological changes in our body. Entropy and aging are partly an expression of how we metabolize or interpret time.
<i>Relationship of creation with that creative force...</i>	The superstition of materialism says that we live in an objective universe.	The unified field of pure consciousness says that we live in a subjective universe.
	The world "out there" is completely independent of an observer.	The world "out there" does not exist without an observer; it is a response of an observer. Through the act of observation, we construct the world we live in.
	Observation is an automatic phenomenon. Our senses are capable of interpreting an objective reality in an objective manner.	We live in a participatory universe. We learn to interpret the world through our senses, and this brings about perceptual experiences.
	Our inner world and our outer world are dependent upon our relationships, our environment, and the situations and circumstances around us.	Our inner world and our outer world interdependently co-arise depending on the level of vibration of our spirit.

A note on paradigmatic language

Analysis of the spiritual paradigms from within each ideology provided evidence to support the essence of the original spiritual paradigms. Although the essence of the concepts explored within each ideology was representative of the paradigm concepts and authenticated these, the language at times was a barrier, as discussed within the immersion chapters (Part II). The issue of language had been raised as a concern in relation to transferability in the form of peer review when submitting papers presenting the Honours research findings. However, as the ideologies explored within the Doctoral research varied from the particular strands of Hinduism, Buddhism and Sufism from those used within the Honours research, the current

research has demonstrated some degree of transferability. Therefore, the major contribution to the spiritual paradigms has been the re-languaging of the spiritual paradigms within the explored brackets. It is hoped that changes made to the language used will allow the essence of each paradigm to be captured, while extracting ideological specific language, to assist in the transferability to a wider range of spiritual ideologies.

CHAPTER NINE

Through the Looking Glass

As I peered deeper into the looking glass, I began to see straight through. All that had been hidden behind the smokes and mirrors back home became so very clear. I also found further confirmation of the principle of reflection, so well known in Wonderland. The reflections and parallels continued to present, bringing with them new meaning to my understandings relating to 'truth' and the ways of knowing it.

Introduction

In the process of meta-analysis and theory building relating to the authentication and articulation of the spiritual paradigms, a number of unexpected insights and understandings emerged, relating to the theory for truth, ways of knowing, methods, measures, ego soul perspective, the spiritual perspective of the physical and spiritual, evolution and consciousness, the moment or the now and awareness or presence and choice and responsibility. Each of these unexpected and emergent insights is presented here.

Theory for 'Truth' and ways of knowing

Across all ideologies explored, the difference between the concepts of 'knowledge' and 'wisdom' became a predominant theme. Each had a slightly different way of expressing or explaining this difference but the sense was that knowledge was of The Physical or personality and wisdom was of The Spiritual or soul. Before applying this concept to the ISTM or the spiritual paradigms, it was important to explore the issue further and gain a greater understanding from across all ideologies. To do this, I used information gathered from within the ideological coding process, and returned to the raw data when necessary. I then used the spiritual methods of contemplation, meditation and intuition and the physical methods of creative thinking and intellectual questioning, to attempt to process the information from across ideologies. This was

achieved by using a scrapbook to ‘brainstorm’ and draw diagrams, to make sense of what the data was presenting, with regular pauses to contemplate and meditate upon that which was unfolding on the pages. From this process the understanding of the theory for truth and ways of knowing emerged simultaneously with the diagrams used here to explore and articulate them. The following quotations from the three participants and the integrated spiritual texts have been included here to provide a sense of these concepts and how they were interpreted from the various ideologies. The theory for truth which emerged from this process is then presented, before explaining how this understanding answered questions raised in the meta-analysis in relation to the types of evidence and measurements required by all ideologies, both physical and spiritual.

Sufi

Science is an explanation of the physical world and science comes from the Latin word gnosis which means knowing a certain kind of knowledge that you gather from your interaction with the physical world...There are so many Sufi stories...throughout history, through thousands of years of Sufi's trying to just you know...just giving up in the academic world for example...Rumi was an academic and he was a judge, he knew all the laws and everything and this guy...came and it all went nutty he realized oohh, knowledge is not wisdom.

Three things this is to me, when they are all working together, the mind connected with knowledge and wisdom is one apex, another is...heart, mercy and compassion on another and discrimination and intelligence on the other and they go in motion and understanding and being present in this moment...There's an attempt for balance through using the heart as well as intelligence and wisdom...What we say is you need two wings to fly the inner and the outer the physical and the spiritual but they have to be in balance.

Hindu

...is like true knowledge versus wrong knowledge, you know. It is based on that observation and that's what the whole witness thing is on about. With yoga...witness your body that the performance of the body mind and speech the three components of what we really are...we have two - there is internal and external observation ... the evidence, if you start watching yourself externally, you will definitely have more awareness of your internal truth that then becomes your external actions and if you observe yourself from the outside, definitely those external actions can become your internal truth...The intuitive nature gives us a wider vision and it gives right knowledge versus so called wrong knowledge.

Mind can either be driven by awareness or lack of awareness. It still depends who and where you want to put your consciousness...If the mental body is healthy with being able to observe our life instead of responding to the old grooves, then that is a strong purification. Either intellectually we can use the mind very well... how we use this incredible force that we have so it can be guided for the best possible purposes... the senses [can] be guided for the best possible use, so we have duality, and the senses and the mind can go totally astray and destroy us.

...has to come from head, heart and hands, this whole combination you know. It's not just a heart thing. Wisdom has [to] be applied to the heart for it to become love, giving service...has to be this combination of these three aspects for the heart space to be utilized in the way that is beyond conditioned aspects.

...connects to higher mind but it is the enlightened self, that's when they say somebody is enlightened, that just means someone is all knowing of their own essence. They abide in their essential nature, whether they live in the world they abide in their essential nature like the lotus the water sits on the petal but doesn't penetrate. So you live in the world but the world doesn't live in you and they are ever conscious. It's not like they go unconscious to things. They are so aware and alert, they are not distracted by the worldly duality.

Buddhism

There is both ultimate reality and historical reality or daily reality and they are like a swinging door or reverse sides of the same coin. Ultimately reality...or Nirvana is what people aim for but it is...only accessible through a relative reality and you can't ignore relative reality...the teaching is that Nirvana, or the absolute realm, is not separate from Samsara or...this realm and, of course, awakening is found here, not found in some sort of...super above everything else kind of realm.

Our action in the world has to be governed in the world by our investigation of ourselves and governed by...our investigation based on our understanding of the teachings really...But there is also a very strong place for intuition in all of this, you know, like direct knowing and direct perceiving, that is beyond the capacity to investigate with words... you also have to employ observation and understanding...It depends on what mind you're knowing it with. If we use our everyday logical mind that may never be clear to us. But if...our mind opens up and it becomes free of attachment and aversion and all of those things, our pure mind that we have, it's not like we don't have that mind, it is there all the time but we forget it's there. So if we're able to think with the Buddha mind, then we just know what we know is true and real but if we forget, if we come back to the everyday mind, the discursive mind, then we're always going to be uncertain...If we persistently come back to our true nature if we persistently come back to the simple pure observing mind not caught in wanting and not wanting and ignorance.

Integrated

In other words, from the point of view of the multisensory human, the discoveries of science illuminate both inner and outer experiences, physical and nonphysical dynamics...The multisensory personality sees the same relationships, each reflecting the same world, wherever it looks. The five-sensory personality cannot see in this way, and, therefore, its logics and understandings are not as comprehensive (Zukav, 1990, pp. 67-69).

In a world of five-sensory humans that understand power as external, intuitive knowledge is not regarded as knowledge, and, therefore, it is not processed. It is not submitted to the intellect. It is not expanded or studied or made technical and disciplined. Just as we were taught to develop and employ cognition – to think things through – so, too, can we learn to develop and employ intuition – to ask for guidance and receive it. Just as there are technologies to discipline the mind, such as analytical thinking, studying, repetition, and respect for the mechanism, so, too, are there techniques to engage and discipline the intuition (Zukav, 1990, p. 84).

Only through awareness – not through thinking – can you differentiate between fact and opinion...Only through awareness can you see the totality of the situation or person instead of adopting one limited perspective (Tolle, 2005, p. 69).

...you won't find absolute truth if you look for it where it cannot be found: in doctrines, ideologies, sets of rules, or stories. What do all of these have in common? They are made up of thought. Thought can at best point to the truth, but it never *is* the truth. That's why Buddhists say "The finger pointing to the moon is not the moon." All religions are equally false and equally true, depending on how you use them. You can use them in the service of the ego, or you can use them in the service of the Truth. If you believe only your religion is the Truth, you are using it in the service of the ego (Tolle, 2005, pp. 70-71).

Figure 9.1 presents my interpretation of the theory for truth, as developed through the process of analysis and insight of the data. Within the exploration of the data in relation to knowledge versus wisdom, a number of key themes or aspects became apparent. Those were, inner knowledge, outer knowledge, experience, relative truth, Eternal Truth and balance. The data indicated that to attain truth required a balance between all of the ways of knowing: inner knowledge, outer knowledge and experience.

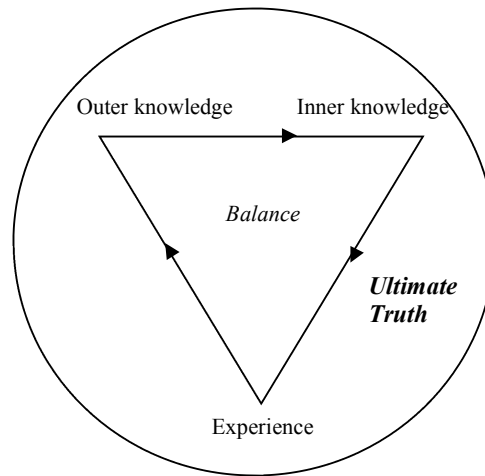


Figure 9.1 The theory for truth

A number of other aspects or themes were also present in the data across ideologies that further informed the understanding of the theory for truth, those being that there is a distinction between relative truth and Eternal Truth, relative truth pertains to The Physical and Eternal Truth pertains to The Spiritual. The relative or temporal truth of The Physical draws only from the physical world and what can be seen and experienced by the five senses and, therefore, can only lead to knowledge of one aspect of the Ultimate Truth. The Eternal Truth of The Spiritual draws from the physical senses but also uses ‘multisensory perception’ (Zukav, 1990). As it draws from both The Physical and The Spiritual and uses all the senses, it can lead to wisdom and

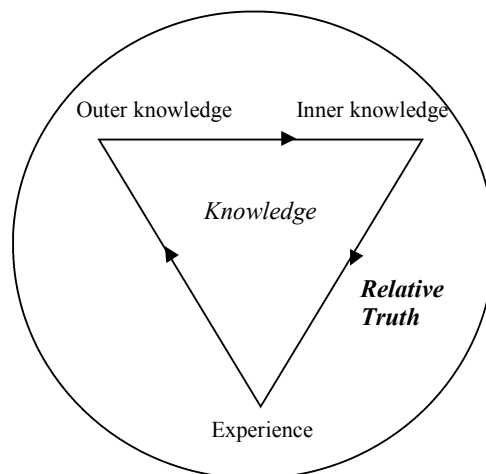


Figure 9.2 Theory for truth – The Physical – relative truth

Eternal Truth. The basic components or processes of the theory for truth are, therefore, the same for The Spiritual or The Physical. Only the positioning or perception dictates what form of truth can be known. Figure 9.2 illustrates what can be known using the theory for truth from the physical perspective. Figure 9.3 illustrates what can be known using the theory for truth within The Spiritual.

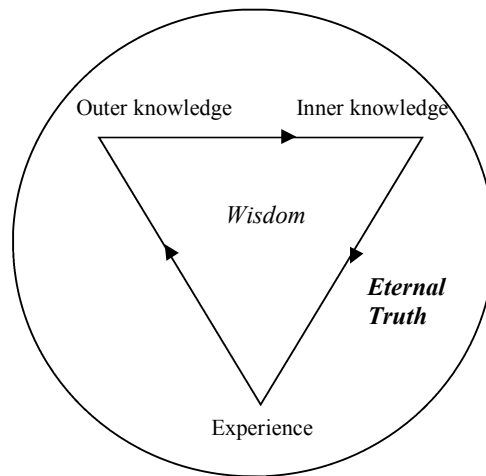


Figure 9.3 Theory for truth – The Spiritual – Eternal Truth

The last aspect or component that needs to be discussed in relation to the theory for truth, is balance. Across ideologies there was consensus that to find the Truth one needed balance and to draw from all ways of knowing. Therefore, lack of balance within the formula for truth whether being applied from The Physical or The Spiritual

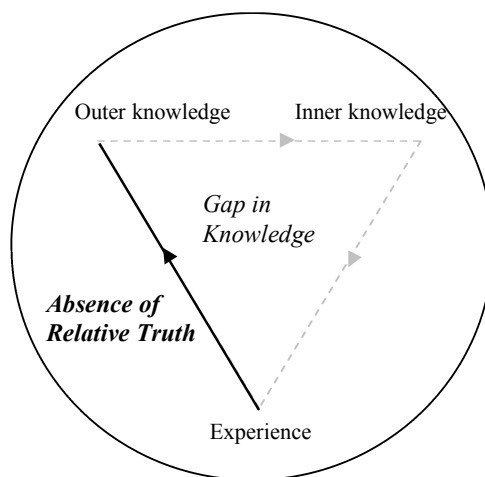


Figure 9.4 Experience and outer knowledge – absence of relative truth

leads to the distortion of the available truth. Within The Physical, this produces a gap in knowledge and an absence of the available relative truth as demonstrated in Figures 9.4, 9.5, and 9.6.

Figure 9.4 demonstrates that if one only draws information from outer knowledge and experience, then there is an absence of available relative truth. This leads to a gap in knowledge. From my previous knowledge and experience within The Physical, the sense is that many of the physical paradigms are inclined to be located in this situation. The dominant paradigm of Positivism or science is particularly vulnerable to this process, valuing only that which can be seen and measured within external reality.

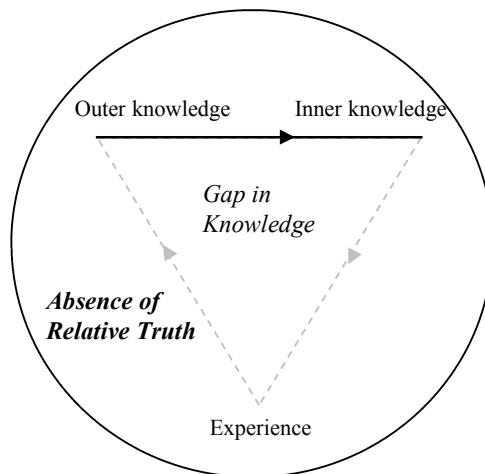


Figure 9.5 Outer knowledge and inner knowledge – absence of relative truth

Figure 9.5 demonstrates that if one only draws information from within outer knowledge and inner knowledge, the process once again is left with an absence of available relative truth and is only accessing a partial truth. This creates a gap in knowledge and, although there is knowledge, it is out of context and has not been confirmed or validated through experience.

Figure 9.6 illustrates that when knowledge is accessed only from the inner or experiential aspects then, again, only an aspect of relative truth can be achieved. From my previous knowledge and experience within The Physical, the sense is that this may be where some qualitative research approaches and therapy based practices can err in

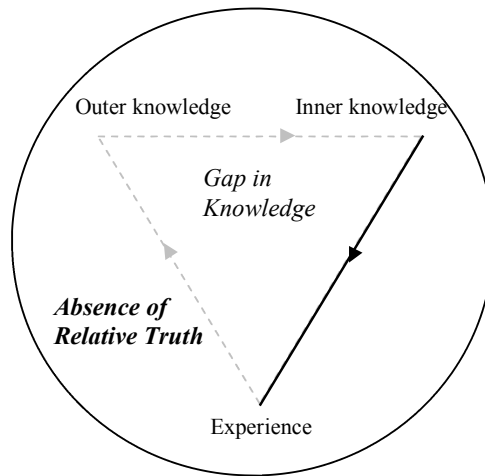


Figure 9.6 Inner knowledge and experience – absence of relative truth

the theory for truth. In not fully understanding the theory for truth, it can be easy to favour or hold to a certain way of knowing and only value that which comes from within and how that is experienced.

If the balance is not present within The Spiritual, it results in a distortion of the Eternal Truth leading to gaps in wisdom as depicted in Figures 9.7, 9.8, and 9.9.

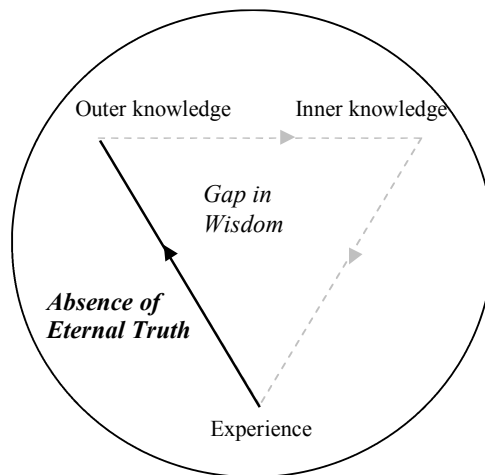


Figure 9.7 Experience and outer knowledge – absence of Eternal Truth

Figure 9.7 demonstrates that if one only draws information from outer knowledge and experience then there is an absence of Eternal Truth. This then leads to a gap in wisdom. In my experience within The Spiritual, there are many cautions

relating to the dangers of a sole focus on the outer and experiential knowledge, as it can lead to a situation where one is caught in the dogma and ritual of spirituality, losing the meaning and understanding that the inner knowledge offers.

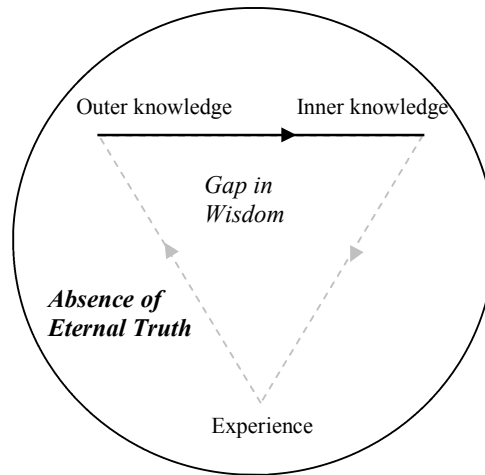


Figure 9.8 Outer knowledge and inner knowledge – absence of Eternal Truth

Figure 9.8 demonstrates that if one only draws information from outer knowledge and inner knowledge, the process once again is left with an absence of Eternal Truth and is only accessing a partial truth. This leads to a gap in wisdom. Although there is a degree of wisdom, it is out of context as it has not been confirmed or validated through experience.

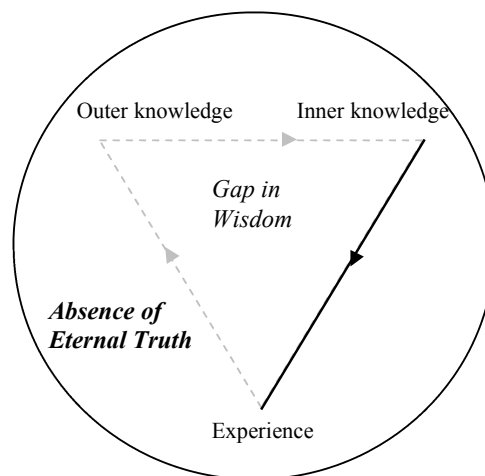


Figure 9.9 Inner knowledge and experience – absence of Eternal Truth

Figure 9.9 illustrates that when one only accesses knowledge from the inner or experiential aspects, then once again only an aspect of Eternal Truth can be achieved. From my personal experience individuals who are new to the spiritual path, or who do not have access to a reliable guide to a spiritual path, often fall into this process. Not fully understanding the theory for truth, they value only that which comes from within and how that is experienced, hence full wisdom and Eternal Truth are eluded.

Through the above exploration into wisdom and knowledge, one finds that the theory for truth is the same but it is either done from The Physical – knowledge – arriving at relative truth, or through The Spiritual – wisdom – arriving at Eternal Truth. However, ultimately achieving Eternal Truth requires both knowledge and wisdom and a balance between both The Physical and The Spiritual processes of knowing. Figure 9.10 illustrates the theory for Ultimate Truth combining both the physical and spiritual ways of knowing.

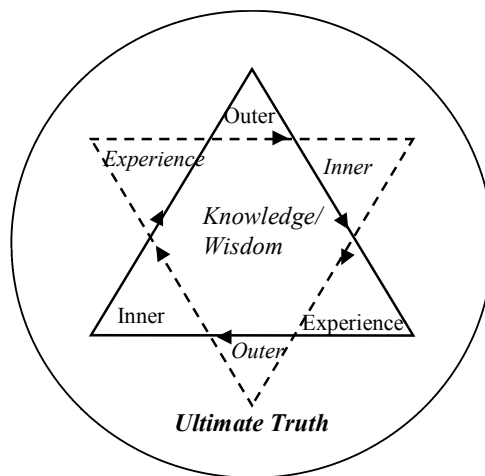


Figure 9.10 Theory for Ultimate Truth – using The Physical and The Spiritual ways of knowing

I have not prescribed which triangle in Figure 9.10 represents The Spiritual or The Physical, as the perspective one comes from may determine which is associated with which perspective. This can be an interesting glance into one's own position or bias.

The Spiritual is more apt at accessing the Ultimate Truth, due to its long history of acknowledgement and inclusion of both the physical and spiritual aspects of reality. However, it does not mean that The Physical cannot access the Ultimate Truth, if the spiritual aspects of reality are acknowledged and the processes of knowing are utilized. When one looks at knowledge on a continuum of external – internal one finds that The Physical limits itself to the external, whilst The Spiritual, being more fluid, enters the continuum from various points (Figure 9.11).

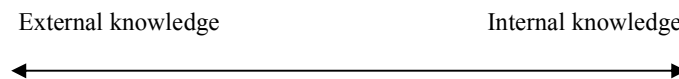


Figure 9.11 Continuum of knowledge from external to internal

However, the Ultimate or Eternal Truth is available to any who follow their point of entry, whether that is from the internal or external, to its fullest point, at which time the continuum implodes, or collapses upon itself, leading to Ultimate Truth (Figure 9.12). As mentioned above, it would be suggested from the findings that The Spiritual is more apt for following this process, due to its position in the acknowledgement and acceptance of all aspects of reality.

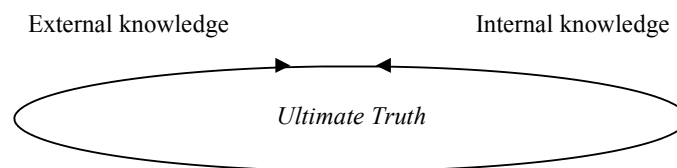


Figure 9.12 Continuum collapsed leading to Ultimate Truth

The physical and spiritual paradigms, although following the same process of knowing, have different experiences and different conclusions because they start from a different position. Each of the aspects of this, the theory for truth, has a different interpretation depending on whether it is being utilized by The Spiritual or The Physical. Table 9.1 explores the different interpretations of ‘truth’ and the ways of knowing from the physical and spiritual perspectives.

Table 9.1 Process of knowing as interpreted by the spiritual and physical perspectives

	Physical Perspective	Spiritual Perspective
External knowledge	Physical sees external as only reality.	Spiritual sees external as a part of, or a reflection of, the internal. It is not separate.
Internal knowledge	Physical sees internal as an accidental by-product of the external. Is not valued. Only viewed in terms of psychology, personality, limited views of consciousness and imagination.	Spiritual sees internal as ultimate reality of which the external is a reflection or extension. Viewed beyond that of psychology, etc, to include the spirit, soul, intuition and direct communion with the Source/God.
Experience	Experience for the physical is limited to that which has been deemed to be real such as, what can be experienced through the five senses.	Experience means bringing the internal into the external and experiencing both simultaneously within the eternal moment. Reality experienced through multisensory perception.
Wisdom/ Knowledge	What the physical would refer to as wisdom is in fact what the spiritual would call knowledge. That which comes from the observation of the external world and the mind/intellect.	Within, the spiritual wisdom is obtained when all aspects of the knowing formula are used. There is no separation or exclusion of the various aspects of knowledge or reality.
Truth	Relative. For the physical truth is limited to only that which can be known through the five senses and that which is “out there”.	Eternal. For the spiritual truth can only come from personal experience of wisdom. Applying wisdom in each moment allows for the ultimate truth to be known and experienced.

Through the exploration into the differences between the physical and spiritual perspectives, the concepts within the theory for truth and the different ways of knowing, it becomes apparent that not only do The Spiritual and The Physical have different perspectives of reality but they have a different purpose when seeking knowledge or wisdom. Therefore, not only are the ways of knowing different but the methods and measures for truth are different. In the succeeding section, these differences will be further discussed.

Methods and measures

Reviewing the raw data, and in particular the data collected within the brackets of ontology, epistemology, methodology, purpose of research, and an explanation that is true, I began to explore specific criteria for evidence and measurement in relation to the spiritual ideologies. The presence of a trinity within the theory for truth encouraged me to explore how the triadic whole, a concept and layer from within the ISTM (refer chapter 11), might inform the methods, measures and evidence required in each paradigm.

Across ideologies I found there were similar ways of discussing the trinity at different levels. In order to negate the language barriers across ideologies in this section, I have chosen to use one that is well known in social work, that being head, heart and hands (from Kelly & Sewell, 1988), as this was a similar thread to that which ran across ideologies, with only minor changes in the language used, but representing the same concept. For example, within the Hindu data, it was referred to as body, mind and speech (with one reference to head, heart and hands); within the Sufi data it was referred to as mind connected with knowledge; heart, mercy and compassion; and discrimination and intelligence; within Buddhism it was referred to as signs, absences of signs and then the resolution of signs or signlessness; and from within the integrated, an example is life energy, form and formlessness (Tolle, 2005). This new understanding is discussed and illustrated in Figures 9.13 and 9.14.

The understandings gained in this exploration led to the development of Figure 9.13, which shows the various ways of knowing on each apex, all dependent upon each other and when in balance leading to the acquisition of wisdom from which one can then access Eternal Truth.

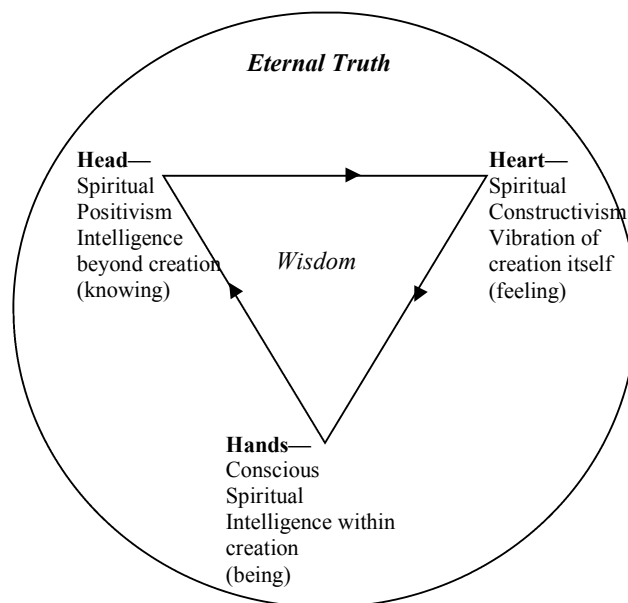


Figure 9.13 Theory for truth – The Spiritual informed by the triadic whole

Before exploring how this dynamic influences the methods undertaken and requirements for measurement within the spiritual paradigms, it is important to reiterate that the overarching approach, or way of knowing, is through multisensory perception. Multisensory perception goes beyond the five senses used to interpret The Physical and includes such thing as intuition and *astral senses* of touch, taste, smell, sight and sound. Further to this, it is relevant to remind the reader that in the exploration of the spiritual paradigms, it was found there was fluidity, with each possessing some aspects of the others within it.

Head – spiritual positivism or knowing: This method is through direct communion with God through pure intelligence, where one extends one’s consciousness beyond reality.

- Pure rational
- Knowing
- Intuition guided by pure consciousness

Due to the fluidity and inclusion of all other aspects within the spiritual paradigms these central methods are supported by those from the other spiritual paradigms.

Supported by:

- | | |
|-------------|-----------------|
| • Sensing | • Being |
| • Feeling | • Contemplation |
| • Intuiting | • Experiential |

This is reflective of the methodology, which is to ask a question and then test to see if it is true, or ‘test’ previously discovered Cosmic Laws (through personal experience). In summary the methods and measures are ‘objective’ and can be replicated.

Heart – spiritual constructivism or feeling: This method is through direct communion with God through pure feeling or intuition, by taking one’s consciousness deep within internal reality.

- Sensing
- Feeling
- Intuiting

As above, this is supported by the methods from within the other spiritual paradigms.

- Being
- Contemplation
- Experiential
- Pure rational
- Knowing
- Intuition guided by pure consciousness

This is reflective of the methodology where the aim is to increase the level of vibrational energy or consciousness, bringing greater understanding, wisdom and spiritual evolution to self and the collective. The methods and measures are experienced intimately and personally with the outer manifest being used as a way to gain further understanding of the internal.

Hands – conscious spiritual or being: This method is through direct experience of the unfolding Universe through presence and awareness, where one brings full consciousness into present reality.

- Being
- Contemplation
- Experiential

As above, this is supported by the methods from within the other spiritual paradigms.

- Pure rational
- Knowing
- Intuition guided by pure consciousness
- Sensing
- Feeling
- Intuiting

This is reflective of the methodology where the purpose requires the seeker to challenge the confines, ignorance and oppression of physical realities, or mind concepts held, to discover the spiritual truth. The methods and measures undertake a process of observation, dissolution and resolution.

Whilst each spiritual paradigm has its own methods and measures, they share the overarching method and measure of triangulation, where each spiritual paradigm

utilizes the methods and measures of the others to authenticate and validate the truth gained from within their own position. Further to this, they also share the common measures used to evidence, validate and authenticate the methods and measures of all the paradigms, through the absence or presence of spiritual indicators of Eternal Truth. These have been drawn from across the ideological data and are presented in Table 9.2.

Table 9.2 Overarching measures of the spiritual paradigms

Presence of... (spiritual indicators)	Absence of... (physical indicators)
Light	Darkness
Love	Fear
Peace	Chaos
Clarity	Confusion
Calm	Agitation
Centred	Un-centred
Expansion of consciousness	Contraction of consciousness
Increased energy	Decreased energy
Joy	Pleasure/pain
The dissolution of barriers	Barriers
Harmony	Competition
Conviction	Doubt
Serenity	Anger
Stillness	Disturbance
Silence	Noise/distraction
Awareness	Unawareness

Before moving on to the physical ways of knowing or methods, there is one last spiritual paradigm to look at, the integrated spiritual paradigm. It has been placed here as it is the paradigm that draws from both The Physical and The Spiritual, although, valuing the spiritual methods, outlined above, over the physical methods. However, it does recognize that the use of the physical methods, outlined below, have their place in the investigation and understanding of reality. It recognizes that at times it is important to draw from The Physical in order to assist in bridging the gap between the two perspectives. Hence, the integrated spiritual paradigm does not have its own particular methods to outline here, rather it is a combination of all, and the methods used will be determined by the phenomenon of interest, the purpose of the individual research project and the original paradigmatic positioning of the researcher.

Transferring the understanding gained from the theory for truth, ways of knowing and the triadic whole to the physical paradigms results in the framing of the

methods as shown below. Note that as this process is being applied from the physical perspective, the apexes, although reflective of the spiritual process, actually emanate from the ego rather than soul consciousness (difference between ego and soul are further discussed p. 226). This then produces a result of relative truth through the acquisition of knowledge rather than Eternal Truth acquired through wisdom. The physical paradigms explore truth through the overarching approach of the five senses, that which is considered tangible and measurable within physical reality. As mentioned earlier (p. 214), it is less likely to find all three apexes included in processes carried out from within physical paradigms, as they tend to be more concrete and rigid.

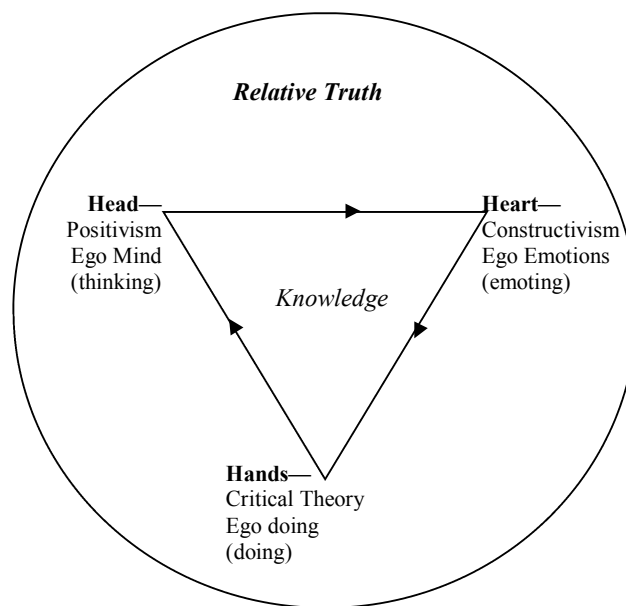


Figure 9.14 Theory for truth – The Physical informed by the triadic whole

This process influences the methods undertaken and requirements for measurement within the physical paradigms in the following ways.

Head – positivism or mind – The method is through objective logical scientific inquiry, where one extends their intellectual understanding in the exploration of external reality.

- Intellect/thinking
- Logic
- Objective

This is reflective of the methodology where the researcher states a hypothesis or question as a proposition, then tests the proposition to see if it is true. In contrast to the spiritual paradigms, the physical paradigms are more rigid and, hence, tend not to include or validate the methods and measure of the other paradigms.

Heart – constructivism or emotion – The method is through subjective internal understanding, where one seeks to understand the meaning and lived experience of those in the physical world.

- Meaning
- Understanding
- Subjective

This is reflective of the methodology where the aim is to build a consensus understanding that is more sophisticated than the previous understanding. As above, the physical paradigms are less likely to draw from other paradigms to support their methods. However, the structures of The Physical have often meant that anything other than the dominant paradigm of positivism has had to use methods and measures from within the positivist paradigm to gain validity.

Hands – critical theory or doing – The method is through the use of intellect and meaning, where one observes a phenomenon and then takes action.

- Questioning
- Deconstruction
- Action/Observation

This is reflective of the methodology where the transactional nature of research requires a dialogue between the investigator and the subjects of inquiry. The purpose of this research is to transform ignorance and oppression into informed understanding and collective action. Methods must be participative and dialogical. Again, the physical paradigms are less likely to draw from other paradigms to support their methods. Once more, physical paradigms outside positivism are often required to use methods and measures from within the positivist paradigm to gain validity.

Ego and soul perspectives

Supporting the theory and processes presented in this section, is the evidence from within the data highlighting the differences between the nature of the soul and the nature of the ego/personality. Although, each person has both, we each live predominantly from one or the other at different stages in our lives. This will be explored further in discussion of consciousness in relation to the ISTM in chapter 11 (p. 273). In Table 9.3 the qualities and attributes ascribed to both the soul and the ego/personality have been positioned as found in the data from across ideologies. From analysis of the data across ideologies, the working definition of the soul is: The Divine aspect of an individual which is eternal and unchanging. The working definition of the ego/personality is: All that which is not the soul, such as an individual's thoughts, emotions, fears and doubts. The data highlighted that it is more expansive and wide-ranging than the definition of ego/personality traditionally referred to in psychology.

Table 9.3 Nature of the soul and ego/personality

Soul	Ego/personality
Infinite	Finite
Love	Fear
Free	Bond
Whole	Separate
Selfless	Selfish
Permanent	Impermanent
Eternal	Temporal/relative
Creative	Destructive/critical
Abundant	Lacking
Real	A dream/constructed
True	False
Trust	Doubt
Inclusive	Exclusive
Original	Learned
Knowing	Searching

In addition to the nature of the soul and ego being different, it was further emphasized that within The Spiritual one is either working from, or at least attempting to live from, the soul, while within The Physical one is living from the ego/personality. The spiritual ideologies explored within this research project all made reference to the inherent qualities of the soul and the values which stem from these in comparison to those from which the ego/personality works. In Table 9.4 the values of both the soul and the ego/personality are presented, as found within the data across ideologies.

Table 9.4 Values of the soul and ego/personality

Soul	Ego/personality
Authentic power	Power over external
Nonjudgmental justice	Social justice
Peace	Conflict
Service	Self-serving
Union	Separation
Love	Fear
Joy	Pleasure/pain
Harmony	Disharmony
Humility	Ego
Generosity	Stinginess/greed
Compassion	Aloof
Patience	Impatience
Surrender	Holding on
Discernment	Judgment
Detachment	Attachment
Responsibility	Irresponsible
Acceptance	Rejection
Good of the collective	Good of the individual
Reverence	Disregard
Simplicity	Complicity
Equanimity	Agitation

The spiritual perspective of the physical and spiritual

At completion of the analysis and theory building relating to paradigm, ideology and the methods and measures, it became clear that the essential differences between The Physical and The Spiritual had been captured within brackets and theoretical questions developed from a physical perspective. This was an important tool for data collection within the physical research process as The Spiritual had not been articulated in such ways prior to this research. However, this resulted in The Spiritual being imposed into The Physical and did not allow a truly spiritual perspective of the differences to be presented. Although, the information was there, it had not been collated or presented as such. Consequently, what would the spiritual perspective highlight as the key differences between the physical and spiritual paradigms? Although, this is an area that deserves further research beyond this project, the following is a beginning point in this area of discussion and exploration.

Through analysis and contemplation on this question, a number of points became apparent at an ontological, epistemological and methodological level. At an ontological level, the spiritual belief that The Physical is an aspect of an Ultimate

Spiritual Reality is important, as it changes from the outset of the investigation what can be known. The spiritual perspectives believe that truth about both physical and spiritual realities can be known. The Physical is limited to investigating only that which is in The Physical, as there is an ontological belief that spiritual reality beyond The Physical does not exist.

Further to this, The Spiritual sees life as a continuous journey, designed to enable all to discover the Ultimate Truth, while The Physical believes that life is a temporary state in which some (researchers and scientists) will seek truths for the whole. From the spiritual perspective this is an important point, as the Ultimate Truth is recognized as a birth right available to all, not a privilege to be owned and controlled by the few and imposed on the many. This is a crucial difference as it changes the approach to the inquiry for Truth. As The Spiritual views Truth as available to all, there is no need to control the investigation or outcomes and one can be truly open to discovery. Within The Physical this assumption allows the space for ego/personality to enter, changing not only the purpose and nature of the investigation but the outcomes and how those outcomes are used.

At an epistemological level, within The Spiritual, the Truth is discovered individually and then offered to others to assist them to experience, discover and determine the merit of the Truth for themselves. The Physical, on the other hand, study 'others' to construct a truth that is then imposed upon the many. This is a key difference that impacts the appearance and validity of inquiry greatly. The Physical seeks truth 'outside' and relies on quantifiable results and measures.

From a spiritual perspective this difference is significant as it impacts greatly in terms of approach, measures, role of ego/personality and power over structures. It is said that if you give a man fire, he becomes dependent on the source, but if you show him how to make fire, he is free. So if you impose a truth upon man, he becomes dependent on that source of truth, which means that those who control the source of truth, have the power to control the receivers. However, if you show man how to discover the truth for himself, then he is free and independent of the source of control.

This leads to the next point at the epistemological level that highlights that The Physical believes that truth is only accessible through the mind or ego/personality, while The Spiritual would suggest that truth that has come through the mind or ego/personality is tainted and that Ultimate Truth is only accessible through the soul or God Consciousness.

At a methodological level The Spiritual and The Physical require very different measures of ‘proof’, with The Physical placing great weight on external ‘proof’ and validation. In The Physical, the larger the sample the more valid and reliable the results, and peer review or consensus is still the primary method to having a truth accepted as a truth (Alston & Bowles, 1998; Neuman, 2000; Sarantakos, 1993). The Spiritual argues that just because many agree does not make it a truth and that the only way to gauge the truth is to experience it using the full spectrum of the theory for truth.

Table 9.5 The Spiritual view of differences between The Spiritual and The Physical

	Spiritual Perspective	Physical Perspective
Ontological	<p>Believes in a spiritual reality of which the physical is one aspect.</p> <p>Life is a continuous journey designed for all to discover the ultimate truth</p> <p>Evolution or growth is of the soul or consciousness and all of manifestation</p>	<p>Believes only in a physical reality.</p> <p>Life is a temporary state in which some will seek truths for all.</p>
Epistemological	<p>Truth is offered to the individual to be ‘tested’, realized and experienced by the self.</p> <p>Truth is not accessible through the mind or ego. It is only accessible through the soul or God consciousness.</p>	<p>Individuals are used to construct a truth that is then imposed upon them.</p> <p>Truth is only accessible through the mind and ego.</p>
Methodological	<p>Truth does not require ‘proof’ from external sources.</p> <p>The spiritual senses must be utilized to discover the truth.</p>	<p>Truth requires ‘proof’ or validation from external sources.</p> <p>The physical five senses are utilized to discover truth.</p>

While The Physical uses the five sensory perception to discover truth, The Spiritual requires the use of the spiritual senses or multisensory perception, a part of this being direct communion with the Source or Ultimate Truth (or whatever label is comfortable). The Spiritual argues that investigation from a five sensory perception or

ego/personality perspective, limits one to the discovery of relative truth, while the inclusion of a multisensory or spiritual perspective allows the opportunity to discover Eternal or Ultimate Truth. Table 9.5 summarizes these points of difference as viewed from The Spiritual perspective.

Evolution and consciousness

In the examination of the concepts investigated in this chapter, the importance of perception and the need to identify one's position was highlighted, as these changed the outcomes and experience of 'reality' in all areas of life such as the personal, relationships, professional, research. In addition to the theory for truth, ways of knowing and the various perspectives of 'reality', the research highlighted various modes of consciousness that one can perceive from within each perspective which also influences one's understanding and interpretation of reality. The understanding of evolution and consciousness not only informs the theory for truth, ways of knowing, methods and measures, as explored in this chapter, but also informed the structures of the ISTM (see chapter 11).

It was highlighted within all ideologies that the understanding of evolution was very different depending on the primary perspective in which one was positioned. Although the data collected within this research provided a source from the spiritual perspective, there was a need for me to broaden my wisdom and knowledge with further information from the physical perspective to assist me to make sense of the insights that were emerging from the spiritual data. Using my intuition, common sense and availability, I briefly and purposely reviewed texts relating to consciousness and evolution from within the physical perspective.

It was apparent that evolution from a physical perspective is dominated by Darwin's theory of evolution by natural selection as outlined in *Origin of species* (Darwin, 1859/1998) and *Descent of man* (Darwin, 1871/1908), the focus of evolution being The Physical external reality. Within the spiritual perspective, evolution is focused on the evolution of consciousness or the soul's journey back to God. Perhaps a bridging theory between The Physical and The Spiritual is that put forth by Teilhard de Chardin (1955/1961) which looks at evolution as a process that affects both the external physical and internal consciousness. Teilhard de Chardin's (1955/1961) suggestion that

the evolution of consciousness is reflected by subsequent physical evolution is supported by the spiritual perspective's view of consciousness and evolution.

Recognizing that the spiritual perspective viewed development of consciousness as evolution, it was important to acquire a basic understanding of how The Physical perspective viewed consciousness. From information collected within the research and the review of applicable and easily available texts, it was apparent that, in general, the predominant focus and understanding of consciousness in psychology is in terms of the subconscious or unconscious aspect of self that is hidden beneath the surface of the personality and its facades (Corey, 1996; Lefranco, 1980; O'Connor, 1988). In psychology, the subconscious, or unconscious, is an aspect of the mind that has a powerful influence over the behaviors and emotions of the individual, both positively and negatively, this influence not being consciously recognized (Corey, 1996; Lefranco, 1980; O'Connor, 1988). Further to this is the suggestion of the collective unconsciousness that implies a higher state or connection between the individual consciousnesses at a subconscious level (Jung, 1961). From a scientific perspective, consciousness is seen as an unintentional by-product of existing (Dawkins, 2006). The medical perspective of consciousness is viewed far more simplistically through different stages or levels of wakefulness, sleeping, dreaming, awake, unconscious, or passed out. From the spiritual perspective all of these perceptions of consciousness would be considered unconscious (consciousness from the integrated spiritual perspective is further discussed in chapter 11, p. 273-279).

To evidence this process and exploration of consciousness and evolution from within the data, I have provided here a number of quotations taken from each ideology. These quotations are examples of that which helped me to make sense of how consciousness and evolution informed the ways of knowing and the ISTM.

Sufi

Each person is on their own path and has their own understanding. We call them the...stations or levels of the nafs and we say there are seven levels of nafs and that everybody pretty much starts out at the same place and begins, if they wish, the journey. The ability to comprehend and understand is dependent on that person's ability...[and] how much they are out of the way, the more you get out of the way, the more your capacity for understanding increases... depending on where the student is,

that is what is perceived and, yes, it is an evolutionary or evolutionary process that never ends.

Hindu

To have this relationship with this creative force we actually have a particular lifestyle that fosters a particular level of consciousness within us, otherwise we will deviate from a central understanding of there being some creative force within us. We're deviated to a worldly understanding where we are hankering and become attached...it's all up to our personal evolution...how we get to this ultimate truth... there is a certain point of our evolution where we will wake up at some time...Our whole aim is to practice in a particular way that removes the ignorance...your consciousness can also go in the other direction to the pure side, it is only one consciousness and it's totally our choice how we drive that consciousness.

Buddhist

Our place in all of this is that we are the unfolding of the universe and the universe conscious of itself...we all have moments of understanding spontaneously and the more we practice the[y]...become more frequent and will kind of join up eventually...that's what it is, those moments of awareness that great awakening that you have eventually is the result of all of that joining together and being constantly awake...we can embrace it and be embraced by it if we persistently come back to our true nature, if we persistently come back to the simple pure observing mind not caught in wanting and not wanting and ignorance...we can attain enlightenment.

Integrated

There is the dream, and there is the dreamer of the dream. The dream is a short-lived play of forms. It is the world-relatively real but not absolutely real. Then there is the dreamer, the absolute reality in which the forms come and go. The dreamer is not the person. The person is part of the dream. The dreamer is the substratum in which the dream appears, that which makes the dream possible. It is the absolute behind the relative, the timeless behind time, the consciousness in and behind form. The dreamer is consciousness in and behind form. The dreamer is consciousness itself – who you are (Tolle, 2005, pp. 209-210).

Intelligence remains, but consciousness becomes unconscious of itself in form, becomes unconscious of itself. It loses itself in form, becomes identified with forms. This could be described as the descent of the divine into matter. At that stage in the evolution of the universe, the entire outgoing movement takes place in that dreamlike state...You cannot lose consciousness because it is, in essence, who you are. You can only lose something that you have, but you cannot lose something that you are...Awakened doing is the outer aspect of the next stage in the evolution of consciousness on our planet. The closer we get to the end of our present

evolutionary stage, the more dysfunctional the ego becomes...We are in the midst of a momentous event in the evolution of human consciousness, but they won't be talking about it in the news tonight (Tolle, 2005, pp. 292-293).

Drawing on the analysis and theory building within this chapter and chapter 8, and including the spiritual view of evolution (explored next), one sees that the discovery of Eternal or Ultimate Truth is, in fact, a journey. This is a journey from relative truth to Eternal Truth, from thinking to knowing, from emoting to feeling and from doing to being, as illustrated in Figure 9.15.

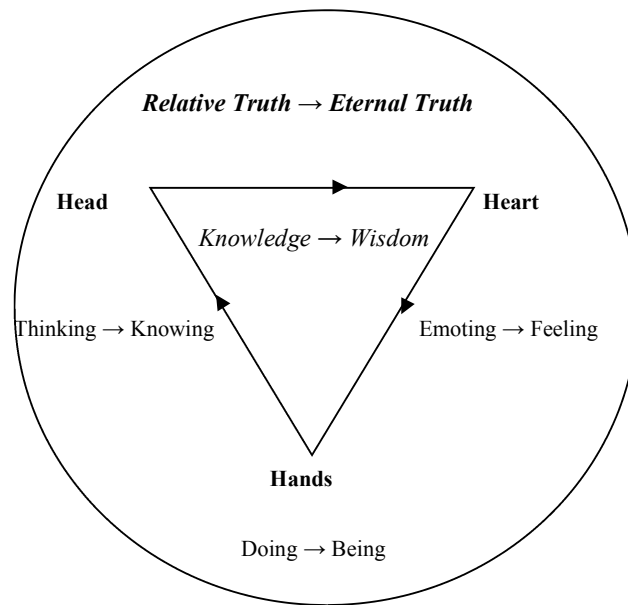


Figure 9.15 Theory for truth – A journey from relative truth to Eternal Truth

‘The Moment’ or ‘The Now’ and awareness or presence

In the exploration of evolution and consciousness across the various ideologies, the concept of The Moment or The Now and awareness or presence became an integral aspect of my understandings of these and the theory for truth. Each ideology referred to The Moment or The Now and awareness or presence in some respect. At times the language changed from ideology to ideology, but I also found that these terms were often expressed using the different terms at different times, yet the essential concepts remained the same. The following quotes from within the various ideological data

present some of the interpretations of The Moment or The Now and awareness or presence.

Sufi

Understanding and being present in this moment gives you common sense...Using the best of whatever you have available to you to come to some kind of decision at this moment...And understanding that things are in flux all the time that there is nothing permanent here...I would say your ability to perceive is dependent upon your current state of awareness...I would say what we're looking for is contentment. We're not trying to achieve Enlightenment or Nirvana...we're trying to be present with our heart, so there's no desire. If there is anything it's getting the self out of the way...this is what nurtures the heart and...the purpose of all this theory and practice is to bring the heart awake and alive so that you can take it and feel at home wherever you go, because you are with Allah, wherever you are.

Hindu

It's all about that first aspect of witnessing, they say witness yourself in joy, witness yourself in pleasure, witness yourself in your ugliest mind, witness yourself when you feel bad about yourself, witness yourself when you feel good about yourself, where is it what are we attaching ourselves to, witness yourself while you are laughing...One little act of awareness will stimulate the next and one act of, or one thing of, negativity will also stimulate the next...We have to write reams to try and get it through...if I could, I would get away with just putting on each page 'Awareness'. That's all we need, just an awareness of what we're responding to, what we're reacting to and volumes of text written on it, the world could just about sink with the amount of paper and machines that have been printing all this stuff and yet it is just total being aware of what your doing and where you... they become points of awareness and so simple and that's what will bring us or lead us to the Ultimate.

Buddhism

Continuous mindfulness, continuously being in the present, continuously seeing that greed and aversion and ignorance will arise and noticing that they arise and noticing also that they pass away and that they are not your true self. Your greed the hatred and your ignorance are not who you really are. So why they're real in one sense, they're not real in another. They're not who you truly are, they're not your Buddha nature...you have a capacity for...simple presence and love and kindness and all that stuff and the practice of mindfulness is the practice of coming back to that all the time so that eventually it's...like each experience of mindfulness is like one of those drops and eventually they all join up until there's continuous mindfulness. Then there is continuous mindfulness, continuous abiding in your Buddha nature, that's when you're Enlightened and you're

continuously acting out of your true nature. That greed and hatred and ignorance no longer have a sway over you at all because you continuously recognize them as not you.

Integrated

Whenever you notice that voice, you will also realize that you are not the voice, but the one who is aware of it. In fact, you are the awareness that is aware of the voice. In the background, there is the awareness. In the foreground, there is the voice, the thinker...Ego implies unawareness. Awareness and ego cannot coexist. The old mind-pattern or mental habit may still survive and reoccur for a while because it has the momentum of thousands of years of collective human unconsciousness behind it, but every time it is recognized, it is weakened (Tolle, 2005, p. 64).

It is not easy at first to be there as the witnessing Presence, especially when the ego is in the survival mode or some emotional pattern from the past has become activated, but once you have had a taste of it, you will grow in Presence power, and the ego will lose its grip on you...Awareness is the power that is concealed within the present moment...The ultimate purpose of human existence, which is to say, your purpose, is to bring the power into this world...Only Presence can free you of the ego, and you can only be present Now, not yesterday or tomorrow. Only Presence can undo the past in you and thus transform your state of consciousness...Spiritual realization is to see clearly that what I perceive, experience, think, or feel is ultimately not who I am, that I cannot find myself in all those things that continuously pass away. The Buddha was probably the first... (Tolle, 2005, p.78).

The exploration into these concepts provided insight and understanding as to what The Moment or The Now is and how presence or awareness interacts with it. To capture the essential nature of The Moment most authentically and inclusively of all ideological perceptions rather than calling it The Moment, I felt a more accurate term was that of the 'Eternal Moment' used by Chopra (2006). Through the synthesis of the data, Chopra's (2006) explanation, reflective contemplation and meditation, the following is an attempt to put forth a working definition of the Eternal Moment that captures its essence from across all the spiritual paradigms. The Eternal Moment is the only moment there is. It cannot be created or destroyed. There is no time, no past, no future, everything happens simultaneously and is instantaneously synchronized within everything else. As the Eternal Moment is the only moment, there is no before or after, just now. The Eternal Moment therefore, is the only moment that one can know and experience, the Eternal or Ultimate Truth. By exploring and defining the Eternal

Moment, it became clear that awareness or presence (or the witness, or mindfulness) is the tool used to access the Eternal Moment.

It was at this stage I was able to make sense of, and draw together, these themes that were common across the spiritual ideologies. If evolution of consciousness is the goal or destination, the Eternal Moment is the place in which one can access it and the tool to access the Eternal Moment is awareness or presence. This new understanding is illustrated below in Figure 9.16.

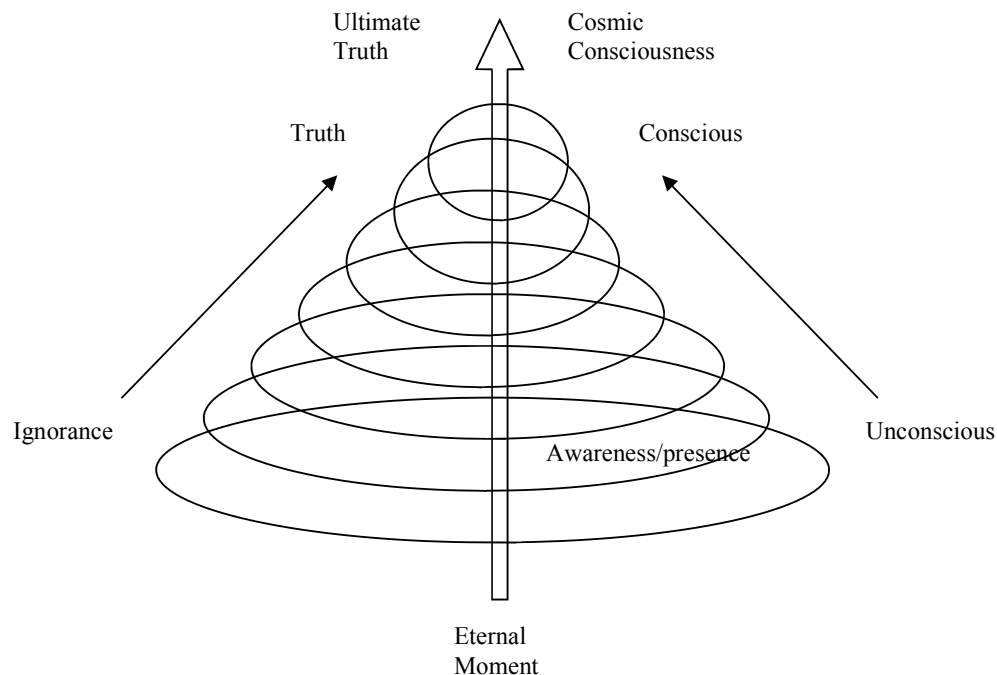


Figure 9.16 Process of reality

As a point of reference and verification, I examined this understanding against the concept of the triadic whole (see chapters 11 & appendix C). This was done by applying the triadic whole to the process discussed above and is illustrated in Figure 9.17. The illustration shows the three components of the triadic whole as language within the Hindu ideology (Yogananda, 1975; 1986; 1997). The first, creator existing beyond creation, depending on the ideology, you could use language such as, God, ultimate truth, or formless. The second, vibratory power of God that objectifies or becomes Creation, could also be referred to as form or limited. The third is the Omnipresent Intelligence existing in creation, which could also be referred to as

formlessness or union. So one can see that the vortex is a manifestation of the feminine aspect of God, that which is outside the vortex is God beyond creation, or the masculine aspect of God. The funnel through the vortex is the intelligence within Creation, or the Christ/Buddha Consciousness, or the bridge between both worlds, or the androgynous aspect of God. Figure 9.16, therefore, represents the process, while Figure 9.17 represents the theory or reality.

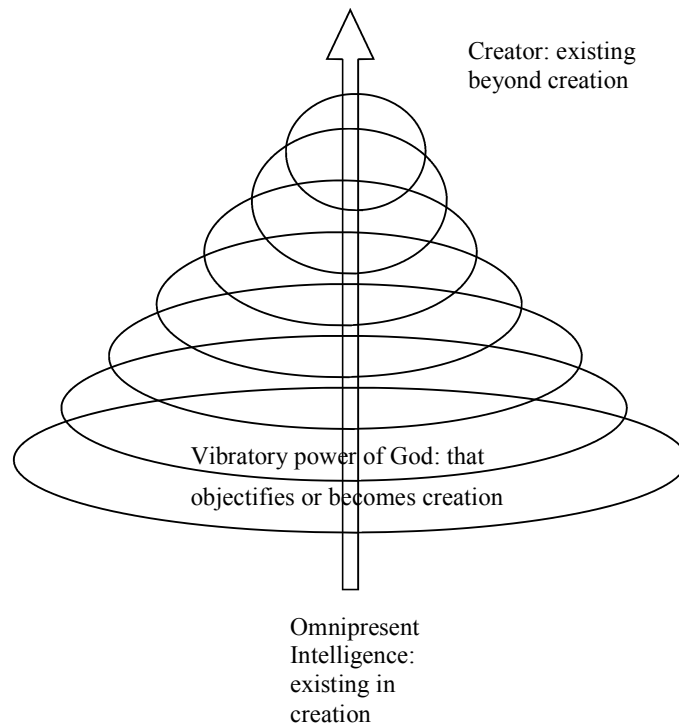


Figure 9.17 Theory of reality

Before I move on to the next section, it may be helpful to explain the process that lead to Figures 9.16 and 9.17 being presented in their current form. Analysis and theory building is not a simple chronological process. It is quite messy. Each new understanding gained in one area, or in relation to one question, influences or raises questions in relation to understandings in another area. What has been presented above, for the ease of reading, is the finished product, so-to-speak. However, there were other areas of exploration that influenced this. I presented the journey of truth, wisdom, knowledge, or reality here as a vortex for four reasons. One, it represents a journey and it has a cyclic quality that is relevant to the process of evolution. Two, the vortex represents the various layers through which one must travel to evolve. Three, the vortex

is representative of the energy vortexes within the human body (the chakras). Four, the vortex is that of which the universe is made.

In addition to the above reasons, it was the one symbol that was transferable to the explanation of many of the concepts being explored. Ignorance or unconsciousness is positioned at the larger opening of the vortex, as it represents the multitude of realities that can be experienced at that level and then as one evolves and moves closer to the truth or consciousness, the many realities and part truths become the One Truth – the Ultimate Truth. The many paths become the One. Swami from within Hinduism used a pyramid as an example and phrased it like this, ‘at the bottom there are millions but as you reach the Ultimate Truth, because at the bottom it’s not the Ultimate Truth, it’s just the structure is there, but as you climb up or as you reach that peak for Ultimate Truth then everything merges into One.’ The vortex was inverted to represent and capture the example of a pyramid the Swami used in the discussion relating to the above quotation, which represents the overall process of ascension of the soul and consciousness in the discovery of the Ultimate Truth.

Choice and responsibility

The final influencing factor on the theory for truth, which was highlighted within all ideologies, was that of choice and responsibility. It was highlighted that each individual is responsible for their own life, the perceptions they hold and how they use their energy in this life. In each moment one uses the power of choice to either move towards or away from Ultimate Truth. Although awareness is the tool to access the Eternal Moment from where the Truth can be accessed, one has first to make the choice to become conscious and aware in that moment. In consequence of this, as one attains access to the Truth, there is an increased responsibility to live the Truth for themselves but, more importantly, for all sentient beings. It was clear that the evolution of one affected the collective, and focusing on the collective was of upmost importance, hence, the significance of service to others within each of the ideologies. Once again, although the language differed between the ideologies, the concept was the same. The following quotations from the three participants and the integrated texts have been included here to provide a sense of these concepts of choice or responsibility and the collective or service, and how they were interpreted from the various ideologies.

Sufi

Everyone is on their own path whether they accept it or not, that is up to them. It is all about choices and that you become responsible. You are responsible for your own life and your own mind [and]...the choices that you make...Allah God made us to have freewill, free choice, so that we can know more and more about this world and this creation and how wonderful and how to be grateful for that. We need to remember where we come from and where we are going and that we are all here together and that we are here to help each other, nobody wins...If you really have this information and have had these experiences it means that you're responsible for them, you're responsible for what you know, which means that you have to put it into action and to put something into action means that you have to embody virtues and be in the world to help.

Hindu

We have the choice, that's what they say the middle path is. We totally have the choice and we have every possibility for that to be a better choice and a worse...having discrimination about how we use this incredible force that we have so it can be guided for the best possible purposes...We distrust this intuitive knowledge due to lack of personal discipline, where we are not listening to it and we are overcome by that desire to have again, it's called attachment...we have to see that difference between the senses and desire and like and dislike...the intuitive nature gives us a wider vision and it gives right knowledge versus so called wrong knowledge...so communication or things are connected to our intuition and it is recognition of the power of the word...but that can be in both ways, either through an impure or a more refined use...proper use of body mind speech.

Buddhist

The basic kind of ethical statement of Buddhism is that we should avoid that which is unwholesome and embrace that which is wholesome and purify the mind. By 'purify the mind' means to see through duality so those things would be the things to avoid...those things are unwholesome mental states not to be cultivated...To liberate yourself you have to liberate every single thing and to liberate every single thing is to liberate yourself, they're not separate...The question to ask is 'does this bring harm to myself or others? Does it bring good to myself and others?' If it brings harm then I should avoid doing it. If it brings good I should do it...The whole purpose of practice, but it is not just meditation it is certainly meditation, but it is also living according to the precepts and living a life in such a way that the truth of interbeing or emptiness is manifest. You see it constantly around you, see? So how you live your life, like a life of service to others, is, I think, a really valid way of experiencing non self...because you put aside your own lesser motivations for the benefit of others.

Integrated

We have all these habits and routines that we are not even aware of. Becoming aware of these habits, and understanding the importance of this agreement, is the first step. But understanding its importance is not enough. Information, or an idea, is merely the seed in your mind. What will really make the difference is action.

Taking the action over and over again strengthens your will, nurtures the seed, and establishes a solid foundation for new habits to grow. After many repetitions these new agreements will become second nature, and you will see how the magic of your word transforms you from a black magician into a white magician (Ruiz, 1997, pp. 73-74).

The choice is yours to make at the level of consciousness because, in the infinite diversity of creation, every perception gives rise to a world that mirrors it (Chopra, 2004, p. 45).

At any given moment in your life, you are choosing between two pictures or evaluations of yourself. Your choices include the one offered by your soul, or higher self, which I think of as the voice of God, and the one offered by the ego, or your false idea of yourself (Dyer, 1995, pp. 187).

You are a system of Light, as are all beings. The frequency of your Light depends upon your consciousness. When you shift the level of your consciousness, you shift the frequency of your Light. If you choose to forgive someone who has wronged you, for example, rather than to hate that person, you shift the frequency of your Light. If you choose to feel affection, or kinship, with a person rather than distance or coldness, you shift the frequency of your Light (Zukav, 1990, pp. 94).

Our ultimate purpose is to co-create a whole person, a whole community, a whole civilization, a whole planet, and a whole universe. This is our responsibility, but we do not bear it alone. We cannot create a whole self on our own, let alone a whole planet or universe. But we can play our parts. Collectively and with Spirit, we have the power to guide the future of our planet and cosmos into the paths of love and truth, beauty and wisdom (Hollick, 2006, pp. 367).

CHAPTER TEN

Beyond the Looking Glass

As parallels continued to present, I stepped beyond the looking glass. The illusion of difference and distance shattered as I followed a well worn path. That which had been set apart as intangible and illusive was easily accessible.

Introduction

This chapter's main focus is exploring the differences and parallels of The Spiritual and The Physical in relation to research. To do this, it reviews the underlying assumptions of the physical and spiritual paradigms and the difference between The Physical and The Spiritual from paradigm to measures. It then explores the underlying difference and parallels between the physical and spiritual approaches to research and looks at the comparative approaches to the presentation of research. Finally it presents a detailed exploration of the ISRAP and the language of the ISRM.

Spiritual and physical paradigms

In chapter nine the spiritual paradigms, as explored and articulated in this research, were presented, with the physical paradigms included to illustrate the differences and parallels in relation to the ways of knowing, methods and measures. As paradigmatic positioning informs the research approach and methodology, it is important to present here the main assumptions of the spiritual paradigms in conjunction with the physical paradigms. Table 10.1 presents the ontological, epistemological and methodological assumption of the seven identified paradigms, both spiritual and physical.

Table 10.1 Key assumptions of the spiritual and physical paradigms

	Ontology	Epistemology	Methodology
Positivism	Reality exists out there and is governed by unchangeable natural laws. The job of the researcher is to discover the 'true' nature, how it 'truly' works.	Since there is a real world 'out there' the researcher must objectively study the world and objects within the world. That is, find out how things really are and really work – no place for personal values and biases.	The researcher states a hypothesis or question as a proposition, then tests the proposition to see if it is true.
Spiritual Positivism	Cosmic reality exists internally and externally and is governed by unchangeable Cosmic Laws. The individual is to discover the Cosmic Laws and use these to unite with God.	As there is a real world internally and externally, the seeker must objectively study 'reality' and processes within 'reality'. That is, find out how things really are and really work – no place for personal values and biases.	The individual asks a question and then tests to see if it is true. Or 'test' previously discovered Cosmic Laws (through personal experience).
Social Constructivism	Realities are relative, multiple and exist only in peoples' mind constructs (understandings). Are not more or less true but more or less informed and sophisticated.	Knowledge is created when the researcher and the researched undertake the inquiry. Findings are the creation of the process of interaction between the two.	The aim is to build a consensus understanding that is more sophisticated than the previous understanding.
Spiritual Constructivism	Realities are relative, multiple and exist in accordance with individual's level of consciousness. Consciousness constructs are not more or less true but vary at different levels of consciousness and spiritual evolution.	Knowledge is created via individuals', groups' and collectives' level of consciousness and spiritual evolution.	The aim is to increase the level of vibrational energy or consciousness, bringing greater understanding, wisdom and spiritual evolution to self and the collective.
Critical Theory	Reality can be known but it is a reality shaped by racial, ethnic, gender, political, cultural and economic factors that create structures of oppression. It is these structures that are real and they have been created – they are not natural.	The researcher and those researched come together with history and values that cannot be ignored. Any findings are therefore value laden.	The transactional nature of research requires a dialogue between the investigator and the subjects of inquiry. The purpose of this research is to transform ignorance and oppression into informed understanding and collective action. Methods must be participative and dialogical.
Conscious Spiritual	Reality can be known but it is a spiritual reality that is oppressed and hidden by physical 'realities'. Physical realities have been created and are not real.	The individual has a history of physical values beliefs and understandings and has to attempt to relinquish these to find the 'absolute' (spiritual) truth.	The purpose of life requires the seeker to challenge the confines, ignorance and oppression of physical realities held to discover the spiritual truth.

Table 10.1 cont. Key assumptions of the spiritual and physical paradigms

	Ontology	Epistemology	Methodology
Integrated Spiritual	Reality is that there are multiple physical and spiritual realities of which the ultimate reality is the sum. Physical reality is a reflection of the spiritual.	Knowledge is understood via the varying existing perspectives. They all exist at once and each reflects aspects of the ultimate truth.	The aim is to discover, remember or unite with God or the absolute truth through the acknowledgement, exploration and integration of all aspects of reality, both physical and spiritual.

Spiritual and physical approaches from paradigm to measures

In chapters 8 and 9 the parallels and differences of the physical and spiritual approaches to truth were explored at the level of paradigm, and methods and measures that stem from them. Again, as these different components were influencing factors to the research approach, it will be helpful to review the differences, prior to exploring details specific to research approach. Table 10.2 presents a summary of the essential findings from chapters 8 and 9, showing the underlying differences between the physical and spiritual perspectives at the level of paradigm, underlying assumptions, methods and measures.

Table 10.2 Spiritual and physical approaches from paradigm to measures

	Spiritual	Physical
Paradigms	Spiritual Positivism Spiritual Constructivism Conscious Spiritual Integrated Spiritual	Positivism Constructivism Critical Theory
Ontology	Ultimate reality is a spiritual reality. Physical reality is an aspect of the ultimate spiritual reality. Ultimate reality is governed by Cosmic Laws and can be known and experienced personally.	Ultimate reality is the sum of all aspects of physical manifestation, be it the objective and tangible, the lived experiences or structures of the ego in manifestation. Governed by physical laws and socially constructed processes.
Epistemology	Although there is one ultimate reality this reality is experienced differently depending on one's level of consciousness. One's level of consciousness and the methods and measures employed dictate the level of truth accessible, such as, eternal truth, relative truth, individual truth or collective truth.	Ultimate reality is that which is manifested. Outer physical reality, inner aspects and ego constructions within manifestations can be discovered. One's paradigmatic perspective will dictate the methods and measures employed and the aspect of relative truth available through the exploration.

Table 10.2 cont. Spiritual and physical approaches from paradigm to measures

	Spiritual	Physical
Methodology	To discover and experience ultimate truth personally by actively and consciously seeking it through the use of multi-sensory perception, the soul and spiritual methods.	To discover the ultimate truth of all that is manifest through the five senses, ego/personality and physical methods and measures.
Methods	God communion. Conscious and aware application of multi-sensory perception and the triangulation of all ways of knowing.	Objective scientific investigation or subjective qualitative inquiry processed by the five senses, mind and ego/personality.
Measures	Truth is supported through the process of triangulation of all ways of knowing. The presence of spiritual/soul indicators and the absence of physical/ego indicators.	Dependent on one's paradigmatic perspective. Includes measures such as validity, replication, authentication, trustworthiness, representativeness, transferability.

Spiritual and physical approaches to research

As discussed in chapters 2 and 3, the methodological model of adapted meta-triangulation was used as a physical structure to allow for the ISTM to be developed as a research methodology. In the process of carrying out the research, the experience of tensions, development of spiritual methods and measures, and the ideological data, analysis and insight, the ISRM emerged as a research methodology. Once the ISRM had emerged, it was important to place it in the larger research methodological context, both physical and spiritual. The components mentioned above that informed the articulation of the ISRM, further informed the articulation of the higher order physical and spiritual approaches to research. While the articulation of the spiritual approach was informed directly by the insights gained in this research, the articulation of the physical approach presented here is a synthesis of Neuman's (1994) and Sarantakos' (1993) previous articulation in this area.

In exploring the research approaches, it was found that the spiritual law of reflection, which was the guiding principle in the initial development of the spiritual paradigms, also applied here. It was found that the spiritual reflection of the physical approaches of quantitative and qualitative were present in The Spiritual. The articulation of the two spiritual approaches of spiritual quantitative and spiritual qualitative broadens the range of methodological approaches available from which to conduct research. Both the physical and spiritual approaches were explored in the key

areas of focus, theory, cause and effect, role of the researcher, and role of participants, which will now be discussed in detail.

Focus

Quantitative

In the *physical* quantitative approach, the focus is on the discovery of relative truth through objective observation of physical laws and reality. The focus is on the external and uses the external to collect data and test predetermined hypotheses. Verification takes place within The Physical after theory building is complete.

The *spiritual* quantitative approach focuses on the discovery of Eternal Truth through the objective observation of spiritual laws and reality. The focus is on the internal and uses the internal to test and explore hypotheses, with observations of physical reality used as a secondary process of verification.

Qualitative

In the *physical* qualitative approach, the focus is on the discovery of relative truth through subjective interaction with physical reality. The focus is on the external and uses the external to collect the data and explore emergent questions and the building of theory. Verification takes place within The Physical. This is achieved concurrently within the data generation and analysis.

In the *spiritual* qualitative approach, the focus is on the discovery of Eternal Truth through subjective interaction with spiritual reality. The focus is on the internal and uses the internal and external to collect data and explore emergent questions and theory building. Verification takes place within The Physical and The Spiritual and is achieved within the data generation and analysis.

Theory

Quantitative

In the *physical* quantitative approach theory is deductive and research begins with a theory which it aims to test. Within the *spiritual* quantitative approach, theory is deductive and aims to test the theory. The major difference is that in The Spiritual, the predominant way in which the theory is tested is through the individual.

Qualitative

In the *physical* qualitative approach, theory is inductive and research begins from reality and then aims to build theory. The *spiritual* qualitative approach to theory is also inductive and aims to build theory.

Cause and effects***Quantitative***

The *physical* quantitative approach is nomothetic and seeks to discover physical laws and find connections between cause and effect to establish law-like statements. This approach uses physical scientific methods, particularly mathematics and statistical analysis. These laws are offered to the scientific community to be challenged and built upon.

The *spiritual* quantitative is nomothetic and seeks to discover spiritual laws and find connections between cause and effect to establish law-like statements. Hence, this approach uses spiritual scientific methods. These laws are then offered to all who are interested, to be tested through personal experience and further built upon.

Qualitative

The *physical* qualitative approach is ideographic and seeks to describe reality as it is. Hence, it is non-deterministic and organic and explores the mutual shaping of reality. This approach places less emphasis on statistics and seeks meaning through verbal and qualitative analysis. This meaning is then offered to academia and society to be explored and further built upon.

The *spiritual* approach is also ideographic and seeks to experience reality as it is. Although aware of spiritual laws, the focus is primarily on the personal experience. Hence, it is non-deterministic, organic, open to, and trusts, the influences and guidance of the Cosmic Intelligence to bring the experiences required.

Role of the researcher***Quantitative***

In the *physical* quantitative approach, the role of the researcher is the objective and passive ‘knower’ of what can be known within the external physical world. The

researcher is separate from the subject or respondent. It is strictly guided by scientific protocols and procedures, which positions the researcher as the expert.

In the *spiritual* quantitative approach, the role of the researcher is as the objective ‘witness’ of what can be known and experienced internally and externally, in both the spiritual and the physical world. The researcher is the only respondent, hence they are not separate, but there is a separation between the researcher’s ego/personality and the soul or witness. The approach is guided by spiritual protocols and procedures which place the ‘witness’ aspect of the researcher in the position of expert.

Qualitative

In the *physical* qualitative approach, the role of the researcher is that of active ‘knower’ of that which can be known in the external physical world. The researcher is interactive and inseparable from the subject or respondent and their personal values and biases are an integral aspect of the research process. The approach is loosely guided by physical structures and follows organic and emergent processes which tend to place the respondent as the expert of their own experience and meaning.

In the *spiritual* qualitative approach, the role of the researcher is that of the active ‘witness’ of that which can be known and experienced, internally and externally, in both the spiritual and physical world. The researcher is the only respondent, hence they are not separate and, although there is a separation between the researcher’s ego/personality and the soul or witness, there is an interactive relationship between the two. It is guided by spiritual structures and follows an organic and emergent process that attempts to find meaning through the interaction of the ego/personality and the ‘witness’ in relation to what is experienced internally and externally. In this approach, it is the soul aspect of the researcher, as guided by Cosmic Consciousness, that would be considered the expert.

Role of participants

Quantitative

In the *physical* quantitative approach, participants take on the role of subject. Participants are generally selected through probability sampling methods and are

observed objectively. There is no relationship between the researcher and the participant.

The role of the participants is the same for both the *spiritual* quantitative and qualitative approaches. As the researcher is the sole respondent, any participants within the research usually take on the role of a guide or a teacher. In both the spiritual approaches of quantitative and qualitative, there are two main methods of sampling used. First, the energy and consciousness of the teacher (the participant) will draw the student (the researcher) to them and second, the Cosmic Intelligence will bring to the researcher the ‘participants’ required to assist with the purpose of the research/er. There is a spiritual relationship between the researcher and the participant.

Qualitative

In the *physical* qualitative approach, the participants take an interactive role. Participants are selected through non-probability sampling methods and interact with the researcher. There is a dynamic relationship between the researcher and the participants.

As the role of the participants is the same for the *spiritual* quantitative and qualitative approaches, this has been presented above under the quantitative heading.

The key points discussed above are presented in Table 10.3, placing the quantitative physical and spiritual approaches alongside the qualitative physical and spiritual approaches. Again, information relating to the physical approaches was drawn from the works of Neuman (1994) and Sarantakos (1993) and the information relating to the spiritual emerged from this research process.

Table 10.3 Spiritual and physical quantitative and qualitative approaches

Quantitative		Qualitative	
<i>Physical</i>	<i>Spiritual</i>	<i>Physical</i>	<i>Spiritual</i>
Focus on discovery of relative truth	Focus on discovery of eternal truth	Focus on discovery of relative truth	Focus on discovery of eternal truth
Deductive - external reality	Deductive – spiritual reality	Inductive - external reality	Inductive – spiritual reality

Table 10.3 cont. Spiritual and physical quantitative and qualitative approaches

Quantitative		Qualitative	
<i>Physical</i>	<i>Spiritual</i>	<i>Physical</i>	<i>Spiritual</i>
Objective observation of physical laws and reality	Objective observation of spiritual laws and reality	Subjective interaction with physical reality	Subjective interaction with spiritual reality
Tests predetermined hypothesis & theory	Tests predetermined hypothesis and theory	Emergent hypothesis and theory building	Emergent questions and theory building
Verification takes place in the physical after theory building	Verification takes place in spiritual and physical after theory building	Verification takes place in the physical during data generation and analysis	Verification takes place in the spiritual and physical during data generation and analysis
Nomothetic – discovery of physical laws and connection between cause and effect	Nomothetic – discovery of spiritual laws and connection between cause and effect	Ideographic - seeks to describe physical reality as it is experienced. Organic and mutually shaping	Ideographic - seeks to describe spiritual reality as it is experienced. Organic and mutually shaping
Uses physical scientific and mathematical methods particularly statistics	Uses spiritual scientific and mathematical methods	Seeks meaning, verbal and qualitative analysis	Focus on personal experience, conscious self awareness
Researcher is the objective and passive ‘knower’ of what can be known in the external physical world	Researcher is the objective ‘witness’ of what can be known both internally and externally in both the spiritual and physical worlds	Researcher is the active ‘knower’ of what can be known in the external physical world	Researcher is the active ‘witness’ of what can be known internally and externally in both the spiritual and physical worlds
Researcher is separate from the subject or respondent	Researcher is the respondent and as the ‘witness’ is separate from the researcher as the ego/personality	Researcher is interactive and inseparable from the subject or respondent. Personal values and biases integral aspect of research process	Researcher is the respondent and as the ‘witness’ has relationship with researcher as the ego/personality
Researcher as the expert	‘Witness’ as expert	Respondent as expert of their own experience	No expert, or expert is cosmic consciousness
Research guided by strict scientific protocols and procedures	Research guided by strict spiritual protocol and procedures	Research loosely guided by physical structures is organic and emergent	Research guided by spiritual structures and intuition is organic and emergent
Research participants are subjects to be observed in the physical	Research participants take the role of guides or teachers	Research participants are interactive with the researcher	Research participants take the role of guides or teachers
There is no relationship between the researcher and the participants	There is a spiritual relationship between the researcher and the	There is a dynamic relationship between the researcher and the	There is a spiritual relationship between the researcher and the

Table 10.3 cont. Spiritual and physical quantitative and qualitative approaches

Quantitative		Qualitative	
<i>Physical</i>	<i>Spiritual</i>	<i>Physical</i>	<i>Spiritual</i>
	participants	participants	Participants
Participants selected through probability sampling techniques	Participants draw the researcher to them or cosmic intelligence brings them together	Participants selected through non-probability sampling techniques	Participants draw the researcher to them or cosmic intelligence brings them together

Integrated Spiritual Research Approach to Presentation

Through the articulation of the ISRM, the doing of the research, the exploration of the overarching physical and spiritual quantitative and qualitative approaches to research, and using the physical qualitative and qualitative approaches to presenting research, an approach to the presentation of research emerged for the integrated spiritual. This approach has six components which are positioning, phenomenon of interest, immersion, insights, interpretation and integration. These components to the presentation approach of research are reflective of the various phases and steps within the ISRM presented in chapters 2 and 3. It is important to recognize this is a guide to what is required to be presented and that, given the emergent and fluid nature of spiritual research, the specific order of presentation may vary from what is outlined here. However, each of the components discussed does need to be addressed within the overall presentation. This is similar to the qualitative approach to presentation of research.

Positioning

The first phase of the ISRM requires the researcher to identify their positioning within the layers of the ISAP, and to identify the processes to be used within the research, such as the ways of knowing, methods and measures (see chapters 2 & 3). It is this first section of positioning within the ISRAP that provides information on the researcher's paradigmatic positioning, the research approach and their position in relation to the research topic. It also requires that the positioning and interpretation of the research topic within both The Physical and The Spiritual is presented as initially captured at the beginning of the research process.

The positioning of the research requires that the research topic be explored within the broader spiritual and physical context. The purpose of research from the integrated spiritual paradigm is to facilitate spiritual evolution and growth of the researcher, and provide new insight and understanding regarding the topic to the wider audience so they, too, may experience a degree of spiritual evolution and growth. The integrated spiritual approach to the presentation of research has two aspects to the positioning of the research, one is to inform the reader and the researcher of the ‘current’ context, done within the initial positioning of the topic, the other is to provide a quality measure (achieved through the comparison of the level of insight and understanding demonstrated in the initial positioning to that demonstrated through the process of integration and re-positioning).

This requires two stages of literature review, an initial review at the beginning of the research process and a second at completion. The initial review places the research in context within the physical and spiritual, identifying any gaps and guides the researcher in the formulation of ‘right questions’.

Phenomenon of interest

The phenomenon of interest section of the research presentation relates to the requirements of the setting of intentions and asking the ‘right’ questions (as done in chapter 3, p. 66-68). In the process of identifying the ‘right’ questions, one would identify the specific phenomenon of interest within the research topic. In addition, this section presents gaps in knowledge, the overarching intention and/or purpose of the research and questions that guide the research process. As discussed above, ISRAP is emergent and fluid. Therefore, although placed within this section, one may find that aspects outlined in this section, such as the research questions, may be presented differently within the overall presentation. The positioning and phenomenon of interest section are particularly interlinked, with much crossover.

Immersion

The immersion section of the research presentation directly relates to phase two of the ISRM in which, through the process of immersion, the phenomenon of interest is positioned within the ISAT, initial insights and understandings and intuitive interpretations are captured. This section presents information of the immersion

process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records, and explanation of the sampling and specific collection techniques (as demonstrated in Part II of this thesis).

Insights

The insight section of the ISRAP relates to both the insights and understandings captured in phase two of the ISRM and the insights gained through the phase three process of contemplation and meditation of positioning, insights and interpretation. Further to this, it explores and identifies the methods or ways of knowing used to achieve these insights. If the ISAT is used as the analysis tool, it may also include the presentation of the phenomenon's positioning within it.

Interpretation

This section of the research presentation again relates to the phase three process of contemplation and meditation of positioning, insights and interpretation. Within this section, the researcher presents their interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also include reference to how this interpretation was informed by the researcher's previous experience, education and training. Within the process of the research, the insight and interpretation processes are so closely linked and cyclic that it may be difficult to impose structured boundaries on where one finishes and another begins. Therefore, although these two processes may occur separately, in the presentation of the research they may be merged together.

Integration

In the ISRM, this section relates to the processes of attaining an integrated perspective and conscious self-reflection and repositioning. This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings. This process allows for the identification of 'potential opportunities' for change by highlighting areas for future research or change in policy and practice.

At this point the second review of literature occurs and is presented in order to integrate and re-position the new insights and understandings gained throughout the research process within The Spiritual and The Physical. The initial and secondary review are conducted and presented separately, one at the beginning and one at the end, to demonstrate the new insights and understandings gained throughout the research process, not just of the research project and the researcher, but in relation to the spiritual evolution and growth of the collective, with new insights and understandings reviewed and presented. Further to this, the ISRM would require that the researcher provide conscious self-reflection and a repositioning of oneself within the ISAP to provide the reader with information regarding the researcher's positioning and any changes that may have occurred through the research process (captured in chapter 15).

When looking at the existing approaches to writing up research, it is clear that the integrated spiritual approach has many parallels with that of the physical qualitative. This is no surprise as, although the discussion in relation to overall approaches demonstrated similarities between the physical and spiritual quantitative approaches, given the more fluid and integrative approach of all spiritual paradigms, the qualitative approach to recording research is far more in line with the overall spiritual approach. Traditionally, within the spiritual (both qualitative and quantitative), stories, poems and the telling of one's own experiences have been the most predominant and valued methods of transferring and sharing spiritual information.

Comparative approaches to the presentation of research

In order to gain a deeper understanding of the ISRAP, I have presented the key aspects of the approach in Table 10.4, alongside those of the physical quantitative and qualitative approaches. Once again, it demonstrates that, although there are differences between the physical and spiritual approaches, there are also many parallels. The information relating to the integrated spiritual, presented in Table 10.4, is directly from this research, while the information relating to the physical quantitative has been adapted from Boddington and Clanchy (1999) and physical qualitative has been adapted from Miles and Huberman (1994). The exploration of these parallels helps to demystify the spiritual and make it more accessible and 'doable'.

Table 10.4 Comparative approaches to the presentation of research

Physical Quantitative	Physical Qualitative	Integrated Spiritual
<p><i>Abstract or Summary</i> This usually provides a brief overview of the whole study. Including the aims, key results and conclusions.</p>	<p><i>Framing</i> This section locates the research socially, culturally, organizationally and within the personal stories of the participants and often the researcher.</p>	<p><i>Positioning</i> This section provides information on the researcher's paradigmatic positioning, the research approach and their position in relation to the research topic. It also explores how the research topic was initially positioned and interpreted from both the spiritual and physical perspectives.</p>
<p><i>Introduction</i> This section usually provides information regarding: The topics current situation and knowledge within the field; A literature survey; The identification of a problem or gap in knowledge to be resolved; and the aims or hypotheses of the current study.</p>	<p><i>Deconstruction</i> This section deconstructs the understanding of the research topic through the exploration, description and critique of existing definitions, categorizations, connection and interpretations of the topic.</p>	<p><i>Phenomenon of interest</i> This section explores the specific phenomenon of interest within the research topic. In addition it presents gaps in knowledge, the overarching intention/purpose of the research and questions that guided the research process.</p>
<p><i>Method</i> This section provides information on how the study was conducted. Although, it may not provide enough information for replication of the study it should provide enough information about the subjects, materials and experimental procedures to assess the write up of the study.</p>	<p><i>Capturing</i> This section situates the study in its natural setting of the site and the actors and how access was gained and rapport established. It also provides a description of how the information was collected, analysed and interpreted.</p>	<p><i>Immersion</i> This section presents information on the immersion process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records and explanation of the sampling and specific collection techniques.</p>
<p><i>Results</i> This section provides information on what the study discovered through the research process. It presents the results with little or no commentary depending on the specific field in which the research was conducted.</p>	<p><i>Bracketing</i> This section provides information on the coding and analysis of the data. It reveals how research has sorted that data into possible component groups, elements, features, event, themes or parts.</p>	<p><i>Insights</i> This section explores the insights and understandings gained through the immersion experience and the methods or ways of knowing used. If the ISTM will used as the analysis tool, it would include the positioning of the phenomenon within it.</p>
<p><i>Discussion</i> This section draws all components of the research together by: Reviewing the main findings of the study and relating them to the aims or hypotheses; Interpreting the results in the larger context of the literature; Discussing any problems and the implications of these; and making recommendations for future policy, practice or research in the area.</p>	<p><i>Construction</i> In this section the researcher presents the 'story' of the study. The researcher classifies, orders and connects the bracketed parts into a new coherent whole. This reveals how the researcher has interpreted the various components such as events and sites of study as a whole.</p>	<p><i>Interpretation</i> Within this section a researcher presents the interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also include reference to how this interpretation was informed by the researcher's previous experience, education and training.</p>

Table 10.4 Comparative approaches to the presentation of research

Physical Quantitative	Physical Qualitative	Integrated Spiritual
	<i>Contextualization</i> This section relocates the new synthesized account in the broader social and academic context and compares and contrasts it with existing interpretations.	<i>Integration</i> This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings.

Language of the ISRM and ISTM

At this stage, it is important to clarify some key terms and language of the ISRM that have been developed throughout the research process, before exploring the ISTM and ISAT in detail. The language of the ISRM is transferable to the ISTM and ISAT.

Phenomenon of interest: The phenomenon of interest is the subject being explored through the ISTM or the subject of the research. This may be a client, organization, policy, theory, practice, ideology, situation, dynamic, or community.

Observer: The observer in the research process is the researcher. Within a therapeutic process, the observer would be the practitioner.

Immersion: Immersion is the process of being present in the moment with/in the phenomenon of interest. One brings full awareness and energy consciously into the moment and focuses fully on the phenomenon of interest. Within the physical research approaches, this process would be referred to as data collection. In a therapeutic setting, this would be being present with the client, an extension of what is currently referred to as active listening.

Positioning: Positioning requires that the phenomenon of interest be positioned within the structures of the ISTM from within the immersion. This would be referred to as coding in the physical research approaches. This process would be referred to as assessment within the physical therapeutic approaches.

Insight: Insight and understanding is the process by which the observer gains new insight and understanding of the phenomenon of interest through the process of

positioning. This is reflective of what would be called analysis in the physical approaches.

Interpretation: Interpretation draws together all insights and understandings gained about the phenomenon of interest through its positioning within the ISTM and places these new insights and understandings in the broader context of what is already known by the observer, the phenomenon and the appropriate established knowledge of both the physical and spiritual. This is reflective of what the physical research approaches call theory building.

Potential opportunity: Potential opportunity is the identification of possible areas of action to assist in bringing balance, as guided by the ISTM structures and guiding principles and approach of the ISAT. This is reflective of what is referred to as intervention within the physical therapeutic process and of what might be referred to as recommendations, or areas for future research, in the physical research process.

Part IV

Meeting the White Rabbit

After questioning reality, my views have been expanded. This spiritual Wonderland is becoming more tangible. I meet the white rabbit, a guide to make sense of all within this land of wonder. I listen very carefully recording every word. This will be my offering to others who may find themselves bewildered and lost in the splendors of this place.

Part IV of this thesis focuses on the findings in relation to the ISTM and ISAT. It draws in the components of insight and interpretation, as outlined in the ISRAP (see Table 4). Chapter 11 provides a comprehensive articulation of the structures of the ISTM as informed through the immersion and theory building processes of the research. Chapter 12 explores a set of principles and an application approach which emerged through the research process, that allows the ISTM to be operationalized as the ISAT. Although the levels of paradigm, methods and measure are referred to within this part, the dominant focus is on presenting the structure of the ISTM and the principles and approach of the ISAT as illustrated in Figure 4. To further assist the reader the following text box presents the acronyms used in Part IV.

Acronyms used in Part IV

ISPF:	Integrated Spiritual Practice Framework
LOVEC's:	Levels of Vibrational Energy and Consciousness
ISTM:	Integrated Spiritual Theoretical Model
ASEG's:	Areas of Spiritual Evolutional and Growth
ISAT:	Integrated Spiritual Analytical Tool
ISAP:	Integrated Spiritual Approach to Practice
ISRAP:	Integrated Spiritual Research Approach to Presentation

Table 4 Focus areas of the ISRAP in Part IV

Components in the presentation of research
<i>Positioning</i> This section provides information on the researcher’s paradigmatic positioning, the research approach and their position in relation to the research topic. It also explores how the research topic was initially positioned and interpreted from both the spiritual and physical perspectives.
<i>Phenomenon of interest</i> This section explores the specific phenomenon of interest within the research topic. In addition it presents gaps in knowledge, the overarching intention/purpose of the research and questions that guided the research process.
<i>Immersion</i> This section presents information on the immersion process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records and explanation of the sampling and specific collection techniques.
<i>Insights</i> This section explores the insights and understandings gained through the immersion experience and the methods or ways of knowing used. If the ISTM will used as the analysis tool, it would include the positioning of the phenomenon within it.
<i>Interpretation</i> Within this section a researcher presents the interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also included reference to how this interpretation was informed by the researcher’s previous experience, education and training.
<i>Integration</i> This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings.
* Note areas of focus for Part IV are in black font and areas not covered are in grey font.

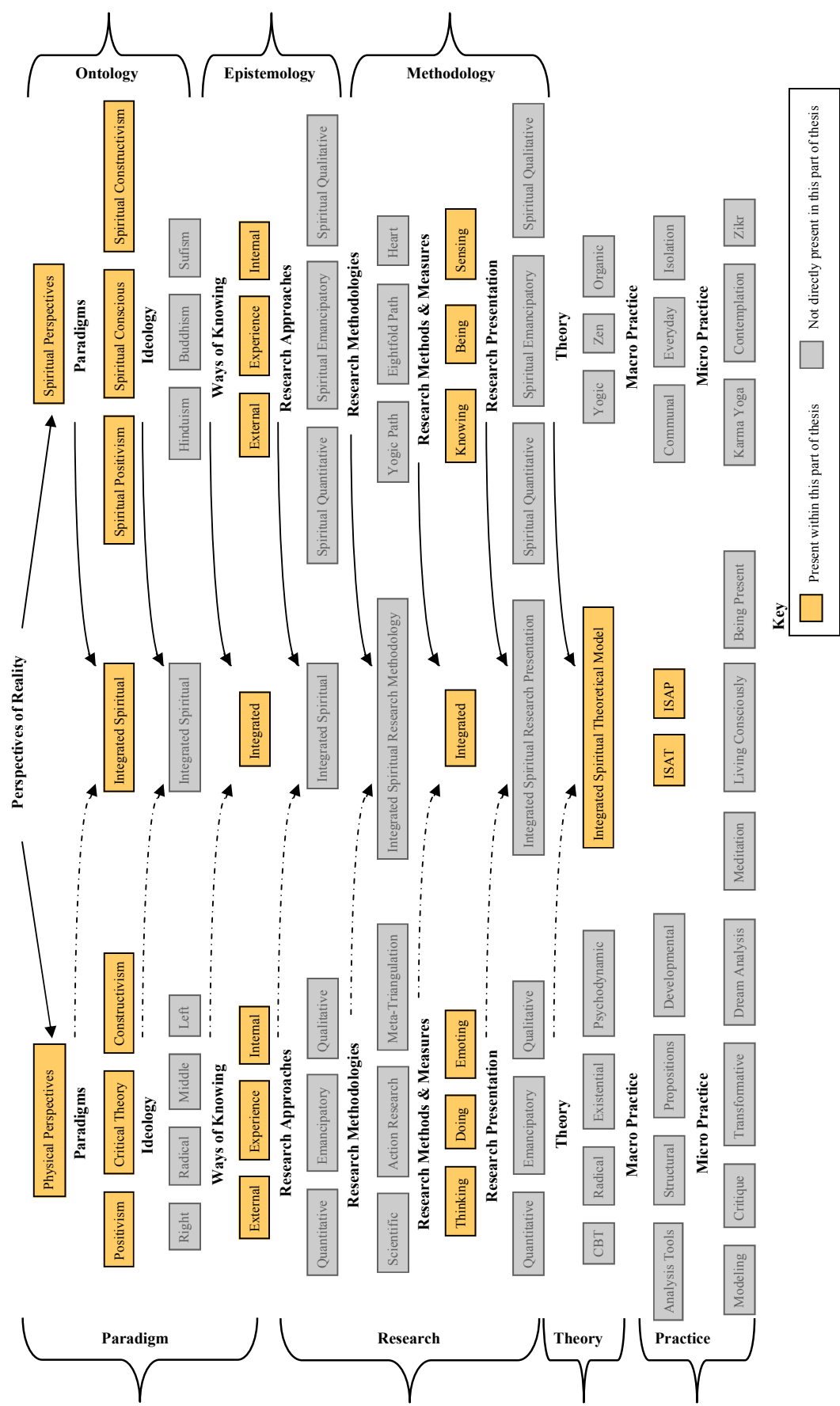


Figure 4 Scope of focus Part IV

CHAPTER ELEVEN

The White Rabbit – A Guide in Wonderland

Early in this journey I set out to find answers, a way to help myself and others negotiate this Wonderland. At each place I stopped along the way, I asked many questions and, from immersing in the differences, common themes arose. This journey led me to the white rabbit, my guide to Wonderland.

Introduction

The ISTM is a theoretical model based on the underlying assumptions and philosophies of the integrated spiritual paradigm. The ISTM presents theory from the integrated paradigm in a structural dynamic which allows the structures to be applied as an analytical tool (ISAT) or an approach to practice (ISAP). The ISTM has six layers, which are the triadic whole, dualities, operational sectors, areas of spiritual evolution and growth (ASEG's), modes of consciousness and the pendulum effect. These layers can be used in different combinations, depending on the intention of the analysis or application, and the results required. Setting of intention and asking the right questions is an essential aspect of the application of the ISTM and it directly affects the process and outcome of the application. This point will be discussed further in chapter 12 (p. 288). In this chapter the different structural and theoretical components of the ISTM are presented, followed by the discussion and exploration of the guiding principles and application approach in chapter 12.

The Integrated Spiritual Theoretical Model

The structures of the ISTM presented here have been directly informed and authenticated through the analysis of the data collected within each of the spiritual ideologies explored within this research. The data gathered added not only to the understandings of the qualities and attributes of the various layers of the ISTM structure, but also contributed to the evolution of the ISTM by adding new layers to that

which was previously called the ISPF, as outlined in chapter 1 (p. 14) (also refer appendix C).

The ISTM is informed by the integrated spiritual paradigm and specifically by the following philosophical assumptions; That Reality is a spiritual reality with a physical aspect, that all spiritual paths lead to the same One Truth, that we are all ultimately connected as an aspect of that truth, that individualization and separation are an illusion of the physical world, that Cosmic Laws guide everything and the Cosmos is compassionate and nonjudgmental. A further assumption is that it is our purpose to find our way back to ‘The Truth’ and we are each responsible for the choices and use of energy, consciousness and creative power, not only as individuals, but as collectives also.

Triadic whole and dualities

The first layer of the ISTM structure is the triadic whole, which represents the ontological view that there are multiple physical and spiritual realities, of which Ultimate Reality is the sum. Different perspectives may use different languages to describe this Ultimate Reality, such as God (Christian), Enlightenment (Hinduism), The Divine (New Age), Allah (Islam), collective consciousness (Jungian) or The Big Bang (Positivist science). However, from the integrated spiritual paradigm, they are all considered to be speaking of the same One Truth. The outer circle in Figure 11.1 represents this Ultimate Reality, which, due to the existence of physical reality, creates a false duality within creation. In the ISTM figures, the names presented in the outer circle representing the various labels of the One Truth, have been rearranged and changed to demonstrate that these are not fixed into a positioning within the structure. The Ultimate Truth is also included in the middle of the structure, to signify the journey of evolution in a temporary manifest reality within Ultimate or Eternal Truth. The journey is a temporary experience, moving from an initial experience of Ultimate or Eternal Truth through manifest reality and returning to Ultimate or Eternal Truth.

In developing the ISTM, the dualities of physical/spiritual and masculine/feminine were selected. They were the dualities that were used and referred to most predominantly in my experience as a spiritual practitioner and a spiritual student (as explored in chapter 1 p. 12). The selection of these dualities and their qualities and

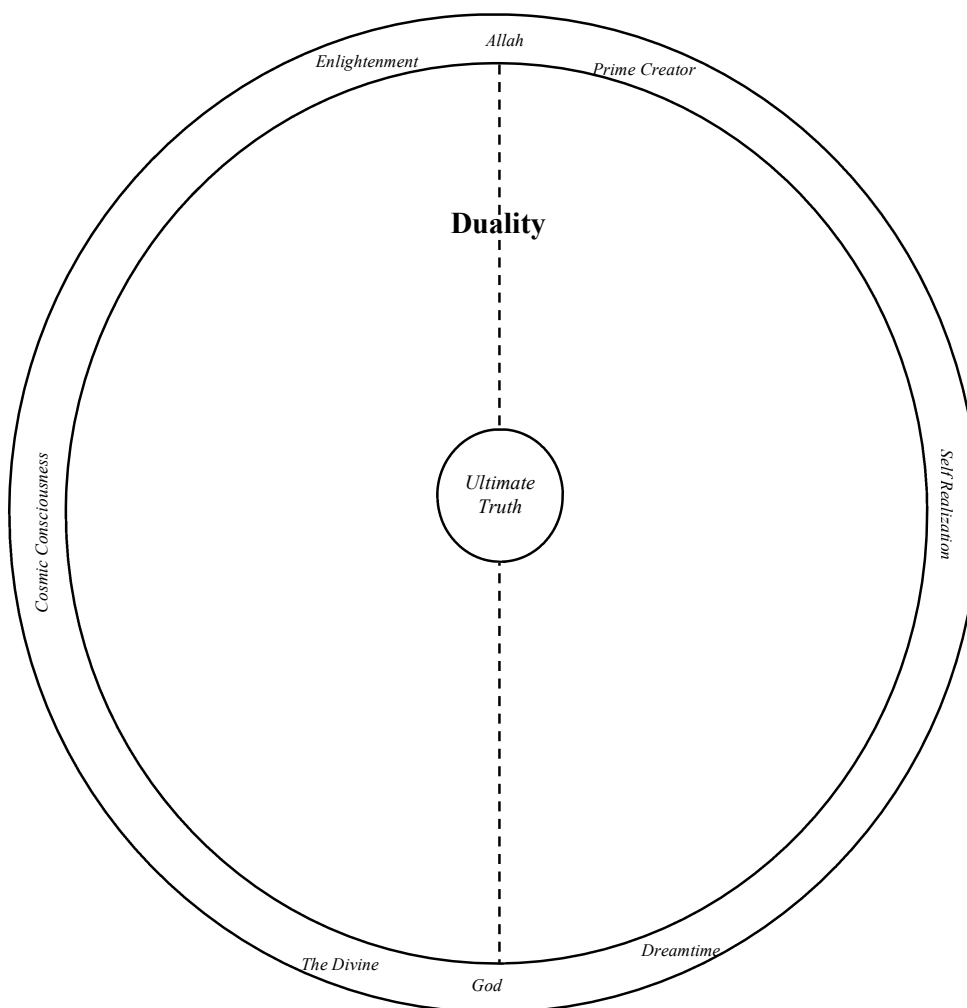


Figure 11.1 The triadic whole and duality

attributes has been authenticated in this research. However, as stated above, these dualities are an illusion and only exist due to the process of manifestation. These false dualities are either complementary reflective dualities, such as spiritual/physical (as the physical is a reflection of the spiritual, with the spiritual being the physical and the physical being the spiritual) or complementary polarized dualities, such as masculine/feminine that, although appearing polarized, are in fact one. It is the balanced integration of both aspects that is Truth in Ultimate Reality.

The data collected through the research process has allowed for a greater understanding and description of these dualities. This layer of the ISTM is foundational to any analysis using the ISAT and can be used in and of itself to enable a very quick

and surface interpretation. Figure 11.2 represents the triadic whole and the duality of spiritual/physical, with the inclusion and positioning of some of the qualities and attributes for each as informed by the various ideologies within this study.



Figure 11.2 Triadic whole and spiritual/physical duality

Insight and understanding gained in this research at the paradigmatic level adds further information relating to what is present within the physical/spiritual duality. To illustrate this point, the ontological and methodological assumptions of The Physical and The Spiritual, as presented in chapter 10 Table 10.2, have been presented in Figure 11.3 positioning them within the structures of ISTM.



Figure 11.3 Positioning of ontology and methodology in the ISTM

Figure 11.4 represents the triadic whole and the duality of feminine/masculine, with the inclusion and positioning of some of the qualities and attributes for each, as informed by the various ideologies within this study.

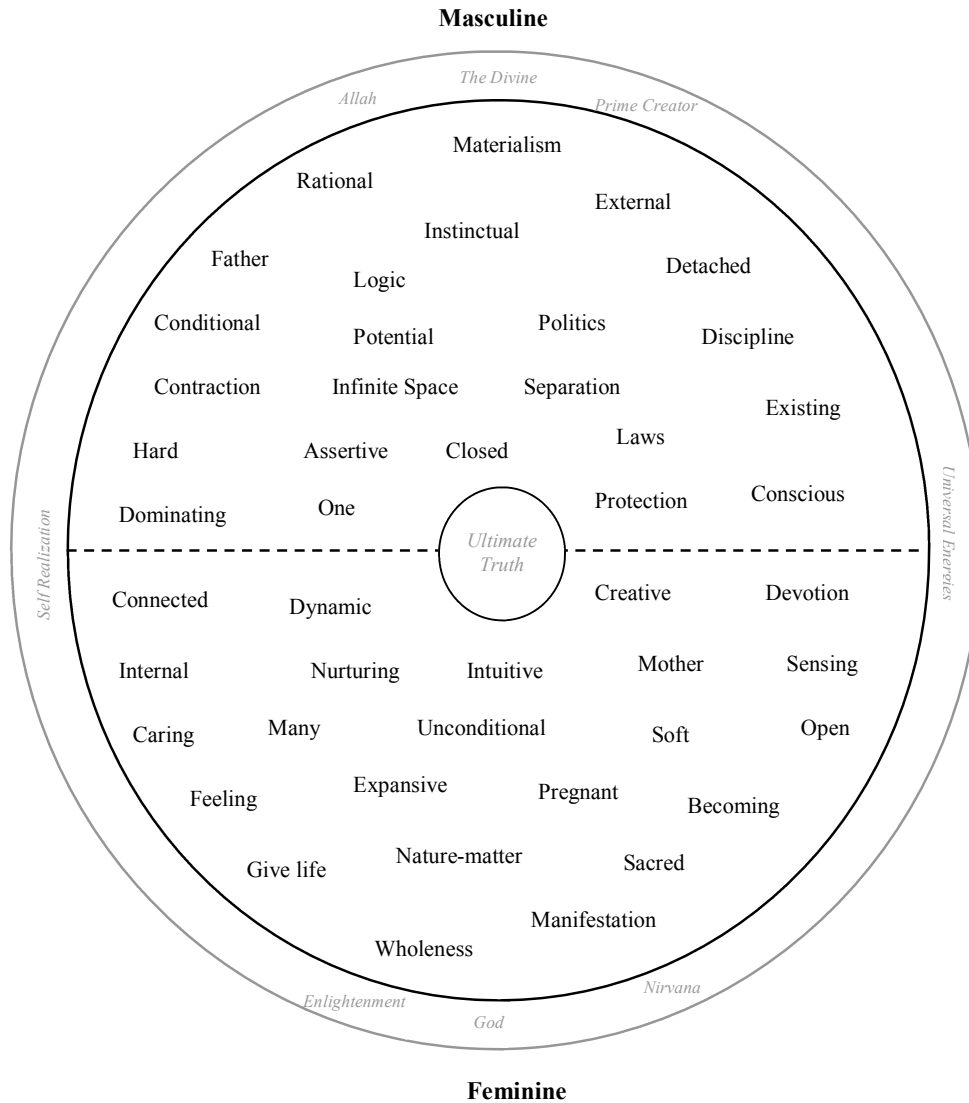


Figure 11.4 Triadic whole and masculine/feminine duality

Operational sectors

There are seven operational sectors as informed by this research. They are the spiritual/masculine, spiritual/androgynous, spiritual/feminine, physical/masculine, physical/androgynous, physical/feminine, and the integrated. An example of the qualities attributed to each sector, as informed by the cross-ideological analysis, is presented in Figure 11.5.

The major contributions to this layer of the ISTM which emerged in this research were the articulation of qualities and attributes of the androgynous sectors and

the discovery of an internal dynamic within these sectors. It was found that the androgynous sectors both in The Spiritual and The Physical held energies that were opposing to the dualities. It might be useful to think of this sector as the child of the masculine/feminine and this child can either be rebellious and righteous or placid and accommodating or, as I have labeled them, opposing or appeasing. The opposing elements of this sector either believe they have found the better way, the ‘thing’ that each of the others has missed, or are simply critical of the others. In The Spiritual, this is demonstrated by the Buddhist belief that Enlightenment or Nirvana can only be found through reality in this moment and that the masculine/feminine ways are off balance and, therefore, cannot lead to ultimate Enlightenment, or Nirvana (further analysis regarding ideological positioning in chapter 13). I found that within Buddhism, it is often mentioned that the Buddha is the only one who has found true Enlightenment. The story is that he had to do this on his own because, after following the other paths available (spiritual/masculine and spiritual/feminine), he was still unenlightened. The appeasing element of this sector tries to create peace between the dualities, attempting to find the common ground. The spiritual ideologies explored in this study did not include one that was positioned within the appeasing. However, drawing on ideologies outside this study’s scope, an example of an appeasing spiritual ideology may be that of the Quakers, as the appeasing between the masculine Christen approach and the feminine Pagan approach.

In The Physical, the opposing element is demonstrated through the critical theory paradigm, where just the name in itself demonstrates its position and, when looking at the theories within it, such as radical and ‘anti-anything’, it shows the position of having an answer that neither of the dualities can see or address (Allan et al., 2003; Payne, 1997). The appeasing element within The Physical may be demonstrated by the ‘middle way’, or the ‘third way’, where there is an attempt to find a common ground in which to accommodate both the left and right wings of politics (George & Wilding, 1993). The proposed positioning of these ideologies will be further explored in chapter 13 by the application of the ISAT at an ideological level. Figure 12.5 illustrates all the sectors of this layer of the ISTM, along with some of the qualities and attributes that have been established as pertaining to them through the research process.

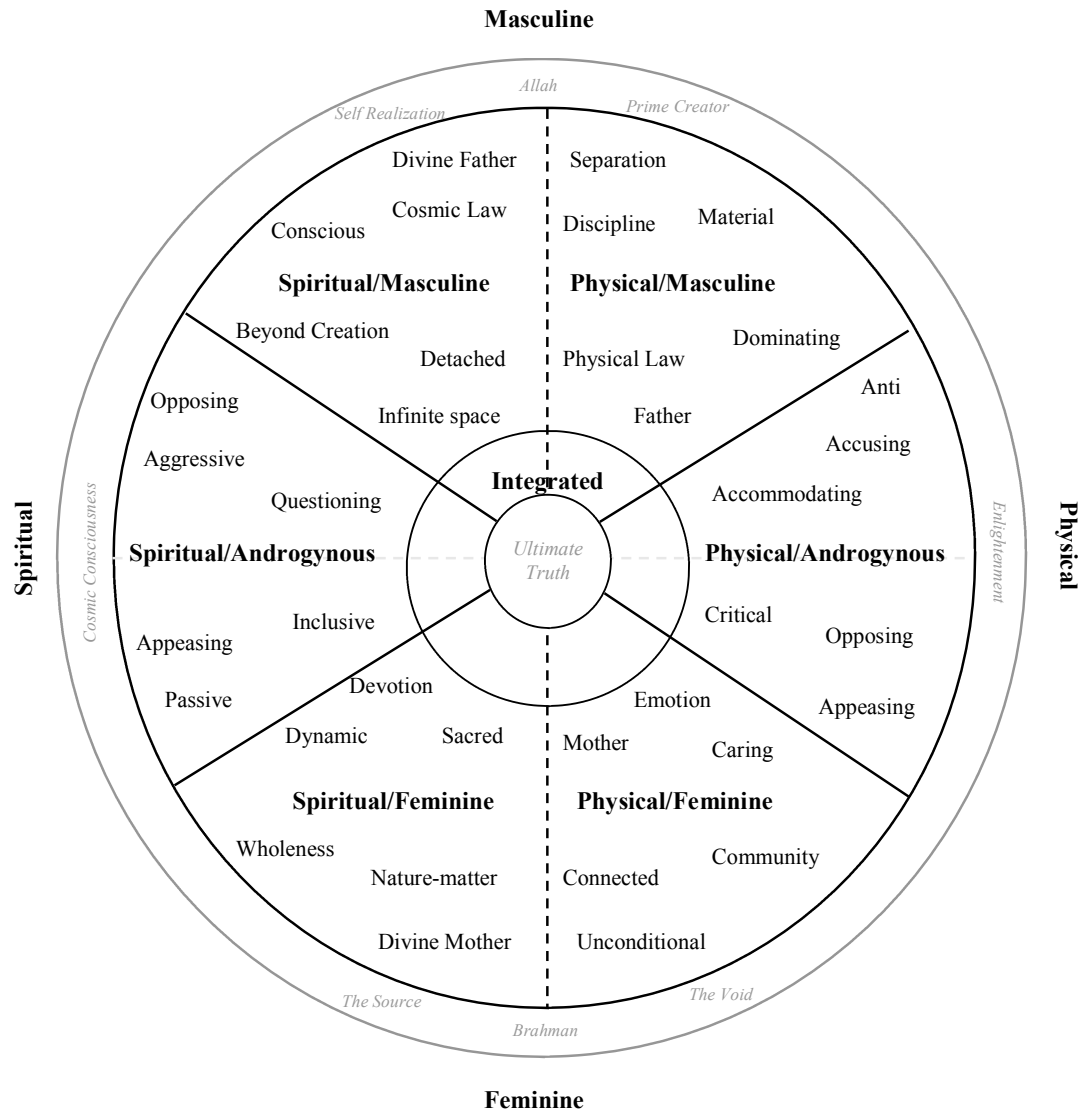


Figure 11.5 Operational sectors

When applying the operational sectors to the formula for truth, the ways of knowing, methods and measures, it becomes clear that each of these pertains to a particular operational sector. When exploring the attributes and qualities of the operational sectors of the ISTM, each sector is representative of the various apexes of the formula for truth (chapter 9). The apex of outer knowledge is represented in the masculine sectors, both physical and spiritual; the apex of inner knowledge is present in the feminine sectors, both physical and spiritual, and the apex of experience is represented in the androgynous sectors, both physical and spiritual, as depicted in Figure 11.6.

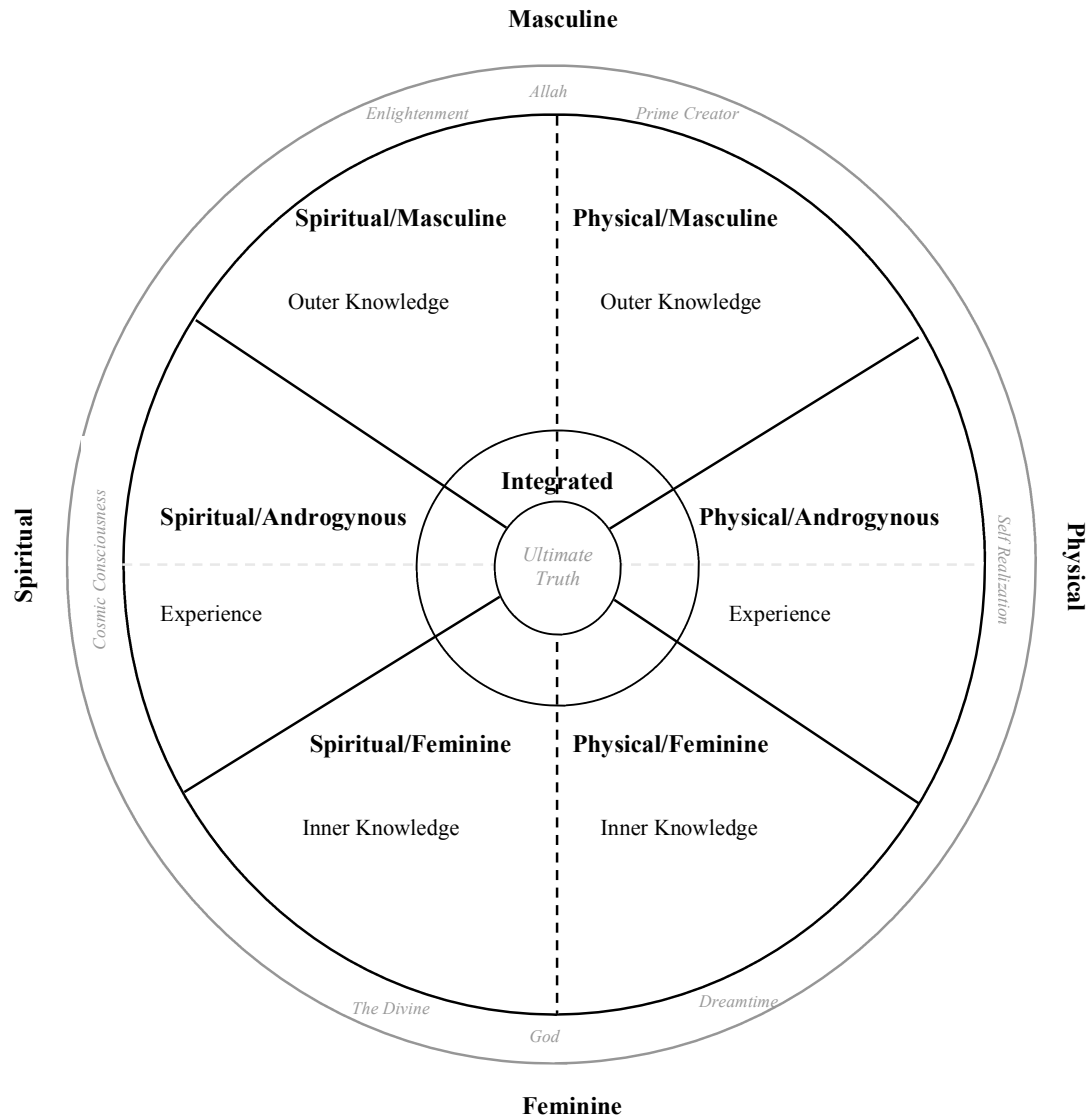


Figure 11.6 Positioning of the theory of truth in the ISTM

Exploring the attributes and qualities of the operational sectors of the ISTM, each sector is representative of the various ways of knowing and the methods and measures that stem from them (explored in chapter 9). Spiritual positivism, or Knowing, is represented within the operational sector of the spiritual/masculine; spiritual constructivism, or feeling, is represented within the operational sector of the spiritual/feminine and conscious spiritual, or being, is represented in the operational sector of the spiritual/androgynous. Positivism, or mind, is represented within the operational sector of the physical/masculine, constructivism, or emotion, is represented

in the operational sector of the physical/feminine and critical theory, or doing, is represented within the operational sector of the physical/androgynous. These positioning are depicted in Figure 11.7.

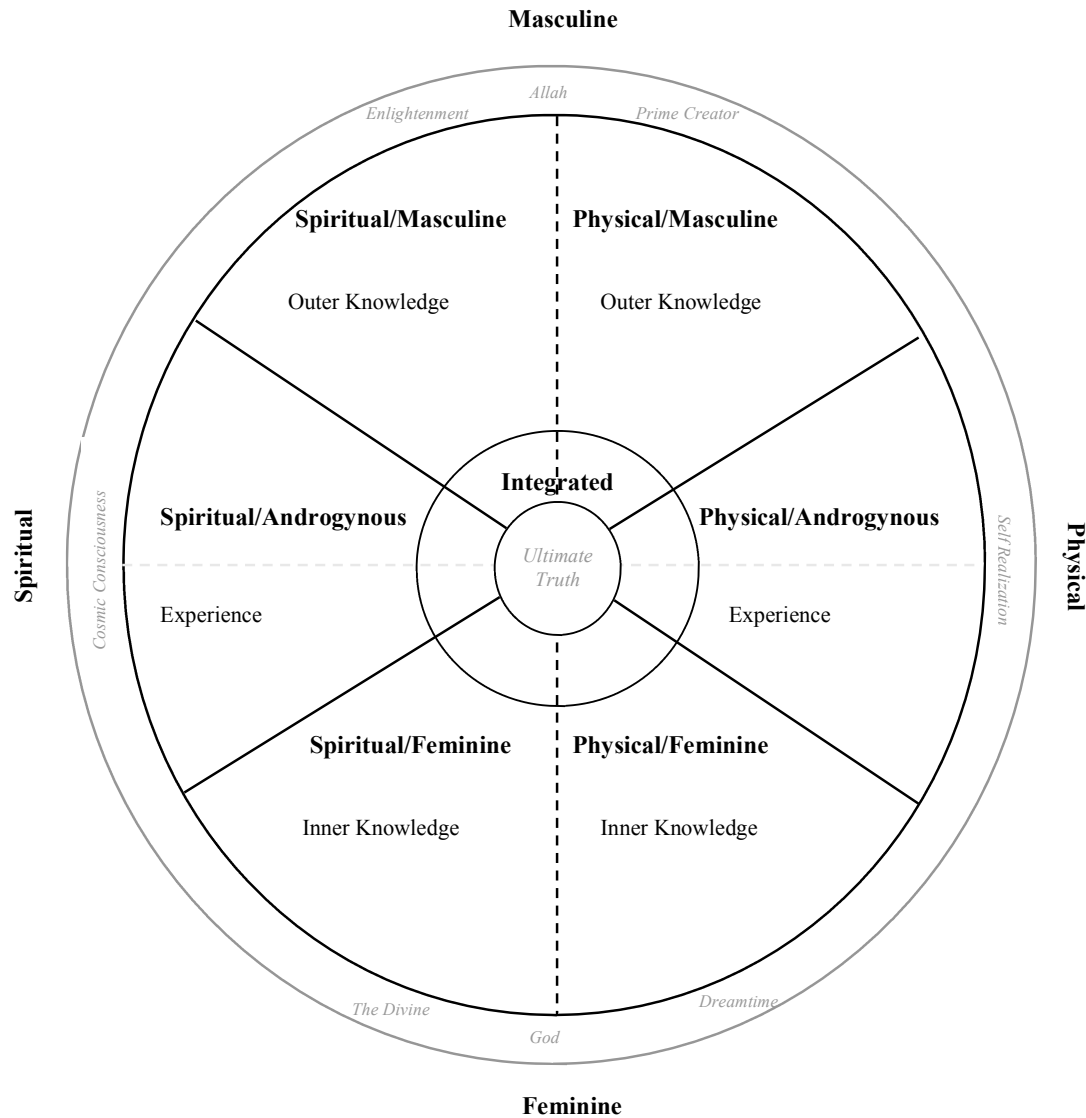


Figure 11.7 Positioning the paradigms and methods and measures in the ISTM

Areas of Spiritual Evolution and Growth

The analysis of cross ideological data in this study informed this layer of the ISTM in six ways. Firstly it changed the name of the layer of the ISTM as discussed earlier. Secondly, it changed the names of the individual areas in the hope that it will reduce ideological language barriers and assist in its transferability, as illustrated in

Figure 11.8. Thirdly, it changed the positioning of each area in the structure of the ISTM as illustrated in Figure 11.8. Fourthly, it informed language used in the descriptions of each area. Fifthly, it informed understanding of the aspects of evolution and growth within each area, as demonstrated in Table 11.1. Finally, it informed understanding in relation to the application of this layer. Points one to five are discussed and further developed here, while point six will be explored further in chapter 12 (p. 296).

In relation to the first point, this layer of the model has been called ‘Areas of Spiritual Evolution and Growth’ (ASEG’s), as it captures the recognition across all ideologies that there is a process of evolution and growth from ignorance or unconsciousness to Eternal truth or Cosmic Consciousness. In this process there was recognition that, although there was an overarching progression, this progression and growth was not always sequential. Therefore, it was felt the word ‘area’ captured the aspects of evolution and growth required, while demonstrating that each individual’s progression is unique and occurs in different areas at different times and stages, depending on one’s level of consciousness, awareness and Cosmic Laws, such as Karma. Hence, rather than an orderly progression through set levels, it is a unique evolutionary journey, where each choice, response or reaction in this moment

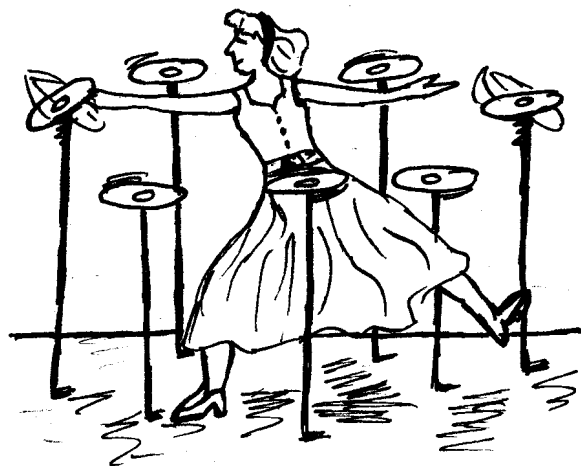


Figure 11.8 Representation of the ASEG’s dynamics (Carrington, 2010)

determines the following lesson or areas of growth that may need balancing, much like the plate spinner depicted in Figure 11.8, with each plate representing one of the

ASEG's. In addition, it eliminated the hierarchical nature of levels of evolution which lend themselves to ego/personality judgments, leading to power and control issues.

The second change in relation to the names of the individual areas within this layer was informed by the data and attempts to capture the essence of each area, as explored in the process of meta-analysis. In doing this, it is hoped that the aspect of evolution and growth in each area has been captured in a language accessible across

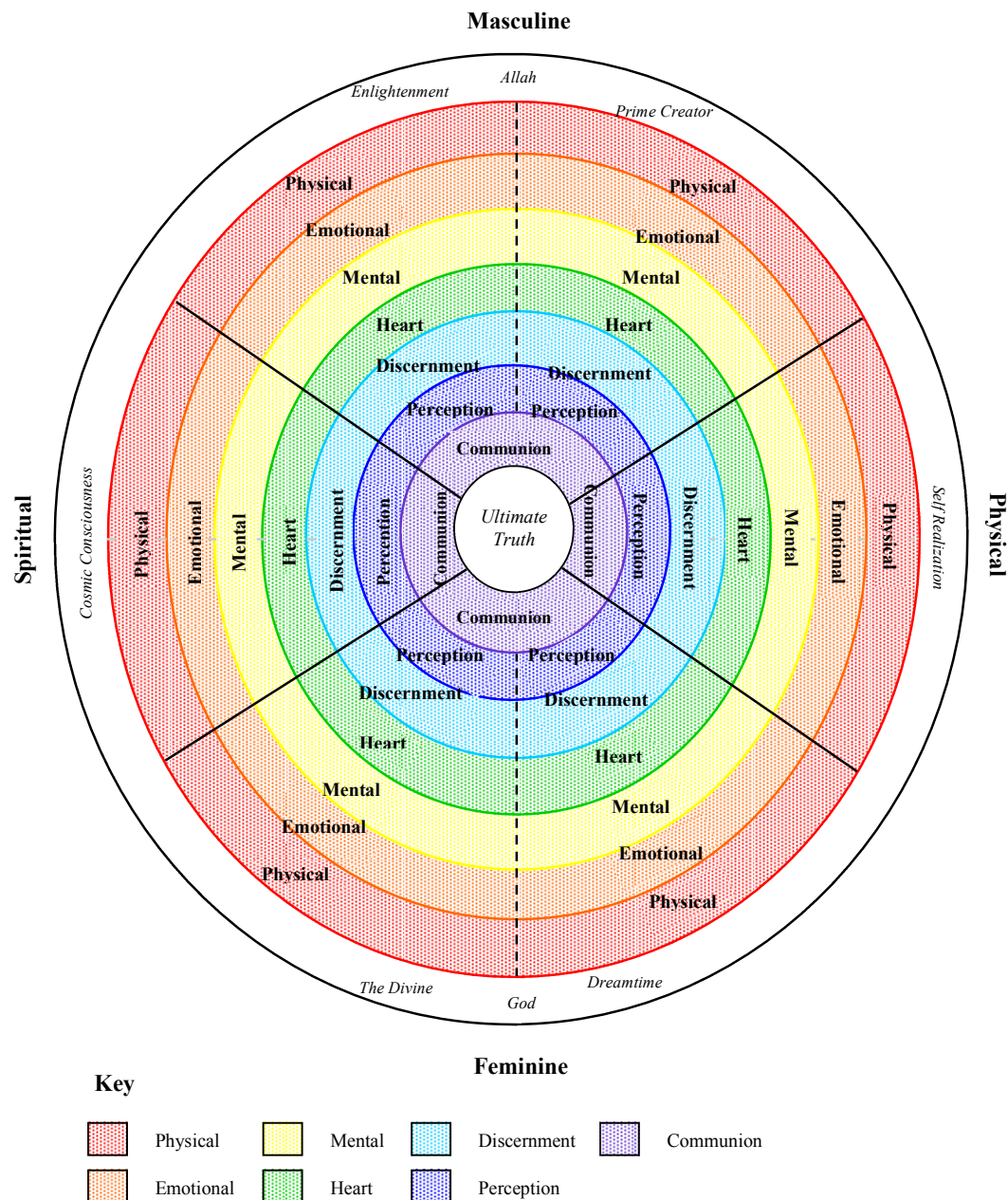


Figure 11.9 Areas of Spiritual Evolution and Growth

ideologies. The individual ASEG's are physical, emotional, mental, heart, discernment, perception and communion as illustrated in Figure 11.9. The colours used to represent each ASEG have been drawn from the chakra system from which the ASEG's were originally drawn.

The third point highlights the change of positioning of each area within the structure of the ISTM. The positioning of the ASEG's represents the evolutionary journey from the initial experience of Ultimate Reality, the return journey through manifest reality and the return to Ultimate Reality. Positioning the area pertaining to The Physical in the outer circumference, and moving in towards the areas pertaining to The Spiritual, further reflects the epistemological positioning of the spiritual perspective that the many relative truths evolve into the One Truth (as discussed earlier see p. 238). Figure 11.8 illustrates the ASEG's as they appear in the structure of the ISTM.

The Fifth point highlighted that the meta-analysis had informed the understanding of aspects of evolution and growth within each area. Within the data across ideologies, and the purposive collection of data pertaining to the ASEG's, there was consensus on the lessons or opportunities for evolution and growth within the various areas. It is these quintessential features that have been collated and synthesized to produce the ASEG's. The understandings gained have been refined and articulated in Table 11.1.

Table 11.1 Areas of Spiritual Evolution and Growth

<i>Areas of Spiritual Evolution and Growth</i>	
Physical	Fulfillment of basic physical, instinctual and survival needs. Connection to and grounding in the manifest world. Developing security, sense of belonging, ambition, consistency and self-expression.
Emotional	Experiencing, processing and expression of emotional and sexual energy. Development of physical desires and sense pleasures. Balancing of the giving and receiving of feelings and emotions. Development of connection to others and life.
Mental	Development of the mind from habitual and instinctual to the mind guided by consciousness and awareness. Development of purposeful responsible use of will, energy, body, emotions, mind and consciousness. Development of ego/personality and opportunity to transform ego/personality awareness to that of the soul.
Heart	Pertains to love, both conditioned and unconditional. Development of relationships with others, the soul, manifestation and the Divine. Experiencing and expressing the balance of head, heart and hands. Development of peace, stillness, harmony, wholeness, acceptance, compassion and love. The direct experience of and connection with the soul and the Divine. Soul abides here.

Table 11.1 Areas of spiritual evolution and growth

<i>Areas of Spiritual Evolution and Growth</i>	
Discernment	Utilization and communication of discernment, truth and wisdom. Balancing of reason and logic with emotions and feelings. Balancing of spiritual and physical ways of knowing and appropriate expression of higher knowledge and wisdom. Reflection and understanding of soul and Cosmic Laws.
Perception	Connection to multisensory perception. Connection to the Divine, intuition and spiritual ways of knowing. Communication with the spiritual aspects of creation and beyond manifestation. Openness to spiritual guidance.
Communion	Communion with Divine Consciousness. Freedom from duality. Someone is all knowing of their Divine essence. Ego/personality is dissolved. Union with the Divine. Oneness with all cosmic understanding.

Modes of consciousness

Through the process of meta-analysis it became clear that consciousness required representation within the structure of the ISTM in its own right, rather than being included as an aspect of the ASEG's. A common theme throughout the data was that evolution is not about physical attributes, such as explored through the dominant secular humanistic perspective, as informed by Darwin's theory of evolution (Darwin, 1859/1871), but rather a process of evolving consciousness. Each of the above layers, sectors and areas of the ISTM, or any situation or time in life, can be experienced and processed through a number of different modes of consciousness and this greatly informs and affects the progress of evolution. The modes of consciousness identified through this research are unconscious, ego-conscious, conscious, super-conscious, spiritual-conscious and Cosmic-Conscious. This journey of evolution is one from the state of ignorance to Ultimate or Eternal Truth.

I have used the word 'mode' as it indicates that consciousness is the method through which ignorance is transformed. Although there are different states and levels of consciousness, I have deliberately avoided this terminology in labeling this layer of the ISTM to circumvent ego judgment and attachment to hierarchical order and categorization. In addition, as with the ASEG's, the modes of consciousness have an overarching sequence but in practice, they are fluid and constantly changing in relation to where one's attention and awareness is placed. Figure 11.10 illustrates the positioning of the modes of consciousness within the structures of the ISTM.

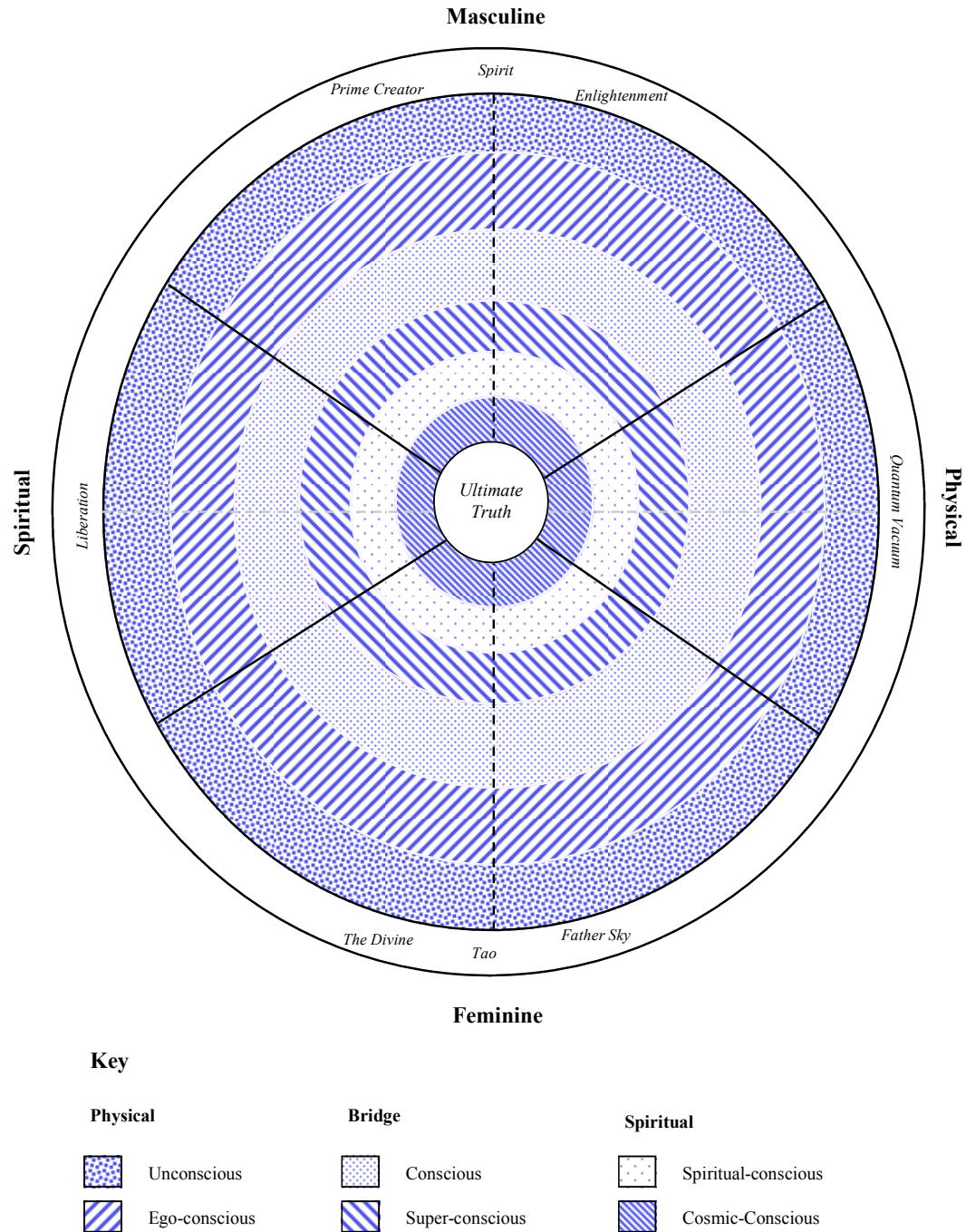


Figure 11.10 Modes of consciousness

As with the ASEG's, the modes of consciousness have been positioned in the structure of the ISTM with those pertaining to The Physical being at the outer circumference, to represent the journey from one experience of Ultimate Truth through the modes of consciousness of the manifest returning to the Ultimate Truth or Cosmic

Consciousness. In addition, it reflects the spiritual understanding that the majority of people operate from these modes of consciousness, with only a few operating from the modes of consciousness pertaining to The Spiritual. The modes of consciousness are available to all at any time, dependent on their choices and focus of intention and awareness. Furthermore, it was acknowledged across all ideologies explored in this study, that everyone will eventually evolve through the modes of consciousness and return to Ultimate Reality or Cosmic Consciousness.

As a measure of authenticity, I applied the concept of the triadic whole to my understandings of the modes of consciousness. In doing so, it was clear that the six modes of consciousness were positioned within the triadic whole, with the first two modes, that of unconscious and ego-conscious, pertaining to The Physical, the last two modes, spiritual-conscious and Cosmic-Conscious, pertaining to The Spiritual, while the middle two modes of conscious and super-conscious bridge The Physical and The Spiritual, as indicated in the Key for Figure 11.10.

The qualities and attributes of the modes of consciousness layer of the ISTM, as informed through the process of meta-analysis are presented, in Table 11.2. It is important to note at this stage that what is presented here is a beginning understanding and that further research in this area beyond this project is required to gain a more complete understanding.

Table 11.2 Modes of consciousness and their qualities and attributes

<i>Modes of consciousness</i>	<i>Qualities and Attributes</i>
Unconscious	Deeply attached to the world and habits and addictions within. Someone who is addicted to drugs, alcohol, or any other addiction that keeps them trapped in sense pleasures and away from self-reflection or contemplation. Feels separate, desperate, trapped, panicked, out of control.
Ego-conscious	Normal consciousness for most people and is still deeply attached to the physical world and the five senses but is able to function and maintain them at this level without resorting to highly addictive behaviours. They are able to self reflect and contemplate to a limited degree. Feel separate, isolated, a need to control their environment, need to prove their worth, use of external power and control.
Conscious	As a person progresses through the levels of consciousness, there is a point where they begin to make a conscious effort to become aware of themselves and their relationship with the Truth. At this stage, although they are not 'conscious' in the 'ultimate' sense, they are able to have moments of clarity and awareness and feelings of

Table 11.2 cont. Modes of Consciousness and their qualities and attributes

<i>Modes of consciousness</i>	<i>Qualities and Attributes</i>
	connection and the whole. They are consciously choosing to shed the ego consciousness and attachment to the physical for the experience of Ultimate Truth. Feel purposeful, content, relaxed, accepting, but will also feel much of the ego consciousness attributes at various times.
Super-conscious (Aum)	Within this mode of consciousness one is able to access the pure, intuitive, all-seeing, ever-blissful, - all knowing power of the soul that perceives truth directly. In accessing this experience, one realizes the self as soul and recognizes the soul as made in the image of God.
Spiritual-conscious (Tat)	Through this mode of consciousness one is able to access the projected consciousness of God immanent in all creation. In accessing this mode of consciousness, one is able to engage in the manifest world while drawing from the truth, known and experienced through the Cosmic Intelligence of Spirit everywhere present in creation. To see and experience God in all within the physical manifest.
Cosmic-Conscious (Sat)	This mode of consciousness allows access to the absolute, that which is beyond creation. In accessing this mode of consciousness one has the opportunity to experience Ultimate Truth, the state of oneness with God both beyond and within vibratory creation.

The modes of consciousness further highlight in language and understanding the difference between the approach of the physical perspective and the approach of the spiritual perspective, as discussed in relation to paradigmatic assumptions, methods and measures in Part III. The Physical's view of consciousness is somewhat more limited than the understanding of consciousness as perceived by The Spiritual (see chapter 9, p. 230-231).

Further to this, the data analyzed for this study highlighted a difference in the understanding and use of the terms ego/personality. The spiritual used such terms to refer to the 'sleeping' person, someone attached to the human identity, the Maya, and the five sensory world and experience. The Spiritual proposed that any person (ego/personality) on earth was just projecting a particular ego or personality to serve their greater evolutionary purpose, as influenced by their karma. This ego/personality was not the true self, only a vehicle, just like the physical body, to be used in the physical world. Whereas, in physical psychology, the ego or personality, depending from which theory one draws, was basically a shell or variety of masks used to navigate one's way through life (Corey, 1996; O'Connor, 1988; Payne, 1997). There was a belief that there was a 'real' self underneath this, or that this is the sum of all, but it is

still referring to a deeper level of the same ego/personality, not the soul, spirit, Ultimate Truth, or Divine aspect of the self.

Within spiritual teachings, the experience on earth is often referred to as a dream, suggesting that we are asleep and have forgotten our true nature. We have been caught up in the dream illusion, believing that this physical world is real and the only reality there is. This analogy was useful when trying to understand the modes of consciousness. In exploring the two modes of consciousness pertaining to The Physical, the unconscious would be considered the deepest sleep, or the experience of extreme nightmares that feel so real no part of you remembers you are asleep. The ego-conscious would be normal dreaming sleep. There is still no recognition that one is asleep or dreaming, but there is a level of peace and contentment in not knowing anything different – ‘ignorance is bliss’.

Applying this analogy to the two modes of consciousness that bridge The Physical and The Spiritual, conscious would be when the person is asleep, and, whether the dreams be good or bad, there is awareness that they are asleep and just dreaming. The dream world no longer has a total hold over them or the dream, and personal responses to the dream can be manipulated and changed, using focused attention and awareness. The super-conscious would be when the person wakes up and remembers that they were dreaming. It is like having an afternoon nap or sleep in a strange environment. When you wake up, you know you are awake, but it can be a bit disorienting. Questions such as where am I? (Who am I?), are raised and answered as you slowly begin to realize where you are (or who you are). So one starts to see their true essence, or soul aspect of God.

The two modes of consciousness relating to The Spiritual are slightly harder to describe for a number of reasons. Firstly, because I would suggest that I have experienced the majority of my life through the modes of ego-conscious and conscious, it is harder for me to draw an analogy for something of which I have limited experience. Secondly, drawing on my limited experience of the spiritual modes of consciousness, I can confirm that, what is highlighted by the great teachers and masters of the various paths in terms of language, just cannot express that which is experienced within these modes of consciousness. In my experience of these modes of consciousness, language

does not exist; it is beyond the mind, and the knowing or experience just infuses itself (as explored in the spiritual ways of knowing in chapter 9). Having said that, I will try to continue the above analogy the best I can, from where I am on my spiritual journey of evolution and current mode of consciousness.

The first mode pertaining to The Spiritual is that of spiritual-conscious. At this stage, awareness expands and one begins to realize one's essential essence or soul is that of everyone else. It is like walking out from where you were sleeping and seeing the other rooms and people around you. There is another level of awakening and realizing where you are, not just realizing you are awake but a realization of who/where you are in context (or in relation to God). The Cosmic-Conscious is being fully awake, with no residue or weariness or disorientation left over from your time sleeping. Everything is clear and seen as it really is. In spiritual terms this is called Enlightenment, Nirvana or Eternal Truth. At this stage, there is no residue of the Maya and your attachment to it. From this position, one can live in the world but be not of the world, be fully awake and totally conscious of Ultimate Reality.

Applying the modes of consciousness to the theory for truth (pp. 208-219) and the methods and measures (pp. 219-225) that stem from them, one sees that the mode of

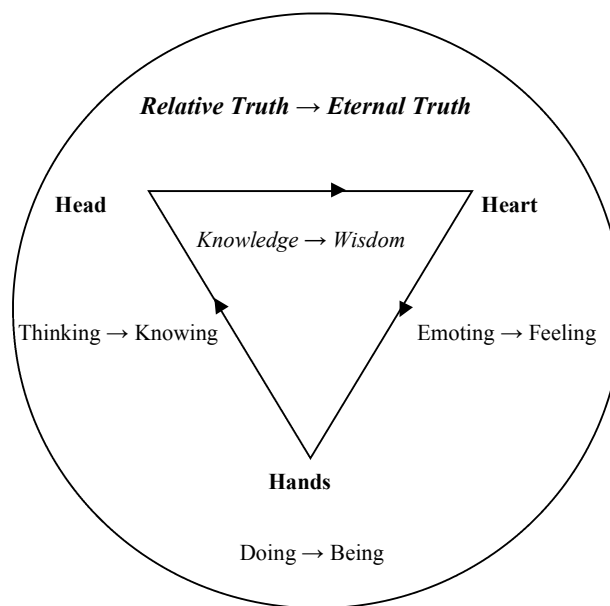


Figure 11.11 Theory of truth from physical/knowledge to spiritual/wisdom

consciousness changes the methods and measures available for use. For example, the physical modes of consciousness limit the interpretation and experience of reality to the five senses driven ego/personality. The bridge modes of consciousness expand the interpretation and experience of reality to that of the multisensory perception of the soul. The spiritual modes of consciousness further expand the interpretation and experience of reality through the refined use of the multisensory perception and Cosmic Consciousness. As a result, the modes of consciousness help transform the theory for truth from the physical/knowledge to the spiritual/wisdom as depicted in Figure 11.11.

It is important at this point, before moving to the next layer of the ISTM, to reiterate that the ISTM at the various structural layers are not tools for judging, categorizing or pathologizing. Although within both the ASEG's and the modes of consciousness there is an underlying sequence or hierarchy, it is not a hierarchy of power or superiority. Within the data across ideologies, and within my own spiritual training and education, it was often explained that the earth, the Maya or manifestation, is a school where souls come to learn lessons. Within the integrated spiritual, Zukav (1990) uses this analogy throughout his text and refers to the process as 'the Earth School'. A further example is a statement made by Shaykh 'I would say...everybody is given lessons that they need. If they wish to grow, it is the choice of...each person to either accept or reject the lessons. That is part one and part two is how you deal with the lesson is what determines the next one.'

In school, a person is not viewed as being superior because they are in grade twelve and not grade four. According to their age, they are in exactly the grade they should be, learning the skills and knowledge appropriate for their age. It has nothing to do with superiority. In the spiritual school of life, this, too, is how the ASEG's and modes of consciousness are viewed. The difference between real school and the spiritual school of life is that one will be undertaking lessons from within all the ASEG's at various levels and depths. Using the real school example, this may mean studying grade 2 math, grade 6 social studies, grade 12 English and extension graphic design, all in accordance with the individual's requirements, to best serve their evolutionary progress.

The pendulum effect

An extra component that was raised throughout the meta-analysis was the importance of the duality and, hence, the trinity of positive, negative and neutral. Swami spoke of the swing from one extreme to the other and used the analogy of a pendulum to illustrate this process, speaking of ‘catching the middle’. It is at this neutral or centre point that we can attain full awareness, consciousness and presence in the moment, which is the only moment there is, hence, the only place to access the Truth. Consequently, the neutral point of the pendulum swing is the point of the Eternal Moment (as discussed in chapter 9, p. 235-236). This is because both the positive and the negative swings of the pendulum have attachment to them, either through seeking or resisting the experiences that comes from them. The centre or neutral point of the pendulum swing no longer has attachment or resistance. Therefore, being present and centred is the fastest way to the Truth, no matter in which ideology one is positioned.

The following quotations from within the ideological data explore the concept of what is called here the ‘pendulum effect’.

Hindu

They can be both positive qualities and negative... instead of being in the middle which is for consciousness we’ve swung right through without being conscious of ourselves and we’ve swung right through to the other side which they say one side will give momentum to the other side and responding...when you are in your centre and you know it, you don’t respond in the same way, you respond more through your wisdom which means you’ve caught the middle.

Buddhism

Those things are in terms of the Buddhist highest good those things are seen to be undesirable and the result of greed and hatred and ignorance... is that we should avoid that which is unwholesome and embrace that which is wholesome and purify the mind...to see through duality.

Figure 11.12 is a pictorial representation of what is here called ‘the pendulum effect’ concept, illustrating the two extremes of the continuum, of positive and negative and the neutral point between the two. The point of awareness is demonstrating where a phenomenon of interest may be positioned.

This is not a fixed point but represents where the focus and awareness of the phenomenon is at the point in time the ISAT is applied.

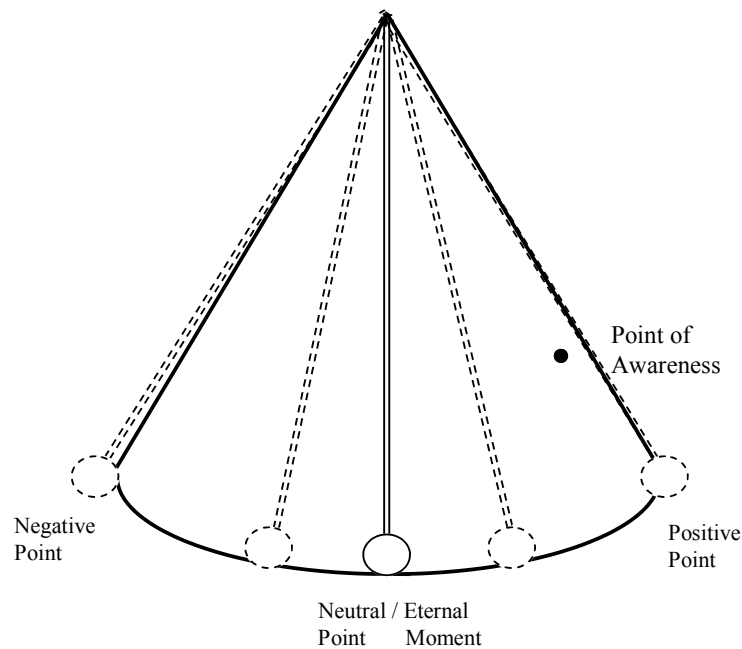


Figure 11.12 The pendulum effect

The pendulum effect works on all layers and sectors of the ISTM and within all areas, situations and lessons in life. For example, the qualities or trait of the masculine/feminine can be both positive and healthy or negative and unhealthy. To illustrate this point, the following excerpt has been taken from within the integrated ideological data.

If the healthy masculine principle tends toward autonomy, strength, independence, and freedom, when that principle becomes unhealthy or pathological, all of those positive virtues either over- or underfire. There is not just autonomy, but alienation; not just strength, but domination; not just independence, but morbid fear of relationship and commitment; not just a drive toward freedom, but a drive to destroy. The unhealthy masculine principle does not transcend in freedom, but dominates in fear.

If the healthy feminine principle tends towards flowing, relationship, care, and compassion, the unhealthy feminine flounders in each of those. Instead of being in relationship, she becomes lost in relationship. Instead of a healthy self in communion with others, she loses her self altogether and is dominated by the relationships she is in. Not a connection, but a fusion; not a flow state, but a panic state; not a communion, but a

meltdown. The unhealthy feminine principle does not find fullness in connection, but chaos in fusion (Wilber, 2006, p. 15).

The difficulty is that when one is trying to be centred, one instantly becomes off centre as that would indicate an attachment or desire to being centred. Being centred is just ‘being’ in the Eternal Moment. There are many methods and practices that help to train the mind and body, encouraging and allowing a natural progression into being centred, as I experienced in the immersion.

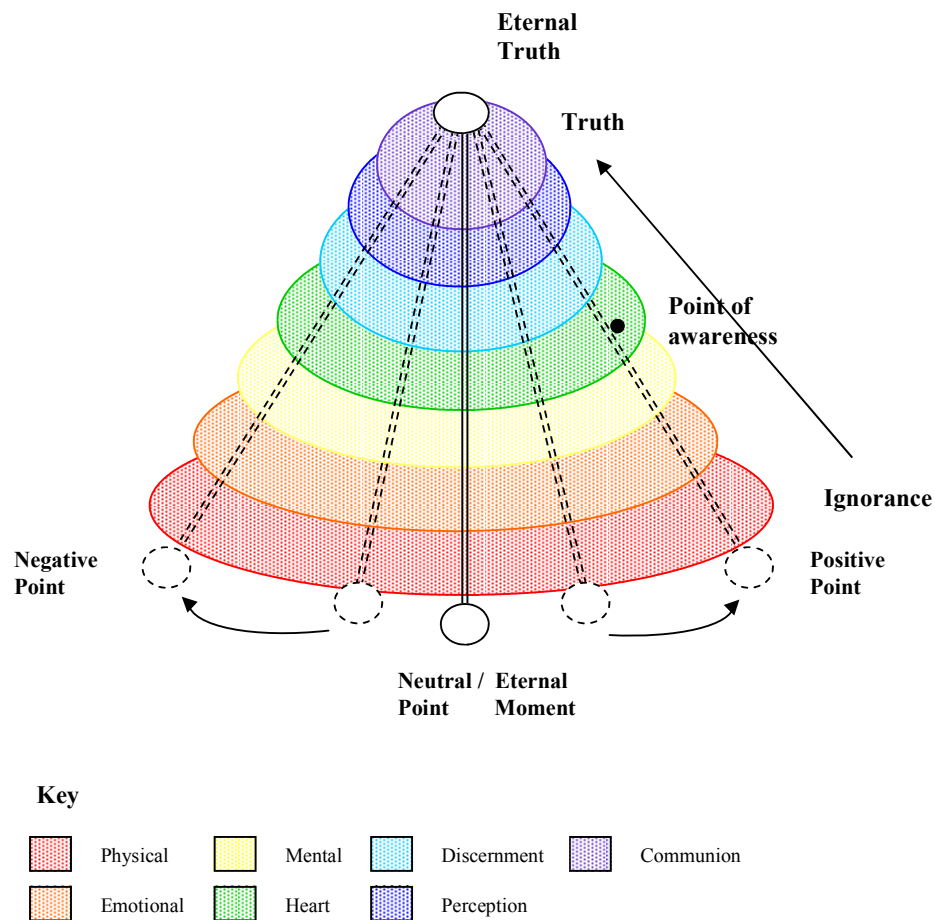


Figure 11.13 The pendulum effect applied to the ASEG's

Applying the pendulum effect to the ASEG's, as demonstrated in Figure 11.13 one sees that, as per the epistemological assumption of the integrated spiritual paradigm, as one journeys from ignorance to Truth, the areas closest to the Eternal Truth leave less room for error or deviation in terms of the swing of the pendulum.

Applying the pendulum effect to the modes of consciousness, as demonstrated in Figure 11.14 one, sees that, as with the ASEG's, as one journeys from the base or unconscious to the top or conscious, the areas closest to the point of Cosmic Consciousness again leaves less room for error or deviation in terms of the swing of the pendulum.

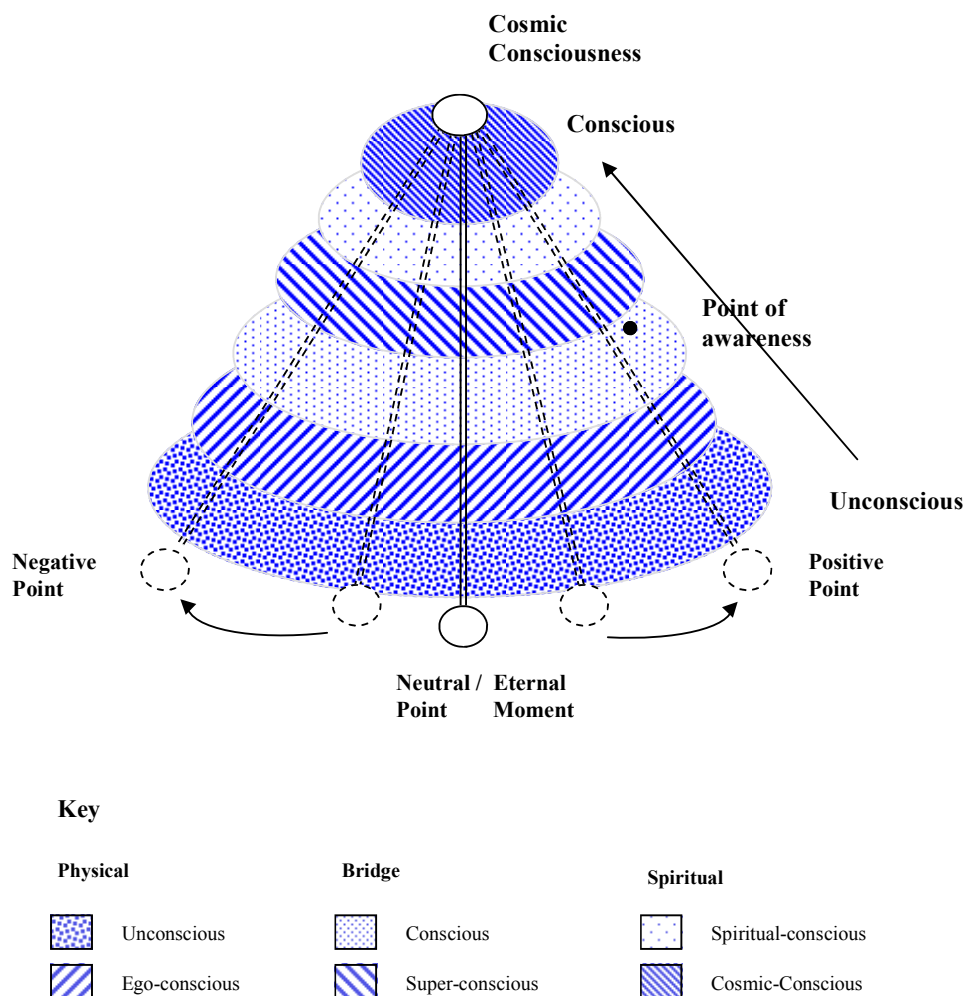


Figure 11.14 Pendulum effect applied to the modes of consciousness

Reflections on the ASEG's

Although each ideology acknowledged the original LOVEC's (now the ASEG's) from within the ISTM, they engaged with them to varying degrees. Shaykh highlighted that the chakra system from which the LOVEC originated was but one system, no more or less right or wrong than the others, but still just one system. Within the Ansari school of Sufism, the system used was the levels of the nafs. Within the

Buddhist ideology, the practitioner suggested that it is possible that the system is not spoken of ‘officially’, as it has possibly shifted into the arena of common knowledge culturally and that, being Western, he did not have that cultural foundation to draw upon. He then drew my awareness to the statue of the Buddha and pointed out the different symbols that adorned him at the different chakras points as an illustration.

Given this, I had to reflect upon the inclusion of the chakra system within the structure of the ISTM. Would the data collected within the Hindu ideology be an appropriate measure of authenticity? After much contemplation and discussion with my supervisor, in the role of peer reviewer, it was decided that, as the ISTM is a tool created from the integrated spiritual paradigm, and that as long as the essence of that structure was common to and reflected the philosophy of the integrated spiritual paradigm, the choice of system was up to me as the creator of the ISTM. Furthermore, as the ISTM is a tool of the integrated spiritual paradigm, which focuses on the integration of common truths, the structure did not require the adaptation of a system as dictated by the ideology of origin. However, for quality and ethical purposes, if this were to be the case, it would be imperative to identify what aspects or components had been drawn from where.

The decision was made to base the structure on the chakras, but not be confined to them for the following reasons. Firstly, the chakra system is that which I resonated with and the one with which I was the most familiar and comfortable. Therefore, it was believed that this focus would produce the most informed and complete results. Secondly, as experienced in the Honours research, in this Doctoral research project there is a familiarity with this system that has already crossed ideological boundaries. Thirdly, as this system has become well known in the general populous, it is believed that this should allow for easier access and understanding by the reader and those who may use the ISTM in the future. Furthermore, it is envisioned that, if the user of the ISTM is uncomfortable with this layer of the structure, it can be replaced by a corresponding system from within the ideology from which the user is positioned, such as the levels of the nafs or Maslow’s (Lefranco, 1980) hierarchy of needs. In addition, due to the ISTM’s fluidity, it is anticipated that such processes could occur in the natural course of using the model, depending on the purpose for which the model was to be employed.

Due to gaps in ideological data relating to this layer of the ISTM, an additional sample of data was collected (see p. 59). This data was analyzed in conjunction with the original data collected in this area across all ideologies. Although synthesis has occurred within this research project and produced Table 11.1, it is recommended that knowledge and understanding in this area be further developed by individuals prior to utilizing the ISTM. Within the application of the ISTM (explored in Part V), the refined ASEG's were used as a foundational guide supported by knowledge drawn from the sources used within this step in data collection (Dynamo House, nd; Leadbeater, 1927/1990; Paulson, 1991). The key data from these sources are presented in appendix G as a point of reference. This table is a synthesized account of the various levels and aspects of the chakra system and can be used as a tool of the integrated spiritual paradigm. This highlights the necessity for appropriate education and training to be attained by practitioners before utilizing the ISTM.

CHAPTER TWELVE

The Rabbit's Recommendations

I have taken time to draw the map, it is recorded clearly on the page. As I place these pages in my pocket, feeling ready to return, I sense that there is something else. Maybe a stone has been left unturned. I sit down nearby to study the map once more and as I do, the voices of all I have met, come from the page. I am provided with principles and an approach to follow through, that which makes the whole thing 'tick', the white rabbit's 'glue'.

Introduction

This chapter shifts focus from the theoretical structure of the ISTM to the application of the theory as the ISAT, by outlining an application approach and guiding principles developed through the research process. Before exploring the components that guide the application, it is important to reiterate that, although the ISAT is a tool for 'analysis' and 'assessment', it is not a tool for judgment or pathologizing. Unlike many structures and tools within the physical paradigm, this tool is not rigid and concrete, but fluid and evolving. Its application permits for the many different truths or realities to be acknowledged, accepted and respected.

This tool allows for the analysis or positioning of individuals, communities, organizations, ideologies or any other phenomenon of interest at the various levels and layers within each, and can provide a wider range of avenues for possible interventions. However, given that the physical, social, emotional and spiritual world is in constant flux, the application or analysis of any given phenomenon is 'true' in that moment only. Furthermore, it is imperative to recognize that the each application is unique and greatly influenced, not only by the process of application, but also by the different parties engaged in the process.

Application of the Integrated Spiritual Analytical Tool

At this stage of the research process, when I was to move from authentication of the ISTM structures to the application of the ISTM at the level of ideologies, theories and practice, and the individual, I felt I was required to have some concrete processes in place to guide the application. I began to use the new understandings gained throughout the research process and the changes made to the structures of the ISTM to begin to develop structured questions and a formula to follow to guide application. However, it did not feel right within me. Intuitively it was sensed that the creation of concrete structures would restrict the fluidity of application and lend itself to ego/personality judgments and inappropriate use. To stay true to the research paradigm (integrated spiritual) and the data collected, required the development of a way of expressing how the ISTM may be applied authentically from a spiritual perspective. All structured processes and questions were scrapped and I returned to the meta-analysis, contemplation and meditation for guidance relating to the authentic spiritual application of the ISTM.

Within this process of re-immersion, meta-analysis and reflection on the immersion phase, it became apparent that a number of themes and patterns from across ideologies, although not necessarily informing the structure of the ISTM, offered new understanding of the application. This then, differentiated the theoretical and structural model ISTM from the more fluid analytical application which became the ISAT.

Principles of the ISAT

The areas of interest identified outside the research brackets were the main contributors to understanding the application of the ISAT. The following themes are those that have been identified as informing the application of the ISAT: intention/purpose, responsibility, asking the right questions, non-judgement/al justice, the moment, awareness/presence, intuition/ways of knowing, choice/freewill, surrender/letting go, impermanence, balance, inherent nature, ignorance → truth, service, inter-dependent co-arising and reflection. It was found that these identified themes informed the application of the ISAT as guiding principles. Each guiding principle is discussed before exploring the ISAT application approach.

Intention or purpose

Intention is important in a number of ways. Firstly, the intention behind any thought, emotion or action directly influences and affects the outcome. Secondly, intention helps to guide awareness. Thirdly, intention and purpose allow a space for one to align with the Universe which allows the Universe to guide and support the process. It directly affects the application as the purpose or intentions set by both parties involved significantly impact the outcome.

Responsibility

Responsibility is an important underlying principle as it highlights, not only that we are responsible for our own positioning and use of consciousness, energy and awareness, but it emphasizes that we have the opportunity to be conscious co-creators of this physical manifest reality. With that comes responsibility for self and the whole.

Asking the right questions

The asking of the right questions highlights the need to be aware of all aspects of reality and what truths can be discovered using the various methods, measures (chapter 9 pp. 219-225) and modes of consciousness (chapter 11 pp. 273-279). This emphasizes the importance of knowing where one is positioned paradigmatically or within the ISAT, as this will greatly influence the outcome of any practice, analysis or inquiry. This principle directly influences the application of the ISAT as it draws attention to the fact that the questions we ask dictate what is found. Hence, it is vitally important for the practitioner applying the ISAT to be self aware and recognize the influence of their own positioning in the application, interpretation and analysis process.

Non-judgment/al justice

Non-judgment or non-judgmental justice as a principle of the ISAT is strongly linked with the concept of karma. It highlights that there are Cosmic Laws that balance the energies of both physical and spiritual reality and that the effects of these cannot always be understood, as from within manifestation the full understanding of the dynamics at work are not apparent. When viewing what is present in The Physical, it is only a partial truth, hence, judgments can only be born of ignorance. It also proposes that justice will be achieved through the compassionate, unbiased, intelligence of the

Universe. It further implies that discernment, responsibility and integrity are required to align with the Cosmic laws and create balance.

The Moment

The principle of The Moment is important as it highlights that the only moment that is real and available to us is now. Consequently, the only way to access the Truth or Reality is from within The Moment. Therefore, when applying the ISAT, one must bring full focus and awareness into The Moment to increase the level of potential truth available. This principle links in with the principle of awareness/presence, the theory for truth, ways of knowing, methods and measures (chapter 9). This principle is foundational in any application and was discussed in greater depth as the Eternal Moment in chapter 9 (pp. 235-236).

Awareness or presence

The underlying principle of awareness or presence emphasizes the importance of bringing one's awareness into the Eternal Moment, the only place from which Ultimate or Eternal Truth can be known and experienced (see pp. 235-236). It further emphasizes that we have control over how we use all of the faculties available to us such as modes of consciousness (chapter 11, pp. 273-279), the five senses, multisensory perception, mind, body, intuition, knowledge and wisdom (see chapter 9). Awareness guides the energy and focus of the soul and ego/personality, and hence directly influences and informs the interpretation and experience of reality.

Intuition and ways of knowing

The principle of intuition and ways of knowing of the ISAT allows for the recognition, acceptance and utilization of both The Spiritual and The Physical ways of knowing and interpretation of reality (explored in chapter 9, pp. 227-230). This principle expands the range of theories and practices from which a practitioner can draw when exploring a phenomenon. Intuition directly informs the application approach as a tool to guide the application of the ISAT uniquely in each situation.

Choice or free will

The principle of choice or free will explores the relationship between the Cosmic Laws governed by the Divine and choice or free will. Understanding the Cosmic Laws

and the relationship between free will allows one to co-create the experience of reality. Choice links into the concept of karma and the principles of responsibility, awareness and non-judgmental justice. Each choice directly affects the experiences of reality, evolution and outcomes in manifestation. In direct relation to the ISAT, this principle highlights that one is able to use the information gained through the application and, if so desired, choose to direct or redirect energies and awareness where needed to assist in creating balance.

Surrender or letting go

The principle of surrender, or letting go, encourages the recognition that the Universe is compassionately attempting to guide all in manifestation back to Eternal Reality by providing opportunities for the unique spiritual evolution and growth in every moment. If this is understood, surrendering to the process can, not only accelerate evolution, but dissolve the struggle, suffering and disharmony. This links to the principles of non-judgment and awareness, as the ISAT is a tool to gain greater awareness and surrender, not a tool of judgment and categorization.

Impermanence

The principle of impermanence assists with the process of surrender through the recognition that nothing in the manifest is permanent – including ourselves. As a result, nothing is worth holding on to, other than the Ultimate Truth. This principle directly influences the application approach, as it acknowledges that analysis is unique and constantly changing. Hence, the need to avoid categorizing, labeling and concrete structures, questions and processes in the application of the ISAT. It also highlights the importance of continual conscious reflective practice as the ‘you’ that began the process is no longer, the process and life in general has already changed or influenced the ‘you’, continuing the process. Monk explained impermanence like this,

There is no self. The body is constantly changing and the mind is constantly changing. There is a really lovely aphorism from the Greek philosopher Herionclytous that says, that you never step into the same river twice, because it is constantly changing. But I think it is also true to say and probably more true in one sense...the same Self doesn't step into the same river twice, because everything is like a river, flowing changing.

Balance

The principle of balance recognizes that all aspects of the Ultimate Truth are found within everything to various degrees and that it is the full acceptance and integration of all aspects that facilitates spiritual evolution and growth. The balancing of all aspects of reality supports awareness, enabling the Eternal Moment to be accessed (refer chapter 9, pp. 235-236). It directly informs the application approach of the ISAT by highlighting the need to make choices that encourage balance and harmony across all sectors of the ISTM.

Inherent nature

The principle of inherent nature acknowledges that everything in manifestation is an aspect or reflection of the Divine or Ultimate Reality. Therefore, the inherent nature, qualities and attributes of all within manifestation are that of the soul, not the ego/personality (see Table 9.3). This principle, therefore, stipulates that all can transform the ego/personality and cultivate the inherent nature of the soul.

Ignorance → truth

The principle of ignorance to truth recognizes the journey from one experience of Eternal Reality, through the temporary experience of manifestation, before the return to Eternal Reality. All in manifestation are going through this process in perfect ways as guided by Cosmic Laws. Not only do all have the innate potential to experience the Ultimate or Eternal Truth, but this principle stipulates that all will ultimately arrive at the Eternal Truth.

Service

The principle of service acknowledges that ultimately the many are not separate but are one, and that, through selfless service to others, we aid in the spiritual evolution of the Whole. That which we do to others (be it humans or environment) we do to ourselves. It influences the application approach by encouraging acceptance and non-judgmental application of the ISAT.

Inter-dependent co-arising

Inter-dependent co-arising highlights once again that all within The Physical and beyond are connected and intimately influence all aspects of creation. Further to this, it

stipulates that nothing exists in isolation and that everything has aspects of everything 'else' within it, ultimately it is all the same. This principle links in with service and surrender as it recognizes that what we do for others, we ultimately do for ourselves and vice-versa.

Reflection

This principle highlights that everything experienced in the manifest is a reflection of our spiritual evolution and growth. Hence, every experience offers valuable information and opportunity for spiritual growth and evolution. It directly influences the application approach by proposing that both the practitioner or observer and phenomenon of interest benefit from the interaction.

Application approach

In order to articulate an approach to the application of the ISAT, without it becoming a set structure or prescribed formula, I reflected on my own approach to practice as an integrated spiritual practitioner, as a beginning point. In addition, I relied on spiritual guidance, meditation and contemplation to help in the synthesis and articulation of all the understandings gained throughout the research process.

The overall approach to the application of the ISAT is to recognize that each application is unique. Further to this, it must be applied with full awareness in the present moment, guided primarily by intuition and wisdom, drawing in the other ways of knowing where applicable. There is an aspect of immersion to the application, as one must give oneself over completely to the phenomenon of interest, the insight process and the moment. To achieve this, one must come to the application of the ISAT with an in-depth understanding of a number of elements, those being: all the paradigmatic perspectives (see chapter 10), ways of knowing, the methods and measures of each paradigmatic perspective (chapter 9), the principles of the ISAT (as discussed above), a working understanding of all components of the structure of the ISTM (covered in chapter 11), how each layer of the ISAT interacts with each other and any particular theories and practices from either The Spiritual or The Physical desired to be utilized by the practitioner/observer.

Paradigmatic perspectives

Before being able to apply the ISAT, one must be aware of all paradigmatic perspectives both physical and spiritual and the relationship between the positioning of the paradigms and the operational sectors of the ISTM (see Figure 11.7). At the most basic, one must recognize and accept both The Physical and The Spiritual paradigmatic perspectives. When examining the paradigmatic perspectives as outlined in chapters 8 and 10, one can gain an in-depth understanding of the various paradigms, their underlying philosophies, underlying assumptions, the interpretations of reality and how they may interact or inform each other. This format and way of interrogating paradigmatic perspectives is in line with a more physical or academic approach. However, the application of the ISAT also requires the understanding that the paradigmatic perspectives are representative of the qualities and attributes of the operational sectors of the ISTM (refer Figure 11.5).

Further to this, the ISAT allows for an additional layer of analysis and understanding to be gained from a spiritual approach as to the positioning of the various paradigms. For example, although each specific paradigm in its most basic and general interpretation appears to represent a specific operational sector, such as physical positivism being reflective of the physical/masculine, when the ISTM is actually applied as the ISAT, one may find that an individual, political person/party or organization, although espousing a particular ideological or paradigmatic rhetoric, may, in fact, be applying it in action or practice from a different operational sector, such as the physical/feminine. Therefore, having an understanding of the paradigms in their more traditional state, and the overlay of the operational sectors within the ISTM, permits greater insight to be gained (as demonstrated in chapter 13).

Methods and measures

Application of the ISAT requires in-depth understanding of the various methods and measures used by the different paradigmatic perspectives (see pp. 219-225), where these are positioned within the operational sectors of the ISTM (Figures 11.6 & 11.7) and how the different paradigms or ideologies utilize these methods and measures. Comprehension of the effect the paradigmatic, or ideological perspective, has on the measures of validity and application of particular methods on practice is vital, as it assists in discerning not only where the phenomenon of interest might be positioned, but

also what methods and measures may be required as an intervention or action, best to restore or encourage balance. This is particularly important in research and social policy practice.

Principles of the ISAT

Full knowledge and understanding of the principles of the ISAT and how they affect the ISAT approach and structures of the ISTM, is critical to the application process. For example, without understanding the principle of balance, one would be unable to use the ISAT to explore options or potential opportunities for intervention, as they may be contradictory to those suggested by more traditional approaches to intervention. Further to this, if one did not have an understanding of the principle of impermanence, one might be tempted to make concrete analysis of the phenomenon of interest and categorize it into an imposed position.

Although the application of the ISAT is fluid, and to be guided by each unique application, there are some foundational principles that, if applied to the process of application, assist to ensure a reliable and authentic result/interpretation. The principles that are recommended to lay a strong foundation for inquiry are: awareness or presence, the moment, intention or purpose, asking the right questions and surrender or letting go. At this stage these will be outlined in a suggested sequence. However, it is vital to recognize that intuition and guidance in the moment of application overwrite any such suggested sequences.

To ensure that the insights and understandings gained through the application of the ISAT are reliable and have accessed the highest level of truth available in the moment, the following sequence is suggested. Firstly, one must bring full focus and awareness into the present moment, as this allows one to align with Cosmic Intelligence, intuition, held wisdom/knowledge and spiritual guidance. Secondly, the setting of an intention and being consciously aware of the purpose of the application, not only assists in focusing the practitioner's energies and awareness, but invites or allows one to align with the higher spiritual purpose of the Universe in that moment. Allowing the space for the Cosmic or Universal Intelligence to be present, permits a higher level of insight and understanding to be gained and a deeper level of growth achieved. Thirdly, recognition that the questions asked will alter the 'answers'

received, highlights the importance of being conscious of the questions being asked and linking them to a higher purpose. Again, this not only allows the Cosmic Consciousness to be present in the process, but also assists in maintaining the focus and awareness of the practitioner/observer.

Finally, one is required to surrender to the process to allow the free flow of energies, intuition, wisdom and guidance. One must leave behind all preconceived ideas and attachment to the outcome and recognize that the compassionate Universe or Eternal Truth is working constantly in every situation to return us to the Eternal Truth. Recognizing that, at one's present stage of evolution, one is unlikely to have access to all the mysteries of the universe, surrender is required to allow the Universe to unfold these mysteries. This final principle of surrender is vital as, if this cannot be achieved at some level, it causes blocks to each of the proceeding steps.

Components of the ISTM structures

If one is to use the ISTM as an analytical tool then one obviously needs knowledge and understanding of the various components and layers of the model. It is important to have a comprehensive understanding of the ISAT before applying it, as it is not a 'tick and flick' categorizing system. It must be fully understood, so that the practitioner/observer can draw on any layer or component as directed in the moment by their intuition and wisdom. As a practitioner, one would not sit with the model in front of you 'ticking and flicking' as you go, rather one would be drawing on the held understandings when appropriate, as guided in the moment. However, I would suggest that the structural diagrams of the ISTM could be used to engage the phenomenon of interest, to encourage a more complete and authentic level of understanding and insight to be gained.

Interaction of the layers of ISTM

The application approach of the ISAT allows for much freedom and fluidity. Consequently, each application is unique to the phenomenon of interest, the practitioner, and the moment in time in which it is conducted. The various layers of the ISTM can be utilized in any combination as guided by intuition. Each application, therefore, leads to a different level of insight and understanding. For example, it may be appropriate only to explore the duality of spiritual/physical, to gain a surface level

understanding of from where the phenomenon is operating. Adding to this initial interpretation, one may choose to explore the pendulum effect and explore the degree of balance of the phenomenon from its positioning within the dualities. The pendulum effect layer of the ISTM can be overlaid on any sector, layer, ASEG or mode within the ISAT to gain a greater understanding of from where the phenomenon is operating (or where the awareness and focus is). However, for an in-depth, full understanding, it would be appropriate to use all layers and components of the ISTM. This would not be achieved in one sitting but would require time.

The ASEG's and the modes of consciousness are applied with a similar principle to the pendulum effect. They can be used in combination with the other layers of the ISTM, or individually, depending on the depth of understanding required in each area in that moment. For example, if it has been identified that the phenomenon of interest is operating from the spiritual/feminine sector, one could explore what ASEG they are working on, or through, currently and then explore what mode of consciousness is guiding their journey in the specific ASEG.

In addition to the overlaying and interaction of the various layers and components of the ISTM, the whole structure of the ISTM can be applied within the various layers. For example, if initial analysis highlights that the client is positioned within the physical/feminine, one could then apply the operational sectors to this analysis and find that, although primarily positioned within the physical/feminine, the actions, behaviours or approach is largely or actually informed by the physical/masculine, as found in chapter 13 (pp. 329-331).

As the application of the ISAT is fluid, unique to each application and guided by intuition, it is anticipated that there will be immeasurable combinations available in the application, as guided by each individual moment, practitioner and phenomenon of interest. I would further suggest that, as individual practitioners begin to apply the ISAT, they would find a method or approach to the application of the ISAT unique to them, as guided by the principles of the ISAT. Furthermore, the practitioner's professional, life skills and knowledge would inform their individual approach to the application and individuals may even tweak aspects, better to suit their practice and purpose. For example, if a Sufi practitioner were to use the model as an ISAT or ISAP,

they might choose to replace the ASEG layer with the levels of the nafs. Or a practitioner may choose to do this if they are working with a phenomenon of interest within the Sufi ideology.

Theories and practices

Once the ISAT has been applied, and insight and understanding has been gained, the space is open to allow choice and free will to enter and direct or redirect the energies, focus and awareness, as guided by the new insights and understandings. This process is an offering of 'potential opportunity' to the phenomenon of interest and not an imposed or prescribed intervention. As everything is guided by the principle of free will or choice, one can not ethically impose a prescribed action or intervention. In addition to this point, when action is taken from the position of personal free will or choice, the results tend to be more sustainable, as the decision for action has come from a new understanding and shift in consciousness of the phenomenon of interest. Within the application approach of the ISAT, the practitioner/observer is there at this point to engage with the phenomenon of interest and to provide a space for the phenomenon, to gain insight and understanding, and present options that may assist in furthering the phenomenon's spiritual evolution and growth.

To undertake this role competently, the practitioner must have a comprehensive understanding of the scope of theories and practices, both physical and spiritual, available within the different operational sectors of the ISTM. For example, if the phenomenon of interest is an individual dealing with a life problem in the heart ASEG (say experiencing domestic violence), from the physical/masculine sector, it might be appropriate to present options from the theories and practices that align with this sector, such as cognitive behavioural therapy (CBT) or crisis intervention, to put firm structures of protection in place. Yet it may also require that options from theories and practices from the spiritual/feminine be presented, such as devotional chanting or Wicca earth rituals, to help balance out the energies and bring in the qualities and attributes of the spiritual/feminine.

A final point to make in relation to the various theories and practices is that one should have the appropriate education and/or training, knowledge and skills as required by that approach, before attempting to deliver or facilitate a particular practice. Using

the above example, one may have the competence and qualifications required to engage with the individual using the CBT but not be competent or qualified to engage with the individual in relation to devotional chanting. If the individual has chosen to engage in these two approaches, you may choose to work in collaboration with a practitioner who is able to engage with the client for the devotional chanting while you focus on the CBT. Although, one must have an understanding of the various theories and practices available, one does not need to be an expert in all, as the process of interpretation and identification of 'potential opportunities' allows for the referral of individuals to the service or practice that will best suit their unique needs.

Part V

Following the White Rabbit

I have been a conscientious student of this strange and mystical place. I listened very carefully to all in Wonderland. I captured accurately the white rabbit's guide and now I am left wondering, will it live up to its hype? If I offer it to others now, will they really find their way? There is only one thing left to do - I must demonstrate the potential of this guide.

Part V of this thesis shifts from a focus on authentication to that of application and demonstration. As illustrated in Figure 5, it moves from the articulation of the theoretical model to applying it in practice as an analytical tool. These chapters focus on demonstrating the processes of positioning, immersion, insight and interpretation. Chapters 13 and 14 demonstrate the potential application of the structures of the ISTM as an analytical tool (ISAT) at the levels of ideology, and theory and practice. Chapter 15 offers an example of application at an individual level, using the researcher as the case study. Additionally, chapter 15 includes the positioning of the researcher's personal practice approach in order to demonstrate the use of the structures of the ISTM as the integrated spiritual approach to practice (ISAP). Part V also draws in the components of insight and interpretation, as outlined in the ISRAP (refer Table 5).

To assist the reader the following text box presents the acronyms used in Part V.

Acronyms used in Part V	
ISTM:	Integrated Spiritual Theoretical Model
ASEG's:	Areas of Spiritual Evolutional and Growth
ISAT:	Integrated Spiritual Analytical Tool
ISAP:	Integrated Spiritual Approach to Practice
ISRM:	Integrated Spiritual Research Model
ISRAP:	Integrated Spiritual Research Approach to Presentation

Table 5 Focus areas of the ISRAP in Part V

Components in the presentation of research

Positioning

This section provides information on the researcher's paradigmatic positioning, the research approach and their position in relation to the research topic. It also explores how the research topic was initially positioned and interpreted from both the spiritual and physical perspectives.

Phenomenon of interest

This section explores the specific phenomenon of interest within the research topic. In addition it presents gaps in knowledge, the overarching intention/purpose of the research and questions that guided the research process.

Immersion

This section presents information on the immersion process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records and explanation of the sampling and specific collection techniques.

Insights

This section explores the insights and understandings gained through the immersion experience and the methods or ways of knowing used. If the ISTM will used as the analysis tool, it would include the positioning of the phenomenon within it.

Interpretation

Within this section a researcher presents the interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also included reference to how this interpretation was informed by the researcher's previous experience, education and training.

Integration

This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings.

* Note areas of focus for Part V are in black font and areas not covered are in grey font.

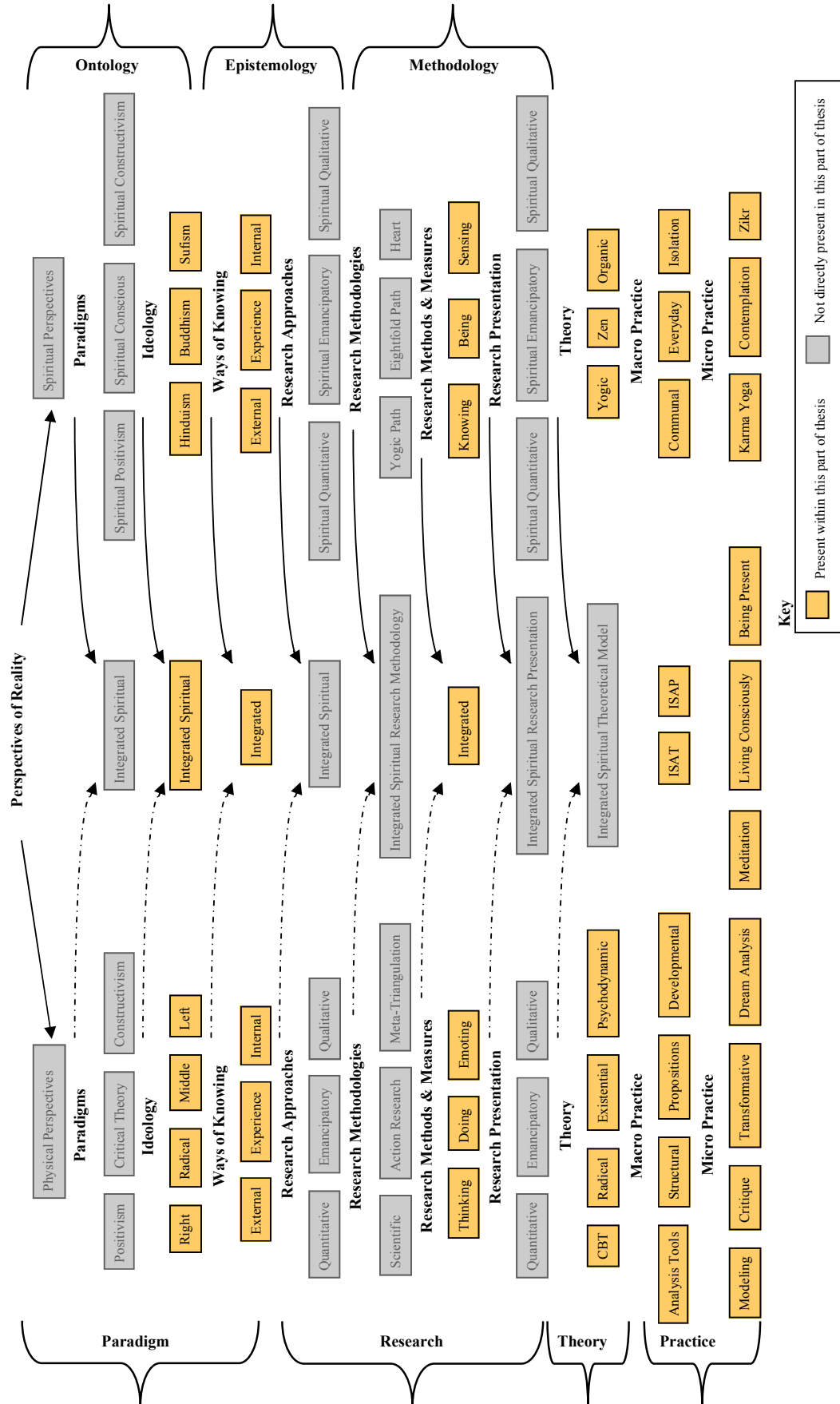


Figure 5 Scope of focus Part V

CHAPTER THIRTEEN

A Date with Ideology

I make a date with my old friend, ideology. This will be my first opportunity to see if my guide works. In the beginning I'm a little shaky and contemplate giving up but that is just not me. I stick to it and in following the white rabbit, I am able to see this old friend of ideology in a new light.

Introduction

This chapter is an account of the application of the ISAT to the physical and spiritual ideologies (identified for exploration within this research project) as applied from a spiritual perspective and using the spiritual methods and measures as explored in the chapters 9. Given that the spiritual perspective requires a different approach from that of The Physical, it may be challenging initially.

To demonstrate the ISAT, application at the ideological level has been presented in two distinct processes, of positioning and then a combination of insights and interpretation. Although these processes are more fluid, with less concrete distinctions between each process in a naturalistic setting, they have been presented here as distinct processes, for the purpose of demonstration. Due to this, there may be some repetition. However, as the purpose was to demonstrate the application of the ISAT, it was felt to be necessary. To attempt to bridge the gap between the physical and spiritual methodologies, I have incorporated, where possible, 'evidence' more familiar to the physical approach by way of excerpts from the data and links to existing knowledge.

Ideologies explored

The ideological data gathered through the ideological immersion process for the authentication of the spiritual paradigms and the ISTM (refer Part II) were also used as the application data. The data selected for the physical ideologies in the application

process were drawn from the text *Ideology and Welfare* by Gary Taylor (2007). To allow the reader a sense of the scope of the data pertaining to the physical ideologies, the chapter headings and subheadings used by the authors in discussion of each of the ideologies are presented below.

<i>Chapter headings</i>	<i>Subheadings</i>
Chapter 1: Introduction	Economy
Chapter 2: Liberalism	Social Values
Chapter 3: Conservatism	State and Welfare
Chapter 4: Social Democracy	Welfare and social policies
Chapter 5: Neo-Liberalism	Benefits
Chapter 6: Third Way	Housing
Chapter 7: Radical Critics: Marxism	Health
Chapter 8: Radical Critics: Feminism	Education
Chapter 9: Radical Critics: Greens	
Chapter 10: Conclusion	

ISAT applied to ideologies

The spiritual application of the ISAT requires that one has the education, skills and training required, as outlined in chapters 12 (pp. 292-298), before undertaking an application. Application and interpretation through the ISAT is not an intellectual exercise, but draws from the ways of knowing of the spiritual paradigms, as explored in Table 9.1. It is not a clear step by step process, rather it is a process of being open in the moment for the truth to present itself. One must become centered in oneself (internal) and immerse (experience) oneself in the phenomenon of interest (outer) in the Eternal Moment. The process, insights and understandings gained are often experienced internally by the soul with such simplicity and clarity, yet become complex the further they become removed from the Eternal Truth, as one tries to convey the insight through the language of the intellect and ego.

The following positioning, insight and interpretations are those that were achieved through the intuitive application of the principles of the ISAT, the qualities and attributes of the ISTM and all knowledge, wisdom and experience stored in my heart, mind and soul, as guided and further informed by Cosmic Intelligence. All these

processes were applied within the immersion of self within the identified text. Notes were taken throughout this process to capture my senses, questions, contemplation, observation, intuitive insights and ‘pure rational’. I then allowed time for further contemplation and meditation upon that which I had sensed, drawing on whatever processes and ways of knowing that felt right at the time. At times this required me to explore the ideologies in a space of meditation, while at others it required me to draw on my intellect and rational mind, drawing diagrams and exploring how it all ‘fitted together’. At still other times, it required nothing of me other than to be open to insight and wisdom, allowing it to surface in my conscious understanding. For this reason, one can see why it would be a challenge to give a detailed account of the process which is not only internal and subtly complex but, possibly, ‘unknown’ to self.

Positioning of the ideologies

Triadic whole and duality

Positioning of ideologies within this layer of the ISAT was fairly straightforward and clear. Immersion within each of the ideologies having been explored, the intellectual positioning was supported strongly by the experiential and intuitive sense of where each ideology was positioned.

The positioning of the ideologies is in line with the positioning of the paradigms from which they stemmed and are presented in Figure 13.1. As a result, those that had been preselected within the sampling process (see chapters 2 & 3) as being of The Physical were found to be positioned within The Physical and those that had been preselected within the sampling process as being spiritual were found to be positioned within The Spiritual. Those ideologies positioned within The Spiritual were found to reflect or hold the qualities and attributes of the spiritual section within the ISTM’s layer of the triadic whole and duality, such as the soul, The Divine, eternal, wisdom, oneness, love, awareness, eternal reality. Those ideologies positioned within The Physical were found to reflect or hold the qualities and attributes from within the physical section of the ISTM’s layer of the triadic whole and duality, such as the ego, mind, relative truth, external, individual, science, intellect, temporal. Positioning the ideologies within this particular layer of the ISAT was fairly straightforward, as each ideology is strongly and fundamentally positioned in either The Physical or The Spiritual. The spiritual ideologies are all built around philosophies which focus on

reality as spiritual, while the physical ideologies are all built around a philosophical view which situates physical manifestation as the only reality.

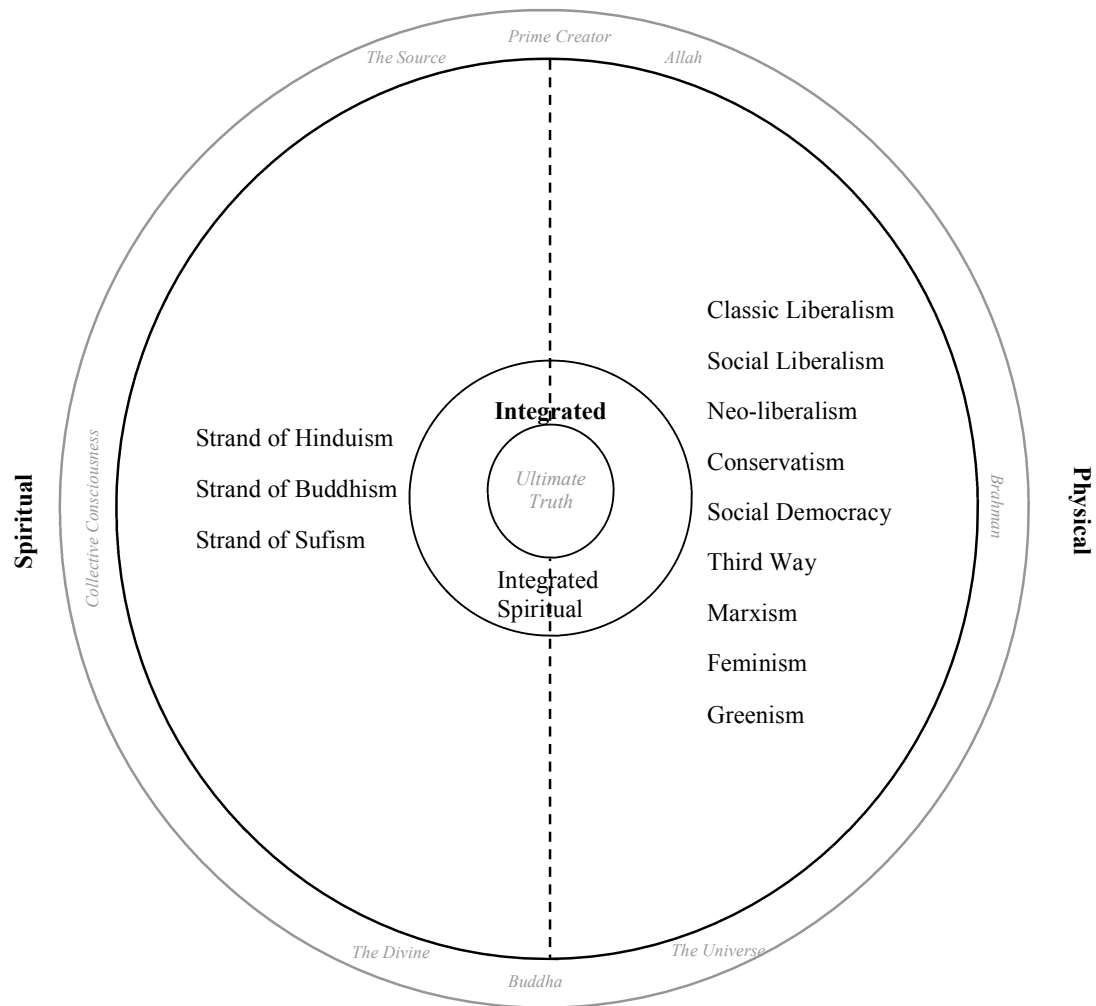


Figure 13.1 Ideologies positioned in the triadic whole and duality layer

Further confirmation of the positioning of the ideologies in this layer can be found by reviewing the qualities and attributes of the dualities (see Figure 11.2) in relation to the ideologies (as explore in chapters 8 & 10) and the methods and measures (chapter 9), in particular Tables 9.1, 9.2, 10.1 and 10.2.

Operational sectors

Positioning the ideologies in this layer of the ISAT has challenged the way the ideologies are explored and grouped within The Physical. In the chosen text, the

various strands of liberalism were discussed as aspects of the same ideology. However, the application of the ISAT suggested the various strands of liberalism should be separated into different operational sectors. This resulted, in a quite different perspective of the grouping of the ideologies.

Initially and intellectually, I had anticipated that the various strands of liberalism would be in the physical/masculine sector and that the various strands of socialism would probably be in the physical/feminine, with ideologies such as the middle way being in the physical/androgynous. However, when in the moment and utilizing the spiritual methods and measures, this was found not to be the case, as one can see in Figure 13.2. Although within the various strands of liberalism or socialism there was commonality when discussed in relation to the criteria of The Physical (the subheadings), when exploring them from within the qualities and attributes of the ISTM, the focus was on a different element of the ideologies and, consequently, their positioning reflects this.

Using liberalism to demonstrate this point, it is seen that, from a physical perspective, the various strands all have similar core values in relation to the free market and State participation, with differing opinions only on the levels of freedom of the market and State intervention. However, the qualities and attributes of the ISTM, and application of the ISAT, highlight that differences can be seen that are unique to the various strands. The immersion within classic liberalism reflected the qualities and attributes of the physical/masculine in terms of its focus on the external or material reality and the separation from the whole, because it focused on the individual, the scientific approach to truth, on laws and policies, discipline and paternalism. Neo-liberalism and social liberalism have come into existence as alternatives to classic liberalism and socialism. Hence, they are positioned within the physical/androgynous sector of the ISTM.

Neo-liberalism becomes an opposing force, because it is critical of the ideologies from within the masculine/feminine physical sectors, and social liberalism becomes an appeasing force, as it attempts to accept and appease or please the ideologies from within the masculine/feminine physical sectors. In addition to this, it was found that the third way shared a similar energy to that of social democracy in

terms of attempting to appease and please both the physical/masculine and physical/feminine. However, the energy of the third way was strongly influenced by the physical/masculine and attempted to bridge the gap from the masculine to the feminine, while the energies of social democracy were felt to be informed primarily by the physical/feminine and attempted to bridge the gap with the physical/masculine.

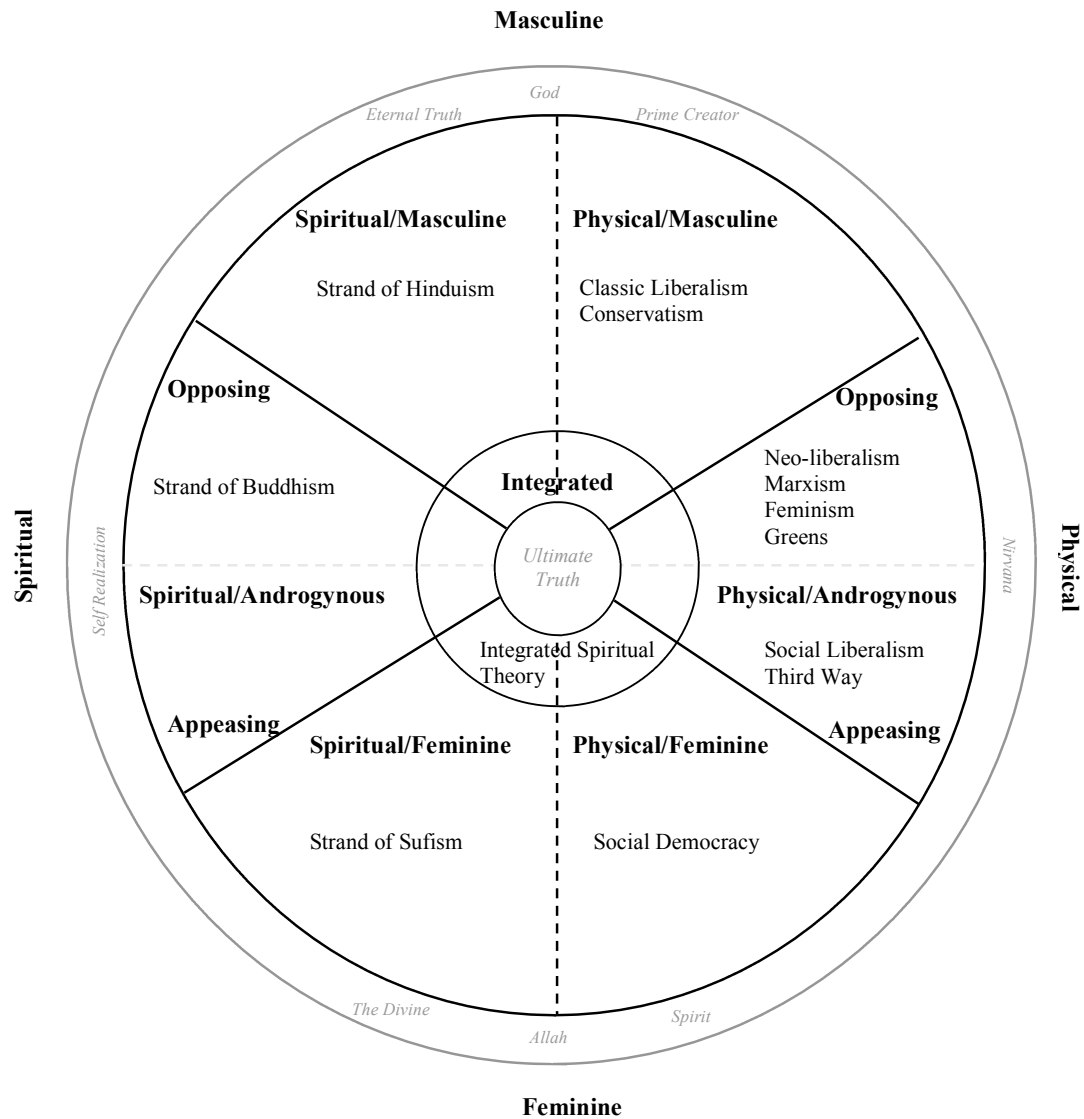


Figure 13.2 Ideologies positioned in the operational sectors

Applying the ISAT to social democracy, it was found that, although it contained energies of the physical/masculine or dominant discourse, its core energies and values reflected those of the physical/feminine in terms of focusing on the social or community

aspect of manifestation, and the desire to care and nurture all, particularly those who were less able to nurture themselves.

In addition to those ideologies already identified as positioned within the physical/androgynous sector, it was found that Marxism, feminism and greenism were also positioned in this sector. These have been positioned within this sector because, as with the above example, these ideologies have come into exist in response to dominant ideologies from within the physical/masculine and physical/feminine. Marxism came into existence as a response to classic liberalism and is placed within the opposing section of the physical/androgynous sector, as it was formed as a critique of classical liberalism. While some may initially expect feminism to be positioned within the physical/feminine sector of the ISTM, on deeper exploration it was found that feminism came into existence in response to patriarchy and male dominance as reflected in the physical/masculine. As a result, feminism's critical, opposing, accusing and anti position against the dominance of the masculine, and the social structures that stem from this, positioned it in the opposing aspect of the physical/androgynous sector.

Greenism, again, has the same energies of opposition and critic of the physical masculine and feminine ideologies and is, therefore, placed in the opposing section of the physical androgynous sector. Although, some might suggest that the various strands of the green ideologies have a spiritual aspect to them, within this application the focus of greenism was still predominantly on the external reality and other qualities and attributes pertaining to The Physical. Hence, I have positioned it within The Physical section. However, it is acknowledged that this ideology appeared to contain some elements of the spiritual/feminine and could, therefore, be in the process of being positioned within the integrated sector. This positioning would depend on the specific strand of greenism, organization or individual and the experience from within the immersion in applying the ISAT.

As the spiritual ideologies used to explore the application of the ISAT were those explored in the authentication aspect of this research, they were easy to position and followed the paradigmatic positioning identified in the authentication process. Figure 13.2 presents the positioning of the spiritual ideologies within the ISTM, with the strand of Hinduism in the spiritual/masculine, the strand of Sufism within the

spiritual/feminine, the strand of Buddhism within the spiritual/androgynous and the integrated spiritual positioned within the integrated sector. However, it is important to reiterate that within the spiritual there is greater fluidity, with all the spiritual ideologies being explored in this application acknowledging, accepting and drawing from all the operational sectors. At times this did require deeper contemplation to sense in which sector they were most predominantly positioned.

The immersion within the Sufi ideology was an example of this, as there were many indicators reflecting the spiritual/feminine sector while the individual practitioner at times reflected more of the physical/masculine. This situation required me to be focused and conscious of what was being explored in this application; it was the ideology not the practitioner that was being observed through the ISAT and this was what informed the positioning in this application. In a naturalistic or professional practice setting, I would suggest that such insight and understanding would be a strength of the ISAT, as it enables a more holistic and in-depth understanding and interpretation to be achieved and the opportunity to access a greater proportion of truth.

The other ideology in which a similar situation occurred was within Buddhism. At an individual level, the practitioner was reflecting many qualities and attributes of the integrated, in addition to those of the spiritual/androgynous. However, once again, although this may be important information in a naturalistic setting, application of the ISAT for the purposes of this research was the ideology at large, not that of the practitioner. Therefore, the strand of Buddhism was placed within the spiritual/androgynous. The positioning between opposing and appeasing required deep contemplation also, as there were conflicting indicators from the various sources. The practitioner in this research was very open and reflected many of the qualities and attributes of the integrated, so the sense was that of the appeasing. However, within the texts the practitioner provided for me to read within the immersion, the rhetoric of the ideology in the Honours, and discussion with other practitioners, the sense is very strongly in opposition. Although the ideology refers to itself as 'The Middle Path', it is explained that it was created because of the failings of the spiritual/masculine and spiritual/feminine approaches to achieving full Enlightenment. Therefore, I have positioned this strand in the opposing spiritual/androgynous section.

Areas of Spiritual Evolution and Growth with pendulum effect applied

As discussed in chapter 11, each application of the ISAT is unique and guided by the purpose of the application and further informed by the intuitional guidance of the observer. The purpose and intuition guides which layer of the ISTM may be used, and how, within each unique application. The purpose of the application of the ISAT within this research project was to demonstrate how the ISAT might be applied. Intuitional guidance at this stage suggested that the ASEG layer would be a good way also to demonstrate how the pendulum effect layer might be applied and interact with the various layers of the ISTM, to give a more in-depth understanding when used as the ISAT. This section explores the application of the ASEG's and the pendulum effect simultaneously.

Application of the ISAT in this project has been in a demonstrative capacity only. It is not possible to go into great depth within the scope of this project. Therefore parameters were set in relation to the presentation of the application of the ISAT to the ideologies at the ASEG and pendulum effect layers. The overall positioning of each ideology in relation to the ASEG's and the pendulum effect are provided in Table 13.1. Each ASEG is discussed in general, to provide a sense of the reasoning behind the positioning using selected ideologies as examples.

In attempting to articulate and illustrate the positioning of the ideologies within the ASEG's, and how the pendulum effect further informed this, it became apparent that there was a need for a mechanism which allowed for the degree of focus, energy and awareness to be captured within each area of spiritual evolution and growth, as the various ideologies often focused their energies in the same ASEG but to different degrees. I therefore utilized methods from within The Spiritual, such as pure rational, meditation and contemplation, to develop a mechanism that would address this gap in the structure of the ISTM. From this process, the following system was derived and is indicative of the variation of energy and focus in each ASEG. The system used reflected the spiritual law that the whole is present in everything, only to varying degrees. In order to make it accessible, a five degree scale was selected, illustrated by a box. An empty box represented that it was present but there was no conscious focus, energy or awareness being placed in that area. A box that was filled in represented that full focus, energy and awareness were present in this area. The degree of energy, focus

and awareness, therefore, moved from none to full, with the various degrees increasing incrementally by quarters as demonstrated in Figure 13.3.



Figure 13.3 Example of box system used to depict degrees of focus

In relation to the pendulum effect, the same dilemma occurred and following the same process outlined above, a system was developed to illustrate the degree of ‘swing’ of the pendulum from ‘extreme negative’ to ‘extreme positive’. However, to avoid the negative connotation of such language it was decided to label the outermost points of

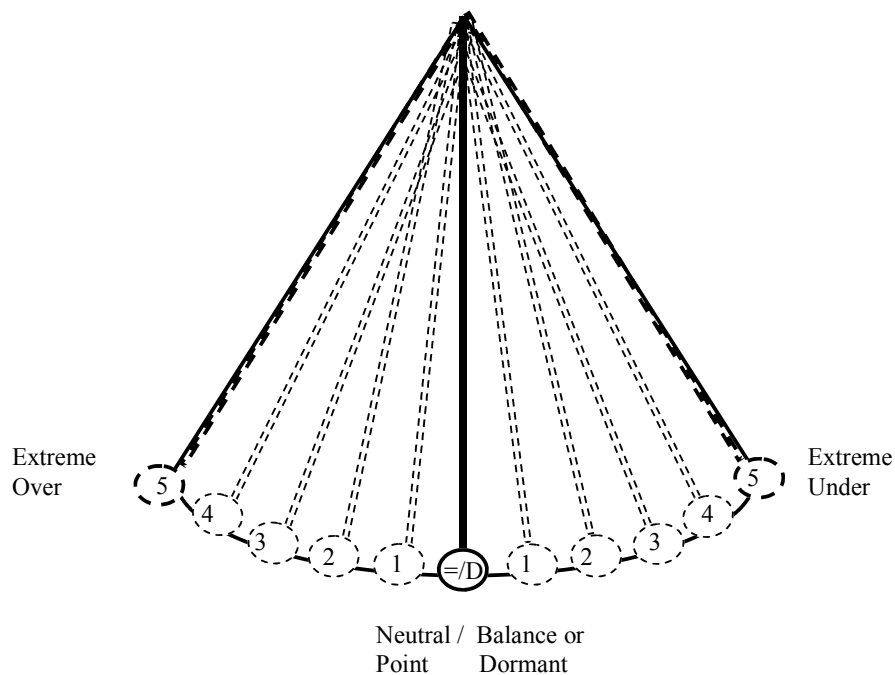


Figure 13.4 Diagrammatical representation of the degrees of ‘swing’ scale

each swing ‘over’ and ‘under’, with ‘over’ indicating an excess of focus and ‘under’ indicating a lack of focus. Further to this, it was recognized that the ‘neutral point’ could indicate ‘balance’, where the extremes had been integrated, or complete lack of focus, where no swing had yet occurred and, therefore, indicating a ‘dormancy’ in that area. To illustrate the various degrees of swing an eleven point scale was utilized, with five degrees of ‘swing’ on each side of the neutral point as illustrated in Figure 13.4.

Table 13.1 illustrates the positioning of the physical and spiritual ideologies within the ASEG's with the pendulum effect applied. As discussed above, the degree of focus and awareness in each ASEG is represented by a box and the degree of swing of the pendulum effect is represented by an O for over and U for under followed by the numerical degree assigned (O4 indicates that within that ASEG, the ideology is operating from a position of 4 degrees over the neutral point).

The order of the physical ideologies is in accordance with how they appeared in the chosen text (Taylor, 2007) and reflects the order of immersion, with the exception of the splitting of liberalism into both classic and social, as within the text these were discussed under the overarching heading of liberalism. The spiritual ideologies have been presented in the order of immersion, with the exception of the integrated spiritual which has been placed between the spiritual and physical ideologies to reflect its positioning as the bridge between the two.

In the process of positioning each ideology within the layer of the ASEG's, it is again important to highlight that the integrated spiritual, of which the ISAT is a tool, would suggest that each has the whole within it but is operating or learning lessons in some areas more predominantly than other areas at any given time. It is these areas of predominance that are recorded here. In addition, the pendulum effect has been applied to gain added insight into the degree of balance or imbalance achieved by each ideology within the various ASEG's.

Using Table 11.1 and appendix G in juxtaposition with that which was sensed, reasoned and experienced within the immersion, I was able to position each ideology within the ASEG's. The positioning within Table 13.1 will now be discussed in relation to each ASEG using one or two ideologies to exemplify the intuitive and reasoning process of positioning.

Physical

The lessons and area of focus in the physical ASEG relate to basic survival and instinctual needs, attachment to the physical world and that which can be experienced through the five sensory perceptions. It was found that, other than Hinduism and Sufism, each ideology explored placed full focus, energy and awareness in the physical

Table 13.1 Ideologies positioned in the ASEG's with pendulum effect applied

	Physical	Emotional	Mental	Heart	Discernment	Perception	Communion
Classic Liberalism	■ O4	□ U3	■ O4	□ U3	□ U5	□ D	□ D
Social Liberalism	■ O3	■ U2	■ O3	■ U2	□ U5	□ D	□ D
Conservatism	■ O3	□ U2	■ O3	■ U2	□ U5	□ D	□ D
Social Democracy	■ O3	■ U2	■ O2	■ U3	□ U5	□ D	□ D
Neo-liberalism	■ O5	□ U5	■ O5	□ U5	□ U5	□ D	□ D
Third Way	■ O4	■ U3	■ O4	□ U2	□ U5	□ D	□ D
Marxism	■ O5	■ O5	■ O5	□ U4	□ U5	□ D	□ D
Feminism	■ O4	■ O5	□ U2	■ O4	□ U5	□ D	□ D
Greens	■ O5	■ O5	■ U2	■ O4	□ U5	□ D	□ D
Integrated Spiritual	■ O3	■ O2	■ O3	■ U1	■ =	■ =	■ =
Strand of Sufism	□ U1	■ O1	■ U1	■ =	■ =	■ =	■ =
Strand of Hinduism	□ U1	□ U1	■ O1	■ =	■ =	■ =	■ =
Strand of Buddhism	■ O1	□ U1	■ O1	■ =	■ =	■ =	■ =

ASEG. Given that both the physical and spiritual ideologies accept a physical component to reality, this was not surprising.

Each of the physical ideologies explored operated from a position of over attention in this area, as informed by the pendulum effect, with each one being considerably far to the Over extreme of the pendulum swing. Within this application, it was found that each of the physical ideologies had a strong focus of energy and consciousness in this area. Whether that focus was more on how manifestation or physical reality works, according to scientific and intellectual laws and processes, or how the physical works in relation to social and collective structures and process, the focus was still on gaining understanding of The Physical, how it works and where humanity and society interact or belong. The overall sense, therefore, was one of attempting to make sense of the world and how best to survive within it.

Emotional

The lessons and focus in the emotional ASEG are that of expression of emotion, physical and sense pleasures, balancing giving and receiving in relationships and connections with others and life. It was found that all ideologies had a degree of energy and focus in this ASEG. Ideologies, such as classic liberalism and neo-liberalism, were sensed to be grappling with the physical and sense pleasure aspect of this ASEG in terms of the pursuit of individual desires for money, material wealth and sense pleasures. Social liberalism, social democracy and the third way were sensed to be grappling with the connection and building of relationships aspect of this ASEG. It was found that only three ideologies had full focus and awareness, those being Marxism, feminism and greenism. These ideologies were considered to have full focus in this area, not only because they focused on all aspects of the lesson in this ASEG, but they did so from a highly raw and emotive stance. Hence, one can see that, although they are all positioned to various degrees within the same ASEG, the focus of the lessons that are being explored is quite different.

The information provided by the application of the pendulum effect illustrated the degree of balance of this energy and awareness in this ASEG. Marxism, feminism and greenism, having been identified as having full focus in this ASEG, it was sensed that this focus was to the extreme Over 5, as even though their perspectives were focused on bringing awareness to the lessons of this ASEG, the approach taken is highly emotive, passionate and has a sense of 'fight' to it. Social democracy, on the other hand, was sensed to have a substantial degree of focus and energy in this ASEG with a swing of Under 2. This was because, although they have a high degree of focus in this area, particularly in the area of connections and relationships, this is tempered by the influences of the physical and mental ASEG's and social democracy's willingness to let go of that which is not accepted or valued by the capitalist system.

Mental

The lessons and area of focus in the mental ASEG are that of the transition from dependence, or over use of intellect and mind, to that of the conscious awareness, the purposeful and responsible use of will, energy, body, emotions, mind and consciousness and the opportunity to transform ego/personality awareness to that of the soul. There was a high degree of energy and focus within this ASEG by all thirteen ideologies.

However, the difference lay in the area of the lesson upon which each ideology focused, and the approach to this focus.

The mental ASEG is the beginning of the shift in focus from The Physical to The Spiritual, so is greatly informed by the approach in grappling with the opportunities presented in this area for learning and evolution. It was found that the physical ideologies were predominantly focused on The Physical, mind or intelligence and ego/personality and hence their focus in this ASEG was sensed to be placed in the Over degree of the pendulum swing. The spiritual ideologies had a strong focus in this area, in regard to the balancing and right use of the mind and ego/personality in relation to the soul, with all being sensed as being positioned within the balanced neutral point of the pendulum swing, except the integrated spiritual. This was sensed still to hold attachments to The Physical and ego/personality and to be operating from a swing of Over 2.

Two physical ideologies, feminism and greenism, were found to be removed from the trend set by the other physical ideologies in that they were sensed to be operating from Under 2 degrees within the pendulum swing. Feminism was also identified as having a low degree of focus and awareness in this ASEG. Feminism's focus in this ASEG was reduced by its predominant focus in the emotional and heart ASEG's. While greenism was found to have a substantial degree of focus and awareness in this ASEG, it occurred at a reduced pendulum swing.

Heart

The lessons of the heart ASEG provide the opportunity to substantiate a shift from engaging with the world from The Physical to The Spiritual. The major lesson here is to shift from identifying with The Physical, ego/personality, conditional love and relationships, to that of The Spiritual, soul and unconditional love and relationships. It was found that the majority of the physical ideologies had a smaller degree of energy and focus in this area, and this energy and focus was sensed to be in various degrees Under swing of the pendulum.

The exceptions to this within the physical ideologies were those of feminism, greenism and conservatism, as each of these ideologies was found to place a high

degree of energy and focus in this area in an attempt to shift from a purely physical perspective to that of a spiritual perspective. Conservatism was found to have a swing of Under 2 as, although there was a sense of inclusion and an attempt to balance The Physical with The Spiritual, The Physical was sensed still to be the dominant controlling factor. Both feminism and greenism were found to have a full focus in this area, which was Over 4 in swing, as their approach was sensed to be informed strongly by the emotive, leading to an imbalance in the approach to the lessons within the heart ASEG. In this ASEG, all the spiritual ideologies explored in this research fell into alignment and each had full energy and awareness and was found to operate from the position of balance within the pendulum swing.

Discernment

The lessons and area of focus for the discernment ASEG are that of balancing and utilization of discernment in the communication and expression of truth and wisdom. This process requires the balancing of logic with that of emotions and feelings and balancing of physical and spiritual ways of knowing. It was found that due to the predominant focus on physical manifestation, mind and ego/personality of the physical ideologies, there was little focus of energy and awareness in this ASEG. Further to this, any focus of awareness was being conducted from a position of Under 5 in the pendulum swing, with much of the physical ideologies' focus in this area being the communication and expression of physical ways of knowing, with little or no attention being given to The Spiritual. The ideologies of feminism and greenism deviated from the other physical ideologies, and were found to have a stronger focus in this area, but this focus was still greatly influenced and informed by The Physical and was therefore sensed also to be positioned at Under 5 in the pendulum swing.

The spiritual ideologies with their greater focus on The Spiritual, and acceptance and inclusion of The Physical as part of the spiritual reality, were found to have full energy and awareness in this area. Furthermore, this energy and awareness was conducted from a position of balance within the pendulum swing, as the purpose of balance and integration informed the approach and was highly valued.

Perception

The lessons and area of focus in this ASEG pertain to the connection with multisensory perception, the Divine, intuition and spiritual ways of knowing, and is beyond science and physical manifestation. Therefore, it is at this ASEG that the division between the physical and the spiritual ideologies is most pronounced, with all the spiritual ideologies being positioned with full focus, energy and awareness with the pendulum being in the position of balance.

Applying this ASEG to the physical ideologies, there emerged a curious phenomenon. Initially there was a sense of absence of focus or attention by the physical ideologies in this ASEG. However, reflection and contemplation on the spiritual laws highlighted that this was not possible, as the whole is found in all. Upon further contemplation and meditation on this phenomenon, it was found that, although present, they were inactive or dormant. Consequently, this has been recorded in the table with the use of an empty box, showing the lack or absence of energy and awareness in this area, and a D for dormant to illustrate that the pendulum within this ASEG has not yet began to move (see Figure 13.3).

Communion












































































The area of growth and development to which the communion ASEG pertains is that of communion with the Divine Consciousness or Intelligence. It requires the dissolution of attachment to the ego/personality and opens the space for pure being. The knowledge and wisdom that is accessible in this ASEG is beyond that of the intellect and words. It was found that, as with the previous ASEG, the pronounced division between the spiritual and the physical ideologies continued. All the spiritual ideologies were found to be positioned with full focus, energy and awareness with the pendulum swing being in the position of balance. As with the previous ASEG, the physical ideologies were found to have a lack or absence of energy and awareness in this area, and a dormant or inactive swing of the pendulum.

Modes of consciousness

When applying the modes of consciousness layer of the ISTM to the ideologies, it was important to recognize that, although the modes have been described in individualistic language (as in Table 11.2), the basic concepts expressed is transferable

to the collective consciousness of the ideology. Furthermore, it is important to qualify that although the individual ideologies are being positioned within a mode of consciousness, this does not imply that all individuals associated with this ideology are, or will be, operating from this mode of consciousness. Just as an individual evolves and develops, so, too, does society, its structures and worldviews, and this occurs through the evolution and development of those individuals and collectives associated with the ideology.

Table 13.2 Ideologies positioned within the modes of consciousness

	Un- Conscious	Ego- Conscious	Conscious	Super- Conscious	Spiritual- Conscious	Cosmic- Conscious
Classic Liberalism						
Social Liberalism						
Neo-liberalism						
Conservatism						
Social Democracy						
Third Way						
Marxism						
Feminism						
Greens						
Integrated Spiritual						
Strand of Hinduism						
Strand of Buddhism						
Strand of Sufism						

The spiritual methods and measures were used to position the ideologies within the modes of consciousness, illustrated in Table 13.2. In the positioning of the ideologies within the modes of consciousness, I have once again used the box to signify the degree to which the ideology operates from within the particular modes. It was

found that all the physical ideologies operated from within the first three modes and that all the spiritual ideologies operated within the last four modes.

Interpretation informed by insight and understanding

As discussed earlier, application of the ISAT in this project has been in a demonstrative capacity only. Therefore, within the scope of this research project, it is not possible to go into great depth. It is recognized that the insights and understanding gained through this process are a snap shot, and demonstrate the possible application of the ISAT, rather than being a full reflection of the insights and understandings that would be available in a larger project. Parameters set in relation to the presentation of the application of the ISAT to the ideologies regarding the insight, understanding and interpretation, required that the insight, understanding and interpretation be presented together, this being more reflective of the fluid naturalistic application approach of the ISAT. Only a selection of key insights will be discussed as exemplars, each insight having been highlighted in the appropriate table and then discussed.

Triadic whole and duality

The insight and understanding presented in this application was informed by the insights gained from across the spiritual ideologies in the authentication component of this research and the prior held experience, knowledge and wisdom of the researcher. It was found that although there was a clear duality present, with some positioned in The Physical and some in The Spiritual, the spiritual ideologies accepted and acknowledged The Physical as a part of Ultimate Reality, while The Physical did not accept The Spiritual. Further to this, while both saw the other as an illusion of sorts, The Physical saw The Spiritual as a delusion that was not real and had no value or place, while The Spiritual saw The Physical as an illusion. It accepted The Physical illusion, or Maya, as an important aspect of the Ultimate Reality.

For example a mirage is an illusion. Hot air rising from a hot surface gives the illusion of water. This illusion is 'real' in as much as it can be seen by everybody and explained by science. Conversely, a pink elephant is a delusion, said to be seen by those not of sound mind. It has no existence in reality but is a delusion of the individual. Illusions may be experienced by people of sound mind. Delusions imply a pathological state. Dawkins (2006) considers God a delusion and, therefore, that

everybody who holds a religious or spiritual belief is in a pathological state of mind. It is his 'mission' to heal humanity by removing this delusion and bringing people back to a sound, atheistic, mental state (Dawkins, 2006). This insight answered the question raised in the meta-conjecture stage 'How did the spiritual valuing The Spiritual over The Physical differ from The Physical valuing The Physical over The Spiritual? (p. 61)

It was clear that The Physical is the dominant paradigm held at this time and that the ideologies supporting this view actively seek to oppress the spiritual (Dawkins, 2006; Wilber, 2006; Wolf, 1999). This situation has created a division in the lived experience of many, where spirituality has become a private thing to be experienced within the private sphere, and not be included overtly or seriously within the public sphere. This division, therefore, causes a split within the soul/personality or consciousness of humanity, as The Spiritual has become the secret, the hidden or the shadow (Ruiz, 1997; Vaughan-Lee, 2000). Hence, on a macro level, when humanity looks for solutions to its problems, it limits its possibilities by not acknowledging this aspect of reality (Zukav, 1990). On a micro level, when individuals seek help through traditional or physical practices, sustainable change is illusive as the whole of the individual is not being included only the ego/personality and not the soul (Holden, 2007; Zukav, 1990).

Furthermore, the predominant focus on the external reality, and the rejection of a spiritual reality, has lead humanity away from its inherent nature and the qualities and values of the soul, in favour of those of the external temporal world and the ego personality (Holden, 2007; Monk; Shaykh; Swami; Wolf, 1999) as outlined in Tables 9.3 and 9.4. How can one expect to facilitate a just, compassionate or peaceful society, when the attributes and values of the spiritual whole and soul have been rejected for those of the physical individual and the ego (Monk; Shaykh; Swami)? When the ideologies of The Physical are dominant, then the values of The Physical and the ego are what determine the policies that guide and sculpt our lived experience in society.

Now that the ideologies have been positioned within the ISTM, what insights or understandings does this offer? The most obvious insight is that The Physical, according to Table 9.5 and 10.1 does not acknowledge The Spiritual as reality. Further to this, it is clear that the physical ideologies are those that are dominant in this

particular moment in time (Holden, 2007; Vaughon-Lee, 2000). Hence, the spiritual ideologies, the methods and measures, theories and practices, individuals and organizations associated with them, are dismissed, oppressed and discriminated against in this moment in time (Hodge, 2009). This is evident by the complete lack of attention shown to The Spiritual within the philosophies and policies that stem from the physical ideologies (Taylor, 2007).

Operational sectors

The insight and understanding gained through the application of the ISAT at this level further confirmed and highlighted the imbalance between The Spiritual and The Physical and the masculine and the feminine within manifestation. As the positioning of the various ideologies demonstrates, the ideologies that have the most influence within manifestation at this time are those from within the physical/masculine. Further to this, out of the nine physical ideologies explored, only one was positioned within the physical/feminine, that being social democracy, which in itself was also found to reflect the qualities and attributes of the physical/masculine.

Of the six physical ideologies positioned in the physical/androgynous sector, four were in the opposing section, the more masculine side of the androgynous sector, with two in the appeasing or more feminine section of the androgynous sector, still presenting a very masculine energy. So it was found that, although the physical ideologies were predominantly positioned within the androgynous operational sectors, all held qualities and attributes of the dominant physical/masculine. This insight provides the 'potential opportunity' for change guided by the underlying theory of the ISTM, as informed by the integrated spiritual paradigm, which is to achieve balance and harmony across all sectors. This principle suggests that the way forward to correct this imbalance would be to use approaches which draw from the qualities and attributes of the feminine. It may also be suggested that, due to the imbalance between The Physical and The Spiritual, it would be vital to ensure that these feminine qualities and attributes or approaches be drawn from both the physical and spiritual, feminine.

Following on from this point, to restore balance and to move forward in the spiritual evolution and growth of the collective would require a shift to include the spiritual qualities, attributes and approaches, as these have been excluded much in the

same way as the feminine has been excluded in the process of the physical/masculine gaining its dominance. This shift to include the feminine does not require that the physical/masculine be 'overthrown', rather that the energies, consciousness and approaches shift to include all aspects of the whole, including the physical/masculine, as an imbalance in the opposite direction, the feminine over the masculine, would be just as unhealthy and require rectifying.

It is important at this point to reiterate that, when discussing the restoration or achieving of balance between the masculine and feminine, it is not related to gender. As highlighted within the triadic whole layer of the ISTM, all aspects, qualities and attributes are within the whole already. It is the balancing of these that lead to truth and harmony. Whether one is a man or a woman, this application would suggest that a shift in energy, consciousness, qualities and attributes toward the feminine is required, individually and collectively (Monk; Shaykh; Swami; Yogananda, 1986; Vaughan-Lee, 2000). The same is true for the shift from the dominance of The Physical over The Spiritual. There are aspects of both already present. However, it is a shift of energy, consciousness, qualities and attributes towards The Spiritual that is required at this time to achieve balance within the whole.

Areas of Spiritual Evolution and Growth with pendulum effect applied

To achieve insight, understanding and interpretation in this layer, I applied the spiritual methods and measures of meditation, contemplation, pure rational and intuition at the level of immersion and used the table of positioning, to guide this process. Through this process I was able to attain a greater depth of insight and understanding of both the physical and spiritual ideologies. I will present here the seven most predominant insights gained. Each insight has been highlighted in Table 13.3 using different coloured circles.

Insight One - Red

The section of the table highlighted in red is an area of interest because it illustrates that, of the thirteen ideologies explored, only two did not place full focus, energy and awareness in the physical ASEG. Those ideologies were Hinduism and Sufism. Within the Hindu and Sufi ideologies explored, The Physical is attended to (and disciplined – in Hindu) as The Physical is seen as a vehicle of soul, so one must

look after it. However, when The Physical is included, it is often used to shift the energy and focus from physical reality to spiritual reality.

Table 13.3 Insights from the application of the ISAT to ideologies in the layer of ASEG's with pendulum effect applied

	Physical	Emotional	Mental	Heart	Discernment	Perception	Communion
Classic Liberalism	■ O4	□ U3	■ O4	□ U3	□ U5	□ D	□ D
Social Liberalism	■ O3	□ U2	■ O3	□ U2	□ U5	□ D	□ D
Conservatism	■ O3	□ U2	■ O3	□ U2	□ U5	□ D	□ D
Social Democracy	■ O3	□ U2	■ O2	□ U3	□ U5	□ D	□ D
Neo-liberalism	■ O5	□ U5	■ O5	□ U5	□ U5	□ D	□ D
Third Way	■ O4	□ U3	■ O4	□ U2	□ U5	□ D	□ D
Marxism	■ O5	■ O5	■ O5	□ U4	□ U5	□ D	□ D
Feminism	■ O4	■ O5	□ U2	■ O4	□ U5	□ D	□ D
Greens	■ O5	■ O5	□ U2	■ O4	□ U5	□ D	□ D
Integrated Spiritual	■ O3	■ O2	■ O3	■ U1	■ =	■ =	■ =
Strand of Sufism	□ U1	□ O1	■ U1	■ =	■ =	■ =	■ =
Strand of Hinduism	□ U1	□ U1	■ O1	■ =	■ =	■ =	■ =
Strand of Buddhism	■ O1	□ U1	■ O1	■ =	■ =	■ =	■ =

Another component of interest within this highlighted section of the table is that each of the physical ideologies explored operated from a position of over attention in this area, as informed by the pendulum effect, with each being considerably far to the Over extreme of the pendulum swing. Within this application, it was found that each of the physical ideologies had a strong focus of energy and consciousness in this area. Whether that focus was more on how manifestation or physical reality works, according to scientific and intellectual laws and processes, or how The Physical works in relation to social and collective structures and process, the focus was still on gaining understanding of The Physical, how it works and where humanity and society interact

or belong. The overall sense, therefore, was one of attempting to make sense of the world and how best to survive within it.

To explore the positioning of the ideologies in this ASEG at greater depth, I will use classic liberalism and conservatism as examples. Both classic liberalism and conservatism were found to focus a predominant amount of energy, awareness and focus within this ASEG. Within the immersion in these ideologies, their predominant focus on physical reality and basic structures, needs and wants was strongly sensed experientially, in meditation and contemplation. This positioning from within the spiritual methods and measures can be further supported, using the language and values as indicators. The following excerpts from the explored text (Taylor, 2007) are an example of classic liberalism focused on the physical ASEG.

Working upon the assumption that individuals are primarily motivated by prospects of material gain, they felt that making use of the free market was the best way to ensure that the capitalist system produced what people wanted and that it provided a range of opportunities for those who strived to excel in their working lives...and that individual self-interest can in turn benefit the wider community...believed that by attempting to maximize individual profit, individuals will also contribute towards the economic progress of society...In Smith's view, the public good is advanced to a far greater extent by individual self-interest than by acts intended to serve the public good (p. 13).

The following excerpt from Taylor (2007) is an example of conservatism's focus on the physical ASEG.

Traditional conservatives often place economic success and profit maximization into a broader social context that allows some room for benevolence and for considering the common welfare. According to this line of thought, unrestrained capitalism is potentially dangerous and is unlikely to serve the interests of the majority. For those who argue in this way, it makes sense for the state to assume a protective role in regulating the economy and in ensuring that those lower in the social hierarchy are not left at the mercy of the market forces. Driven in many cases by compassion, the state is sometimes called upon to assume at least some of the responsibilities once discharged by the privileged few. As we can no longer rely upon being protected by those at the top of the economic hierarchy, conservatives have turned their attention to the political hierarchy and called upon public servants to assist in building a unified social and economic system in which the poor are protected from the self-interest and avarice of entrepreneurs (p. 33).

Through the application of the pendulum effect, it was found that classical liberalism demonstrated an imbalance of Over 4, meaning that it over focused or misused the qualities, attributes and lessons of the physical ASEG to a degree of 4 within the pendulum effect. Conservatism, however, was found to demonstrate an imbalance of Over 3, as the focus on The Physical was tempered by their focus in other ASEG's.

Insight Two - Orange

The sections of Table 13.3 highlighted in orange are areas of interest because each ideology highlighted had extreme swings of the pendulum present. Neo-liberalism was found to have four at an extreme swing of 5, two being extreme Over and two being extreme Under. Marxism was found to have three at an extreme swing of 5, with each being Over, and one extreme swing of Under 4. Present within feminism were one extreme swing of Over 5 and two Extreme swings of Over 4. Greenism was found to have two extreme swings to Over 5 and one at Over 4.

This pattern of extremes, when viewed in relation to the operational sector layer, began to make more sense as each of the ideologies that had extremes present were not only physical ideologies, but from within the opposing section of the physical/androgynous sector, demonstrating that to oppose something requires a large amount of energy, focus and awareness. When in the opposing position, the energy or force required to be in opposition propels the momentum of the pendulum swing to the extremes and creates a higher level of imbalance. So although the ideologies identified would stipulate that they are in opposition, to achieve balance or bring balance to society's structures and system, one sees that, from a spiritual perspective, such an approach often achieves the opposite outcome, perpetuating more imbalance.

The following excerpts from Taylor (2007) illustrate the extremes of the pendulum swing within the ideologies identified.

Neo-liberalism

...social liberalism, conservatism and social democracy shared the view for much of the post-war period that the state has at least some responsibility for the common welfare and that this welfare can be advanced by using social policies. This view is attacked mercilessly by neo-liberals. The neo-liberals, and the new right regimes they inspired,

believed that the apparent consensus on the economy and on welfare had increased the power of the state to such an extent that individuals were being swamped and subjugated in the interests of the common good. For neo-liberals, it was important to remind ourselves of the wisdom and insight contained in the thoughts of the classical liberals. It was argued that individuals need to be made responsible for their own welfare and that the state should withdraw as far as possible from economic management and social provision (p. 69).

Marxism

Marxists do not appear to be willing to compromise with capitalism or to make capitalism more bearable for the poorer sections of the community. Although some would argue that advances can be made by using the welfare state...many Marxists see the welfare state as an illusion imposed upon the workers to keep them quiet. For Marxists, capitalism is a flawed, unstable and unjust system and it is argued that the welfare state can do little more than deal with the systems of social ills and prolong the life of the capitalist system. They mistrust the concessionary nature of social provision and warn the working class in particular that these concessions can be taken away at the whim of a reactionary government...In their view, this could not be achieved under capitalism but required a complete economic, social and political transformation of society. Marxists argue that social justice could only be attained under a system of collective provision, in which we contribute what we can and we take what we need. It could be argued, however, that Marxism works better as a critique of the welfare state (and of capitalism) than as a constructive plan for the future. Given that many Marxists are disinterested in working towards social reform and that they are positively hostile to designing blueprints for the future, they tend to leave a lot to fate and to the dynamic energy and vision of active revolutionaries (p. 117).

Feminism

Feminists believe that freedom relies upon having access to the corridors of power, to opportunities in work and to equal civil rights. They have been instrumental in fighting for rights which were denied to women in Western societies until fairly recently and are still denied to women in some cultures. Feminists recognise that in a patriarchal society, men determine social norms. Those who manage to fit in are praised; those who do not are shunned. It would appear that men have granted to themselves the power to limit the roles of women. They define what is sexually attractive (especially through their control of the media) and what is socially and morally acceptable for women to say and do. The freedom of women is often limited not only by the law or economic inequalities but also by the dominance of men. It could be argued that freedom can only be meaningful if it takes into account this gender dimension. If this is the case, the value of feminism extends far beyond what it can offer to women. It can, indeed, have an important place in programmes designed to liberate society from oppressive practices... (p. 121).

Greenism

For the greens, the industrial capitalist system is repugnant because it is wasteful, destructive and unsustainable. Premised on the belief that we can produce whatever we want, it is thought to feed on human greed and encourage the use of destructive technology. The greens point out that infinite production is impossible to achieve and sustain because resources are finite. It is argued that we will eventually have to curtail our consumption, regardless of whether we want to, because the existing system is inherently unstable and continues as if there are no real limits to the resources we can consume...Many greens are adamant that recycling is not enough and that we must replace consumer society with a more sustainable system in which we pay more attention to spiritual fulfillment (p. 136).

Insight Three - Yellow

The section of Table 13.3 highlighted in yellow is an area of interest because the ideologies in each of the ASEG's highlighted were found to have no conscious or active focus and energy, and indicated a dormant pendulum swing. The ASEG's in which this was found were the areas of perception and communion. Each of these areas requires a recognition and engagement with spiritual reality and truth. The ideologies in which this was dormant were of The Physical. However, it must be qualified that they are present, just not perceived or experienced as being active in this application.

This was an important area of insight, as it informed my initial positioning of the ideologies within the ASEG's. In my first attempt to position the ideologies, I struggled to capture what I was feeling and sensing in relation to the identified ASEG's and therefore stated that the physical ideologies had an absence in these areas. It was through the insight and understanding process that I became aware that these areas were present but inactive or dormant. Further to this, the initial positioning of absence had extended to the discernment ASEG and, once again, it was through the process of gaining insight and understanding that I was able to gain a greater understanding, not just of the ideologies and their positioning, but of the individual ASEG's. With this greater understanding, I was able to recognize that the physical ideologies were engaged in the discernment ASEG, but mostly only to a slight degree, from a position of Under 5 of the pendulum swing.

Insight Four - Green

The section of Table 13.3 highlighted in green is an area of interest because this ideology, the integrated spiritual, was the only one that had full focus, energy and awareness in all ASEG's. This is not surprising as the integrated spiritual's main focus is on the recognition and integration of all aspects of reality, both physical and spiritual, and has a dual movement to this centre point, with one faction's primary positioning being The Physical and the other The Spiritual.

If one were to go by this information alone, it might be assumed that the integrated spiritual has achieved the ultimate goal of integration and balance in this area. However, when the pendulum effect is applied, one sees that, although there is full awareness in all ASEG's, balance has not been achieved in all ASEG's and that the pendulum swing is still quite prominent. Of the seven ASEG's, four are still engaged in the pendulum swing, with two of those being to a fairly high degree towards the extreme. This phenomenon was sensed to be for a number of reasons. Firstly, as an emergent ideology, it is still not internally consistent and it lacks congruency between the positions of origins of those involved. Secondly, the influences of some of the contributors in this emergent ideology are still strongly attached to The Physical, as they grapple with the process of integration and balance. For example, Wilber (2006) has adopted some of the insights of The Spiritual, but rejected the metaphysical or spiritual understanding of reality in favour of The Physical understanding of reality. A further example is the use of spiritual laws particularly of co-creation to achieve 'the life you want'. This approach allows for further attachment to the ego/personality and sense desires of the physical.

Insight Five - Violet

The section of Table 13.3 highlighted in violet is an area of interest because the four spiritual ideologies were the only ideologies to be found to have achieved, not only full focus, energy and awareness, but also balance within the ASEG's. The pattern within the spiritual ideologies is opposite to that of the physical ideologies in terms of degree of awareness. Within the physical ideologies full awareness occurred most predominantly within the first three to four ASEG's, with the final two being inactive or dormant, while within the spiritual ideologies, full awareness was more present in the later ASEG's, with the first two being areas of lesser attention and awareness. Further

to this, although the spiritual ideologies demonstrated balance within the last four ASEG's, there were still small degrees of imbalance present in the first three. For this reason, although there was a presence of balance within each of the spiritual ideologies, pertaining more to The Spiritual qualities and reality, those ASEG's relating more to The Physical were subject to a smaller degree of attention and focus and also a degree of pendulum swing.

Insight Six - Blue

The section of the table highlighted in blue is an area of interest because, through the process of positioning the ideologies within the ASEG's, I was reminded of something I had been taught when undergoing training in spiritual healing and Reiki, which had not been covered within the data pertaining to the chakras. This was that each chakra has a masculine or feminine energy associated with it. As this realization was not within the data collected, I used the masculine/feminine layer of the ISTM to qualify this and explored each ASEG against the qualities and attributes pertaining to this layer. This process supported my prior knowledge and I have included this information here, as it adds to the depth of insight and understanding available through the application of the ASEG's and is congruent with the overall structures of the ISTM. The ASEG's that have a predominant masculine energy are physical, mental and discernment. The ASEG's that have a predominant feminine energy are emotional, heart and perception, while the communion ASEG is the point of balance between the masculine and feminine.

Insight Seven - Pink

The sections of the table highlighted in pink allows for a demonstration of the added insight and understanding that can be gained with the inclusion of the masculine and feminine aspect ascribed to the individual ASEG's, as discussed above. I have used social democracy and social liberalism and drawn in the operational sectors to demonstrate this point. Within the operational sectors social liberalism was positioned within the appeasing section of the physical/androgynous and social democracy was positioned within the physical/ feminine sector. Therefore, when looking at these ideologies with the new understanding of the masculine and feminine influence on the ASEG's, one might have anticipated that social liberalism would have a high degree energy in the feminine ASEG's and a lower degree of energy in the masculine ASEG's.

However, this was not the case. Although, there was a higher degree of energy and focus in the feminine ASEG's than that exhibited by the ideologies positioned within the physical/masculine, social democracy was still found to have a higher degree of focus and awareness in those ASEG associated with the masculine than the feminine.

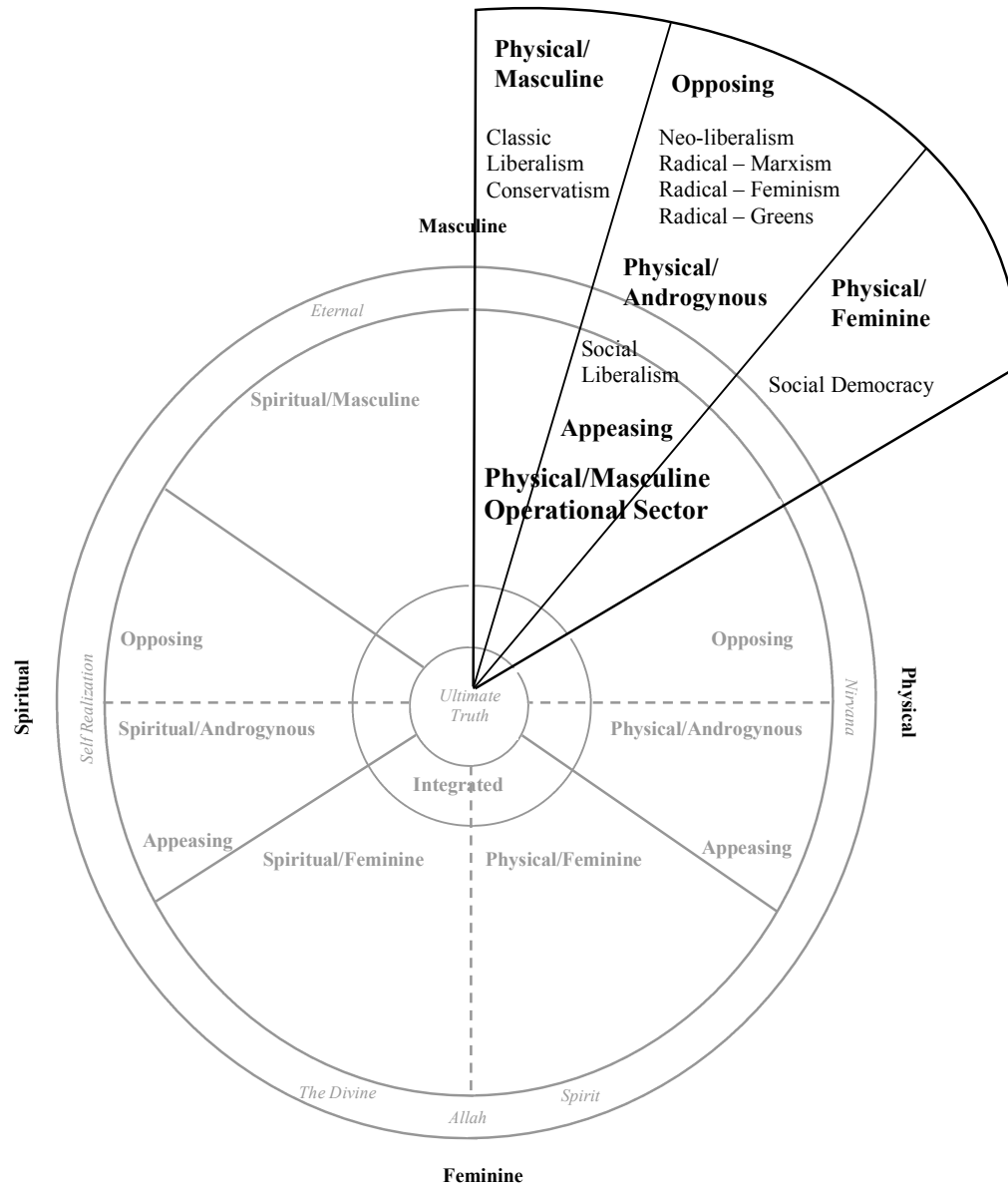


Figure 13.5 Positioning of physical ideologies informed by insight or double application of the operational sectors

The insight and understanding gained through this process encouraged me to look at the original positioning of the ideologies in the operational sectors. I found that when using both the operational sectors and the ASEG's, a new picture emerged, allowing greater insight. Although the original positioning reflected an aspect of the truth, with the insights gained by this further application, one could argue that all the physical ideologies are actually positioned in their ascribed sectors within the physical/masculine sector. Figure 13.5 attempts to illustrate this diagrammatically.

Modes of consciousness

To achieve insight and understanding in this layer, I drew knowledge and wisdom gained through the authentication aspect of the research and applied the spiritual methods and measures of meditation, contemplation, pure rational thought and intuition at the level of immersion, using the table of positioning to guide this process. Thus, I was able to attain a greater depth of insight and understanding of both the physical and spiritual ideologies. Referring to Table 13.4, there are four distinct patterns present that illustrate the insights and understanding gained in this layer. Each pattern has been highlighted by a coloured circle and will now be discussed.

Insight One - Green

The section of Table 13.4 highlighted in green is an area of interest as it highlights that each of the physical ideologies were sensed to be operating from the same modes of consciousness. The predominant mode was ego-conscious, through which there is strong attachment to physical reality, sense pleasures and issues of power and control over self, others and the environment. However, it was also sensed that each of the physical ideologies had aspects of, or the potential for, action from the unconscious and the conscious modes. As with the ASEG's, it was found that the modes of consciousness pertaining to The Spiritual were dormant or inactive. This is not to say that individuals or groups within the ideologies may not operate from these modes, but as a collective, the predominant mode is ego-conscious.

Insight Two - Blue

The section of Table 13.4 highlighted in blue is an area of interest as it highlights that each of the spiritual ideologies is potentially operating from all of the modes of consciousness at various times. Predominantly it was sensed that the spiritual

Table 13.4 Insights from the application of the ISAT to ideologies in the layer of the modes of consciousness

	Un- Conscious	Ego- Conscious	Conscious	Super- Conscious	Spiritual- Conscious	Cosmic- Conscious
Classic Liberalism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social Liberalism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Neo-liberalism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Conservatism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social Democracy	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Third Way	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Marxism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Feminism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Greens	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Integrated Spiritual	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Strand of Hinduism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Strand of Buddhism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Strand of Sufism	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

ideologies operate from the conscious or super-conscious modes, as each of the spiritual ideologies stress the importance of being conscious and use many methods to encourage, achieve and maintain this degree of consciousness. Further to this it was found that, as there is such focus on consciousness and achieving greater degrees of this within the spiritual ideologies, the spiritual-conscious and Cosmic-Conscious modes are often active, or the mode of operation. However, The Spiritual recognized the continuum of consciousness, and that it is a journey which is not linear, and in any given moment one can be acting from any of the modes. Therefore it was sensed there was recognition that the modes of unconscious and ego-conscious may still influence that mode by which an ideology is operating.

Insight Three - Pink

The section of Table 13.4 highlighted in pink is an area of interest as it highlights the shift in consciousness from interacting with reality from a physical perspective to a spiritual perspective. Within The Physical, the predominant mode is that of ego-conscious with some level of conscious being introduced, while in The Spiritual the predominant mode is conscious, with a moving on from the ego-conscious. When the shift from predominantly ego-conscious to predominantly conscious occurs, it opens the space for the other spiritual modes of consciousness to be accessed more readily and steadily.

Insight Four - Red

The final section of the table to discuss is highlighted in red and is an area of interest as it highlights that each of the ideologies, or factions thereof, have the potential to be operating from the unconscious mode. Ideologies, or factions of a particular ideology that is operating from the unconscious mode, would be those extremely attached to dogma and paradigmatic beliefs or worldviews that go unquestioned and are vigorously defended and protected. This may be simply a faction that is very attached to a particular idea and is unable or unwilling to be open to other possibilities, or it may be the more extreme version of fundamentalists.

The positioning, insights, understanding and interpretations presented here are those gained from the unique application of the ISAT in the moment of application as interpreted by the researcher. As per the spiritual approach the positioning, insight and interpretation is presented here as an offering to others for them to explore and experience the truth or degree of truth for themselves.

CHAPTER FOURTEEN

A Date with Theory and Practice

I make a date with my good friends theory and practice, which offers another opportunity to put this guide to the 'test'. This time, I am more confident in me, the process and the guide. I relax a little and just enjoy the flow. Once again, following this process, I am able to see these good friends, theory and practice, in a new light.

Introduction

In the application of the ISAT to the ideologies, I attempted to demonstrate the potential depth and richness of insight possible and how the various layers can interact through the application of the ISAT. There are times when in-depth insight is required and this involves greater time and engagement. In the application of the ISAT to the theories and practices, the intention was to demonstrate the flexibility of the ISAT by applying it with the purpose of capturing a less in-depth snap shot. However, within practice according to the unique phenomenon, situation and purpose of the application, it may be that a quick overall insight is required. Consequently, in the application of the ISAT to the theories and practices, not all the layers were used and some of those which were operationalized were applied differently (the ASEG's in particular).

ISAT applied at a theory and practice level

The data for the spiritual theories and practices selected for use in the application process was collected in the immersion process, through the experience of the theories and practices, the spiritual tuition and an interview focused on this topic. In the Sufi ideology the overarching theory and practice was isolation, in the Hindu ideology it was ashram living, in the Buddhist ideology it was tuition within the context of the everyday and in the integrated spiritual it was living consciously (refer Part II). The data for the physical ideologies selected for use in the application process were drawn from the text *Modern social work theory* (2nd ed) by Malcolm Payne (1997). To

allow the reader a sense of the scope of the data pertaining to the physical theories and practices, the chapter headings and subheadings of the theories explored are outlined below.

Chapter 3: Psychodynamic perspectives

- Wider theoretical perspectives

- Connections

- The politics of psychodynamic theory

- Woods and Hollis: psychosocial therapy

- Alternative psychodynamic formulations of social work

- Therapeutic environments: an application to residential care

- Commentary

Chapter 5: Cognitive-behavioural theories

- Wider theoretical perspectives

- Connections

- The politics of cognitive-behavioural theory

- Sheldon: cognitive-behavioural therapy

- Group and community behavioural techniques; residential work

- Commentary

Chapter 8: Humanist and Existential perspectives

- Wider theoretical perspectives

- Connections

- The politics of humanist and existential theory

- Some humanist influences on social work

- Glassman and Kates: humanistic groupwork

- Thompson: existentialism and social work

- Commentary.

Chapter 10: Radical and Marxist perspectives

- Wider theoretical perspectives

- Connections

- The politics of radical social work

- Mullaly: structural social work

- Fook: radical casework

- Radical residential work

- Commentary.

In addition to Payne (1997), it was decided at the point of immersion to also use Corey's (1996) text *Theory and practice of counselling and psychotherapy*, (5th ed.) a supporting text. While, Payne (1997) was the predominant text used and had a strong focus on theory, Corey (1996) was used as a supplementary text to fill gaps in relation to practical application and techniques of the theories. As Corey (1996) was only a supporting text and drawn from more intuitively, rather than presenting a full overview of the chapters, the sub-headings covered within each chapter are given here. They are: key concepts, the therapeutic process, application: therapeutic techniques and procedures, summary and evaluation, and where to go from here?

Positioning of the theories and practices

In this application, guided by intuition and the purpose of obtaining a snap shot, it was decided that only three layers were to be used, those being the operational sectors, the ASEG's and the duality of masculine/feminine applied to the ASEG's. The spiritual and physical theories and practices will now be positioned in each of these layers.

Operational sectors

From within the space of immersion of both the physical and spiritual theories and practices, using the spiritual methods of intuition and pure reason, the following positions were found. Cognitive behavioural in the masculine physical, radical and Marxist in the opposing physical/androgynous, humanist and existential in the appealing physical/androgynous, psychodynamic in the physical/feminine, ashram living in the spiritual/masculine, tuition within the context of the everyday in the opposing spiritual/androgynous, living consciously in the integrated and isolation in the spiritual/feminine. The positioning of the different theoretic and practice approaches are illustrated in Figure 14.1.

Cognitive Behavioural

Cognitive behavioural was found to be positioned within the physical/masculine, as the predominant energies and behaviours were most reflective of the qualities of this sector. Cognitive behavioural is very much focused on scientific and evidence based assessment and intervention, with the role of the worker as the expert, all of which are qualities and attributes of the physical/masculine. The following excerpt from the

chosen text (Payne, 1997) highlights both the foundational positioning within positivism of cognitive behavioural therapy, and the paternalistic expert role of the worker.

...behavioural models of treatment...have been at the centre of the positivist debate...The strong argument for behavioural and cognitive methods, which is pressed continually in writing about them, is their empirically tested success in attaining results...the worker manipulates behaviour rather than it being under the control of the client. This could lead to behaviourist techniques imposing workers' wishes on unwilling clients... (pp. 122-123).

Radical and Marxist

The attributes and qualities most predominant within the radical and Marxist approaches, as explored within Payne (1997), were most reflective of the opposing physical/androgynous, and hence it has been positioned within this operational sector. The radical and Marxist approaches are focused very much on the critique of existing or traditional approaches, highlighting their failings and proposing to have better ways of explaining and understanding social reality. The following excerpts highlight these aspects, which position the radical and Marxist approaches in the physical/androgynous opposing sector.

Radical social work criticises 'traditional' (psychodynamic) social work, and other theories relying on psychological explanations of social problems, and functionalist theories which tend to take for granted the present social order...Allied to the radical critique of social work methods, there is criticism of social work's system of service. Because agencies are part of the social system which supports capitalism, they have inherent failings in helping the working class... (pp. 216-217).

This must be replaced by a conflict perspective which sees the interests of different groups as in conflict, and they are held together by some controlling others through control of resources (p. 223).

Critical questioning, challenging false myths and restricted behaviour and creating experience of alternative ways of thinking and living can contribute strongly to this process (p. 232).

Radical theory is weak in dealing with emotional problems. This is because its concentration on material and social issues and...ignores clients' humanity and emotional and personal problems...So, it risks failing in the opposite way to traditional social work (p.234).

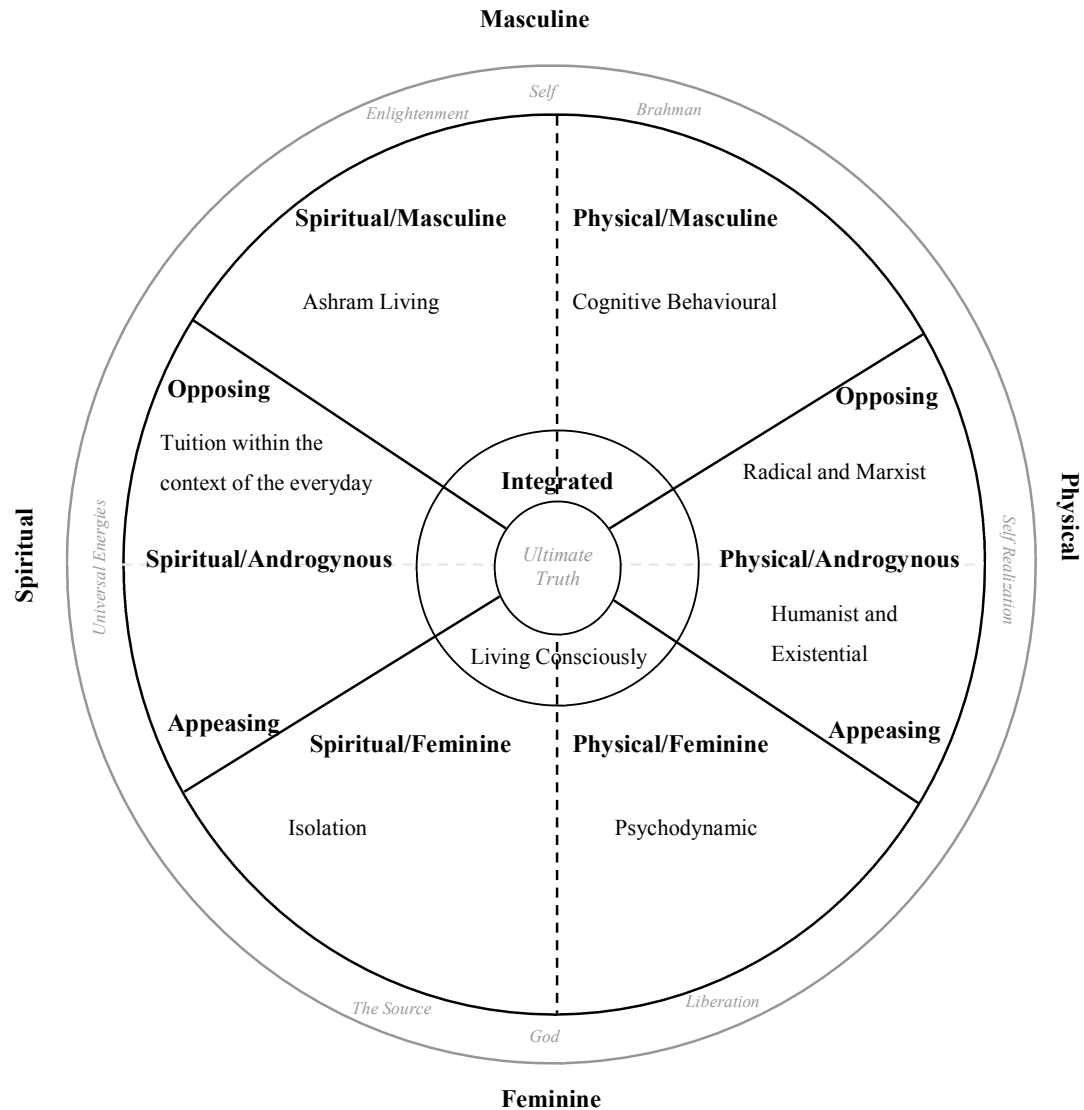


Figure 14.1 Theories and practices positioned within the operational sectors

Humanist and existential

The humanist and existential approaches were found to be positioned within the appeasing physical/androgynous, with the predominant energies and attributes most reflective of the qualities of this sector. Although the humanist and existential approaches' connection with constructivism may have suggested that they would be located within the physical/feminine, it was found that their focus and attempts to find the common ground or acknowledgement of both the personal and the social was more in line with that of the appeasing physical/androgynous. The following excerpts from

the chosen text (Payne, 1997) highlight these qualities and the positioning within the appealing physical/androgynous.

It focuses on the capacity of people to gain the personal power to control their lives and change ideas governing how they live. People are accepted as both 'subjects' and 'objects'; that is, they both act on and are affected by the environment (p. 174).

One approach may be to identify contrasts and dualities in experiences, eliciting and reconstructing accounts...seeks to incorporate the reality of diversity and ambiguity into the way we represent clients, their social world and the role of social work through language...It seeks to re-establish the focus of social work as reflexive-therapeutic in charter, and therefore in some respects opposed to socialist-collectivist and individualist-reformist (pp. 176-177).

In this way, existential thought emphasises the humanist value of 'holism', treating individuals and social systems as wholes. 'Totalisation' implies trying to create a synthesis of our understanding of social situations and their histories. Such a synthesis appreciates that we form understanding from interplay and conflict among many different points of view. 'Dialectical reason' is the process by which through constant internal and existential debate we try to develop our totalised concepts of the world (p. 192).

Psychodynamic

The attributes and qualities most predominant within the psychodynamic approach were most reflective of the physical/feminine and hence, it has been positioned within this operational sector. Psychodynamic focuses very much on the emotions, personal experience and inner psychology of the individual (the hidden feminine) and is criticized by the cognitive behavioural approach for not using scientific methods and measures. The follow excerpts from the chosen text (Payne, 1997) highlight these qualities and find the psychodynamic approach positioned within the physical/feminine.

Most psychodynamic techniques are concerned with revealing hidden thoughts and feelings...Once revealed and properly understood, the conflicts would no longer cause difficulties in behaviour...three key relationships: Between self and significant others, between past and present experience and between inner and outer reality (pp. 76-77).

However, the main thrust of criticism from this perspective is that the approach is not easily testable empirically, since it relies on such inferences...The emphasis on feelings and emotions rather than rational thought is also a failing, according to this view; it leads to lack of clarity and means people may be disabled from acting if they believe that unchangeable things in the past are causing their present behaviour (p. 92).

Ashram living

Although The Spiritual is more fluid and tends to be more in balance, drawing from both the masculine and feminine approaches, it was found that the attributes and qualities most predominant within ashram living were most reflective of the spiritual/masculine and, hence, it has been positioned within this operational sector. Although, within ashram living attention is paid to the feminine component, the overall approach and experience of ashram living was strongly masculine. The purpose of the ashram is to assist one to maintain discipline and focus on the spiritual path through highly structured living. So even though there are practices that pertain to the feminine aspect, these practices are carried out within the overall masculine approach of structure, discipline, paternalism and following spiritual laws. Table 14.1 is an example of the structured timetable, which was followed daily.

Table 14.1 Ashrams daily activity schedule

Time	Activity
5:00 am	Wake up (to singing alarm clock)
5:30 am	Morning yoga class (postures, breathing, chanting, meditation)
7:30 am	Breakfast
8:00 am	Group karma yoga (yoga of action)
9:00 am	Guests gathering to review activities for the day, discussion and setting of theme for contemplation.
9:20am	Karma Yoga
12:00 noon	Yoga Nidra (deep relaxation)
12:30 pm	Lunch
2:00 pm	Karma Yoga
3:00 pm	Afternoon tea
3:30 pm	Karma Yoga / activity / free time.
5.15 pm	Afternoon Yoga Class
6:00 pm	Dinner
7:15 pm	Evening program - kirtan (mantras to music), meditation, satsang (discussion), library, creative activity.

Tuition within the context of the everyday

Tuition within the context of the everyday was found to be positioned within the opposing spiritual/androgynous. Although it was found to have both the masculine and feminine approaches present, the theoretical critique which guides this practice proposes to be the only true way to Enlightenment. Therefore, the main focus of this approach is on critiquing or being conscious of the internal and external processes and structures and choosing the ‘right’ approach over the ‘wrong’ approach in such forms of thought, action and perception. However, the lived experience of this approach was found to be more in line with the appealing aspects of the spiritual/androgynous sector as the spiritual practitioner was embracing of all paths and approaches and incorporated this within the approach. The follow excerpts from a document relating to theory, given to me by Monk, highlight these qualities:

Right Thoughts

Thoughts of renunciation, which do not contain lustful desires. (*Nekhamma*) This renunciation is not based on a moralistic opposition to the objects of desire. It is based on the futility of pursuing the transient, that which will ultimately bring suffering.

Thoughts of Loving Kindness or Goodwill. (*Avyāpāda*) These thoughts are antidotes to hatred, ill will and aversion. This refers to the all embracing loving kindness spoken of in the Metta Sutta.

Thoughts of harmlessness as opposed to cruelty. (*Avihimsā*) Cruelty is latent in all beings and will arise in us always. Hence the need for the antidote of compassion.

Nekhamma, avyāpāda and avihimsā are all expressed negatively. Put positively these right thoughts are selflessness or generosity, loving kindness and compassion.

Living consciously

Living consciously was found to be positioned within the integrated operational sector as it was found to be most reflective of the attributes of this sector, those being attempts to bridge the gap between The Physical and The Spiritual, and to access all ways of knowing and theories and practices from within all sectors. The following excerpt from the integrated spiritual data highlights these qualities and emphasises these approach’s positioning within the integrated sector.

Once there is a certain degree of Presence, of still and alert attention in human being's perceptions, they can sense the divine life essence, the one indwelling consciousness or spirit in every creature, every life-form, recognize it as one with their own essence and so love it as themselves. Until this happens, however, most humans see only the outer forms, unaware of the inner essence, just as they are unaware of their own essence and identify only with their own physical and psychological form (Tolle, 2005, pp. 4-5).

Isolation

The attributes and qualities most predominant within isolation were most reflective of the spiritual/feminine and hence it has been positioned within this operational sector. Isolation and the practices experienced within isolation focused very much on the emotions, personal experience, internal reality, heart and personal connection and communion with Allah or the Ultimate Truth. The following excerpt from the Sufi data, relating to the practice of zikr within the isolation experience, highlight these attributes and its positioning within the spiritual/feminine operational sector.

In zikr it is invocation on a spiritual physical and emotional level, physically you are saying to your entire body self, physical self, you're not God. Emotionally you are taking charge of your feelings and going you know, I'm just going to remember where I came from spiritually. Your heart loves it and it's a kind of returning to it. There's one more aspect to zikr which is that you're changing how you think. You're actually rewiring your brain and starting to take charge of it through zikr because what you're doing is you're saying, you know, I'm not going to be thinking about, you know, where I have to go. I'm going to think about being with Allah or one of Allah's names like light or love or peace.

ASEG and the masculine/feminine duality

As the application to the theories and practices was to gain a surface insight rather than identifying and exploring the degree of awareness in each ASEG for each theory and practice, only the ASEG that were predominant within the theories and practices have been identified and explored using the spiritual methods and measures of contemplation, meditation, pure rational and intuition. The positioning of each theory and practice approach is recorded using a tick in Table 14.2. In addition to the layer of the ASEG's, the duality layer of masculine/feminine has also been applied to each theory and practice approach to gain added insight and further to demonstrate the various ways in which the ISAT can be utilized. The duality of masculine/feminine has

been recorded in the table, using an M for masculine and an F for feminine, and M/F were there is a balance or presence of both a masculine and feminine approach. Further to this, the insight and understanding gained in the application of the ISAT to the ideologies in regards to the masculine/feminine energies ascribed to each particular ASEG (see p. 329) has been included in this application section of Table 14.2.

Cognitive behavioural

The cognitive behavioural approach was found to have predominant energy and focus within the physical and mental ASEG's, as its purpose and focus is on the mind and behaviours and how these can be changed to produce 'normal' behaviours in order to 'survive' in this reality. It was sensed that, further to this, a masculine approach was applied in both these areas, through the use of logic, rational, empirical research and the construction of behavioural laws and assessment.

Radical and Marxist

The radical and Marxist approaches were found to have a predominant level of energy, focus and awareness in the physical, emotional and mental ASEG's. This was due to the focus of these approaches on the physical reality, its systems and structures, physical desires and questions of how this should be. The radical and Marxist approaches were it was strongly sensed to be from the perspective of the masculine, which is demonstrated by its interest and use of power, rights and aggressive approach to these issues.

Humanist and existential

The humanist and existential approaches were found to have a predominant level of energy and awareness focused in the physical, emotional, mental and heart ASEG's. The humanist and existential approaches were sensed to be positioned within these ASEG's, as there were attempts to make sense of, and include, not only the social or structural realities of The Physical, but the internal psychological reality of the individual. The heart ASEG was included here because there was a sense of grappling with something other than just this physical reality and an attempt to find meaning. Although referred to in very physically focused terms, such as human potential and actualization, the sense is that there is an attempt or space in this ASEG to allow for recognition and integration of the soul or spiritual reality. It was sensed that a

masculine approach was used within each of these ASEG's. The masculine aspects that are most apparent were the focus on the individual and issues of personal power.

Table 14.2 Theories and practices positioned in the ASEG's with duality of masculine/feminine applied

	Physical M	Emotional F	Mental M	Heart F	Discernment M	Perception F	Communion M/F
Cognitive							
Behavioural	√ M		√ M				
Radical and Marxist	√ M	√ M	√ M				
Humanist and Existential	√ M		√ M	√ M			
Psychodynamic	√ M	√ M	√ M				
Ashram Living	√ M	√ F	√ M	√ F	√ M	√ F	√ M/F
Tuition within the context of the everyday	√ F	√ M	√ M	√ F	√ M	√ M	√ M/F
Isolation	√ F	√ F	√ M	√ F	√ M	√ F	√ M/F
Living Consciously	√ M	√ M	√ M	√ F	√ M	√ M	√ M/F

Psychodynamic

The psychodynamic approach was found to be most predominantly focused in the physical, emotional and mental ASEG's. This was sensed to be due to its focus on relationships of the individual with others, the environment and the internal psychology. Although this approach was found to be of the physical/feminine within the layer of the operational sectors, when viewed from within the ASEG's with the duality of masculine/feminine applied, one sees that the approach is informed by the masculine in each of the identified ASEG's. The main reason this was sensed was that, although this approach focuses on the emotional aspect of a persons lived experience, it is done from the position of the intellect, which is a masculine approach. Rather than being present

and sensing the emotions and allowing them to process themselves (now being done in modern adaptations of psychodynamic approaches such as expressive therapies (Pearson & Nolan, 1995; Pearson, 1998)), this approach uses intellectual analysis to process the emotions and internal reality of individuals.

Ashram living

The approach of ashram living was found to have a substantial focus in each of the ASEG's; as within this approach there were practices that addressed each of the areas of spiritual evolution and growth. The spiritual ideologies accept physical reality as an aspect of the Ultimate Reality, and one finds that they go to great lengths to address all ASEG's, as it is believed that one must pass through each of the ASEG's to achieve Ultimate Truth or Enlightenment. Examples of some of the practices experienced are: Asana (yoga postures) pertaining to the physical, karma yoga pertaining to the physical, emotional and heart, devotional chanting pertaining to the heart and emotional, antar mouna (silence) pertaining to discernment and perception and meditation pertaining to communion, to name just a few. As highlighted here, many of the practices undertaken within the approach of ashram living pertain to more than one ASEG.

When applying the masculine/feminine duality to the identified ASEG's, it was interesting to find that, although within the operational sector, ashram living was positioned within the masculine/spiritual. Each ASEG was approached by the corresponding duality as identified for each ASEG. For example, the heart ASEG which is identified as feminine was approached from the feminine.

Tuition within the context of the everyday

The approach of tuition within the context of the everyday was also found to have a predominant focus and awareness within each of the ASEG's. It was found that within this approach there were practices to address each of the ASEG's, some of which were mindfulness, contemplation, presence and various forms of meditation. Each of the practices experienced within this approach were found to address aspects of each of the ASEG's.

The application of duality to this approach was somewhat complex, as there was a slight dissonance between the theory and the experience of the practice during immersion, due to the individual style of the practitioner involved. As the purpose was to gain insight into the theory and practice approach in a general sense, what has been recorded with Table 14.2 is based more on the theory than the experience of the practice. However, dependent on the purpose and scope of the application, one could also explore the practitioner's influence. Thus, it was found that, within this approach, both the masculine and the feminine were utilized. The feminine was sensed to be present in the approach within the physical and heart ASEG's, while the masculine was present within the emotional, mental, discernment and perception ASEG's, with a presence of both for the communion ASEG. Although, most were sensed to be in accordance with the approach identified for each ASEG, the physical and emotional ASEG were found to be opposite. So while the physical is related to the masculine, it was found that this approach drew from the feminine and this was experienced and sensed in terms of this approach's non-attachment and acceptance of The Physical, without demonizing it. In the emotional ASEG, it was found to draw from the masculine rather than the ascribed feminine and this was sensed through the prescription of what the 'right' or 'wholesome' thoughts, action and perceptions were, and the required choice to move away from attachment to The Physical and sense pleasures.

Isolation

The approach of isolation was again found to have a predominant focus and awareness within each of the ASEG's. As with the other spiritual theory and practice approaches, it was found that within this approach there were practices to address each of the ASEG's, some of which were the isolation itself, use of the zikr, contemplation, poetry, art, music, self-reflection, talking with the Shaykh and meditation. Each of the practices experienced within this approach were found to address various aspects of the different ASEG's.

The application of duality to this approach was again complex as there was a slight dissonance between the theory and the experience of the practice, due to the individual style of the practitioner involved and, possibly, my own expectations. As the purpose was to gain insight into the theory and practice approach in a general sense,

what has been recorded with Table 14.2 is based more on the theory than the experience of the practice. However, as mentioned above, dependent on the purpose and scope of the application, one could also explore the practitioner's influence.

It was found that within this approach both the masculine and the feminine were utilized. The feminine was sensed to be present in the approach within the physical, emotional, heart and perception ASEG's, while the masculine was present within the mental and discernment ASEG's, with a presence of both for the communion ASEG. Within this approach, only one ASEG, that of the physical, was sensed to be different to that of the approach identified for each ASEG, being that the physical ASEG was approached from the feminine rather than the masculine.

The sense within this approach was in line with its identified operational sector, in terms of there being a predominant sense of the feminine present throughout (although at times the practitioner was sensed to be coming from a more masculine approach). Interestingly, the areas of mental and discernment, which were approached in a masculine way, through the structured system of the nafs used to processes and work with the mind and ego and the various ways of knowing, although clearly masculine, when cushioned within the overall feminine approach, felt different or balanced.

Living consciously

As with the other spiritual approaches, living consciously was found to have a predominant focus and awareness within each of the ASEG's, with there being a presence of practices that addressed or influenced more than one ASEG at a time. Some of the practices explored and experienced within this approach were presence, awareness, contemplation, reading, learning of spiritual laws, applying the spiritual laws and meditation. Again each of these practices experienced within this approach were found to address various aspect of the different ASEG's.

The application of duality to this approach was sensed to have a strong influence of the masculine, with only one area, that being heart, sensed to be approached from the feminine. As the integrated spiritual was found largely to be informed by practitioners bridging the gap, coming from The Physical, this brought with it the strong masculine

approach. This phenomenon presented itself in terms of the cognitive and structured approach found within many of the texts explored, the attempts to apply physical methods and measures to the spiritual approach, and a strong focus on using the spiritual laws to attain desired outcomes within The Physical.

Interpretation informed by insight and understanding

As discussed earlier, application of the ISAT in this project has been at a demonstrative capacity only. Therefore, it is not possible to go into great depth within the scope of this project. It is recognized that the insights and understanding gained through this process are a snap shot and demonstrate the possible application of the ISAT, rather than being a full reflection of the insights and understandings that would be available in a larger project. Parameters set in relation to the presentation of the application of the ISAT to the theories and practices regarding the insight, understanding and interpretation are, firstly, that the insight, understanding and interpretation have been presented here together, which is more reflective of the fluid naturalistic application approach of the ISAT and, secondly, only a selection of key insights will be discussed as exemplars.

Operational sectors

Through application of the operational sectors to the different theory and practice approaches, the major insights and understandings that were gained were the different approach between those of The Physical and those of The Spiritual. As has been experienced, and discussed many times throughout this research process, the major difference in approach is that The Spiritual tends to be fluid and inclusive, drawing from each other and the physical approaches, while The Physical is not. The physical approaches tend to be more strongly positioned within the identified sectors, almost to the exclusion of all else, and when there is an integration, it tends to be from a critical or questioning position.

This interpretation raises questions in relation to the effectiveness of physical practices to achieve deep level sustainable outcomes. How can the physical approaches, which have such a narrow focus and are often competing, assist in bringing about sustainable change when each only addresses such a small aspect of the whole? I question if this is not a contributing factor in what has been identified as the perceived

failing of social work? Further to this, it raises the question of whether this was what Estes' (1993) was attempting to address with the introduction of his sustainable levels of development? Approaching practice from the vertical in terms of levels and the horizontal across perspectives, as this research attempts to with the inclusion of different approaches at each of the different levels, addressing the whole, would surely allow more sustainable change to be achieved?

This interpretation and insight opens the space for the physical approaches to be reflective of their methods, and to question the effectiveness and influence such a narrow focus has on delivery and outcomes. This does not necessarily mean the adoption of a spiritual approach; it may be that The Spiritual is used to illustrate that it is possible to integrate the approaches from within The Physical.

ASEG's and masculine/feminine duality

To achieve insight and understanding in this layer, I applied the spiritual methods and measures of meditation, contemplation, pure rational and intuition in the process of immersion and used Table 14.3 as the positioning to guide this process. I was then able to attain a greater depth of insight and understanding of both the physical and spiritual ideologies. Referring to Table 14.3, there are four distinct patterns present that illustrate the insights and understanding gained in this layer of the ISAT. Each pattern has been highlighted by a coloured circle and will now be discussed.

Insight One - Red

The section of Table 14.3 marked in red is an area of interest as it highlights two things, firstly the lack of the feminine in the physical approaches and secondly, their limited energy and awareness across ASEG's. The first point is not new, as others have written about this phenomenon, stating that the majority of theories and practices utilized in The Physical have been created by white middle class men for white middle class men (Cormier & Hackney, 1987). Although, a predominantly masculine approach may have been anticipated, the complete lack of the feminine was not. Hence, the recognition of the absence of the feminine opens the space for the physical approaches to reflect and take action to address this imbalance.

The second point, of limited energy and awareness across ASEG's, reflects the insights gained at the ideological level with the physical approaches limiting their focus and awareness to only those ASEG's that pertain to the physical reality. This leaves a large gap in focus when attempting to achieve sustainable change, as large portions of the whole are being neglected. This highlights a potential area for action and change from within the physical approaches, in relation to bringing forth a more holistic and balanced approach. I believe this is the gap that the current trend and call for the inclusion of spirituality is attempting fill.

Table 14.3 Insights from the application of the ISAT to theory and practice in the layer of ASEG's with duality of masculine/feminine applied

	Physical M	Emotional F	Mental M	Heart F	Discernment M	Perception F	Communion M/F
Cognitive	✓		✓				
Behavioural	M		M				
Radical and Marxist	✓	✓	✓				
Humanist and Existential	✓		✓	✓			
Psychodynamic	✓	✓	✓				
Ashram Living	✓	✓	✓	✓	✓	✓	✓
Tuition within the context of the everyday	✓	✓	✓	✓	✓	✓	✓
Isolation	✓	✓	✓	✓	✓	✓	✓
Living Consciously	✓	✓	✓	✓	✓	✓	✓

Insight Two - Violet

The section of Table 14.3 highlighted in violet is an area of interest as it emphasizes the fact that each of the spiritual approaches has a predominant focus in all ASEG's. Although this awareness may be approached from different dualities, the

presence of awareness is still found across all ASEG's. It may be that the spiritual approaches have a greater potential for achieving sustainable change, as the phenomenon of interest is addressed by practices pertaining to and working with all ASEG's.

Insight Three - Green

The section of Table 14.3 marked in green is an area of interest as it highlights that the approach of ashram living, as experienced in this process, although governed by an overarching masculine approach, achieved a sense of balance through the inclusion of both the masculine/feminine in its approach to the ASEG's. Not only was it the only approach to do this, but it was the only approach to align with the identified approach for each ASEG. This approach, therefore, may be useful as an example for actions taken to address imbalance in this area.

However, I am aware that this approach is very comfortable for me, although I have been conscious of my biases and have made every attempt not to have these influence the insights gained. In reflection of any biases, I will state that, through the process of immersion, it was the integrated spiritual that resonated most with me and that I identify as my home base. As the integrated spiritual has been sensed to be predominantly masculine within the ASEG's (hence, reflecting an imbalance), I feel that my understandings in this area have not been tainted by my personal positioning. However, I mention it here to allow the reader all information required to process this insight.

Insight Four - Pink

The section of Table 14.3 emphasized in pink is an area of interest as it highlighted the only approach that was predominantly informed by the feminine. The feminine influence was not only present within its positioning in the operational sectors but within the ASEG's. As there is such a lack, or absence, of the feminine across both the physical and spiritual approaches, the theory and practice of isolation, as informed by the spiritual constructivist paradigm and the Sufi ideology, may be a good exemplar to assist other approaches in any endeavor to include and integrate the feminine.

Insight, understanding and interpretation of the application process

The application of the ISAT to both the ideologies and theories and practices in this research project, had a dual purpose. Primarily, it was to demonstrate the potential of the application of the ISAT at these levels. To do this, however, required the interpretation, insight and understanding gained through the process in relation to the ideologies, theories and practices as presented in this chapter and chapter 13.

To address the primary purpose requires a second layer of interpretation, insight and understanding relating to the overall application process, which will now be presented. Through the application of the ISAT, four main insights and understandings informed the interpretation in this area. The four key areas were in relation to the tension between the spiritual and physical approaches, tension within the presentation and recording of the ISRM, narrow view present within data collection and the use of language.

Tension between The Spiritual and The Physical

The tensions between the spiritual and physical methods, measures and approaches have been a constant within this research project. I had, perhaps naïvely, anticipated that once the spiritual methods, measures and approach had been articulated, this tension would be lessened. However, I experienced the opposite. Although there was a sense of freedom in the application of the ISAT and following the ISRM, the tension returned in the process of capturing and recording the insights gained throughout the writing or presentation phase.

The extent to which this tension is perceived or real is difficult to assess and will only be achieved through the feedback from The Physical in relation to the research approach and presentation. It may well be that there was more freedom than perceived, yet, being aware of the audience (physical) and the greater purpose of the research (assessment in an academic degree), there was a sense that satisfying these requirements was the primary focus. Consequently, although the spiritual process was followed, the perceived tension between the physical and spiritual approaches did place some restrictions and limitations on the extent to which this could be followed.

The presence of this tension is reflective of the tension currently being experienced within The Physical as it grapples with the inclusion of spirituality. It is hoped, however, that the articulation of the spiritual paradigms and the spiritual methods, measures and approaches, if utilized, will begin to lessen the tensions between these approaches.

Tensions within the ISRM

This insight and understanding is an extension of the preceding, in as much as the tension was not internal in relation to what was perceived to be expected from a research approach. As explored above, the ISRM was followed and produced insight, understanding and interpretation, yet I began to question the process when attempting to record and present the research to a physical audience. Again, this is perhaps a limitation I placed on the process, rather than one imposed upon it from outside sources.

The areas of concern were that the spiritual research approach was far more fluid, cyclic and internal than research approaches from within The Physical. Consequently, it was difficult to record various aspects and processes of the approach. Further to this, attempts to make it more accessible to The Physical may have placed restrictions on the depth of interpretations, insights and understandings available in this project. Upon reflection, however, I see that this tension is often also experienced within the qualitative approach and that it may have been beneficial to draw more from the qualitative approaches to support the utilization of the ISRM.

Data collection

Data collection was an area of interest as it highlighted the narrow focus of the physical, and particularly social work, when exploring the ideologies. As the application of the ISAT was to demonstrate its potential application within social work, the selected ideological text came from within the syllabus of social work education in Australia. Using such a text did not allow for the full scope of the ideologies to be experienced or explored, as, within the text, the focus was predominantly on the ideologies as they relate to the welfare system.

To gain a more authentic insight into the positioning and qualities of the physical ideologies would require immersion within a context that would allow for this

scope. What context that would be is hard to imagine, as it would seem ideology is predominantly reserved for exploration of the political system and associated welfare policies. This insight provides the opportunity for The Physical to reflect on its narrow view and use of ideological worldviews. The ISAT may provide a tool which could be utilized to gain a deeper and broader understanding of these.

Use of language

Use of language has been a constant within this research project, to be expected when working at a meta-perspective. The insight in relation to language brought out of the application of the ISAT, is linked to the narrow, physical views discussed above. Many of the concepts present within the ISTM, such as the masculine/feminine, are not within the analytical make up of the physical, particularly when exploring the ideologies. Consequently, it was more difficult to find the physical languaged ‘evidence’ to support that which was being experienced and intuited within the immersion. This issue did not present as strongly when exploring the theories and practices, as the focus and depth covered was more inclusive and holistic, perhaps not individually, but at least collectively.

This insight does not just raise issues in relation to the use of language, or the language used within the ISTM, but draws attention to the fundamentally different approaches and philosophies of Truth and Reality. Due to the absence of spiritual reality within the construction of physical reality, the lenses of scope in exploring Reality and Truth are very much limited. This interpretation and insight provides an opportunity for The Physical to reflect on its approach and puts forth potential models from which to draw, if there is an inclination to create such changes. If such action were to be taken, it would be interesting to see how the spiritual conceptual language may be used within The Physical, and how that may impact The Physical’s self analysis and approach.

The positioning, insights, understanding and interpretations presented here are those gained from the unique application of the ISAT in the moment of application, as interpreted by the researcher. As per the spiritual approach, the positioning, insight and interpretation is presented here as an offering to others for them to explore and experience the truth, or degree of truth, for themselves.

CHAPTER FIFTEEN

A Date with Self - The ‘Mad’ Researcher’s Tea Party

Travelling in Wonderland from the heart, to beyond, to within, the overwhelming message that continued to present itself was ‘Know Thyself’. So here goes, one last deep breath, the final date is Me.

Introduction

This chapter has two parts. In the first part the final application of the ISAT at an individual level is presented before shifting focus to the integrated spiritual approach to practice (ISAP). While the ISAT is a tool for analysis, the ISAP is a tool for organizing and communicating an individual’s personal approach to practice. They have been presented here together as they both not only use the researcher as the ‘case study’ or example, they also both address quality, design and methodological measures. The application and demonstration of the ISAT to self will be presented in the first part followed by the application and demonstration of the ISAP.

Rather than giving an account or case study in the traditional form, and then applying the ISAT to it, the application of the ISAT will be used as a vehicle, not only to demonstrate the insights gained, but to tell the story of the individual being explored, in this case me, the researcher.

It is important to note that, as it is a reflective application to the self, the application will be slightly different from that which might occur within a therapeutic setting. This is partly because I will not be sharing the depths of myself in this forum. For this reason there will be less focus on the ‘assessment’ or ‘potential opportunity’ phase and more focus on the understanding of, and reflection of, self.

Within this application, I will reflectively apply the ISAT to two distinct phases in my life, those being before academia and now, within academia. These phases or experiences within my life were selected as they demonstrate that the phenomenon of interest is constantly changing and evolving and should therefore never be 'pigeon holed' by the understanding gained through any application of the ISAT. Further to this, the selected experiences illustrate how the 'potential opportunity' can be used, and highlights that this process does not always bring balance, that the process of spiritual evolution and growth, or 'healing', is a continuous journey which requires constant vigilance, reflection and action.

Application of the ISAT to self in past - before academia

In the period before I entered the academic system, I was a young single mum and undereducated in the ways valued within the secular social system. What has been captured in Figure 15.1 and Figure 15.2 is where I reflectively have positioned myself within the operational sectors and the ASEG's over a period of years, leading up to my engagement with the academic system.

Operational sectors

In the years leading up to my engagement with the academic system, I was on a journey of self and spiritual exploration and understanding. I had been raised within both the Anglican and Self Realization Fellowship (SRF) traditions and was now moving beyond these, to see what else was 'out there' and what my personal spiritual path was to be. During this time I become very involved with spirituality and this was the governing force in my life. I spent the majority of my time involved in spiritual practice, education and training. As this was the dominant area of focus throughout this stage of my life, I have indicated its positioning within the operational sectors using a large black dot. As I was exploring many different spiritual paths and approaches, I have positioned myself within the integrated at this stage. However, as the major influences of this journey were Sufism and Shamanism, I have positioned myself within the spiritual/feminine aspect of the integrated.

The other sector in which there was a smaller degree of conscious focus and awareness, and which has been represented in Figure 15.1 with the use of a smaller black dot, was that of the physical/feminine. This positioning was due to my focus on

nurturing my child. I have placed this aspect within the physical/feminine because I made conscious efforts to raise my son from a feminine position and to allow him to be able to experience and embrace the feminine aspects of himself.

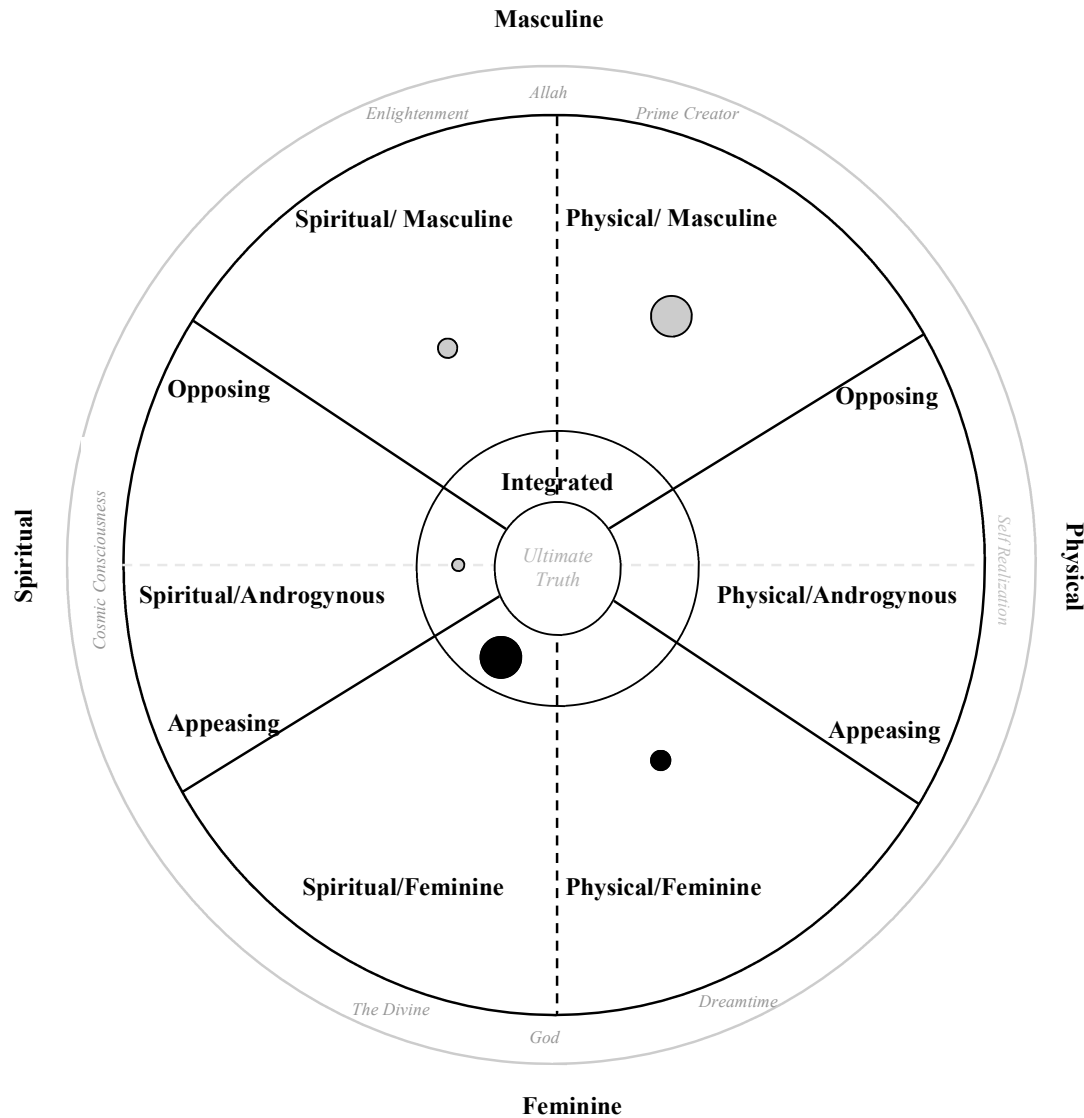


Figure 15.1 Positioning of self in operational sectors before academia

In addition to this positioning, I have used two small grey dots to indicate a smaller degree and less conscious degree of influence or positioning within both the spiritual/masculine and integrated spiritual/androgynous. The positioning within the spiritual/masculine was because, on my own spiritual journey, there was still some degree of influence from my earlier spiritual journeying within SRF, which is firmly

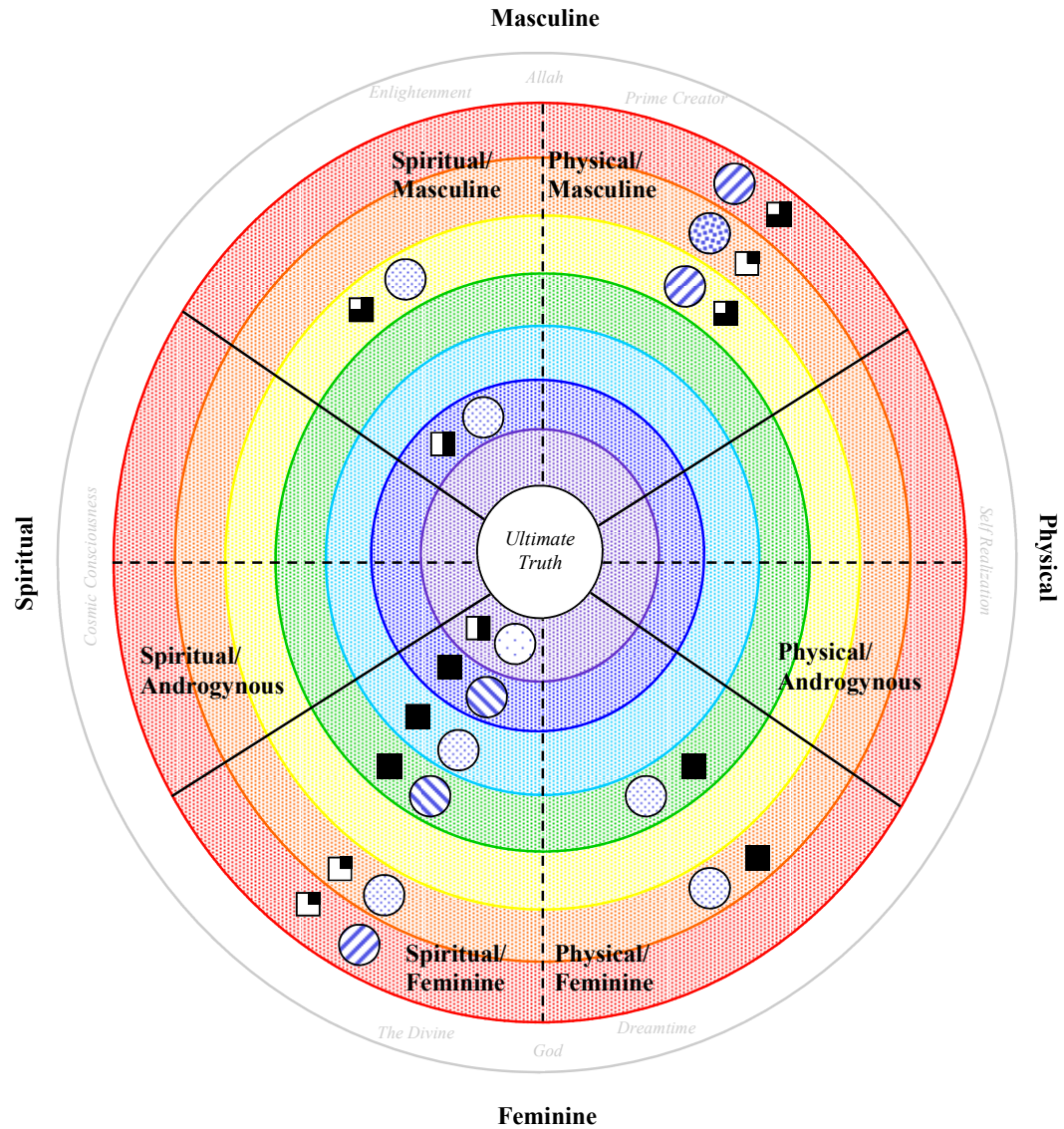
positioned within this sector. The inclusion of my positioning within the integrated spiritual/androgynous is due to a degree of influence from this sector in the form of Buddhism, it being an aspect of the then current spiritual journeying.

The final area in which I have recorded a strong positioning is within the physical/masculine sector. This has been represented by a large grey dot, to indicate that, although there was a large degree of influence, it was not primarily within my conscious focus and awareness. Further to this, upon reflection, my positioning within this sector was minimal in the beginning of this phase of my life, and began to become more present and conscious towards the later stages of this phase. This was due to my responsibilities as a mother and concerns I had in how best to provide for my son. I would suggest that much of this influence came from the environment and influences outside of myself, and became more prominent when I physically moved away from my spiritual network. As a result, the primary influences on me were people coming from this positioning.

ASEG's and modes of consciousness

Through applying the ASEG layer of the ISAT to an individual, one is able to gain deeper insight and understanding. The ASEG's not only provide the opportunity for one to explore from where within the ASEG's one's energy and focus is, but to what degree. The addition of the modes of consciousness to this process allows one to see what consciousness is informing or influencing the focus in each area.

The application of the ISAT provides a plethora of rich insight and understanding of a phenomenon which is only restricted by parameters of the purpose, time and the environment in which it is applied. My personal experience utilizing the ISAT in its informal form to myself over the years as a practice in self awareness, has resulted in unending insight and understanding at various depths and in relation to all aspects of my life. However, that which is presented here is only a snap shot for the purposes of demonstrating the potential application of the ISAT. It is important to reiterate this now, as the positioning I have presented within Figure 15.2 is not only just a snap shot but, given the limitation of the study, will only be discussed at a superficial level. Hence, it is important to recognize that the detail and depths of the information provided



Key


















ASEG's		Degree		Mode of Consciousness					
	Physical		Discernment		Least		Unconscious		Super-conscious
	Emotional		Perception		Some		Ego-conscious		Spiritual-conscious
	Mental		Communion		Substantial		Conscious		Cosmic-conscious
	Heart				Most				

Figure 15.2 Positioning of self in the ASEG's with modes of consciousness applied before academia

in Figure 15.2, where each positioning, dot and square holds such meaning, cannot be done justice in the written reporting of it in this forum.

To further highlight this point, one could take a particular positioning and focus on a particular lesson from within, then apply various layers of the ISAT to gain even greater insight. For example, one could take the positioning of emotional ASEG in the physical/feminine and select to focus on the various types of relationships, such as family, intimate, social, professional and explore how they are each informed or positioned within the ASEG's.

As mentioned above, the information provided in Figure 15.2 is far too detailed to discuss each point. As a result, a number of key insights will be discussed here as an illustration only. The points which will be discussed are the predominant focus and awareness in the ASEG's within the feminine sectors, the presence and degree of awareness and consciousness within the mental ASEG, the predominant mode of consciousness, experience and use of the multisensory perceptions and absence or presence of spiritual measures.

As indicated within the positioning in the operational sectors, much of my awareness and focus during this period of my life was on the ASEG's within the feminine sectors, both physical and spiritual. In regard to The Physical, this was present predominantly within the emotional and heart ASEG's to the degree of 'most' (see key of Figure 15.2). The mode of consciousness in which this ASEG was approached was that of conscious. The positioning within the emotional ASEG was based on the focus on my relationship with my son and learning to shift from a self centred approach to life that was present prior to his birth, to giving to others, rather than receiving. Becoming a single mother at a fairly young age required that I let go of what were normal behaviours and activities for someone my age, and engage in activities and behaviours that were best for my son. Although initially I had trouble in achieving this in a balanced fashion, the lesson was very present and definitely occurred.

The positioning in the heart ASEG within the physical/feminine was based on the conscious effort and focus to utilize my role as a mother, to draw in the presence, qualities and attributes of the Divine Mother. This presented in the conscious

recognition and celebration of my son as a soul in his own right, connected to the whole, who brought with him his own purpose in life, which was not just to be my child. This consciously influenced my parental style in ways, such as embracing and encouraging his likes, dislikes and areas of interest, conversations giving him permission to be himself, utilization of teachable moments to highlight the connection of the all within creation, providing opportunities for him to experience a variety of spiritual teachings and paths and, most of all, creating a compassionate, accepting and loving environment. For me personally, it meant practicing to love him and others unselfishly and unconditionally.

The positioning within the spiritual/feminine was most predominant and spanned all but the mental ASEG. This positioning is based on my experience at the time of being totally focused on The Spiritual, with much of this focus informed by theories and practices from within the spiritual/feminine sectors, as discussed earlier. Within this stage of my life, I spent so much time focused on The Spiritual that, what often came up in my work with my teachers and healers along the way, was the need for grounding in The Physical. If it had not been for my son requiring a presence in The Physical, I very well may have ended up meditating in some cave on the top of a hill for the rest of life! Reflecting back on this time, there is a pang of longing present, as this phase of my life brought with it many great experiences. Overall, there was a great sense of peace, purpose and connection present.

Referring back to the spiritual measures outlined in chapter 9 (pp. 219-225), would suggest that the strong focus and awareness on The Spiritual created a strong connection to the Divine and allowed for greater access to the Ultimate Truth. This was evidenced by the presence of such qualities as peace, love, centredness, joy, harmony and clarity throughout this time (see Table 9.2, 9.3, 9.4). Further to this, during this stage of my life, I experienced an increased ability to access and utilize the multisensory perceptions. This was evident in the predominant use of intuition, sensing, knowing and the subsequent flow or serendipity present and guiding my actions and journey.

A result of this strong focus within The Spiritual and the feminine sectors was that it created a situation where the mental ASEG, as illustrated in Figure 15.2, was limited in the degree of focus I placed upon it. In the mental ASEG, the focus within

the masculine sectors, both physical and spiritual, was to the higher levels of degree, only from different degrees and different modes of consciousness. Within the spiritual/masculine sector, the degree of focus was substantial and it was carried out from a conscious mode, as there was intention within this ASEG to explore the mind and ego/personality and transform my attachments to that of the soul. Unfortunately, within the physical/masculine, the ego/personality, mind and conditioning attached to these were also gaining a substantial degree of focus from a position of ego-conscious. Hence, there subsequently was a battle of sorts as to who was running the show, my ego/personality or my soul?

As mentioned earlier, near the end of this phase of my life, this ego-conscious and unconscious energy and awareness within the physical/masculine sector grew stronger. The awareness and energy that was focused in this area, and influenced by those around me, encouraged me to reflect on my positioning and provided a 'potential opportunity' to rebalance. It was at this stage, as informed by that which was coming from the physical/masculine, that I made a conscious decision to take action to bring a greater balance between The Physical and The Spiritual into my life. The motivating factors for me were the input and questioning from those around me, and concerns as to how I would 'provide' all that my son needed to have a 'good' life. So my focus here shifted from the loving and nurturing of the feminine, to the providing, protecting and securing of the masculine. To address these concerns, I decided that I should better my education so that I could obtain a better job, which would pay more money, so I could provide for my son, all things that society told me I should do.

Application of the ISAT to self in the present – within academia

Through the conscious decision to refocus my energy and awareness from predominantly spiritual to the inclusion of The Physical, I entered the education system and the world of academia. So the questions now are: what changes did it bring and did it bring balance? Through the process of reflection I have captured my interpretations of my positioning within the ISAT, using the same layers as above. The positioning within the operational sectors have been captured in Figure 15.3, and the positioning within the ASEG's and modes of consciousness have been recorded in Figure 15.4.

Operational sectors

When comparing the positioning within the operational sectors now with those of the past, a number of key insights become apparent. First is the dramatic shift from the predominant spiritual positioning to that of a strongly dominant physical positioning. Second is the influence or positioning within the integrated sector. Third is the dramatic shift from the predominant feminine positioning to that of a strongly dominant masculine positioning. Fourth is the recognition that my positioning is less diverse and concentrated in only three operational sectors.

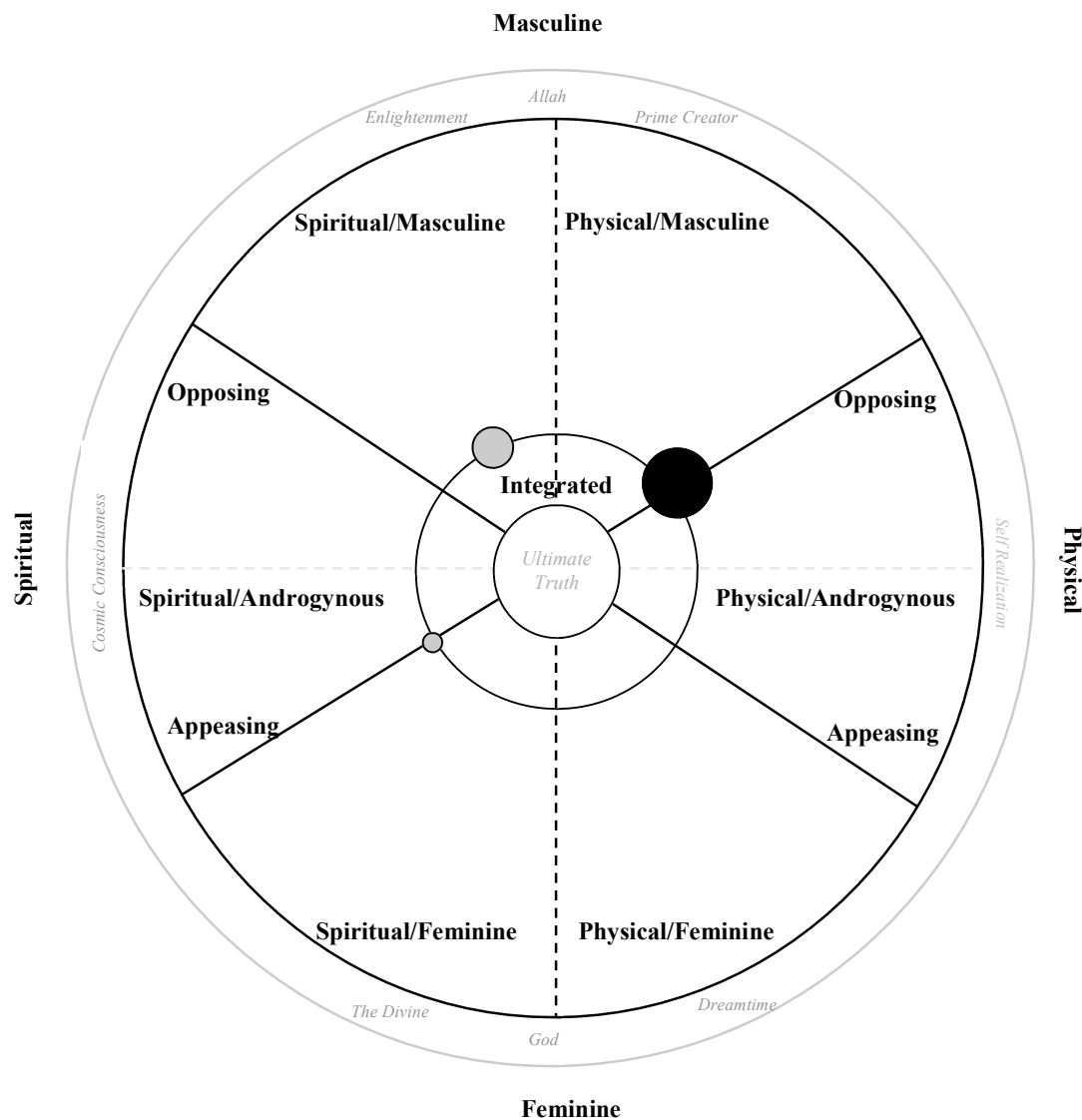


Figure 15.3 Positioning of self in the operational sectors within academia

Well, it seems that I achieved at least some of what I set out to do. There has certainly been a shift from the predominant focus on The Spiritual to that of The Physical. As illustrated by the large black dot in Figure 15.3, this shift has been dramatic, with The Physical now being the dominant positioning. It has been positioned to cover three operational sectors within The Physical, these being, physical/masculine, opposing physical/androgynous and integrated, as these sectors are not only the most predominant positioning but are interconnected and have directly informed and maintained the positioning. The aspect of this cross-section that is the most influential is that of the physical/masculine. The original desire to provide for my son has resulted in an increased interaction with structures and systems that are positioned with the physical/masculine. These structures are that of academia (as a student and an associate lecturer) and organizations in which I have had employment or field placement, which, due to current trends, are largely informed by this sector, particularly with the introduction of the managerial approach to the delivery of services. Through my interaction with these structures and my desire to provide for my son, I began to take on the values espoused within these structures and began to use what was valued as my yard stick.

The opposing physical/androgynous has been included in this cross-section, as it was through my interaction within the physical/masculine in the form of entering university study, that I was then introduced to ideological views from within the opposing physical/androgynous in my social work degree. As an undergraduate student, and in the first few years of practice, my worldviews and practice were strongly influenced by critical theory, feminism, greenism and Marxism. I was very aware of this shift in focus taking place at the time and, although I fought it in the beginning, being immersed in it so often within the subjects taught, I made a conscious decision to go with it and see what the lesson would bring. For me, taking on these views created disharmony internally and in my life generally. They encouraged me to be argumentative, challenging, aggressive and critical. Many a get-together with friends turned into a heated debate, fueled by these points of view. In fact, at one time some of my friends would take bets to see who could get me 'started' first! Referring to the spiritual measures in Table 9.2 from chapter 9, one can see that presence of such qualities and attributes highlights how strongly positioned within The Physical I had become.

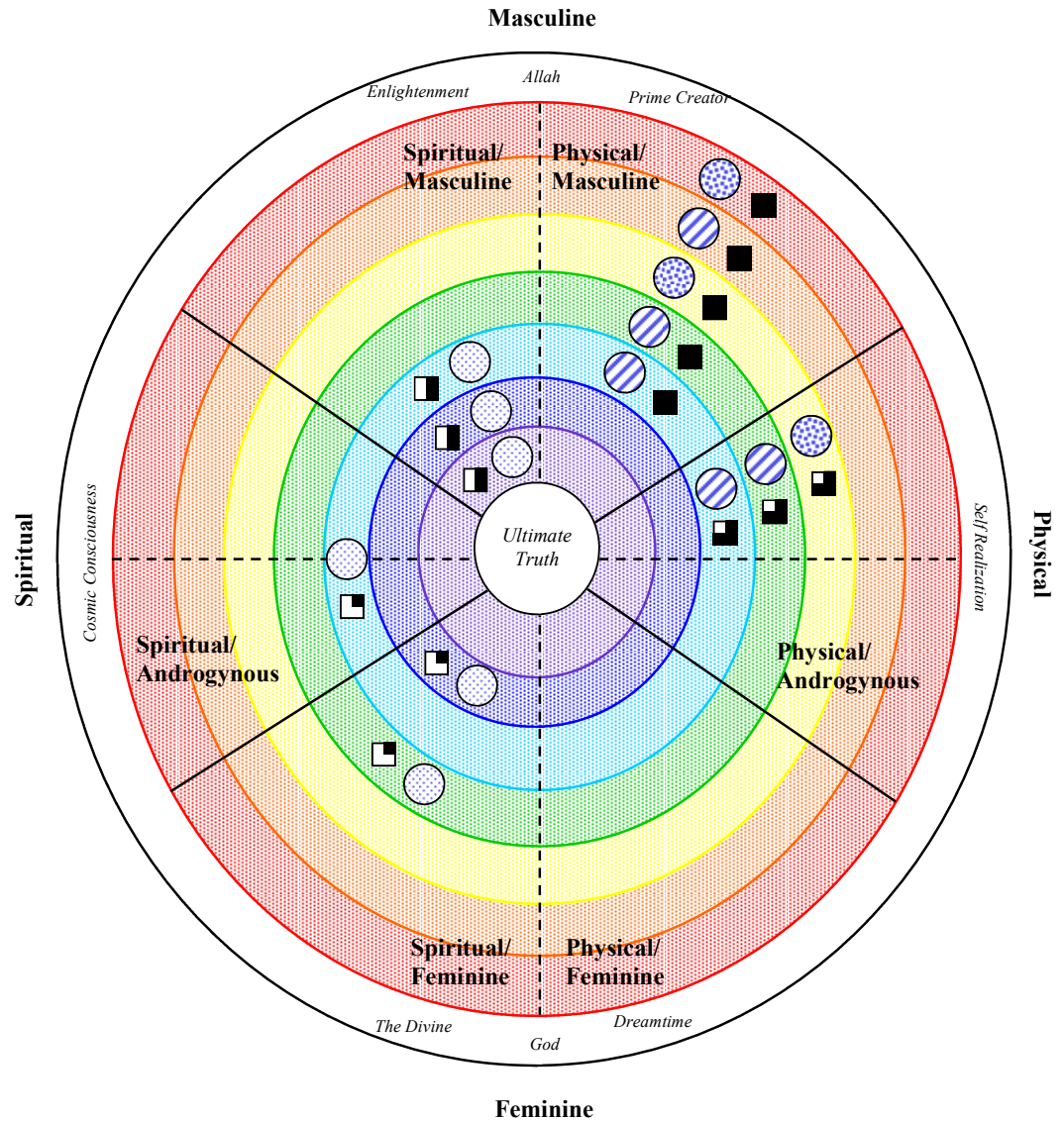
In Figure 15.3 each positioning has been cross-sectioned with the integrated, to indicate that each was primarily informed by my positioning within the integrated spiritual. Although I had shifted strongly to The Physical, this shift was still guided by my beliefs in the philosophies of the integrated spiritual paradigm and was the lens by which I attempted to make sense of my experiences. The strong shift from The Spiritual to The Physical placed me more strongly within this sector, as I was attempting to bridge that gap between the two.

The third insight of interest was the strong shift from being positioned primarily within the feminine sectors to being positioned predominantly within the masculine sectors. In both The Spiritual and The Physical, my positioning is not only within the masculine but, as represented by the size of the dots, it is the dominant positioning. The biggest difference here is that the focus is now predominantly in The Physical, as indicated with a black dot, while The Spiritual is now my secondary focus, as indicated with the grey dot.

The final insight, or area of interest, was realizing how concentrated and narrow my focus had become. When looking at Figure 15.1 illustrating my positioning prior to academia, I noticed that there were five areas of focus across a wide range of operational sectors, except that of the physical/androgynous. Figure 15.3 illustrates my current positioning and shows that there are only three areas of focus and, although they touch on six of the operational sectors, the focus itself is narrow and that is why dots have been placed at cross-sections. The positioning of the spiritual/feminine and spiritual/androgynous is a further example of this, with it almost becoming the one approach. It was found to be such a small degree of focus that if represented separately, the dots would be hard to see.

ASEG's and modes of consciousness

Application of the ASEG's and modes of consciousness to the self currently within academia provides deeper insight into the areas in which the narrowing of awareness, discussed above, has occurred. Once again, although there is a great deal of detail captured within Figure 15.4, only the key insights will be discussed here. The key insights to be explored are: the change in modes of consciousness, affect of the change in positioning and modes of consciousness, personally and academically,



Key


















ASEG's		Degree		Mode of Consciousness					
	Physical		Discernment		Least		Unconscious		Super-conscious
	Emotional		Perception		Some		Ego-conscious		Spiritual-conscious
	Mental		Communion		Substantial		Conscious		Cosmic-conscious
	Heart				Most				

Figure 15.4 Positioning of self in the ASEG's with modes of consciousness applied within academia

experience of oppression of true self and the affects the recorded shifts have had on my relationship with my son.

Much of the insights gained at this level of the application are an extension of those identified within the operational sectors. However, this layer of application provides new insight through the application of the modes of consciousness. Not only have there been shifts from The Spiritual to The Physical, and from the feminine to the masculine, but there has been a notable shift in the modes of consciousness from which this awareness and focus has been approached. In Figure 15.2, illustrating my positioning before academia, one can see that the predominant mode of consciousness was that of conscious, with three below this mode and two above. In Figure 15.4, illustrating my current position, one sees that, although the mode of consciousness is still represented in a larger number of ASEG's, it is actually reduced, as the degree of focus within these areas is less than the degree of focus carried out from the other modes of consciousness. Hence, the predominant mode of consciousness currently is a combination of unconscious and ego-conscious, located within the physical ASEG's.

This positioning within these modes of consciousness is due to the shift in focus from The Spiritual to The Physical. The focus within The Physical has very much been about doing that which is required by the systems and structure of academia, and my increased attachment to worldviews (causing me to judge and be critical of everything from the micro to the macro) and rewards of The Physical and material (be that a high grade, nice clothes or a well paying job). What started as a desire to provide the best for my son transformed into an attachment and desire for material and physical rewards and physical worldviews. The influence of the physical worldviews has been discussed, and was not new to me, as I have felt the increased affect of this over the years. The influence of attachment to the material and physical provided a new and confronting insight. I never thought I was one to attempt to keep up with, or be better, than the 'Jones's', as this was so outside anything I knew within The Spiritual, but reflecting on what is presented here, it would seem that is exactly where I am positioned.

It is important to discuss how these shifts in positioning and modes of consciousness have influenced my research. In reflection, although the influence of the physical system of academia brought my focus into The Physical and away from The

Spiritual in a general and personal approach, it was also the vehicle that allowed me to connect with The Spiritual. Throughout my years of education, there have been mini shifts between The Spiritual and The Physical within the greater shift recoded in Figure 15.4. During semester breaks, I would often re-immense myself within The Spiritual, a 'binge between famines'. Then, of course, there were the opportunities for immersion in The Spiritual within the Honours and Doctoral projects. These experiences of spiritual immersion along the way have assisted in keeping me sane but, more relevantly, they have assisted in maintaining the spiritual skills, knowledge, practices and connection to the modes of consciousness required for this research project. This situation influenced my predominant positioning within the spiritual/masculine, particularly within the discernment ASEG, as it was this masculine approach that worked best with the physical focus, while still allowing The Spiritual, masculine, androgynous and feminine, to be accessed for the purposes of the research.

The personal side to entering the physical/masculine sector so strongly was, for me, the oppression of my true self. As The Spiritual, God and the soul are not an accepted aspect within academia, I had to hold back on sharing my beliefs and values and who I really was. This was also present within the personal interaction with those with whom I had relationships within the education system and social work sector. I went from being surrounded by a network of people who shared a worldview to being the odd one out. I was naïvely shocked when engaging in these relationships, as the interactions were very different. They did not include discussions on God, the Universe and what it all means. They did not include the sharing of personal experiences of this, or experiences of growth and awareness. For me, this was extremely foreign and I had to learn a new way of interacting that was in line with the ego/personality, which felt very superficial and isolating. These factors, I believe, assisted in the shift in the modes of consciousness, as to interact within this arena, I had to disown or hide aspects of myself.

Personally, the most important insight and understanding gained through this application is the recognition that in striving to provide for my son in a physical sense, and positioned strongly within the masculine approach, I have, in fact, greatly reduced other important elements from my son's life. Through the process of returning to education, I may well have improved my prospects for jobs to enable financial and

material security, but it has come at a cost. Reflecting back over the years, I can clearly see that the more involved in this pursuit I became, and the less I was influenced or positioned within the feminine and spiritual, the less time I had just to 'be present and connected' with my son. When doing my undergraduate degree, I was very conscious of this and attempted to keep a balance and would say to myself, 'It is only temporary, I will address it once I finish'. Then came the post graduate Honours degree, and work, and again, although aware that the imbalance was becoming greater, I continued to say to myself that I would address it once this stage was finished, but then came the Doctoral degree and the process continued.

Although I have been aware of this shift and the affect it was having, approaching it from within the unconscious or ego-conscious has created a situation where there was awareness but it was not conscious awareness. Consequently, the attachment to the goal became the driving force to the exclusion of all else. The process of applying the ISAT has brought this into my conscious awareness again and provides me with the 'potential opportunity' to change my focus and address this imbalance. Seeing this imbalance on paper, in black and white, has been confronting and I have found that I am less able to cast it aside, as I have done previously, when it has come into my awareness.

In this moment of my life, where I am about to leave the structures of academia, I now have valuable information to assist me in making decisions regarding the type of work and organizations with which I might engage. Given that, through these applications, I have recognized the impact of the environment on my positioning, selecting the environment with which I chose to engage will be of paramount importance. Recognition of the imbalance to the physical/masculine suggests the need to find work that allows for a feminine and/or spiritual approach, although this may be quite a challenge given the current dominance of the physical/masculine approach within society, its systems and structures!

The above are just snap shots of the insight and understanding gained and, although in many ways the dramatic shifts or swing from the spiritual and feminine to the masculine and physical and the imbalance it has created, may seem negative, it is important to realize that along the way there have been many minor swings back and

forth and through this process many lessons have been learnt and much growth has occurred. What may look negative from the surface actually hides many 'potential opportunities' for evolution and growth. I have not lost my skills and knowledge of The Spiritual but I have gained new skills and knowledge of The Physical and now I have the 'potential opportunity' to integrate these and find balance. And it is the moments along the way where I have 'caught the middle' that allowed me to experience how it can be and see glimpses of the Ultimate Truth. Eventually the pendulum will not swing so far, and these experiences of balance and accessibility to the truth will become more and more frequent, and hopefully, one day link up to allow a continuous experience from the position of the Eternal Moment.

The Integrated Spiritual Approach to Practice

In addition to operationalizing the ISTM in the form of the ISAT at an individual level, the structures of the ISTM can also be operationalized as the integrated spiritual approach to practice (ISAP), a tool to organize and communicate an individual's personal practice approach. Doing this not only assists the individual to become aware of their areas of strength and weakness, and where imbalance may be corrected, but allows the individual clearly to communicate their personal practice approach, for instance, to clients, students, colleagues, or research participants. To demonstrate the ISAP, I will present my own personal approach to practice.

As with all components of the ISTM and ISAT, the ISAP is fluid and organic. What is presented here is how I would define my approach to practice, as guided by my chosen paradigm of the integrated spiritual, if it were not restricted by the dominance of The Physical.

As I would consider myself an integrated spiritual practitioner at the level of paradigm, methods and measures, I would be positioned within the integrated sector but would draw from all other sectors, as illustrated in Figure 15.5. However, due to my education and training within social work, Hinduism and Sufism, I would suggest that I draw most predominantly from the feminine and masculine spiritual sectors and the physical/androgynous sector. The areas of my personal approach to practice which have most influenced this research are my positioning in the integrated spiritual and social work education. My positioning within the integrated spiritual informed my

decision to conduct the research from the integrated spiritual paradigm. My education within social work and its critical positioning encouraged me to explore a topic that is marginalized and examine the power structures. This is evident in my willingness to challenge the dominant discourse and societal structures that marginalize and delegitimize spiritual knowledges and practices. Further evidence of my positioning would be the selection of the spiritual ideologies used in the research process. Although there were valid arguments for their selection in relation to moving away from those spiritual/religious ideologies that had been fundamental in the current structures and

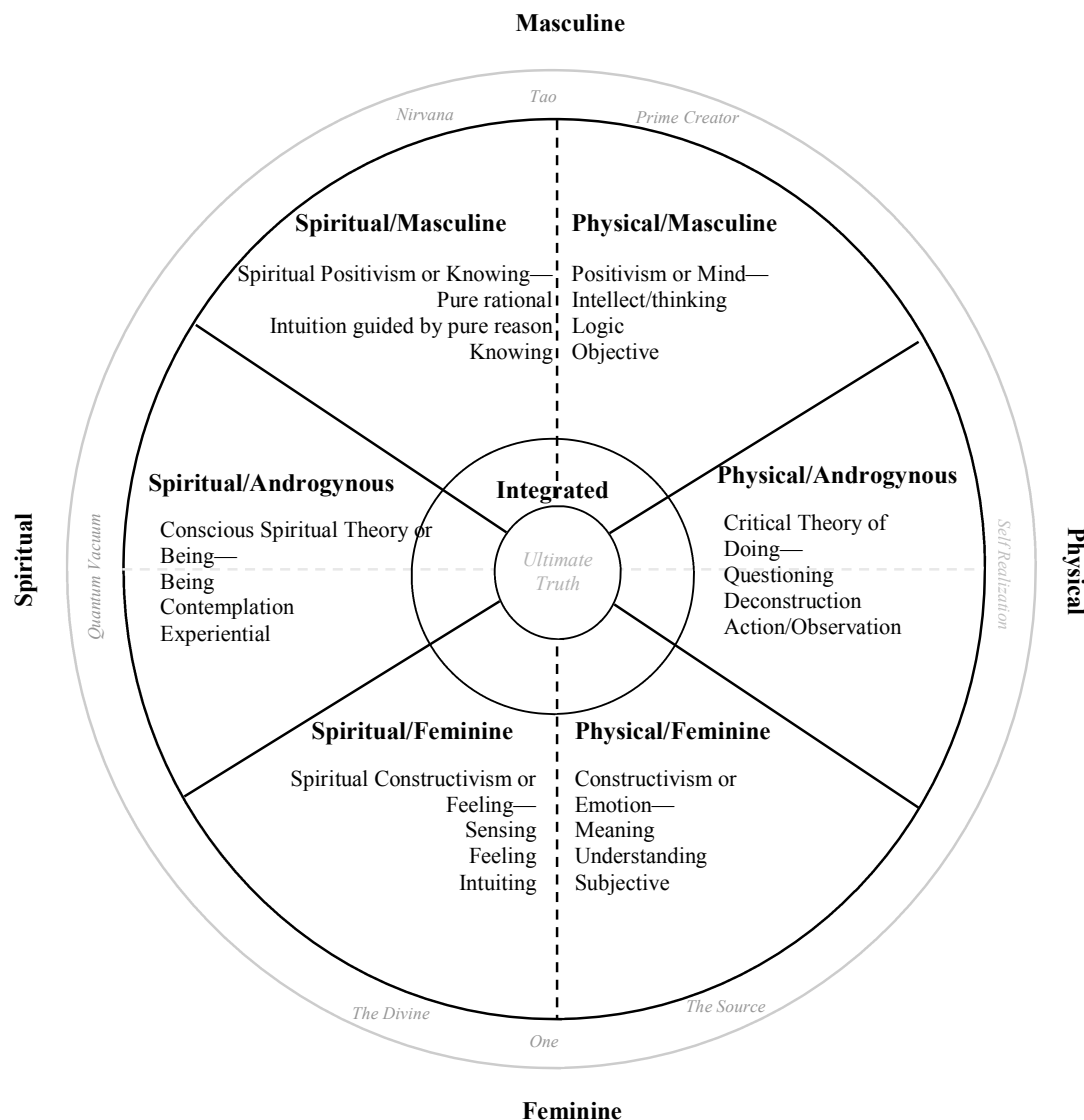


Figure 15.5 Paradigms methods and measures drawn from within my ISAP

systems, this selection was definitely informed by my own familiarity with them.

Putting this paradigmatic positioning into practice results, once again, in an integrated approach that draws something from within each operational sector. The predominant theories and/or practice within my ISAP are illustrated in Figure 15.6.

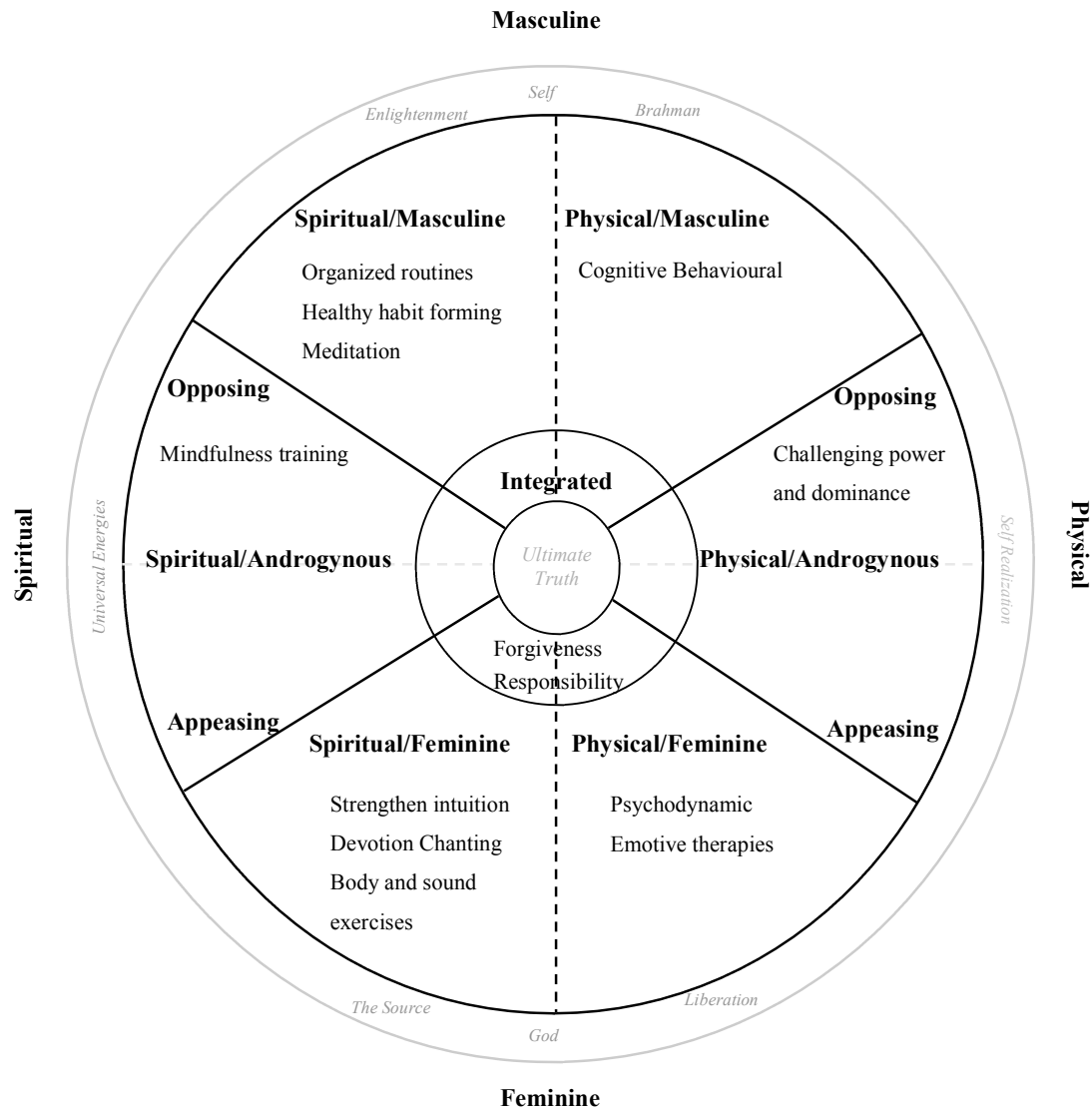


Figure 15.6 Predominant theories and practices drawn from within my ISAP.

As, I have experience with practices from within each operational sector, I am able to select the best approach in response to each unique situation, as guided by the application of the ISAT. However, the practices I prefer to draw from are those from

the masculine and feminine spiritual, the opposing spiritual/androgynous and the integrated. Due to ultimate positioning within the spiritual perspective, I believe that the spiritual approaches and practices encompass all that is required because they include The Physical. However, the practices I have identified within The Physical I believe to be The Physical reflection of practices found within The Spiritual, only these physical approaches are limited to the ego/personality, while The Spiritual counterparts access the soul. That being said, they are still viable practices and can easily be adapted toward a spiritual focus, if and when required.

A predominant aspect of my approach to practice are the ASEG's (see Table 11.1, Figure 11.9 & appendix G) as these, I believe, are key to achieving sustainable change. By allowing my practice to be guided by the ASEG's, I can ensure that I am engaging with all aspects of the phenomena of interest. Consequently, such an approach ensures providing the potential opportunity for spiritual evolution and growth of the phenomena, the self and the whole.

The final consideration of my ISAP is in relation to ethics. Obviously, as I am a social worker, I am guided by the AASW code of ethics which I would suggest is a product of the opposing physical/androgynous. However, I am also guided by ethics from The Spiritual. One component of this is the guiding principles of the ISAT, but I would also suggest that the qualities presented as measures of The Spiritual (see Table 9.2) also guide my practice. The presence and absence of spiritual or physical qualities guides my practice as I am positioned within the spiritual perspective, of which the ultimate purpose is to remember, or discover, Eternal Truth. Therefore when engaging with a phenomenon, it is ethical spiritual practice to assist in producing the spiritual qualities while negating the physical qualities. The use of Tables 9.2, 9.3 & 9.4, which explore qualities and attribute of The Physical and The Spiritual, can assist one to identify if one's practices and interventions are moving towards The Spiritual or The Physical. Further exploration of ethical considerations and implications for social work practice are explored in chapter 16.

PART VI

Emergence of a ‘New’ Reality

Awakening from the ‘dream’ that is Wonderland, I am seeing the world through different eyes. I contemplate my journey in this place between wake and sleep where both sides are so clear. The potential for the emergence of a ‘new’ reality is within my grasp, if only I dare to allow it. A decision is made, a shift occurs deep within and I am able to hold both realities, as one.

Part VI of this thesis applies to the final stage within the ISRAP (see Table 6). This requires the integration of the insights, interpretations, truth, wisdom and knowledge gained throughout the research process to be re-positioned within the broader physical and spiritual context and the identification of ‘potential opportunities’ for change (see chapter 10, p. 254). Chapter 16 provides a summary of this research’s major findings and discusses these in relation to the extant literature. Chapter 17 explores the limitations of the research and highlights some of the ‘potential opportunities’ or areas of future research that have emerged from the findings in relation to the overarching research topic and purpose and the broader spiritual and physical context.

This section draws the research project together as a whole and covers all areas horizontally and vertically within the scope of the research. This process requires the abstraction and discussion of the key findings in relation to the higher order concepts within the scope of this research, illustrated in Figure 6. The repositioning of the research also broadens this discussion slightly, adding two vertical levels across perspectives, these being ‘relative-view’ and pedagogy.

To assist the reader the following text box presents the acronyms used in Part VI.

Acronyms used in Part VI	
ISPF:	Integrated Spiritual Practice Framework
LOVEC's:	Levels of Vibrational Energy and Consciousness
ISTM:	Integrated Spiritual Theoretical Model
ASEG's:	Areas of Spiritual Evolutional and Growth
ISAT:	Integrated Spiritual Analytical Tool
ISAP:	Integrated Spiritual Approach to Practice
ISRM:	Integrated Spiritual Research Model
ISRAP:	Integrated Spiritual Research Approach to Presentation

Table 6 Focus areas of the ISRAP in Part VI

Components in the presentation of research

Positioning

This section provides information on the researcher's paradigmatic positioning, the research approach and their position in relation to the research topic. It also explores how the research topic was initially positioned and interpreted from both the spiritual and physical perspectives.

Phenomenon of interest

This section explores the specific phenomenon of interest within the research topic. In addition it presents gaps in knowledge, the overarching intention/purpose of the research and questions that guided the research process.

Immersion

This section presents information on the immersion process, the data collected and how each was achieved. This may include providing an account of the immersion experience, either reflectively or through field records and explanation of the sampling and specific collection techniques.

Insights

This section explores the insights and understandings gained through the immersion experience and the methods or ways of knowing used. If the ISTM will be used as the analysis tool, it would include the positioning of the phenomenon within it.

Interpretation

Within this section a researcher presents the interpretation of the phenomenon of interest as informed by the new insights and understandings gained. This section may also include reference to how this interpretation was informed by the researcher's previous experience, education and training.

Integration

This section integrates the new insights, understandings and interpretations within the broader spiritual and physical context, repositioning the phenomenon within existing understandings.

* Note areas of focus for Part VI are in black font and areas not covered are in grey font.

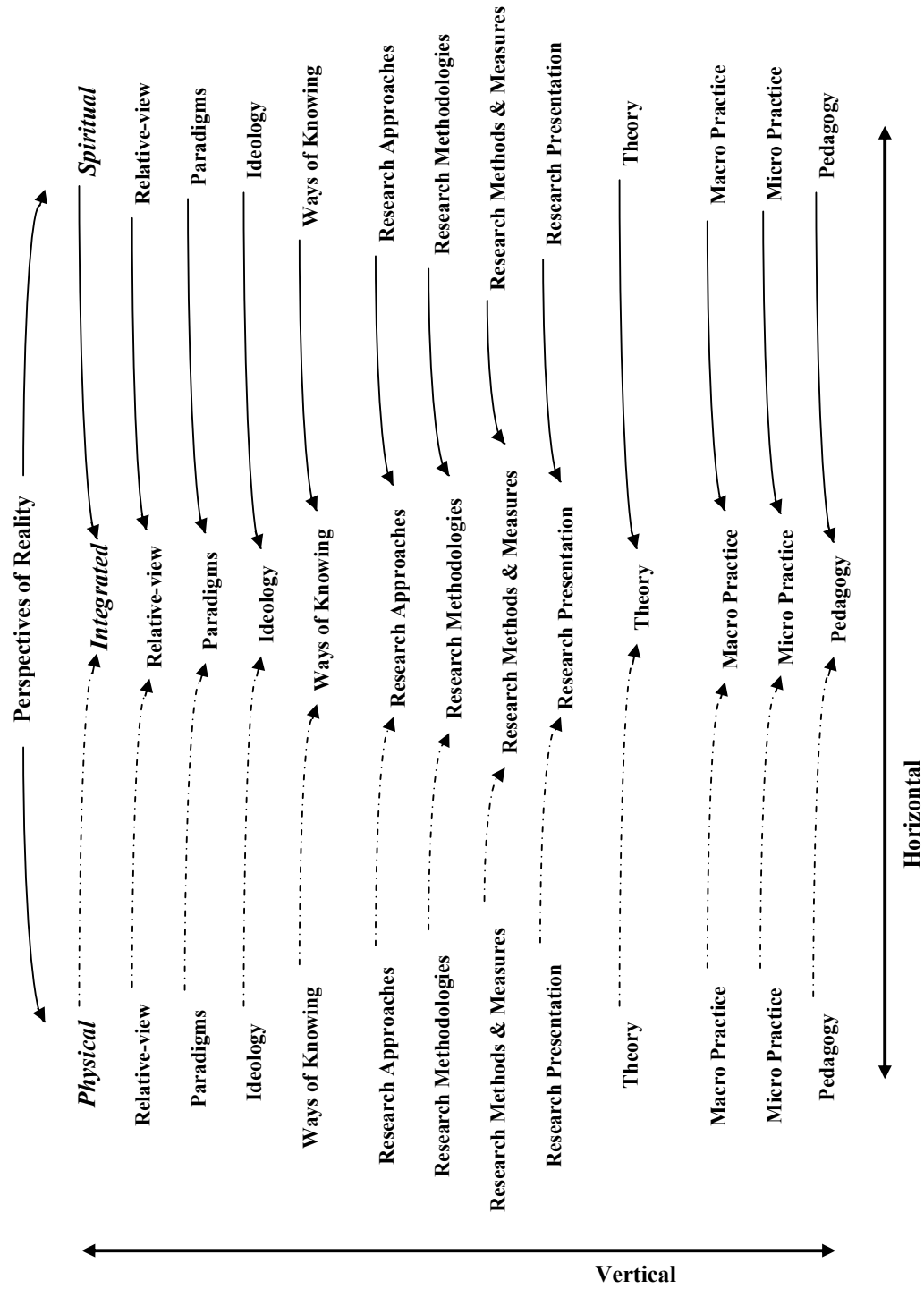


Figure 6 Scope of focus Part VI

CHAPTER SIXTEEN

Integrating the Dream

As I move forward into this new reality, I try to make sense of all I have seen and done. In doing so, I find that I am integrating my dream experience of Wonderland with all that exists already, drawing the two separate worlds together as one.

Introduction

This chapter focuses on integrating the insights, understandings and interpretations from the research within the broader spiritual and physical context. Due to the expansive nature and scope of this research and the plethora of findings, in order to reposition and integrate the research it was necessary that the many individual findings be abstracted to a few higher order or overarching findings. Therefore, this chapter will first present a summary of the major insights, understandings and interpretations from the research. Then the overarching insights are discussed in relation to the current literature. Before re-positioning and integrating the research into the broader physical and spiritual context. At this stage it is important to recall that the initial focus of this research project was the articulation and authentication of the spiritual paradigms and the ISPF. However, this changed, due to the organic nature of the research, to encompass a much larger scope that ranged vertically from paradigm to practice and horizontally across The Physical and The Spiritual (as illustrated in Figure 1-6 in the introduction to each part). A brief summary of the insights and interpretations will be provided at the level of paradigm, ontology, epistemology and methodology, paradigmatic understandings applied to the research; the ISTM, ISAT, ISRM, ISRAP, ISAP and the application of the ISAT.

Level of paradigm - ontology, epistemology and methodology

At the level of paradigm exploring ontology, epistemology and methodology, insights were gained in a number of key areas. These were interpreted in relation to the

authentication and articulation of the spiritual paradigms, with the identified paradigmatic brackets, as expected, relating to the original aims of the research. Additionally, new insights and interpretations emerged which allowed for the development of the theory for truth, ways of knowing and a number of concepts that were either informed by it, or inform it. These contributory concepts were methods and measures (pp. 219-225), ego and soul perspective (pp. 226-227), the spiritual perspective of The Physical and The Spiritual (pp. 227-230), evolution and consciousness (pp. 230-233), The Moment or The Now and awareness or presence (pp. 233-238), and Choice and Responsibility (pp. 238-240).

Spiritual paradigms

Overall the analysis of the spiritual paradigms from within each ideology provided evidence to support the suggested spiritual paradigms (refer Part II, chapters 8 & 10) and expanded on the qualities of each (see Table 8.1-8.2, 10.1 & 10.2). Key insights in relation to the spiritual paradigms were the use of language, the importance of paradigm to practice and the introduction of the higher order perspectives of spiritual and physical (see 8.3 & 9.5).

It was found that although the essence of each of the paradigms was authenticated within each ideology, at times there was a dissonance between the ideological language and the language used to capture the paradigms. This insight led to the re-languaging of the paradigms and paradigmatic brackets in an attempt to capture the authentic nature of the spiritual paradigms, while reducing superficial barriers created by the limitations of language. As the ideologies explored in the Doctoral research project were different strands from those initially explored within the Honours project, the authentication suggests some level of transferability across spiritual ideologies, with changes made in relation to the use of language posited to aid in this transferability.

The importance of 'paradigm to practice' emerged throughout the immersion and analysis stages relating to the paradigms. It was discovered that many of the theories and the practices experienced across ideologies within the immersion phase were similar or the same. To understand the differences of the approach and outcomes of these theories and practices within the individual ideologies, required questioning the

underlying paradigmatic assumptions. This, then, became a dominant focus, as the insights emerging from the research process emphasized the importance of knowing the paradigm to practice connection. Not only was a greater understanding of the spiritual paradigms gained, but the insights and interpretations relating to the unexpected insights of this research project, such as the theory of truth, ways of knowing, methods and measures emerged.

Furthermore, it was found that the higher order of the physical perspective and the spiritual perspective could be articulated, as there were common elements across ideologies from within The Physical and The Spiritual ideologies. These were adapted from Chopra (2006) and presented in Table 8.3 and extrapolated in Table 9.5. The recognition and articulation of the physical and spiritual perspectives then allowed for the more informed understandings gained in relation to the unexpected insights of this research project, such as the theory of truth and associated concepts, ways of knowing, methods and measures. It also further informed the understanding of the physical/spiritual dualities within the ISTM (chapter 11, Figure 11.2), and the research approaches (chapter 10).

Theory for truth and associated concepts

Through the analysis of the spiritual paradigms across ideologies, the concept of a difference between knowledge and wisdom was highlighted. The insights gained led to a new interpretation of ways of knowing in the form of the theory for truth (pp. 208-219). It was found that although there is one theory for truth requiring a balance of outer, inner and experiential knowledge, this process could be engaged in from either a physical or a spiritual perspective. The perspective from which the truth was sought, would not only change the methods used in the process, but the available outcome. From the physical perspective, using physical methods, the outcome is relative truth (Figure 9.2) and from the spiritual perspective, using spiritual methods, the outcome is Eternal Truth (Figure 9.3). Further to this, if one was to attain Ultimate Truth (Figure 9.10) then it would require a balancing of both the physical and spiritual processes of the theory of truth.

In addition to the insight and interpretation that lead to the articulation of the theory for truth, a number of concepts that either informed it, or were informed by it,

emerged. These concepts were the methods and measures; ego and soul perspective; the spiritual perspective of The Physical and The Spiritual; evolution and consciousness; The Moment or The Now and awareness or presence; and choice and responsibility.

Methods and measures

In the course of gaining understanding of the theory for truth, and having the experience of justifying methods being used in the research process, a second, unexpected, insight emerged, that being the methods and measures of the spiritual paradigms. In using the triadic whole and the theory for truth, it was found that there were three ways of knowing within the spiritual, those being head or knowing (relating to spiritual positivism), heart or feeling (relating to spiritual constructivism) and hands or being (relating to spiritual conscious) (refer pp. 220-225). The overarching methods or ways of knowing that informed each were multisensory perception and the modes of consciousness.

It was discovered that spiritual positivism used pure rational, knowing and intuition, guided by pure consciousness, spiritual constructivism used sensing, feeling and intuiting, and spiritual conscious used being, contemplation and experiential, while the integrated spiritual drew from both The Spiritual and The Physical methods and measures. Further to this, it was found that whilst each spiritual paradigm had its own methods and measures, they shared the overarching method and measure of triangulation, where each utilized the methods and measures of the others to authenticate and validate the truth gained from within their own position. In addition to the measure of triangulation, each paradigm used the measures of absence of physical indicators and/or the presence of spiritual indicators to measure the truth (see Table 9.2).

This process was then applied to the physical paradigms, where it was found that within the physical, head was thinking (relating to positivism), heart was emoting (relating to constructivism) and hands was doing (relating to critical theory). As the methods and measures for the physical paradigms have long been articulated, applying this process to them was a quality process and allowed for the parallels to be illustrated between The Physical and The Spiritual and perhaps offer some new understanding to the existing knowledge (pp. 223-225).

Ego and soul perspective

Another insight from outside the initial research focus that emerged was that of the difference between the soul and the ego/personality. Across ideologies, there was a clear distinction between the spiritual self or soul and the physical self or ego/personality. Each self had different qualities attributed to its nature and different values that guided it, as illustrated in Tables 9.3 and 9.4.

The spiritual perspective of The Physical and The Spiritual

During the research process, it became clear that even though the research was being conducted from a spiritual perspective, due to the research being conducted for academic purposes, there were some constraints placed upon it, which meant that The Physical was being imposed upon The Spiritual. This highlighted the inherent discrimination and marginalization of The Spiritual by the dominant secular humanist paradigm. It was recognized that these constraints impeded the spiritual from being fully captured, so the space was created to allow the marginalized voice to be heard through the exploration of the differences between The Physical and The Spiritual from the spiritual perspective (Table 9.5).

Evolution and consciousness

Evolution and consciousness were found to have significance at both the paradigmatic level and as a component within the ISTM. At the paradigmatic level, evolution and consciousness added to the insight and understanding in relation to the physical and spiritual perspectives, highlighting that these two perspectives have very different views of these concepts. It was established that The Physical views evolution as a purely external physical process, with consciousness being an unintentional byproduct of existing (see pp. 230-233 & pp. 273-279). The Spiritual, on the other hand, views the development of consciousness as evolution. Therefore, from a spiritual perspective consciousness is not stationary but is a process of evolution from ignorance to wisdom. When this insight was applied to the theory for truth and the methods and measures, it added new insight by highlighting that the discovery of Eternal or Ultimate Truth is, in fact, a journey. This is a journey from relative truth to Eternal Truth, from thinking to knowing, from emoting to feeling and from doing to being (see Figure 9.15).

‘The Moment’ or ‘The Now’ and awareness or presence

Through the exploration of evolution and consciousness, the concepts of The Moment or The Now, and awareness or presence, became an integral aspect of the understandings of these and the theory for truth. It was found that if evolution of consciousness is the goal or destination, the Eternal Moment is the ‘place’ in which one can access it, and the tool to access the Eternal Moment is presence or awareness (see Figures 9.16 and 9.17).

Choice and responsibility

The final insight in relation to the theory of truth and associated concepts was that in each moment one uses the power of choice either to move towards or away from Ultimate Truth. Awareness is the tool to access the Eternal Moment, where the truth can be accessed, yet one must first make the choice to become conscious and aware in that moment. In consequence of this, as one attains access to the Truth, there is an increased responsibility to live the truth for oneself but, more importantly, for all sentient beings (chapter 9, pp. 238-240). The evolution of one affects the whole, and vice versa as outlined in the principles of the ISAT (chapter 12).

Paradigmatic understandings applied to research

When the insights, understandings and interpretations gained at the paradigmatic level, and the articulation of the theory for truth and its related concepts, were applied to research approaches, methodologies and presentation, a number of new insights and interpretations emerged and are summarized below.

Research approaches

It was found that the spiritual law of reflection was also present at the level of research approaches. The spiritual reflections of the physical approaches of quantitative and qualitative were present in the spiritual approaches. The physical and spiritual approaches were explored in the key areas of focus, theory, cause and effect, role of the researcher and role of participants. The main differences were that the physical approaches focus, collect and verify within The Physical, while the spiritual approaches focus, collect and verify predominantly within The Spiritual, supported within The Physical. Other key areas of difference were in the role of the researcher and participants and the burden of ‘proof’ (Table 10.3). In the spiritual approaches, the

researcher is the respondent and the participants take the role of guides or teachers. In relation to the burden of proof, while the physical approaches discover or construct a truth and then impose it, the spiritual approaches offer a discovered truth for others to verify for themselves, using the appropriate methods and measures.

Integrated Spiritual Research Model

Through following or integrating the spiritual approaches, methods and measures while conducting the research, a clear methodological model for research from the integrated spiritual paradigm emerged. The ISRM consisted of three phases, with instructional steps within each phase relating to identifying the ways of knowing and methods and measures to be used for data collection, sampling, immersion, analysis and theory building (chapters 2 & 3). A further product of this research model was a change in language from that which is more in line with the physical approaches, to language in line with The Spiritual, (see p. 255-256), an example of this language being the use of the terms ‘insight’ and ‘understanding’ to replace ‘analysis’ and the term ‘interpretation’ to replace ‘theory building’ (see also chapters 2 & 3).

This model was found to provide a structure to guide spiritual research but, in particular, to guide research that is carried out from the integrated spiritual paradigm. It allowed for the full spectrum (both the physical and spiritual components) of the theory for truth, ways of knowing and methods and measures to be drawn upon in alignment with the research purpose. It was determined that this research demonstrated the utility of the ISRM by successfully employing it within this research project. As a result, this research project and the presentation provide ‘evidence’ of the model’s utility and trustworthiness (Creswell, 1998).

Integrated Spiritual Research Approach to Presentation

The final finding in relation to research processes was that of the ISRAP which was found to provide internal consistency within the research process from the level of research paradigm, research methodology to the final presented product. The ISRAP provides six areas that need to be included when writing up research that has been conducted from the integrated spiritual paradigm, to ensure the required information is presented in the final product to allow readers to make an informed assessment of the quality, authenticity and trustworthiness of the research (see Figures 1-6 & chapter 10).

Although six distinct areas were identified, it is noted these are guides only and that these areas may not necessarily be presented in a neat and orderly sequential process. There is flexibility and crossover in the end product, as guided by the individual research project and its purpose.

Discoveries relating to the ISTM

Overall, the four ideologies explored within this research supported the authenticity, transferability and integrative nature of the ISTM, providing evidence and support, to various degrees, of the basic structures of the original framework (ISPF) and further enhancing it. Overall the ISTM layers have become more comprehensive. In general, they also provided further insight and understanding which concretized and built upon the original framework, informing the language of the ISTM development and inclusion of new layers, and the overall construction of the ISTM. The key areas of insight and understandings to be addressed here are language, the androgynous sectors, the ASEG's, modes of consciousness and the pendulum effect.

Language

In relation to the language of the ISTM, it was recognized that, as with the spiritual paradigms, avoiding the use of ideologically specific language would enhance the transferability of the ISTM. A further insight which informed the language and construction of the ISTM was the recognition that the mind and ego/personality are susceptible to misusing information from The Spiritual by making it into something concrete (not allowing for the fluidity or mystery to be present) or by using it as a means to serve ego/personality need for power, control and judgment. Consequently, terms that may lend themselves to such use by the ego/personality were rejected and replaced with more general terms, for example the term 'levels' was rejected and replaced with 'areas' (see p. 269).

Androgynous sectors

There were two major findings in relation to the androgynous sectors of the ISTM which will now be discussed. First the qualities and attributes were teased out to provide a more comprehensive and authentic representation of both the physical and spiritual androgynous sectors. Second, as the androgynous sectors came into being as a response to the masculine and/or feminine sectors, it was discovered that there was a

polarity of opposing or appeasing within these sectors. Consequently, although both qualities and attributes of the masculine and feminine were present, the dominant influencing qualities and attributes were the positioning of either, opposing the masculine and feminine approaches or attempting to appease and balance the masculine and feminine approaches.

Areas of Spiritual Evolution and Growth

There were six key insights found in relation to the ASEG layer. Firstly, it was recognized that, as this layer had been based on a system from a particular ideology (i.e. the Hindu chakra system), this may serve as a barrier to transferability. Although the base system remained the same, due to its strong presence within the integrated spiritual and its transition to the mainstream, this layer was adapted to be less ideologically specific (pp. 271-272). Secondly, it was renamed from the Levels of Vibrational Energy and Consciousness (LOVEC's) to the areas of Spiritual Evolution and Growth (ASEG's), to abate the hierarchically nature of the use of the term 'levels'. Furthermore, consciousness had now become a layer in its own right, and it was more reflective and in line with the paradigmatic assumption of the journey of evolution from ignorance to truth (pp. 273-279).

Thirdly, it was discovered that, although there was an overarching process or journey from ignorance to truth, this did not necessarily occur in an orderly sequential process. Consequently, a phenomenon may be more evolved in one area than another that is not in line with the perceived transition of growth. Fourthly, relating to this, it was found that the mode of consciousness, ways of knowing, methods and measures from which a phenomenon was engaging within the various ASEG's, would directly influence the process of learning in the ASEG's.

Fifthly, it was established that, as the individual phenomenon and the whole are interconnected and not separate, the spiritual evolution and growth of the phenomenon affects the whole, and vice versa. Finally, through the research process, a more comprehensive record of the qualities and attributes pertaining to each ASEG was able to be captured (see Table 11.1 & appendix G).

Modes of consciousness

In relation to the modes of consciousness, it was determined, as discussed above, that consciousness required a layer in and of itself, rather than being just a part of the ASEG's. Six modes of consciousness were identified: unconscious, ego-conscious, conscious, super-conscious, spiritual-conscious and Cosmic-Conscious. Although it is recognized that different states and levels of consciousness exist, this approach was avoided and consciousness was looked at in terms of modes, to indicate that consciousness is the method through which ignorance is transformed. It was discovered that the modes of consciousness have an overarching sequence but that in practice they are fluid and constantly changing in relation to where one's attention and awareness is placed. When the triadic whole was applied to the modes of consciousness, it was found that the modes of unconscious and conscious were related to The Physical, while the modes of spiritual-conscious and Cosmic-conscious related to The Spiritual, with the modes of conscious and super-conscious being a bridge between the spiritual and physical modes. All modes are available to all at any time and, dependent on choices and the focus of energy and awareness, will determine which mode is accessed.

Applying the modes of consciousness to the theory for truth and the methods and measures that stem from them, one saw that the mode of consciousness changes the methods and measures available for use (pp. 278-279). For example, the physical modes of consciousness limit the interpretation and experience of reality to the five senses driven by ego/personality. The bridge modes of consciousness expand the interpretation and experience of reality to that of the multisensory perception of the soul. The spiritual modes of consciousness further expand the interpretation and experience of reality through the refined use of the multisensory perception of Cosmic Consciousness. As a result, the modes of consciousness help transform the theory for truth from the physical/knowledge to the spiritual/wisdom, as was depicted in Figure 9.15.

The pendulum effect

The pendulum effect was a new layer of the ISTM, which was developed through the research process, recognizing that duality, and hence the trinity, of positive, negative and neutral, was present within all layers, sectors and areas of the ISTM, not just the individual layer of duality. It was ascertained that the neutral or centre point

was where one can attain full awareness, consciousness and presence in the moment, which is the only moment there is, hence, the only place to access the Truth. Further to this, it was recognized that the neutral point could indicate balance, where the extremes had been integrated, or complete lack of focus where no swing had yet occurred, indicating a dormancy in that area.

Discoveries relating to the ISAT

The ISAT was one way of putting the ISTM into practice. Its focus was on gaining insight into a phenomenon in relation to the theory of the ISTM, so that any imbalances could be identified, allowing the opportunity for rebalancing or change to be a conscious decision. The ISAT operationalizes the structures of the ISTM. Through the research project, a number of guiding principles (pp. 287-292) and an application approach (pp. 292-298) emerged, to assist in the application process of the ISAT. In addition, the demonstrative application of the ISAT at the level of ideology, individual, theory and practice provided insight in relation to the ‘process’ or ‘utility’ of application (pp. 352-354).

ISAT guiding principles

Sixteen guiding principles were identified. Those principles were: intention/purpose, responsibility, asking the right questions, non-judgment/al justice, the moment, awareness/presence, intuition/ways of knowing, choice/freewill, surrender/ letting go, impermanence, balance, inherent nature, ignorance → truth, service, inter-dependent co-arising and reflection. These foundational principles were found to be fluid to each unique application. Furthermore, these guiding principles also contributed or informed components of the ISRM.

ISAT application approach

It was found in the application of the ISAT, to avoid attachment and misuse by the ego/personality or mind, the approach to the application of the ISAT must be fluid, without it becoming a set structure or prescribed formula. The overall approach to the application of the ISAT was to recognize that each application was unique. Further to this, it must be applied with full awareness in the present moment and be guided primarily by intuition and wisdom, drawing in the other ways of knowing where applicable.

It was found that to achieve a fluid application of the ISAT, one must have the necessary knowledge, skills, and understanding of the ISAT, which would then allow one to be guided by intuition and the unique purpose of the application in each moment. To achieve this, one must come to the application of the ISAT with an in-depth understanding of a number of elements, those being all the paradigmatic perspectives (see chapters 8 & 10), ways of knowing, the methods and measures of each paradigmatic perspective (chapter 9, pp.219-225), the principles of the ISAT (as discussed above), a working understanding of all components of the structure of the ISTM (chapter 11), how each layer of the ISAT interacts with each other and any particular theories and practices from either The Spiritual or The Physical desired to be utilized by the practitioner.

Demonstration of the application of the ISAT

Although, through the application of the ISAT, there were insights, understandings and interpretations produced in relation to the phenomenon being explored, these will not be discussed here, as the focus of this research was on the findings relating to the 'process' or 'utility' of application. Although the application of the ISAT in this research was for the purpose of demonstration only, it was established that it was possible to apply the ISAT at the level of ideology, theory and practice and individual, to provide new insights and interpretation and to identify areas of imbalance where there was a potential opportunity for action. It was further noted that this transferability across these areas would suggest transferability to other key areas, such as social policy, organization and communities.

The other key finding from the process of application of the ISAT was the tension between The Physical and The Spiritual. The tensions between the spiritual and physical methods, measure and approaches were a constant within this research project and were further highlighted within the application. Attempting to conduct spiritual research within the structures and systems of The Physical emphasized that, until the spiritual paradigms and the spiritual methods, measures and approaches are acknowledged and accepted as valid forms of inquiry, this tension will continue to impact and alter the available truth through research conducted from the spiritual perspectives within the physical structures.

Overarching insights, understanding and interpretations

The specific insights explored above can be condensed into two key overarching findings for this research project. The first is the paradigmatic link to practice. The original research aims for this project focused on the paradigmatic level and the practice level. However, in the 'doing', the links (theory of truth and associated concepts) from paradigm to practice organically emerged. Although, these insights were unintentional and unexpected, retrospectively it was clear that the emergence or discovery of such links was inevitable. Inevitable because it is the process and links from the view of what reality is that informs what we believe we can know, and the methods used to know it, to how we put this knowledge into practice. If these links are not identified, then one cannot truly understand the practice, or why it is being applied, or what the desired outcome is. Practical techniques can be the same across paradigms and ideology, with the paradigmatic assumption changing the intention, application and outcome of the practical technique. Therefore, to ensure quality practice, be it in the area of research, education, theory, community work or therapeutics, the practitioner must understand the paradigmatic origins and the links to practice.

The second is the presence of tensions and barriers. Currently the spiritual paradigms and links to practice have not been articulated, included or validated in The Physical. Consequently conducting research from the spiritual perspective within The Physical highlighted the dominance of The Physical, and the tensions and barriers this dominance and exclusion of other views of reality and ways of knowing creates for The Physical and The Spiritual, as individuals across disciplines attempt to integrate spiritual approaches.

Integration and repositioning of the research

As discussed in chapter 10 (pp. 252-253) a second process of literature review was required at the integration stage to reposition the insights, understandings and interpretations gained from the research process. From an expanded understanding of the topic, the process of integration allowed a more expanded exploration of the understandings that already existed, within which the insights and interpretations of the research could be consciously repositioned. As the purpose of the research was to articulate spiritual theory in a way accessible to The Physical, to aid in the integration process that is currently gaining momentum within The Physical, focus was

predominantly on the extant literature from The Physical, with occasional reference to spiritual sources, as a means of further supporting the findings of the research. This process of integration allowed for the findings of this research to be repositioned within the broader context, and highlighted possible contributions or implications of the research. To do this, the rationale for the inclusion of spirituality within the physical disciplines, and the research's two key overarching insights of tensions and barriers and paradigmatic link to practice, will be explored.

Rationale for the inclusion of spirituality

This second review confirmed the rationale for the inclusion of spirituality, not only in social work, but across a wide range of disciplines such as nursing (Baumann, 2010; Brown, 2007; Delaney, 2005; Phillips, 2003), education (Alchin, 2006; Awbrey, Dana, Miller, Robinson, Ryan, & Scott, 2006; Glazer, 1999; Osterhold, Rubiano, & Nicol, 2007; Shahjahan, 2004; Steiner, 1972; Wright, 2000), social work (Coholic, 2003; Crisp, 2008; Graham & Sheir, 2009; Gray, 2008; Holloway, 2007), psychology (Clark, 2002; Hall, Fujikawa, Halcrow, Hill, & Delaney, 2009; Mijares, 2003; Vaughan, 2002), medicine (Kiltzman & Daya, 2005; McMullen, 2003), management (Bennet & Bennet, 2007; Birberman & Whitty, 1997; Heaton, Schmidt-Wilk & Travis, 2004; Steingard, 2005), administration (Lowery, 2005), hard sciences (Talbot, 1991; Wolf, 1999; Zajonc, 2006) and the social sciences (Ellingson, 2001; McKnight, 2005; Wallerstein, 1999, 2001). Further to this, the questioning as to whether or not spirituality should be included in The Physical modalities, appears to have been somewhat resolved as a level of consensus has been reached recognizing that spirituality is already being included in various ways across disciplines (Crisp, 2008; Sheridan, 2009) and that it addresses client needs (Holloway, 2007). Interestingly, the call for exploration into the inclusion of spirituality is also present within humanist camps, although the secular humanist movement is predominantly responsible for the exclusion of spirituality. They, too, appear to acknowledge that something is missing and have taken steps to explore ways to include spirituality within the humanist values (Clark, 2002; Vaughan, 2002).

Across disciplines, the focus now appears to have shifted from questioning, defining and practice, to addressing the gaps highlighted in the initial positioning of this research, in attempts to ground spirituality and spiritual theory, rather than questioning

the inclusion. Current literature is now beginning to reflect aspects that were the focus of this research with calls for explorations at the ontological and epistemological levels (Birnbaum & Birnbaum, 2008; Gidley, 2006; Okundaye, Gray & Gray, 1999; Steingard, 2005; Wilshire, 2006) and for the exploration into spiritual research methods (Anthony, 2009; Heaton et al., 2004; Vaughan, 2002) and pedagogical methods required to do this (Hodge & Derezotes, 2008; Osterhold et al., 2007; Rothman, 2009).

The importance of looking across disciplines has been highlighted in this second review as it has become clear that some disciplines, particularly management (Bennet & Bennet, 2007; Birberman & Whitty, 1997; Heaton et al., 2004; Steingard, 2005), nursing (Baumann, 2010; Brown, 2007; Delaney, 2005; Phillips, 2003) and education (Alchin, 2006; Awbrey et al., 2006; Glazer, 1999; Osterhold et al., 2007; Shahjahan, 2004; Wright, 2000) are further advanced in this foundational process than others. In comparison with social work, these disciplines have long moved beyond the questioning phase and have produced important work in the areas of ontology, epistemology, research and pedagogy, which could be valuable in assisting social work as it grapples with these concepts. I would suggest that it may be that social work has taken longer to arrive at this point due to its strong foundations and continued association with secular humanism (Gray, 2008; Streets, 2009). Hence, in social work the questioning phase has been far more thorough, as it is in direct opposition to its foundational underpinnings.

In reviewing the literature, the contributions of this research project are many. Although it is only a beginning, this research has provided foundational structures from paradigm to practice (vertically) and across paradigms (horizontally) which are accessible across disciplines. Not only does this provide answers to the calls for such work across disciplines but it provides a cohesive structure, which it is hoped will assist in, and enhance, communication across disciplines in the continued integration of spiritual theory and approaches at all levels from paradigm to practice. However, before exploring further, and more specifically, how this research can contribute to the growing understanding of spirituality with The Physical, it is important to explore the tensions and barriers that may explicitly or implicitly impede this integration.

Tensions and barriers

At this stage of the spiritual movement, there are many tensions and barriers that are creating obstacles to the legitimate inclusion of spiritual worldviews and theories in the physical modalities. That very sentence highlights a subtle, but powerful, barrier, that being the use of language. Postmodernism highlights how the dominant paradigm uses language to exclude and marginalize worldviews that are contradictory to its purposes and to assist in the maintenance of power and control (Hodge, 2009; Mullaly, 1997; Pease & Fook, 1999). Hodge (2006; 2009) highlights how language and other symbols have been used in academia, and the mainstream media, to preserve the dominant perspective of secular, humanist, scientific rationalism and marginalize spiritual and religious perspectives. I would suggest that the very term ‘worldview’ falls within this criterion.

‘Worldview’ is used to describe the paradigmatic and ontological assumptions of particular ideologies. The underlying assumption of this term is that reality is one, which is firmly grounded in this temporal world. Initially I felt that this word would be useful in the discussion of this research. However, as I attempted to use it in relation to the ‘spiritual worldviews’, I began to feel the tension and restriction that this term implies. Spiritual views of reality, as highlighted in the paradigmatic explorations within this research, are not limited to this temporal world. They reach beyond it.

Consequently, I began to contemplate what an adequate term would be, that allowed for the recognition and inclusion of all views, both spiritual and physical. Terms such as ‘spiritual’, ‘cosmic’, ‘universal’, or ‘metaphysical’ were not only problematic but presented barriers in themselves, as such terms would not be inclusive of The Physical and would hence perpetuate the dominant discourse of difference. After much reflection and contemplation, the term ‘relative-view’ was deemed to be most appropriate. This term is not only representative of both the physical and spiritual dimensions, as eluded to by Einstein’s theory of the universe (relativity), but is also representative of the postmodern view that there are multiple realities, hence, views of reality are relative. Such a term is inclusive and is applicable to both spiritual and physical relative-views, therefore counter acting the marginalizing affect of use of language.

This term is but one example of dominant discourse as a barrier to the inclusion of spirituality within the physical modalities. Although, seemingly harmless, the affects of language are not only well explored by postmodern scholars, but were highlighted through this research as barriers. Therefore, I would suggest that a basic step to the inclusion of spirituality in *The Physical* is conscious use and critique of language. Reviewing the current literature focused on the topic of spirituality demonstrated how pervasive such use of language is. It is the language that has been imposed and, even when exploring the topic of spirituality, the assumptions of the dominant discourse were present, due to unconscious use of language. An example of this is evident in the following excerpt: ‘The use of complementary and alternative interventions by health care clinicians, in particular social workers, as a method to relieve chronic conditions, such as depressive symptoms in older adults, is addressed in this paper. Psychotherapy, pharmaceuticals, and other medical interventions are often enhanced when accompanied by alternative practices like yoga’ (Behrman & Tebb, 2009, p. 127). This excerpt highlights, through the use of language such as ‘alternative’, that those practices of the dominant relative-view such as, medicine and psychotherapy, are valid and valuable, while ‘other’ practices such as yoga are less valid or valued. This change in language ultimately would be required across the board, if sustainable change was to occur, but currently scholars involved with the teaching or research of spirituality could contribute greatly in this area by consciously using language that is inclusive of all relative-views, and not just those of the dominate discourse.

Further, in relation to the use of language, it is important to highlight and be aware of the tendency of the mind, individuals and ideologies to co-opt the spiritual language, either naïvely or intentionally, to serve their own purpose. Steingard (2005) highlights this point in relation to the integration of spirituality in the area of business management and cautions that spiritual theory and methods, rather than being utilized authentically, are highly susceptible to being used to meet *The Physical* and ego driven needs of business. A further example of this co-opting of spiritual language and theory is present in the works of Wilber (2006). Although prolific in his use of spiritual terms and theory, he has adapted that which fits within his system or theory and purposely excluded the quintessential components as they are in conflict with his relative-view and that of the dominant discourse, as evidenced in the following quotation:

We start with the simple observation that the “meta-physics” of the spiritual traditions have been thoroughly critiqued – “trashed” is probably the better word – by both modernist and postmodernist epistemologies, and there has as yet arisen nothing compelling to take their place. So this chapter begins with an overview of the methodologies available that can be used to reconstruct the spiritual systems of the great wisdom traditions but with none of their metaphysical baggage. (Wilber, 2006, p. 33)

Perhaps the largest barrier, as alluded to within the above discussion, is that of the dominant paradigm of secular humanism. Being the dominant paradigm or relative-view, the underlying assumptions of this position has touched every area within our society, from politics to education to personal beliefs. Hodge (2009), Mullaly (1997), and Pease and Fook (1999) highlight that surrendering one’s position of power is not easy and is often met with resistance and direct opposition. However, Hodge (2009) optimistically suggested that, due to the underlying values of social justice, equality and diversity, the humanist component within the discipline of social work will join the movement for the inclusion of The Spiritual, on the ground that it is just and in line with social work’s core ethics to challenge discrimination. I would suggest that social work’s critical positioning may well allow social work to be central to the spiritual movement, if it can resolve its reservations and attachment to the narrow secular humanist view.

I would suggest it is this dominant relative-view of secular humanism that is the underlying cause of all tensions and barriers present and it is reflected and permeated through all levels. To demonstrate this, I would like to explore its presence in the next five examples of barriers, those being the definition of spirituality, spiritual relative-views from ontology to practice not valued, anti-discriminatory structure, research of The Spiritual from The Physical and publication censorship.

Defining spirituality

In the extensive discussion and debate relating to the inclusion of spirituality, much focus has been on identifying a working definition of spirituality. The common consensus that has emerged is a separation of spirituality from religion (Crisp, 2008; Wiggins Frame, 2003; Phillips, 2003; Rothman, 2009; Steingard, 2005; Streets, 2009;

Tacey, 2000; Vohra-Gupta et al., 2007). Religion has taken on a negative connotation (Ellingson, 2001) as it is seen as restrictive, and has been defined as the organized structure that delivers theological or dogmatic perspectives (Crisp, 2008; Wiggins Frame, 2003; Gray, 2008; Phillips, 2003; Rothman, 2009, Steingard, 2005; Streets, 2009; Tacey, 2000). Although spirituality can be found within religion, it is not seen as causal. In response to the negative relationship with organized religion, spirituality has been given its own separate identity (Ellingson, 2001). The common themes present in the definition of spirituality are that it is illusive by nature, it is difficult to define due to its transcendental and metaphysical nature, and that it is extremely personal with the focus on the individual (Crisp, 2008; Ellingson, 2001; Hodge & Derezotes, 2008; Vohra-Gupta et al., 2007). The following excerpts are example from the literature of common definitions.

Much like the construct of postmodernism itself, articulating the nature of spirituality is difficult because of its nebulous nature (Hodge & Derezotes, 2008, p. 108).

Conversely, spirituality carries a more positive valuation, is seen as deeply subjective, grounded in an individual's experiences of the scared, and often is cultivated apart from religious organizations (Ellingson, 2001, p. 257).

Spirituality, on the other hand, is an attribute of an individual, is subjective, and based in individual experience (Vohra-Gupta et al., 2007, p. 51).

Notwithstanding the debates as to whether or not spirituality can exist without a relationship with some form of god or other deity, most writers would seem to agree it is concerned with how we construct a sense of meaning and purpose in our lives (Crisp, 2008, p. 365).

I would argue that the very definitions being used are saturated in the underlying assumptions of the dominant discourse and therefore lend themselves as barriers to spiritual relative-views being legitimized. These definitions are being created from a physical perspective that perpetuates the assumption that spirituality is not real, the use of such terms as 'nebulous' or 'subjective' or 'individual' or 'constructed', inadvertently delegitimize spiritual relative-views. I would suggest that when defining spirituality, it should be done from a spiritual perspective to eliminate the adverse influence of the dominant discourse. The definition used for this research, as defined in

chapter 1 (p. 18), was: ‘The recognition of spiritual laws and the practice of methods produced through these spiritual laws. Spirituality is not dogmatic religious rule but the following of natural universal laws’. This definition was drawn from spiritual literature as opposed to physical literature. Note the difference in the use of language. The Physical definitions portray an intangible or constructed reality that cannot be evidenced, while The Spiritual definition is firm and presents a spiritual reality that cannot only be evidenced, but experienced. This research was able to produce extensive results because the relative-view and definition which guided it was firmly grounded in spiritual theory and the belief that spiritual reality can be known.

Spiritual relative-views from ontology to practice

The dominance of the secular humanist relative-view has consciously or unconsciously moved to marginalize and excluded other relative-views that do not correlate with its own. Spiritual relative-views have been the largest casualty of this process, as it was their view that was so in opposition to that of the secular (Wilber, 2001). As the secular humanist view does not acknowledge the existence of any reality other than that of the temporal physical world, all ontological, epistemological, methodological, methods, measures and practices that fell outside of this narrow perspective were delegitimized (Hodge, 2009), leading to the current state of affairs where The Physical has to rebuild its connection and knowledge of the spiritual relative-views. This Doctoral research, and the volume of literature that has emerged, are evidence of this.

Furthermore, in this reconnection process, many of the theories, relating to spirituality, put forth, have themselves been largely informed by the dominant relative-view. This point is illustrated by the current predominant theory that holds firmly to the physical paradigms while exploring spirituality in terms of a generalized added spiritual dimension (Cowley, 1993; Wilber, 1996; 2001). When such theories are viewed from a spiritual perspective, as explored in this research, the underlying physical positioning becomes clear. This research and the spiritual theories explored within it argue that The Spiritual is not an indistinct addition to The Physical but a concrete reality that houses The Physical or at the very least sits along side The Physical.

The spiritual paradigms, as articulated and explored in this research project, were a result of the lived experience of the exclusion of spiritual relative-views in the physical structure of the university. When developing the Honours research proposal, I was informed that I could not conduct my research from a spiritual perspective as I had to select a research paradigm that existed. My argument that they existed, but only not necessarily in language accessible to academia or The Physical, is what prompted me to articulate them and scrutinize my interpretation through spiritual literature (refer appendix C).

The articulation and authentication of the spiritual paradigms, and the method and measures that stem from them, is a major contribution in relation to over coming this barrier, as this research has not only articulated these, but has, I believe, successfully demonstrated their application in the research process. It is hoped that, as these foundations grow in strength, it will allow others with the tools to conduct legitimate research that can, not only be conducted from a spiritual perspective, but be evaluated in relation to spiritual measures and processes as explored and outlined in this thesis.

The absence of spiritual relative-views within the educational structures is a key indicator to the pervasive nature of the dominant paradigm. This highlights that the systems that are there to educate and inform society are controlled by one relative-view. Hence, in addition to the spiritual relative-view's not being valued, they are not even presented as an 'alternative'. Furthermore, by excluding spiritual relative-views pedagogy is limited to those that stem from legitimized relative-views.

Anti-discriminatory structure

Hodge and Derezotes (2008) highlight some interesting concerns in relation to the inclusion of spiritual content and practices in the education system. For me, their discussion illustrated a contradiction in the structures put in place to eliminate religious or spiritual discrimination. On the one hand, these anti-discriminatory structures require that the education system should be free of religious discrimination and should provide an educational environment that fosters respect for religious diversity, skills and knowledge (Hodge & Derezotes, 2008). Conversely, these structures require that spiritual content be filtered and spiritual exercises excluded (Hodge & Derezotes, 2008).

In protecting the individual's right to autonomy, the spiritual relative-views are excluded for fear of indoctrination (Hodge & Derezotes, 2008). Surely, this exclusion is, in itself, discrimination and a form of indoctrination? This, again, highlights the subtle and invasive nature of the dominant relative-view of secular humanism. As spiritual relative-views are not considered to be legitimate, they have not only been excluded but have been attacked and associated with the fear of indoctrination. To explore this point further I would like to review the following excerpts from Hodge & Derezotes' (2008) paper:

Any explicit or implicit attempts to indoctrinate students must be avoided (p. 113).

Yet, as mentioned above, respect for student autonomy should be prioritized in courses on spiritual (p. 114).

Because of the value-infused nature of spiritual practices, instructors should generally avoid implementing spiritual exercise in classroom settings (p. 114).

Each of these excerpts highlights the explicit discrimination within the educational systems and, I believe, the wider community. The first excerpt states that indoctrination should be avoided when teaching spirituality, such a position demonstrates clearly the inherent discrimination towards spirituality of the dominant paradigm, as there is no such warning when teaching subject matter that is in line with the dominant relative-view. For example there is no concern about indoctrination in relation to teaching mathematics, chemistry, ethics or Darwin's theory of evolution.

The second excerpt consolidates the discrimination by speaking of protecting the student's individual autonomy. This is an extension of the first, highlighting concern for student autonomy in relation to teaching pertaining to spiritual relative-views, but not of others that are in line with the dominant relative-view. It also illustrated the point raised earlier that structures protecting individual rights are discriminatory of the rights of the various spiritual relative-views.

The final excerpt further demonstrates this point by recommending the spiritually informed practices should be avoided, due to the value-infused nature of spiritual practices. Once again, the value positioning of spiritual relative-views is being

put forth as a concern when all relative-views and the theories, practices and pedagogy that stem from them are steeped in value judgments. However, there is no such warning when teaching content related to modernism and postmodernism, or cognitive behavioural and psychodynamic theory, or even the various political ideologies.

In order to counteract the discrimination and barriers present at this level, there needs to be a shift in the relative-views held within The Physical that will allow for the inclusion and legitimisation of spiritual relative-views. In doing so, spiritual relative-views and the methods, measures, theories and practices that stem from them, can be taught alongside those of The Physical, as they have been discussed and presented in this thesis. Surely such an approach allows for ultimate autonomy as all views will be presented, allowing each individual to make informed decisions when forming their own relative-view. Furthermore, the articulation, inclusion and legitimization of the spiritual relative-views allows for them to be explored and critiqued, just as the physical relative-views currently explore and critique each other.

Research of The Spiritual from The Physical

This next point highlights a common error in regard to ethical research that has caused issues previously in areas of research relating to indigenous peoples. The dominant scientific rationale approach is taken that imposes its value-laden assumptions and beliefs onto the minority being explored.

In reviewing the literature, I would argue that this same process is occurring in research being conducted in relation to The Spiritual. Not only are physical research approaches being imposed on The Spiritual, requiring that it meet physical measures of evidence before it can be accepted, but The Physical is predominantly using physical research approaches within The Physical to understand that of The Spiritual (Behrman & Tebb, 2009; Canda & Furman, 1999; Graham & Shier, 2009; Hall et al., 2009; Heaton et al., 2004; Kane & Jacobs, 2010; Rothman, 2009; Sheridan, 2009). Both these situations demonstrate the dominance of the secular approach and its control over knowledge, but, more importantly, they produce results that are inaccurate. Research conducted on The Spiritual through physical methods is inaccurate, as the methods and measures of The Spiritual, as explored and articulated in the research, are the valid process for conducting and assessing The Spiritual. As highlighted in chapter 1 (p. 7)

Yogananda (1975) stated that ‘...all the results of scientific investigation are definite and are connected by reason...Yoga is definite and scientific. Yoga means union of soul and God, through step-by-step methods with specific and known results...The experiences I have told you about are scientifically attainable. If you follow the spiritual laws, the result is certain...Science gives you definiteness and certainty’ (Yogananda, 1975, pp. 48-52). To explore spirituality physically is obviously flawed, as it is constructing its own version rather than going to the source, as this research attempted to do. Supporting this point, Hodge, Wolfer, Limb, and Nadir (2009), drew attention to such gaps when they called for a move to have research of The Spiritual conducted by ‘spiritual insiders’.

Censorship

The final point I would like to discuss in relation to the barriers that exist is censorship of academic publications. Consensus built on peer review is one of The Physical’s most predominant means of validity (Neuman, 2000; Sarantakos, 1993). Peer reviewed journals are perhaps the most common form for this process, yet the very structures and systems in place to validate research and knowledge is not exempt from values and judgments informed by the dominant relative-view, or the ideologically or theoretical view that informs the individual reviewers or the journal. I will use the social work journals to illustrate this point, as these are the ones I have drawn from the most and of which I have had personal experience. Currently in the social work journals, the ratio of articles that present physical research about The Spiritual (Behrman & Tebb, 2009; Canda & Furman, 1999; Graham & Shier, 2009; Hodge, 2006; Kane & Jacobs, 2010; Rothman, 2009; Sheridan, 2009) or articles that focus on exploring the definitions, rationale and intellectual musing (Crisp, 2008, Gray, 2008, Holloway, 2007; Sheridan, 2009) or articles that speak of spirituality as a means for culturally sensitive or appropriate practice (Hodge & Derezotes, 2008) and articles that present spiritually informed practice tools and approaches (Birnbaum & Birnbaum, 2008; Brenner & Homonoff, 2004; Derezotes, 2000; Hodge, 2001, 2004, 2005, Sherman & Siporin, 2008; Svare, Jay, Bruce, Owens-Kane, 2003; Vohra-Gupta et al., 2007) are extremely high compared to research conducted by The Spiritual or focused on The Spiritual.

This highlights that the journals being published are still assessing on physical criteria, such as use of physical research methods, and the narrow focus of spiritual topics, definition, culturally sensitivity and practice, as these are not too confronting to the dominant discourse. However, there are far fewer that cover the ontological and epistemological discussion and debate, as this has been suggested to be outside of the scope of social work (Sheridan, 2001) and more in the realm of theology and philosophy. I would argue that exclusion of such articles demonstrates a conscious censorship to exclude articles that may oppose the dominant discourse.

Another area of censorship relates to the presentation of research. The feedback I received from mainstream social work journals in relation to articles I submitted discussing findings from my Honours research was that, although it was well written, thorough and dealt with complex conceptual and theoretical arguments, it would not be suitable for their journal as it was not a practice based paper and its written style would be more suited to a narrative journal. As discussed in this thesis, the spiritual methods and measures are different from The Physical and story telling is one of the most predominant forms of communicating spiritual insights. Anthony (2009) also speaks of such experiences, when attempting to get works written in a spiritual way published, and reports that he now has to adapt his writing style when submitting to academic journals. As for myself, by rewriting my article in a more conventional style and seeking a journal that was not 'as' mainstream, the article in question was accepted for publication (Carrington, 2010).

This censorship, Anthony (2009) suggested, extends to appointments in academic positions. Anthony (2009) reported being unable to secure an academic appointment, despite his educational qualifications and an extensive list of publications. Hodge (2009) also pointed to discrimination at this level, stating that Christian academics are more likely to be appointed in less prestigious universities than their secular counterparts.

In review of the discussion on barriers, one sees that indeed secular humanists' dominance is the major barrier to the inclusion and integration of spirituality within The Physical. For spirituality to be included, it will require a relinquishing of power that Hodge (2009) warns may be resisted. It is hoped that the articulation of the spiritual

paradigms and, in particular, the integrated spiritual paradigm, will allow a discourse to be entered into that will alleviate some of these concerns. The integrated spiritual paradigm and the ISTM highlight that all relative-views are important and have a place, hence the spiritual movement is not about overthrowing secular humanism or any other relative-view, rather it is concerned with having the spiritual relative-views positioned beside those of The Physical. The ISTM allows for all relative-views to be held as one, without being reductionist, and celebrating their diversity. Further to this, it allows a degree of resolution while still embracing the mystery inherent in creation.

Paradigmatic link to practice

The major contribution of this research is its insights, understandings and interpretations in relation to the links from paradigm to practice. As mentioned earlier, practical techniques can be the same across paradigms and ideology, with the paradigmatic assumption changing the intention, application and outcome of the practical technique. Therefore, to ensure quality practice, be it in the area of research, education, theory, community work or therapeutics, the practitioner must understand the paradigmatic origins and the links to practice. To reposition and integrate the findings of this research, the areas of research, education, practice, ethics and policy are discussed in relation to the research findings, as these are the key areas the current extant literature highlight as critical to the next steps within the integration of spirituality across disciplines.

Paradigm

The level of paradigm and the associated ontological, epistemological and methodological inquiry and theorizing is still perhaps the area where the greatest gaps remain. Hodge et al. (2009) have begun this discussion in the area of social work in relation to a theistic approach to spirituality. Unfortunately, this approach only incorporates a limited number of religious ideologies under its umbrella (Hodge et al., 2009). Epistemological discussion tends to be found more within the discipline of education as it grapples with the integration of spiritual pedagogy (Alchin, 2006; Awbrey et al., 2006; Osterhold et al., 2007; Shahjahan, 2004; Wright, 2000). However, Steingard (2005) within the discipline of management, has provided a substantial beginning to exploration into ontology, epistemology and teleology in relation to spiritually informed management theory. Steingard (2005) explores these concepts,

presenting key difference between traditional or physical management theory and spiritually informed management theory. Steingard's (2005) limited exploration of these concepts resonates and parallels the findings of this research in regard to the physical and spiritual perspectives. However, as with the theistic approach put forth by Hodge et al. (2009), it is limited in its application and does not include the diversity of paradigms present beneath this higher order categorization. This means that exploration of the ways of knowing (epistemology), and the associated concepts of the theory for truth, are occurring in disconnection from paradigmatic spiritual relative-views. The insights and interpretations of this research provide a foundational structure upon which to build in this area, across disciplines, both physical and spiritual.

Theory for truth and associated concepts

The theory for truth and all concepts associated with it, such as ways of knowing, methods and measures, have perhaps received greater attention. Ways of knowing, as mentioned above, tends to have been explored more within the discipline of education, as it links to pedagogy (Alchin, 2006; Awbrey et al., 2006; Osterhold et al., 2007; Shahjahan, 2004; Wright, 2000) and will be discussed in greater depth shortly. Such exploration in relation to research methodology tends to be lagging. Furthermore, such exploration is often conducted from a physical perspective. Heaton et al. (2004) are a prime example of this, as they endeavour to quantify spiritual indicators and variables in attempts objectively to research 'pure spirituality'. To do this they tease out three distinct aspects, 'pure spirituality', 'applied spirituality' and 'spiritual development'. Pure spirituality is used 'to refer to a silent, unbounded, inner experience of pure self-awareness, devoid of customary content of perception, thoughts, and feeling' (Heaton et al., 2004, p. 63). Applied spirituality is used 'to refer to the domain of practical application and measurable outcomes that automatically arise from inner experience of "pure spirituality"' (Heaton et al., 2004, p. 63). Spiritual development is used 'to refer to a holistic process of positive transformation through experience of pure spirituality' (Heaton et al., 2004, p. 63). While they suggest either personal or qualitative inquiry to explore pure spirituality, it is the applied and spiritual development that they argue can be objectively measured. Although this work makes a valuable contribution to the expanding understanding of The Spiritual, I believe it falls into the trap of unintentionally misusing spiritual theory for physical and ego driven outcomes, as the following excerpt demonstrates.

Measures in these studies included net income, profitability and productivity as measured by units produced per man-hour and annual sales per employee, labor costs as a percentage of sales revenues. They also measured the effects of employees' experience of pure spirituality on the absenteeism, workdays lost due to poor health or injuries, reduction in customer complaints, increased volume of business, asset growth, and profit (Heaton et al., 2004, p. 73).

Even so, this research does provide a means for inquiry into spirituality that attempts to balance both the subjective and the objective. Such inquiry, although not in total alignment with spiritual methods and measures, may be useful at this stage of the spiritual movement as it allows for spiritual insights to be communicated in a format that is more accessible to The Physical. The only concerns are that such methods leave space for the co-option and manipulation of spiritual relative-views. Ultimately, I would suggest, as do Birnbaum and Birnbaum (2008), that 'traditional research methodology is insufficient, we need new methods of collecting information about a different, more complex, even more multi-dimensional reality' (p. 88). It is calls such as this to which this Doctoral research is responding.

Vaughan (2002), in an article published in the *Journal of Humanistic Psychology*, discussed both ways of knowing and methods or measure linked to spiritual ways of knowing, in the exploration of what she terms 'spiritual intelligence'. Vaughan (2002) indentified 'at least three distinct ways of knowing: sensory, rational, and contemplative (p. 20).' These spiritual ways of knowing correlate with those identified in this research within the theory for truth (see chapter 9). Further to this Vaughan (2002) links these ways of knowing with spiritual maturity, of which she identifies qualities such as kindness, honesty, open-mindedness, inner peace and equanimity as indicators. These qualities are supported by spiritual measures indentified in this research (refer Table 9.2). Another correlation between Vaughan (2002) and this research is the discussion in regards to the development of spiritual intelligence. The exploration into the various stages, and a connection to evolution, is in line with the basic principle of the ASEG's of the ISTM.

The works of Anthony (2009) connect well with those of Vaughan (2002), moving from the concept of spiritual intelligence to integrated intelligence. Anthony (2009) specifically links the use of integrated intelligence with research and describes

various spiritual methods that can be used in the research process. Although he suggested that these methods do not need to be made explicit, in fact he warns against this for fear of discrimination. It is hoped that, with research such as this that links paradigm to practice, there will be formal structures in place that allow for the explicit inclusion of spiritual methods. Many of the methods Anthony (2009) explored have been used explicitly in this research, such as asking the right question, communion, meditation, contemplation and recording images and insights that serendipitously arise in response to questions.

In relation to the theory for truth and its associated concepts, in the context of education Shahjahan (2004) suggested that the majority of such exploration has occurred in regard to incorporating spirituality into primary and secondary education. However, Shahjahan (2004) highlighted that there had been a shift in focus with literature emerging focused on spirituality in the context of higher education. Shahjahan (2004) drew attention to the discrimination discussed above in relation to teaching in academia. This structure of secular humanism restricts teachers from bringing their full selves to the task of teaching. The educators who are spiritual have had to leave this aspect behind when entering the classroom. Shahjahan (2004) suggested ‘that for the students to feel, we need faculty to feel whole and bring themselves to the classroom; if they don’t, not only are they continuing to marginalize themselves but continuing to amputate the spiritual parts of students as well’ (p. 300). Consequently, with this in mind, Shahjahan (2004) suggested there is a need to re-conceptualize pedagogy by incorporating multiple ways of knowing and multiple knowledges within teaching practice.

Hodge and Derezotes (2008) take up this call by exploring modern and postmodern pedagogy in relation to teaching spirituality. They, like Rothman (2009), recognize different components of teaching spirituality. Hodge and Derezotes (2008) separate spirituality into the subjective and objective, of which they suggest the objective or imparting of informational content, could be achieved by modernist pedagogy. They argue that postmodern pedagogy is more applicable with the subjective aspect of spirituality. This is somewhat similar to Rothman’s (2009) distinction of three components required to enable professional competence: knowledge acquisition, skill acquisition and self-awareness and personal growth.

Hodge and Derezotes' (2008) discussion is insightful and thorough. However, I would suggest that, once again, it is imposing a physical approach onto The Spiritual. I would argue that, as The Spiritual has distinct structures and process from paradigm to practice, instead of attempting to apply physical pedagogy to spirituality, we draw from the spiritual pedagogy that already exists. The Spiritual has been imparting spiritual theory and practice to students through Gurus (teachers) for centuries. Surely this would mean that The Spiritual is the expert on their own pedagogy? Hodge and Derezotes (2008) suggested that the modernist pedagogy of the expert imparting knowledge in a lecture format may be appropriate for informational dissemination, while the postmodern pedagogy that allows for an egalitarian relationship between teacher and student, and its focus around experiential exercises and ongoing dialogue, would be more appropriate for teaching subjective aspect of spirituality. I would argue that both methods have been applied in spiritual pedagogy, only from a spiritual perspective.

For example, from a spiritual perspective it is recognized that those who have travelled the path ahead are 'experts'. These spiritual experts, or gurus, use the same practice method of giving talks (or lectures) to their disciples (or students). What makes this pedagogy different is the spiritual ontology and epistemology that informs it. In the physical, this practice is informed by the underlying assumptions of the physical perspective and, in particular, that of positivism, where it is believed that the manifest reality is the only reality and it is based in intellectual logical scientific reasoning. This means that, when practiced from The Physical, it is the transference of one person's intellectual understandings to the intellects or minds of the students. The students are focused on taking in and retaining the information, using intellectual processes. From the spiritual perspective, the underlying assumption is that Ultimate Truth is beyond the mind and The Physical. Hence, when practiced from The Spiritual, the guru is speaking from the heart, soul and higher consciousness to the student's heart, soul and higher consciousness. The student's are not attempting to comprehend through the mind, but through subtle spiritual methods, and the use of multisensory perception. This, too, would be similar to the pedagogy of postmodernism. The practices are the same, but the paradigmatic position from which they are delivered changes the intention, the delivery and the outcome. This highlights the importance of linking paradigm to practice as, although Hodge and Derezotes (2008) raise many valid arguments, they

ultimately highlight that, without understanding gained from the link between paradigms and practice, one cannot ensure authentic, and therefore valid, spiritual practice.

Shahjahan (2004) and Osterhold et al. (2007) provide glimpses of how authentic spiritual pedagogy can be incorporated into academia. However, gaps remain that this research will, hopefully, contribute to filling. Further to the exploration of pedagogy, Wilber (2001) questioned if spirituality should be considered as a strand of science and, therefore, sit alongside other disciplinary schools in its own right, as the school of spiritual science? Although Wilber (2001) entered into a complex deconstruction of the term ‘science’, he ultimately disregarded the idea, due to his views in regard to metaphysical realities and the limited contribution of spiritual relative-views, demonstrated by the constrained positioning within the upper left interior-individual (intentional) quadrant (Jacobs, 2001). I would not dismiss such an idea so rashly. The benefits of such a move would not only allow for the spiritual relative-views and the methods, measures and practices that stem from them, to begin to be legitimized, but would allow for an intensive and cohesive exploration of these within the physical structures of academia. This would provide a structure and process of cross-disciplinary communication which would allow other disciplines to maintain their disciplinary integrity, while the spiritual discipline focused entirely on spiritual theory. In doing so, they would be able to share with other disciplines a cohesive and well ‘tested’ (by spiritual methods) set of theories and practices that could be adapted and incorporated authentically within different disciplines, where appropriate. The other benefit of such a move would be that it would allow other relative-views to critique the spiritual relative-views and vice versa.

Spiritual research approaches, ISRM and ISRAP

As discussed above, currently research into the topic of spirituality is predominantly being conducted using physical research approaches and methodologies and focuses on exploring how The Physical is implementing The Spiritual (Behrman & Tebb, 2009; Canda & Furman, 1999; Graham & Shier, 2009; Hodge, 2006; Kane & Jacobs, 2010; Rothman, 2009; Sheridan, 2009). If The Physical is to integrate The Spiritual authentically and ethically, then this trend needs to change. The exploration needs to focus on The Spiritual, using spiritual approaches and methods, before these

insights and understandings can be adapted for discipline specific practice. This sentiment is beginning to emerge across disciplines with authors focusing on the various components of research, such as ontological and epistemological inquiry and exploration into methods and measures (Alchin, 2006; Awbrey et al., 2006; Heaton et al., 2004; Hodge et al., 2009; Osterhold et al., 2007; Shahjahan, 2004; Steingard, 2005; Wright, 2000; Vaughan, 2002).

Osterhold et al. (2007) moved beyond those discussed above, combining a research methodology that is complementary to spiritual inquiry to research the delivery of a post-graduate subject that was focused on the practical exploration of embodied spiritual inquiry, using participatory and co-operative research. This example of spiritually focused research, on a spiritual pedagogical approach, using spiritual methods and measures, demonstrates the untapped potential that The Spiritual and spiritual methods and measures have to offer, as illustrated in the following quotation: ‘Through engagement in and reflection on the IEM’s, [Interactive Embodied Meditations] the inquirers learned to recognize, access, and utilize multiple levels of knowing and processing beyond the familiar mind-centered paradigm in education’ (Osterhold et al., 2007, p. 242).

The approach of Osterhold et al.’s (2007) inquiry can be linked to the spiritual qualitative approach, as explored and articulated in this research project, where each individual was the respondent, with the other participant taking the role of teachers or guides, assisting co-operatively in the individual and collective spiritual learning, evolution and growth. If we heed the call of Birnbaum & Birnbaum’s (2008) and endeavour to partake in spiritual research and practice, and to record and disseminate our insight and understanding, as Anthony (2009), Heaton et al. (2004), and Osterhold et al. (2007) have done, then, not only will the repertoire of approaches expand, but the spiritual relative-views will be consider less ‘other’ and slowly be integrated.

Although the ISRAP presents a structure for the presentation of spiritual research, it is the underlying methods and measures of The Spiritual contained in this structure that really set it apart from physical approaches. The Spiritual, as referred to throughout this thesis, predominantly share or disseminate insight and understanding in a personal, informal, narrative style. This approach is further supported by Anthony

(2009) and Osterhold et al. (2007). While Anthony (2009) made reference to the flow, Osterhold et al. (2007) captured that which is common knowledge in The Spiritual, that much of the insights and understandings gained through spiritual methods are beyond the mind and, therefore, cannot be reduce to language.

ISTM, ISAT and ISAP

As mentioned earlier, much of the work focused on the inclusion of spirituality in The Physical has occurred at the level of practice. Scholars such as Birnbaum and Birnbaum (2008), Brenner and Homonoff (2004), Hodge (2001, 2004, 2005), Purdy and Dupey (2005), Sherman and Siporin (2008), Svare et al. (2003), Vohra-Gupta et al. (2007), have developed and utilized spiritually focused practice in isolation from the links to paradigm, resulting in a situation where spiritual practice is being used without full understanding. Birnbaum and Birnbaum (2008) drew attention to this in their article discussing the theory and practice of mindfulness. They highlighted that, although there is a level of consensus regarding the definition and potential benefits, ‘The process of achieving mindfulness, however, and how it leads to its numerous positive effects are not clearly delineated’ (p. 89). Consequently, although, they link it to a metaphysical worldview, this worldview is ambiguous and is unable adequately to guide practice. Accordingly, the importance of a theoretical model, such as the ISTM and the spiritual paradigms, is confirmed.

The ISTM provides a structure to understand and interpret all relative-views, for example it can be used to fill in the paradigmatic gaps relating to mindfulness highlighted by Birnbaum and Birnbaum (2008). Recognizing that mindfulness is a contemplative method, one can identify easily that it is positioned within the spiritual/androgynous. This, then, provides information and understanding of the paradigmatic position and the various links to practice, as the ISTM draws in and positions spiritual paradigms, ways of knowing and methods and measures. This simple process identifies that mindfulness is a practice method of the conscious spiritual paradigm. It is predominantly positioned on the ‘experience’ or ‘being’ apex of the theory for truth. Therefore, the overarching method is through direct experience of the unfolding universe through presence and awareness, where one brings full consciousness into present reality. Specific methods are being, contemplation and experiential and these methods reflect the methodology where the purpose of life

requires the seeker to challenge the confines, ignorance and oppression of physical realities or mind concepts held, to discover the spiritual truth. The methods and measures undertake a process of observation, dissolution and resolution.

This example highlights the valuable contribution the ISTM can make immediately to The Physical's understanding of spiritual practice. This same process could be followed for the many other spiritual practices being employed that have not been linked with paradigms. This would not only allow for greater understanding and insight to be gained in relation to the practice, making its application more thorough and comprehensive, it would also address ethical concerns such as those raised by Sheridan (2001).

A further contribution of the ISTM and the ISAT is the common language it provides in the exploration and incorporation of spiritual relative-views within The Physical. Currently, as demonstrated within this research, the integration of spirituality is ambiguous, disjointed and disconnected, horizontally and vertically. Authors such as Steingard, (2005) also highlight the need for a common language and structure, to attach the complex and multi-dimensional concepts of spirituality. The ISTM may provide that common language and structure to assist.

The ISAT offers an alternative method that can be used at all levels of practice. It not only allows insight and understanding to be gained about a particular phenomenon of interest, but allows for the identification of areas of imbalance and potential opportunities for change. The ISAT can be used as a consciousness raising tool, in and of itself, or, once the areas of potential opportunity for change have been identified, one can use the ISTM to identify appropriate approaches to bring about this change. This may be the use of mindfulness practice, as outlined by Birnbaum and Birnbaum (2008).

If spiritual relative-views, and the practices that stem from them, are to be incorporated within the physical disciplines, as they already are, then the ISAP is a valuable tool, not only to guide the practice of individuals of the integrated spiritual paradigm, but as a tool to communicate their positioning. Being able to communicate one's personal practice approach clearly is a beginning to addressing ethical concerns relating to spiritual practice. For example, at the level of therapeutic practice, one

would be able to communicate one's practice approach to clients, ensuring the client's autonomy, as the client is fully informed and able to make a conscious choice as to whether they would like to engage with a particular individual practitioner.

Ethics

I would further suggest that the authentication, articulation and formalization of spiritual paradigms, and the ISTM and ISAP, will aid in addressing many of the ethical concerns in relation to the inclusion of spirituality in the physical disciplines by providing a structure from which the inclusion of spirituality could be framed within The Physical. Using social work as an example, I would suggest, as did Sheridan (2001) and Canda and Furman (1999), that the greater concern and ethical issue lies in ignoring this aspect within social work and leaving practitioners to find their own way, rather than providing education and structure.

Presently, to address ethical concerns and to maintain professional integrity, individuals are expected to be fully trained and educated within an accredited social work course before they can enter the field as a social work practitioner and to have accrued the appropriate skills, training and education within any particular area before they promote themselves as being proficient in that area. Therefore, would not the articulation and formalization of spiritual paradigms and frameworks in the discipline allow for such processes in regard to spirituality in social work practice? The spiritual ideologies explored in this study all support such rigor in attaining correct training and education. However, if we are to respect, recognize, and validate existing spiritual knowledge, perhaps social work's understanding of ways of 'knowing' needs to be expanded, thus allowing for exploration and the possibility of new methods of education, training and the assessment of such.

What is more, by creating such foundational structures, practitioners would be able to articulate from which paradigmatic position, whether spiritual or physical, they practice, using a language that would then be recognizable by others. This is in line with current expectations of practitioners to be able to articulate their framework for practice within the scope of the physical paradigmatic positions, theories and practice, thereby aiding in maintaining professional standards, ethics and accountability. It would address such ethical concerns raised by Canda & Furman (1999) and Sheridan

(2001) as client self determination, as practitioners would be able clearly to articulate from which paradigmatic position they practice, enabling the client to make an informed decision before engaging with the practitioner, as raised above. Currently, with no formal structures in place within social work, those practitioners who are including spirituality in their practice may be unable to articulate their position to their clients.

Policy

As highlighted in the introduction, if the ‘personal is political’ is not also the ‘personal the spiritual’ and consequently the ‘spiritual the political’ (Carrington, 2010)? If so, this would suggest that the practice of social workers is already informed by their spiritual/political/ideological perspective, whether openly acknowledged or not. Cormier and Hackney (1987) draw attention to this point stating that the majority of theories and practices utilized have been created by white middle class men for white middle class men. Is not the very search for culturally appropriate practice as demonstrated by Lago & Thompson (1996), Lynn et al. (1998) and Pauwels (1995) a testament to this state of affairs?

The influence of one’s spiritual perspective informing practice is not just constrained to the therapeutic arena, but found within the arena of politics and social policy currently demonstrated by the ‘just war against terror’ which has placed religion on the global political agenda (Elshtain, 2003). When looking at Australia’s political parties and the policies that are derived from these, one sees, both overtly and covertly, the influence of religious/spiritual ideological beliefs (George & Wilding, 1993; McMahon, Thomson & Williams, 2000). Religious/spiritual ideological positioning and influence is entrenched at every level of society and has been from the beginning. Thus, rather than ignoring this, social work needs to embrace it and its unique position of transcending the many levels of social structure. If social work is to maintain its engagement with, and contribution to, political debate and social policy, it must articulate and provide foundational structures, like the ones tested within this thesis, to inform spiritual practice and theory building within social work to ensure transparency and professional integrity.

In summary, the overarching contribution and positioning of this research is the offering of a foundational structure from paradigm to practice, of which current and

emergent research, approaches and methods and measures can either be positioned and understood through or conducted by. Further, the horizontal and vertical nature of the structures presented through this research, provides an opportunity for cohesive spiritual inquiry not only from paradigm to practice, but across disciplines.

CHAPTER SEVENTEEN

A Shift in Perspective

The journey is over, the task is complete, I take time to make one final reflection. This journey has challenged my perception and expanded my awareness, a shift in perspective has occurred. By identifying and capturing the messages that most stood out, I am able to take these forward to help me navigate this new reality.

Introduction

In concluding, it is important to address the limitations of this study and its implications for future research. Each of these areas are discussed below before presenting a final summary and reflection of the research.

Limitations

From a physical perspective, the following limitations have been highlighted. Due to the scope of this study, certain boundaries were necessary to keep the project manageable, such as exploration of only four spiritual ideologies. Hence, sampling and collection methods used within this study limit its applicability to spiritual ideologies outside those explored (Alston & Bowles, 1998; Creswell, 1998; Miles & Huberman, 1994; Neuman & Kreuger, 2003). However, as mentioned previously (p. 55), as the spiritual strands within the ideologies explored in the Doctoral research project were different from those of the Honours research, this study has demonstrated some level of transferability (Creswell, 1998). Adaptations made to the methodological model and the transition to the ISRM addressed methodological limitations, such as the ability to leave one's home base, as highlighted by Lewis and Grimes (1999). The scope of the research perhaps presented the most substantial limitation, as unexpected insights that emerged, such as the theory for truth, methods and measures and comparative research approaches, were restricted by time and research purpose in the depth of exploration that could be afforded.

Limitations from a spiritual perspective would be the tensions and barriers discussed in relation to conducting the research within the physical structures of academia to be assessed by physical criteria. Hence, a higher degree of use of physical methods and measures was imposed and a lesser degree of spiritual methods and measures than would have been appropriate for research conducted from the integrated spiritual paradigm. Furthermore, all research conducted from The Spiritual is limited to the accessibility of truth by the researcher's spiritual evolution and mode of consciousness. As I am not Enlightened, the insights, understanding and interpretations have not been informed from the position of having access to Eternal Truth. Furthermore, all spiritual insights and understandings are limited when reduced to language and processed through the mind.

Future research or 'potential opportunities'

Reflection upon the limitations and insights of this study have highlighted areas at all levels of paradigm to practice that require further exploration. However, due to the expansive scope of this research, I will discuss here only a select few: the spiritual paradigms, theory for truth and associated concepts, spiritual pedagogy, integrated spiritual paradigm to practice, and spiritual research.

Spiritual paradigms

As the scrutiny of the spiritual paradigms has been limited to a select number of spiritual ideologies, I would suggest that an expansive focus in this area, applying other spiritual ideologies, would be beneficial. Such research would not only gauge the transferability of the spiritual paradigms but would inevitably add to the understandings of each. Such insight and understanding would further contribute to and enhance the understanding of the theory for truth and associated concepts and the structures of the ISTM.

Theory for truth and associated concepts

As the theory for truth, ways of knowing, methods and measures and other associated concepts, were an organic and unexpected insight of this study, the depth of exploration was limited by the time constraints and overarching purpose of the study. Therefore, further research specifically focused on the theory for truth and related concepts is highly recommended. This direction, as demonstrated in chapter 16, has

already gained momentum and will contribute invaluable insight in relation to spiritual relative-views, the links from paradigm to practice and spiritual pedagogy.

Spiritual pedagogy

As highlighted in the literature, pedagogy is of great importance at this stage of the spiritual movement, to address ethical concerns of spiritual practice being applied without proper education, training or understanding. Although it is hoped that the structures presented within this study will assist in providing pedagogical structures and process, I would recommend that further research focusing on learning authentic pedagogy from The Spiritual would be highly desirable, to ensure genuine practice in this area as argued earlier (p. 406).

Integrated spiritual - paradigm to practice

As the integrated spiritual is an emergent paradigm, I would suggest that, unlike many other existing spiritual ideologies, this paradigm requires further investigation and scrutiny at all levels from paradigm to practice. In particular, I would suggest that exploration into practices specifically associated with the integrated would be informative at this time, especially in relation to what makes them separate from those connected with other more traditional spiritual ideologies. As the ISTM and ISAT are fluid in their construct, I would suggest that inquiry into the areas already mentioned will directly, or indirectly, inform these.

Furthermore, I would suggest that research focused on various aspects of the vertical, such as ideology, pedagogy, theory and practice conducted using the ISRM and the ISAT, has the potential to yield new insights and understandings. The application of the ISAT in this research at the ideology, theory and practice levels, I believe, has provided a small sample of this potential.

Spiritual research

Perhaps the most crucial consideration for future research would be the research methodologies employed to undertake this inquiry, along with the choice of respondents and/or participants. As this study has demonstrated, spiritual research approaches do exist and the paradigmatic view and methodologies used ultimately change the outcome. For this reason, if The Physical is fully and authentically to understand

spirituality, it must begin to use the spiritual's approaches and seek the answers to spiritual questions from The Spiritual. If one wants to know about the laws of gravity one does not ask a botanist. The same principle is true in the exploration of spiritual laws and understandings.

Conclusion

In conclusion, this study has demonstrated the existence of spiritual relative-views that have, and follow, the same process or links from paradigm to practices as their physical counterparts. These structures, processes, methods and measures do not require The Physical to embark upon an exercise of reinvention or construction as, not only do they exist, they have been in practice for centuries. As The Physical endeavours to incorporate The Spiritual, all that is required is for The Physical to take the position of acceptance and openness and to allow The Spiritual to guide the way – its way – as surely it is the expert of all that is spiritual?

This study has also highlighted that the major barrier to the incorporation and integration of The Spiritual is the dominance of secular humanism. Secular humanism continues implicitly and explicitly to marginalize and delegitimize spiritual reality. In order to overcome this barrier, a conscious and concerted effort is required by those who are interested in having a holistic representation of reality presented. The push for the introduction of a school of spiritual sciences may assist in this process, as it will allow spiritual research and education to be conducted outside the constraints of the physical disciplines, while still within the over arching physical educative structure. This requires a decision that will allow a shift in consciousness and perspective to occur. There are parallels to the struggles in previous decades for legitimacy and equal recognition of qualitative approaches alongside quantitative approaches (Lincoln, 2009).

This research provides the beginnings of the articulation of formal spiritual structures within which The Physical can organize its new learnings of The Spiritual and traditional knowledge of The Physical. It provides one common and cohesive structure crossing vertical and horizontal boundaries in both the physical and spiritual disciplines. It provides a theoretical model that allows for the Ultimate Truth, diversity, the paradoxical nature of reality, and the unfolding mystery of creation to be held as one.

This study is my offering of insight, understanding and interpretation in relation to spiritual relative-views and is the truth as I have sensed, known and experienced it, in each moment throughout the research process, from my positioning of spiritual evolution and growth and mode of consciousness.

GLOSSARY

The definitions included in this glossary have been informed by the data collected throughout this research and the glossary of Yogananda (1975).

Astral Senses. The astral senses are a spiritual reflection of the physical senses. The astral senses of smell, touch, taste, sight and sound can be used to perceive and experience the astral world. The astral world is the subtle sphere of creation and is composed of light and colour composed of finer-than-atomic forces.

Aum. Universal symbol or word for God. It is the all-pervading sound emanating from God upon which manifestation is built. Aum may be heard through the astral senses when engaging in spiritual practices. It is also the feminine or the mother aspect of the Holy Trinity.

Bach flower remedies. The Bach flower remedies were developed by Dr Edward Bach. They were created to be used by everyday people to self-treat ailments, particularly emotional ailments, on a continuous basis.

Chakras. The seven energy centres found along the spine and brain which connect the physical body to the astral or spiritual body. These energy centres are vortexes of divine energy and light that enliven the body. The chakras are that through which the soul descends at the beginning of life and leaves through at the end of life.

Coshers. Coshers are the astral bodies and spiritual planes associated with the chakras. The Coshers share similar qualities and attributes as those ascribed to the corresponding chakra.

Enlightenment. Enlightenment occurs when one becomes Liberated from the illusion of Maya. An Enlightened person not only remembers that they are God but are able to remain in constant God communion. When fully Enlighten one can be in this world but not attached to it.

Guru. A guru is not an ordinary teacher but one who is in communion with God. The disciple or student is attracted to the guru who will best suit their spiritual development. The Guru is the agent that guides the disciple to God-perception.

Karma. Karma is the universe's equilibrating principle which dictates that each being's thought, words, actions, energies and intentions, once enacted and set in motion, must return to be experienced by that being. In addition, sub-groups, communities and nation also accrue collective karma.

Liberation. When one becomes free from the attachment of Maya (illusion of duality). Refer Enlightenment and Maya.

Master. A master is one who has achieved mastery of self. It is a spiritual qualification and one can only be considered a master if one is able to enter the state of Samadhi, when one's consciousness and life force leave the body and merge with the Cosmic Spirit, deliberately through spiritual practice.

Maya. Maya is the illusion inherent in creation and the manifest reality, in which the One appears as many. Maya is the principle of oppositional states, contrast and

duality as experienced in manifestation. This is most strongly experienced within the temporal physical world.

Monk. A monk is someone who takes spiritual vows, usually to renounce worldly attachments and to be dedicated to spiritual practice and seeking spiritual truth. Within the Buddhist tradition these vows include a stipulation that they will continue to return to the temporal world until the very last grain of sand is free from the illusion of dualism.

Mystic. A mystic is someone who consciously and continually seeks to be or is in direct communion with God. A mystic is a seeker of truth and liberation. A mystic may ascribe to any or no spiritual religious path.

Nafs. Nafs are the various levels or aspects of humans in manifestation. Nafs are the aspects of a being that are the most distant from Allah. They are the ego/personality matrix or make up of a particular person. They are often associated with the egotistic, animalistic or instinctual aspects of man.

Nirvana. Nirvana is the liberation or resolution of duality. One experiences the dissolution of the individual and is absorbed in the interconnection of the unfolding universe.

Paramahansa. Paramahansa is a spiritual title used to signify a master. It is conferred upon a qualified disciple by a true guru.

Reiki Master. Reiki is a Japanese healing modality that works at an energy level, which aims to balance a person's physical and emotional system. To attain the rank of Reiki Master, one is required to study for at least two years closely with their teacher.

Sat. Sat, Truth, the Absolute, Bliss. It is also the masculine or father aspect of the Holy Trinity.

Shaykh. Shaykh is a title of honour bestowed upon one who is recognized as a spiritual teacher. It can be used to signify those who are valued as holding wisdom, such as elders or tribal leaders. A Shaykh is one who helps guide the seeker to Allah.

Sutra. An aphorism or succinct spiritual teachings.

Swami. Traditionally a swami is a Hindu monk. This requires taking a vow of celibacy and renunciation of worldly ties and ambitions. A swami devotes his life to meditation, spiritual practices and service to humanity. Recently in the West, swami seems to be used indiscriminately.

Tat. Universal intelligence or consciousness. It is also the androgynous or child aspect of the Holy Trinity.

Yama/Niyama. Rules and principles by which to live. Yama – a rule imposed externally: “Do not do such-and-such”. Niyama – a principle imposed internally upon the self: “I will be kind”.

Zikr. A practice used to invoke remembrance of Allah. It usually consists of the repetition of the names of Allah. Such practice heals the emotions, mind and heart and keeps one's attention on Allah in everything and in every moment. Zikr can be practice individually or congregationally.

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APPENDIX A

Original Research Aims and Design

Research aims

The overarching aims of this research are to contribute to social work theory building by articulating spiritual paradigms and a spiritual practice framework for use within social work and to explore how spiritual paradigms and a spiritual practice framework might be applied within social work.

To achieve this, the study has seven aims. These are to:

4. gauge the validity of spiritual paradigms and a spiritual practice framework for use within social work through the interrogation of three different strands of spiritual ideologies, these being, Self Realization Fellowship (SRF), Sufism and Vietnamese Zen;
5. demonstrate how a spiritual practice framework might be used within social work at an ideological level through conscious and intuitive application of the Integrated Spiritual Practice Framework (ISPF) to the above three spiritual ideologies;
6. demonstrate how a spiritual practice framework might be used in social work at a theoretical and practice level through conscious and intuitive application of the ISPF to theory and practice methods from within the above three spiritual ideologies;
7. demonstrate how a spiritual practice framework might be used in social work at an ideological level through conscious and intuitive application of the ISPF to three ideologies utilized within social work;
8. demonstrate how a spiritual practice framework might be used in social work at a theoretical and practice level through conscious and intuitive application of the ISPF to three theory and practices models utilized within social work;

9. demonstrate how a spiritual practice framework might be used in social work at an individual level through conscious and intuitive application of the ISPF to three individuals;
10. draw conclusions about the use and place of spiritual paradigms and a spiritual practice framework within social work theory and practice.

Research design

To address these aims the study was carried out in three parts with each part addressing particular research aims. Part one related to the authentication, part two application and part three syntheses of the spiritual paradigms, ISPF and how they may relate to social work practice. Table A1 below illustrates each distinct part of the research project, the aims that were addressed within each part and the data needs, collection, sample and analysis.

Table A1 Original research design

	Aims	Data needs	Sample	Collection	Analysis
Part 1. Authentication					
Aim 1.	Gauge the validity of, spiritual paradigms and a spiritual practice framework for use within social work through the interrogation of these through three different strands of spiritual ideologies, those being, SRF, Sufism and Vietnamese Zen.	Discursive meaning units, descriptions and stories of practitioners and researcher's experiences and conscious intuitive reflection from within the identified brackets for the spiritual paradigms and the ISPF.	Practitioners from the three spiritual ideologies identified.	Participant observation, immersion, in-depth interviews and personal memos form within the identified ideologies.	Meta-triangulation.
Part 2. Application					
Aim 2.	Demonstrate how a spiritual practice framework might be used within social work at an ideological level through conscious and intuitive application of the ISPF to the above 3 spiritual ideologies.	Discursive meaning units, descriptions and stories of practitioner and researcher's experiences and conscious intuitive reflection from within the identified brackets of the ISPF.	Practitioners from the three spiritual ideologies identified.	Participant observation, immersion, in-depth interviews and personal memos form within the identified ideologies.	Combination of ISPF and Meta-triangulation.

Table A1 cont. Original research design

	Aims	Data needs	Sample	Collection	Analysis
Aim 3.	Demonstrate how a spiritual practice framework might be used in social work at a theoretical and practice level through conscious and intuitive application of the ISPF to theory and practice methods from within the above 3 spiritual ideologies.	Discursive meaning units, descriptions and stories of practitioner and researcher's experiences and conscious intuitive reflection from within the identified brackets of the ISPF.	Practitioners from the three spiritual ideologies identified.	Participant observation, immersion, in-depth interviews and personal memos form within the identified ideologies.	Combination of ISPF and Meta-triangulation.
Aim 4.	Demonstrate how a spiritual practice framework might be used in social work at an ideological level through conscious and intuitive application of the ISPF to 3 ideologies utilized within social work.	Meaning units and accounts from text and researcher's conscious intuitive reflection from within the identified Brackets of the ISPF.	Ideological text used within the Australian social work education system.	Literature survey of ideological text used within the Australian social work education system.	Combination of ISPF and Meta-triangulation.
Aim 5.	Demonstrate how a spiritual practice framework might be used in social work at a theoretical and practice level through conscious and intuitive application of the ISPF 3 theory and practices models utilized within social work.	Meaning units and accounts from text and researcher's conscious intuitive reflection from within the identified Brackets of the ISPF.	Theory and practice text used within the Australian social work education system.	Literature survey of theory and practice text used within Australian social work education system.	Combination of ISPF and Meta-triangulation.
Aim 6.	Demonstrate how a spiritual practice framework might be used in social work at an individual level through conscious and intuitive application of the ISPF to 3 individuals.	Meaning units, descriptions, reflections and stories of individual and researcher's conscious intuitive reflection from within the identified Brackets of the ISPF.	Self selecting individuals who are not currently seeking assistance or counselling	In-depth interview.	Combination of ISPF and Meta-triangulation.
Part 3. Synthesis					
Aim 7.	Draw conclusions about the use and place of spiritual paradigms and a spiritual practice framework within social work theory and practice.	All of the above.	All of the above.	All of the above.	Achieved via the analysis and synthesis of the preceding stages.

APPENDIX B

Undergraduate Assignment: Poster presentation of my personal practice framework

Part One

Introduction

For me, the most important influence on my personal practice framework has been Foucault's work on Postmodernism (Allan, Pease & Briskman, 2003; Payne, 1997; Senior & Viveash, 1998). It has allowed me to work from a legitimate framework of analysis, to explore power structures, dominant discourse and the creation of 'legitimate' realities and truths (Allan et al., 2003; Payne, 1997; Senior & Viveash, 1998). Supporting work of Ife's (2002), where he explored power structures and what he called 'power over' and Estes' (1993) sustainable social development framework, add to this framework for analysis and practice. Postmodernism not only allows a framework to analyze the usual power structures explored in social work, but also allows for the exploration of the power structures and theories and frameworks which social work itself uses (Allan et al., 2003; Payne, 1997; Senior & Viveash, 1998).

Cross section

Eastern and other spiritual teachings explain that earth is a place of dual reality (Kriyananda, 1979; Yognanda, 1946, 1975; Yukteswar, 1990). This dual reality is expressed on earth through the existence of polarized energies, such as spiritual/physical, masculine/feminine, and good/evil (Kriyananda, 1979; Yognanda, 1946, 1975; Yukteswar, 1990). However, the energies of spiritual/physical and masculine/feminine are most important as the polarity of spiritual/physical represents the reality of spiritual being living on earth in the physical reality, whilst the polarity of masculine/feminine represents these energies within the physical forms beings take upon the earth (Kriyananda, 1979; Yognanda, 1946, 1975; Yukteswar, 1990).

By cross sectioning these dominant forces of reality, we see that both masculine and feminine have qualities that are both spiritual and physical. One can clearly place particular qualities, therapies, frameworks, ideologies, etc., into appropriate sections. Obviously on this poster (p. 439) I was only able to include a few, with the selection being drawn from spiritual text (Kriyananda, 1979; Noontil, 1996; Yogananda, 1946, 1975; Yuktswar, 1990) but also from social work text, particularly feminist works, which highlight the different experiences and power differences between men and women (Bryson, 1992; Dalton, Draper, Weeks & Wiseman, 1996; George & Wilding, 1993; Ivey & Yaktus, 1996; McMahon, Thomson & Williams, 2000; Payne, 1997). Spiritual teachings also state that 'White Man' or Western culture represent the masculine energy and 'Coloured Man' or Eastern and indigenous culture represents the feminine energy in physical reality (Yogananda, 1975).

Yin yang and scales

The Yin Yang symbol within my personal practice framework represents the spiritual teachings that recognize the above reality of dualism on earth. It further adds the understanding that within this dualism there is the need for balance to create peace, 'we should use the wisdom of father-God and the love of mother-God to bring peace on earth' (Yogananda, 1975, p. 250). With this knowledge and a critical analysis from a social work perspective, one can see the world is very much unbalanced. The physical reality shows that masculine energy on earth is dominant and out of balance. This is evidenced by the global embrace of economic rationalism, dominance of West over East, dominance of Man over the Earth, and dominance of man over woman (Allan et al., 2003; Bryson, 1992; Dalton et al., 1996; Estes, 1993; George & Wilding, 1993; Ivey & Yaktus, 1996; McMahon et al., 2000; Payne, 1997).

The Yin Yang framework allows for the incorporation of many of the social work frameworks, such as the feminist movement, anti-oppressive or anti-racist practice, green movement, human rights movement and the indigenous peoples' movement, as it is in line with the analysis of power structures, 'power over', sustainability, equity, balance between social and economic, as explored by Birkeland (2002), Cox (1995), Estes (1993), Ife (1999, 2002), Kenny (1994), Midgely (1999), Mullaly (1997), and Saleebly (1992), along with many others.

The scales represent the ability of the worker to employ qualities and practices from the varying sections to create or enhance balance within the client's world. On the poster I have placed the therapies and frameworks that I currently feel comfortable using in the scales. However, this does not exclude the use of other techniques when needed. This idea of finding balance and sharing knowledge and learning from 'others' knowledge bases is further supported by Ife (1999, 2002) and Ramanathan and Link (1999) as they explore the benefits of practices and philosophical frameworks of Hinduism, Buddhism, Native American and Indigenous Australians in finding balance between social, economic and environment.

Summary

Hence, by combining the cross section, Yin Yang and scales, one sees that this can become a framework for analysis and practice, as once the imbalance has been located one can then recognize and employ the appropriate practice to acquire balance. For example, if a male client is presenting with signs of depression and is unable to express or get in touch with his emotions, then one could address the imbalance of dominant masculine energy by employing a therapy such as emotional release counseling (Pearson & Nolan, 1995; Pearson, 1998; Pearson & Wilson, 2001) from the feminine section or one could choose to employ a therapy from the matching section, in this case the masculine section for a less radical more client centred approach (Cormier & Hackney, 1897; Geldard, 1993; Howe, 1987).

Additional example: If an Indigenous youth presents with aggressive or anti-social behaviours, one could recognize that the masculine energy of the 'White Man', which has oppressed this individual and these peoples, has been so oppressive and dominant, one may be choose to employ practices from both the physical and spiritual sections of the feminine section. This would encourage a reconnection to the spiritual self and to the land from the spiritual/feminine section and also employ aspects of community work and empowerment practice from the physical/feminine section (Ife, 1999, 2002; Kenny, 1994).

Part Two

Introduction

Postmodernism's challenge of dominant 'reality' or 'truth' opens the space to acknowledge and value knowledge and practice of 'others' (Allan et al., 2003; Payne, 1997; Senior & Viveash, 1998). This, along with such values as respect for human dignity and worth, social justice, service to humanity and culturally aware practice, opens the space and gives legitimacy to working from a spiritual framework (AASW, 2000).

Maslow's hierarchy of needs and spiritual reality

As guided by the dual reality of spiritual/physical, one can recognize that Western social workers, psychologist and other health care professionals clearly employ therapies and frameworks which sit firmly in the physical section of this spiritual framework and often within the masculine section (Cormier & Hackney, 1987). However, when pondering that the majority of humans either consciously or unconsciously hold some form of spiritual, religious or philosophical beliefs, and that spiritual texts state that by healing the soul or spirit the physical reality is healed, one must begin to question the absence of attention to the soul or spirit within Western social work, psychology and other helping professions (Brennan, 1988; Kriyananda, 1979; Noontil, 1996; Paulson, 1991; Yogananda, 1946, 1975; Yukteswar, 1990). This is even more questionable when one recognizes that the definition of psychology as given by the Oxford dictionary is 'the study of the human soul or mind' (Fowler & Fowler, 1969, p. 657).

I, therefore, have included in my framework for practice the recognition and use of individual soul or spirit connection and the connection of the individual soul or spirit to that of the greater spiritual reality, whatever that may be for each client. This inclusion of spirituality in social work practice is supported by Ife (1999, 2002), Lynn, Thorpe, Miles, Cutts, Butcher, and Ford (1998), and Ramanathan and Link (1999).

Utilizing Maslow's hierarchy of needs, and drawing down the spiritual connection and reality into each section, allows me to work with clients at a deeper level (Lefranco, 1980; Milton, Entrekin & Stening, 1984). Example, if a client presents with housing issues, one would obviously take action by advocating and brokering, yet I

would also employ such practice as conscientization, not only to economic, social and political structures as referred to by Estes (1993), but also about how being focused on these and other such physical situations can draw one away from the spiritual inner strength (Brennan, 1988; Kriyananda, 1979; Noontil, 1996; Paulson, 1991; Yogananda 1946, 1975; Yuteswar 1990). This concept is aligned with strength-based practice and empowerment practice, only connecting with a deeper part of self in the hopes to achieve a more sustainable outcome (Ife, 2002; Kenny, 1994; Saleebey, 1992).

Use of self

An important part of ‘use of self’ for me is reflective practice. Reflective practice is not only explored in social work texts but also within spiritual texts which encourage conscious reflective living to learn life or spiritual lessons (Alston & McKinnon, 2001; Noontil, 1996; Paulson, 1991; Payne, 2002; Pease & Fook, 1999; Yogananda, 1946, 1975; Zukav, 1990). For me, reflective practice is the point where I analyze myself as a person with my own story, life and beliefs and myself as a professional, educated social worker, allowing for me to use myself, my skills and knowledge, for the best possible outcome for the client (AASW, 2000). An extension of the ‘use of self’ is my own spiritual awareness and willingness to visit this topic with clients. Acceptance of my spiritual self allows me to be accepting of the spiritual identity of others, which is conducive not only to working across cultures but also working within my own culture, as, when it comes to spirituality, no-one is homogenous (AASW, 2000; Banks, 2001).

Summary

Through the ‘use of self’, I am able to draw the spiritual element into Maslow’s hierarchy of needs as a guide and foundation for my personal spiritual practice framework.

Poster

Unfortunately the poster used in this assignment has been discarded. However, I was able to located sketches used in the design process of the poster. Figure B1 is a reconstructed image of the poster from the design sketches.

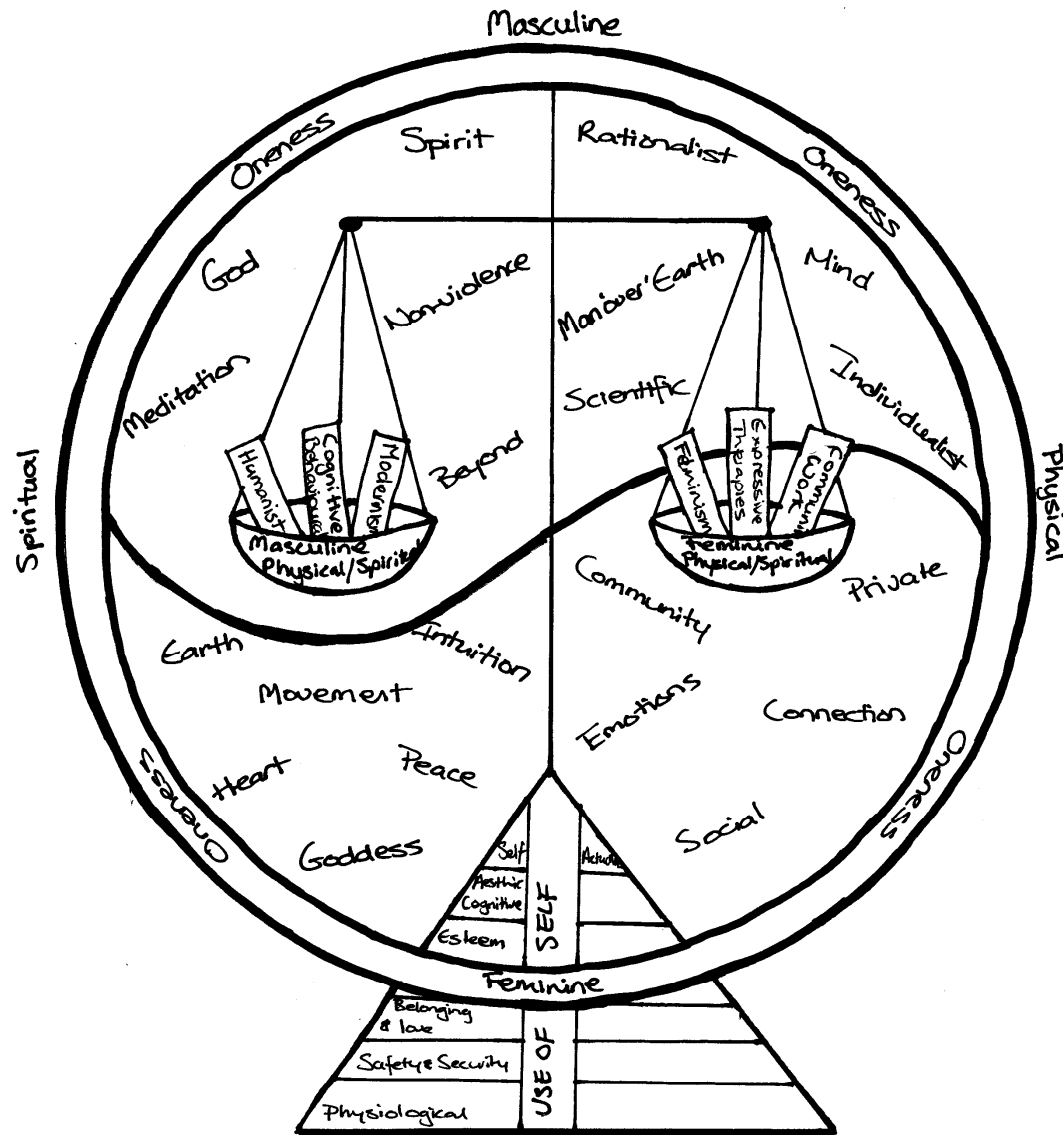


Figure B1 Design sketch of personal practice framework poster.

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APPENDIX C

The Spiritual Paradigms and ISPF at Completion of the Honours Project

Spiritual paradigms

The original spiritual paradigms I suggested were informed by such authors as Albertus (1985), Brennan (1988), Gawain and King (1986), Goleman (1988), Gregg (1995), Leadbeater (1990), Liberman (1991), Mann (1998), Mascaro (1962), Noontil (1996), Yogananda (1946, 1975), Paulson (1991), Rosenberg (1999), Rowland (1993), Kriyananda (1979), Yuktswar (1990), Todd (1996), Vaughan-Lee (2000), Walters (1987, 1988, 1989), and Zukav (1990). The spiritual text used further to investigate and authenticate the initial spiritual paradigms and spiritual practice framework were: within Hinduism - 'Man's eternal quest and other talks' by Paramahansa Yogananda (1975) and 'The Divine romance: collected talks and essays on realizing God in daily life, Volume II' by Paramahansa Yogananda (1986); within Sufism - 'Love is a fire: The Sufi's mystical journey home' by Vaughon-Lee (2000) and 'Daughter of fire: A diary of a spiritual training with a Sufi Master' by Irina Tweedie (1986); within Buddhism - 'The heart of the Buddha's teachings: transforming suffering into peace, joy and liberation.' by Thich Nhat Hanh (1998) and 'The diamond that cuts through illusion: commentaries on the Prajñāparamitta diamond sutra' by Thich Nhat Hanh (1992).

The spiritual paradigms are: spiritual positivism, spiritual constructivism, conscious spiritual theory and integrated spiritual theory. The ontological, epistemological and methodological aspects of the spiritual paradigms are presented in Table C1. To provide the complete picture at a paradigmatic level, Table C1 also includes the commonly identified physical paradigms: positivism, constructivism and critical theory. The descriptions for the physical paradigms were informed and adapted from Miles and Huberman (1994), Neuman (2000), Neuman and Kreuger (2003), and Sarantakos (1993).

Table C1 Spiritual and physical paradigms

	Ontology	Epistemology	Methodology
Positivism	Reality exists out there and is governed by unchangeable natural laws. The job of the researcher is to discover the 'true' nature, how it 'truly' works.	Since there is a real world 'out there' the researcher must objectively study the world and objects within the world. That is, find out how things really are and really work – no place for personal values and biases.	The researcher states a hypothesis or question as a proposition, then tests the proposition to see if it is true.
Spiritual Positivism	Cosmic reality exists internally and externally and is governed by unchangeable Cosmic Laws. The individual is to discover the Cosmic Laws and use these to unite with God.	Since there is a real world internally and externally, the seeker must objectively and study 'reality' and processes within 'reality'. That is, find out how things really are and really work – no place for personal values and biases.	The individual asks a question and then tests to see if it is true.
Social Constructivism	Realities are relative, multiple and exist only in people's mind constructs (understandings). Are not more or less true but more or less informed and sophisticated.	Knowledge is created when the researcher and the researched undertake the inquiry. Findings are the creation of the process of interaction between the two.	The aim is to build a consensus understanding that is more sophisticated than the previous understanding.
Spiritual Constructivism	Realities are relative, multiple and exist in accordance with individual's level of consciousness. Consciousness constructs are not more or less true but vary at different levels of consciousness and spiritual evolution.	Knowledge is created via individuals, groups and collectives' level of consciousness and spiritual evolution.	The aim is to increase the level of vibrational energy or consciousness bringing greater understanding, wisdom and spiritual evolution.
Critical Theory	Reality can be known but it is a reality shaped by racial, ethnic, gender, political, cultural and economic factors that create structures of oppression. It is these structures that are real and they have been created – they are not natural.	The researcher and those researched come together with history and values that cannot be ignored. Any findings are therefore value laden.	The transactional nature of research requires a dialogue between the investigator and the subjects of inquiry. The purpose of this research is to transform ignorance and oppression into informed understanding and collective action. Methods must be participative and dialogical.

Table C1 cont. Spiritual and physical paradigms

	Ontology	Epistemology	Methodology
Conscious Spiritual Theory	Reality can be known but it is a spiritual reality that is oppressed and hidden by physical 'realities'. Physical realities have been created and are not real.	The individual has a history of physical values beliefs and understandings and has to attempt to relinquish these to find the 'absolute' (spiritual) truth.	The purpose of life requires the seeker to challenge the confines, ignorance and oppression of physical realities held to discover the spiritual truth.
Integrated Spiritual Theory	Reality is that there are multiple physical and spiritual realities of which the ultimate reality is the sum. Physical reality is a reflection of the spiritual.	Knowledge is understood via the varying existing perspectives. They all exist at once and each reflects aspects of the ultimate truth.	The aim is to discover, remember or unite with God or the absolute truth through the acknowledgement, exploration and integration of all aspects of reality, both physical and spiritual.

Table C1 demonstrates that the spiritual principle of reflection used deductively to develop the original suggested spiritual paradigms was supported through the preliminary research. For example, within the ontology of positivism we see that there is a belief in a reality that has natural laws that govern it, which can be known. The spiritual reflection of this is found in spiritual positivism's ontology, where there is a belief in a spiritual reality that is governed by unchangeable Cosmic Laws, which can be known. In the epistemology of critical theory, it is found that both the researcher and the researched come together, with history and values that cannot be ignored and that influence their perspective. The spiritual reflection of this is found in the epistemology of conscious spiritual theory, where history, physical values and beliefs influence spiritual perception. The methodology of social constructivism states that the aim is to build a consensus understanding that is more sophisticated than the previous understanding. The spiritual reflection found in the methodology of spiritual constructivism is the aim to increase the vibrational, evolutionary and consciousness level, bringing greater understanding and wisdom.

Further information was gained during the research process to add to the understanding of each of the spiritual paradigms under specific paradigm brackets. All spiritual paradigms within the table were further explored and scrutinized against

spiritual literature and/or through in depth interviews with spiritual practitioners throughout the research process.

Integrated spiritual practice framework

The integrated spiritual practice framework is a tool to assist in the process social workers may refer to as ‘making assessments’, ‘guiding interventions’ and ‘analysis’. It has been created in line with the values and principles of integrated spiritual theory and is a map or a guide to the utilization of pre-existing spiritual and physical theories and practices. As with the spiritual paradigms, the preliminary research authenticated and further informed the original ISPF. Presented here is the ISPF as informed by the Honours research project. The structure of the framework consists of a number of distinct components, these being: the triadic whole, operational quadrants, operational Sectors, Christ consciousness and levels of vibrational energy or consciousness.

The triadic whole

The triadic whole represents the ontological view that there are multiple physical and spiritual realities that are the sum of the ultimate reality. Different perspectives may use different language to describe this ultimate reality, such as God (Christian), Enlightenment (Hinduism), The Divine (New Age), Allah (Islam), Collective Consciousness (Jungian). However, within the integrated spiritual theory perspective, they are the same. The outer circle (see Figure C1) represents ultimate reality, which, due to the existence of physical reality, creates a false duality within creation.

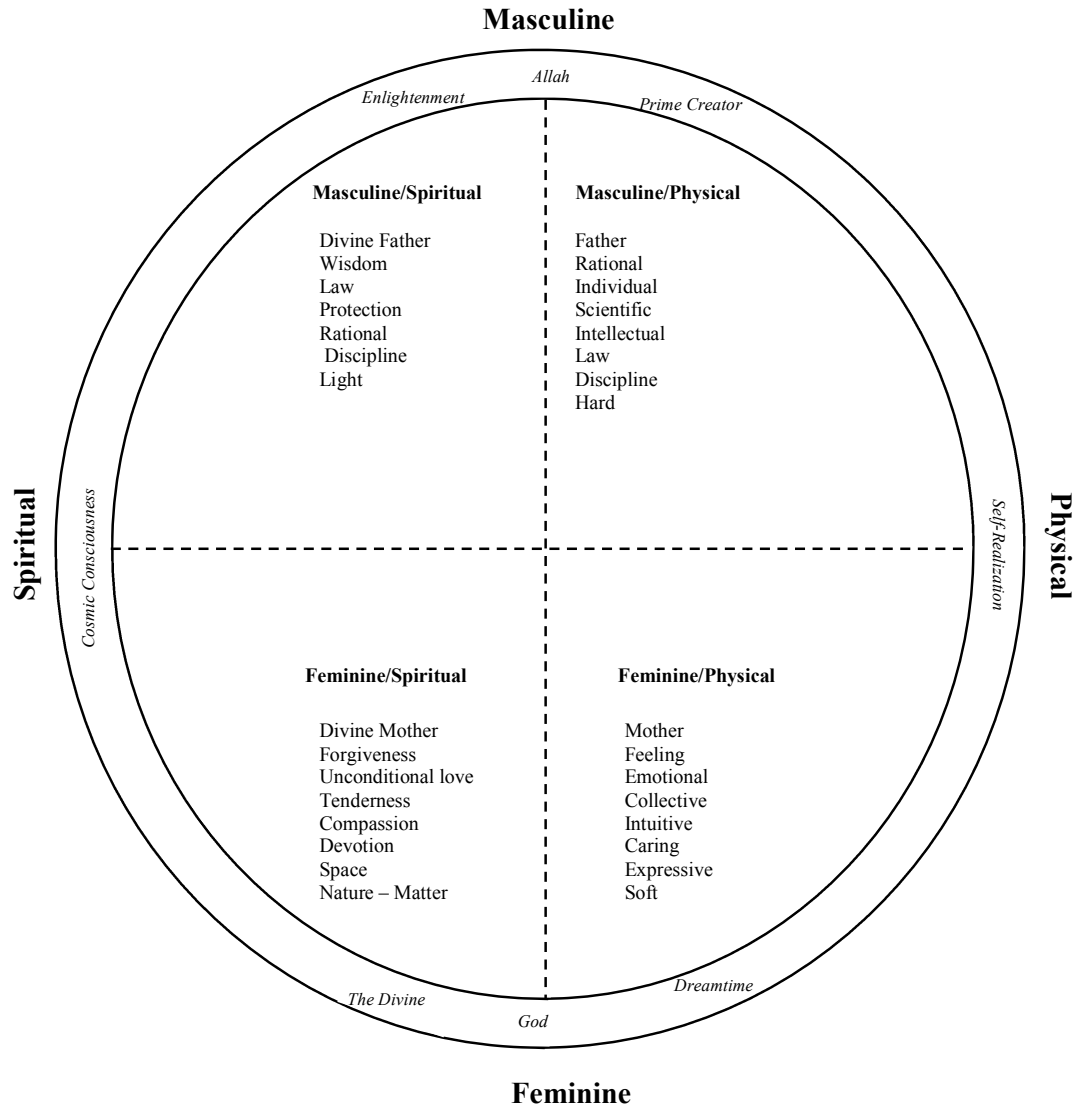


Figure C1 Triadic whole and operational quadrants

The dualities of physical/spiritual and masculine/feminine were for me the most obvious and predominant dualities. Hence, it is these dualities that have been included in the structure of the framework. These false dualities are either complementary reflective dualities, such as spiritual/physical (as the physical is a reflection of the spiritual, with the spiritual being the physical and the physical being the spiritual) or complementary polarized dualities, such as masculine/feminine that, although appearing polarized, are in fact one. It is the balanced integration of both aspects that is truth in ultimate reality.

Operational Quadrants

In line with the epistemological stance of integrated spiritual theory, it is assumed that everything within existence has aspects of the whole to varying degrees and the ultimate reality is the integration and balance of them all. Since the dualisms of masculine/ feminine and physical/spiritual are believed to be a false reality, created through the experience of the physical reality, the spiritual quest is to go beyond the falsehood of dualism to wholeness. To do this, the individual must achieve balance between these dual forces and integrate them as part of the same whole.

Cross-sectioning the dual realities of masculine/feminine and physical/spiritual creates operational quadrants (see Figure C1). Each quadrant represents particular aspects and qualities that are unique to each section yet are also part of the integrated whole. Within the masculine/spiritual quadrant these are: Divine Father, wisdom, law, protection, rational, discipline, and light. Within the feminine/spiritual quadrant they are: Divine Mother, forgiveness, unconditional love, tenderness, compassion, space, devotion, and nature/matter. In the masculine/physical quadrant there are: father, rational, individual, scientific, intellectual, law, discipline, and hard. The feminine/physical quadrant has: mother, feeling, emotional, collective, intuitive, caring, expressive, and soft.

The operational quadrants (see Figure C1) aim to assist in intervention processes as tools for assessing where an individual's energies and consciousness are centrally located and to identify what interventions may assist further in balance and integration. For a social worker, this process may be used not only for the understanding of clients, but to assist in reflective practice processes. Social work literature strongly supports not only knowing oneself and one's biases, but also understanding and being reflective on how one applies theory in practice (AASW, 2000; Allan, Pease & Briskman, 2003; Banks, 2001; Darlington, Osmond & Peile, 2002; Payne, 1997, 2002).

For example, as a mother who is working and studying, I recognize that my energies and consciousness have been located in the physical/masculine for the years I have been 'chasing my career goals'. This has changed the ways in which I, mother, interact with the world and in how I carry out my spiritual practice. At times, when I feel overwhelmed and burnt out, I recognize that due to my positioning within the

physical masculine, I need to intervene with practices from the spiritual feminine to assist in restoring balance to my life and person.

The quality of masculinity is not confined to man and femininity is not confined to woman. Each quality is found in both men and women to varying degrees, depending on the individual. Vaughn-Lee (2000) argues that in contemporary society, masculinity has become the measurement and the norm of physical ‘reality’, while the feminine has become suppressed and undervalued. Men and women tend to approach physical and spiritual life from the more valued masculine perspective (Vaughn-Lee, 2000). This imbalance between the masculine and the feminine in the physical is strongly supported by research in areas such as the poverty of women, violence against women, medicalisation of women, eco-feminism and political and structural oppression of women (Annandale, 1998; Bryson, 1992; Dalton, Draper, Weeks & Wiseman, 1996; Dominelli, 1991; George & Wilding, 1993; Ife, 2002; Lewis, 1991; McMahon, Thomson, & Williams, 2000; Mullaly, 1997; Porter, 1999).

Operational Sectors

Throughout the research process, it was found that the triadic whole had a greater influence on the framework than just being represented in the outer structure and that it in fact largely influenced the operationalisation of the framework. The triadic whole could be found in various forms within all ideologies. Presented in Table C2 is a break down of some of these forms within the various ideologies.

Table C2 Triadic whole by ideology

	Feminine	Masculine	Androgynous
Self Realization Fellowship	Mother	Father	Child
	Vibration of creation itself	Intelligence beyond creation	Intelligence within creation
	Creative state	Dissolutive state	Preservative state
	Holy Ghost	Father	Son
	Brahma the Creator	Shiva the Destroyer	Vishnu the Preserver
	Divine Mother	Divine Father	Mankind
	Devotional	Renunciation	Combination of both
	Feeling	Rational	Intuitive wisdom
	Nature	Space	Space within nature

Table C2 cont. Triadic whole by ideology

	Feminine	Masculine	Androgynous
Naqshband	I'm longing for you	I love you	Heart/Love
	Wholeness	Separation	Union
	Devotional	Renunciation	Combination of both
	Expansion	Contraction	Flow
	Form	Formless	Nothingness
	Circular	Linear	Vortex
	Limited	Unlimited	Limitless
	Internal	External	Combination of both
	Hidden	Visible	Combination of both
Vietnamese Zen	Rose is	Not a rose	It is a rose
	Form	Formless	Formlessness
	Being	Non-being	Interbeing
	Signs	Absence of signs	Signlessness
	Wrong View	Right View	True View
	Erroneous concept	Right Concept	Conceptless
	Permanent	Non-permanent	Impermanence
	Conditioned	Non conditioned	Conditionless
	Self	Non-self	Selflessness

Although, the basic cross-section of spiritual/physical and masculine/feminine remained within the framework representing the existence of duality, the introduction of the triadic whole produced another level of the framework in the form of operational sectors. The new sectors on the spiritual side are: feminine/spiritual, masculine/spiritual and androgynous/spiritual, as demonstrated below. Introducing the triadic whole into the operational section of the framework on the physical side sees that, in line with cosmic law, the physical reflects the spiritual, hence also changes the quadrants into sectors, these new sectors on the physical side being feminine/physical, masculine/physical and androgynous/physical, as demonstrated in Figure C2.

In exploring the interplay of the triadic whole within the illusionary duality of spiritual/ physical, the third aspect that is included is that of Christ Consciousness, Buddha Consciousness or Heart Consciousness, depending on the ideological language used. This aspect is described by the Naqshband as '...the place where the two seas meet, where the infinite world of the soul touches the temporal world of everyday life' (Vaughan-Lee, 2000, p.178). The three ideological perspectives explored in this study spoke of this aspect as the only way to travel to the 'Ultimate Truth', God, Love, the

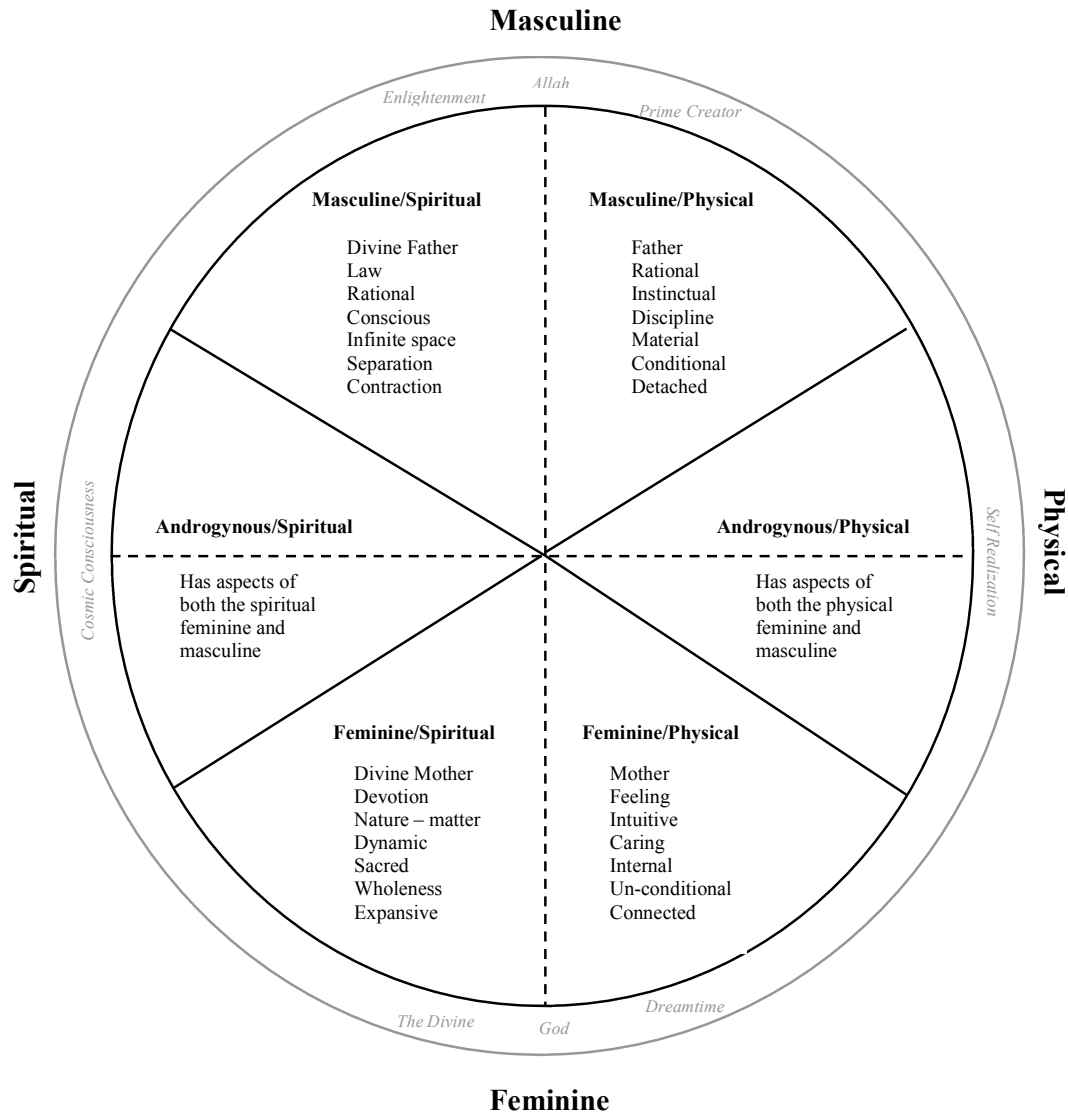


Figure C2 Operational sectors

Creator, or whatever other language might be used to explain the ‘Truth’. Christ Consciousness is depicted below in the Integrated Spiritual Practice Framework overlapping all other aspects and touching the edges of the operational section leading to the outer circle which is representative of the ‘Ultimate Truth’. However, it must be remembered that this ‘Ultimate Truth’ is recognized as the same by all the ideologies explored, yet they each recognize it can be labeled differently depending on the perspective or path in which one is positioned.

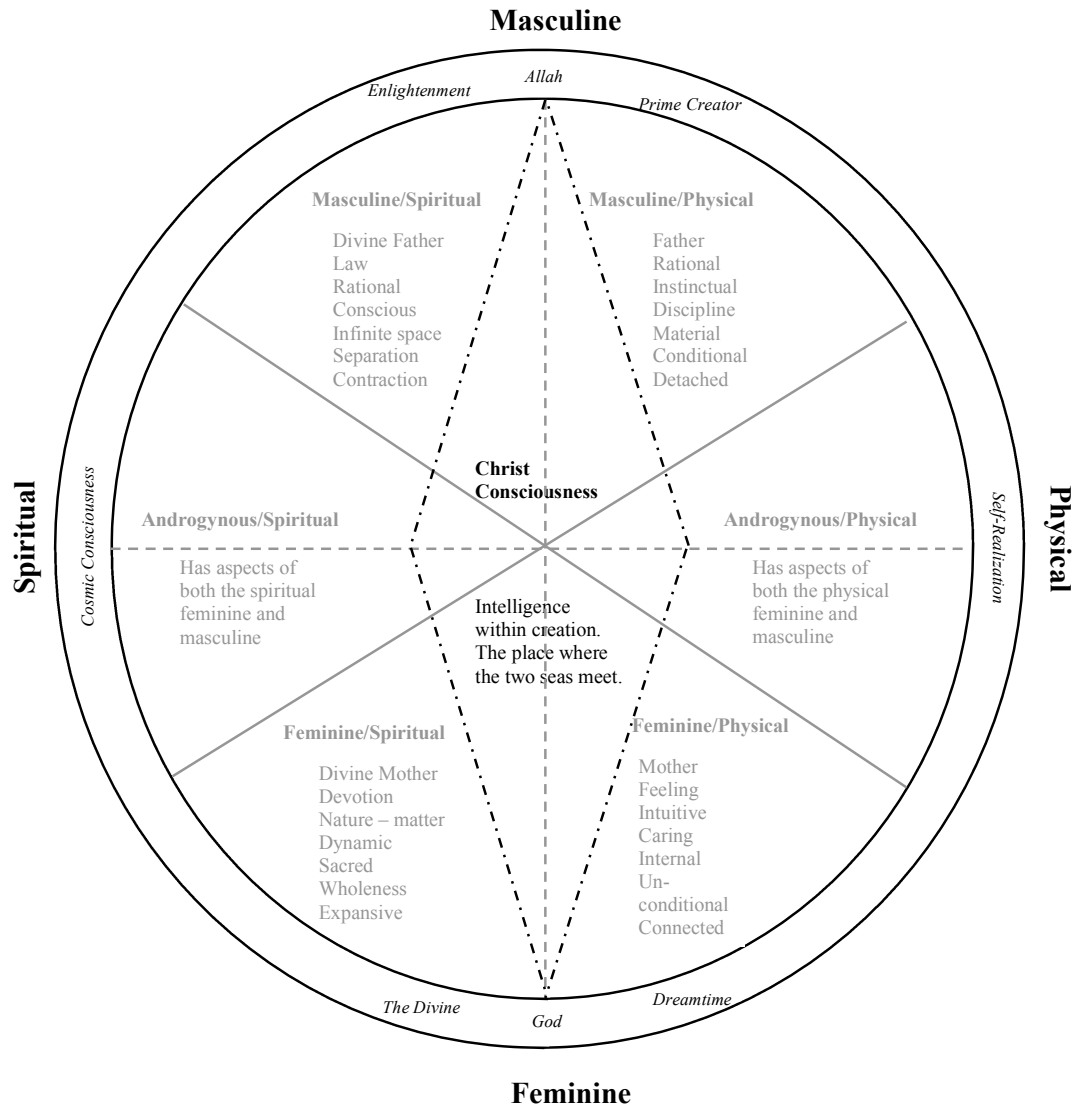


Figure C3 Christ Consciousness and Ultimate Truth

Using the understanding gained via the triadic whole and applying it to the paradigms, I was able to position and suggest basic qualities of each spiritual paradigm as pictured in Figure C4.

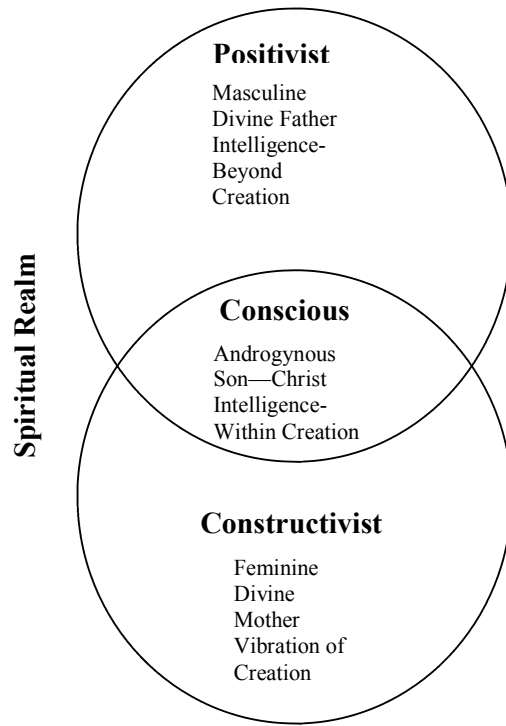


Figure C4 Positioning of the spiritual paradigms within the triadic whole

Although I have used my home base language, that of Self Realization Fellowship, when reflecting back to the Table C2, it is clear that each ideology could insert its own language with the same result. When the dualities are overlapped, a third androgynous paradigm is created. This exists only because the other two exist but once in existence becomes its own concept.

Cosmic law states that the physical is a reflection of the spiritual. Hence, Cosmic law and the triadic whole informs both the physical and the spiritual paradigms as pictured in Figure C5.

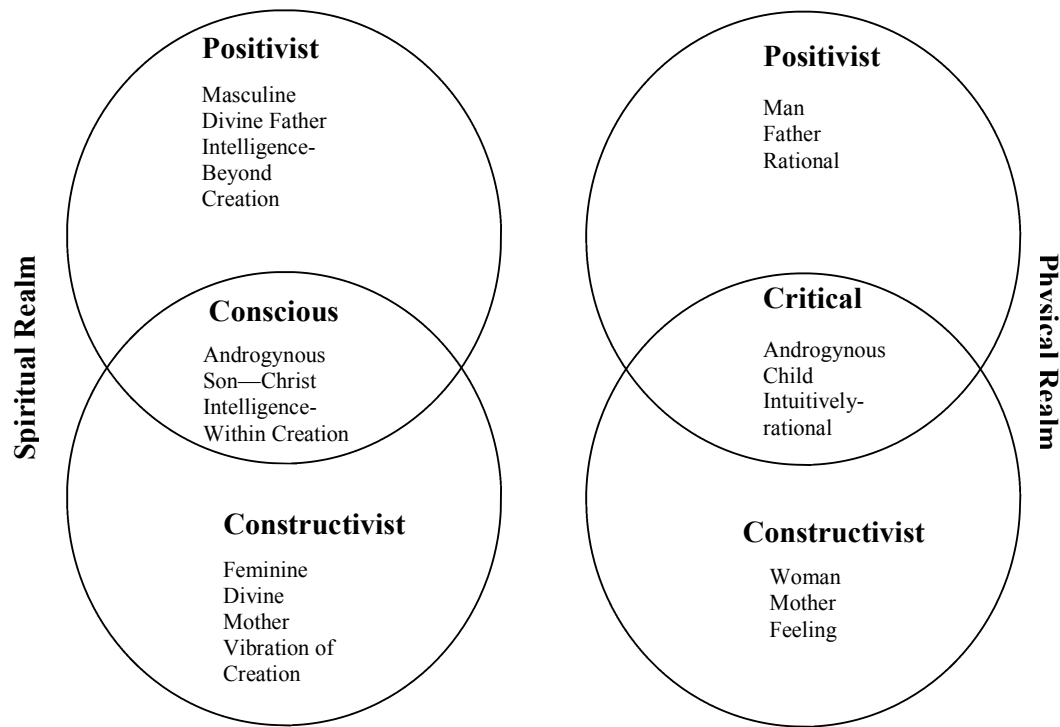


Figure C5 Positioning of the spiritual and physical paradigms within the triadic whole

At this point the recognition of each ideology's positioning and the triadic whole assisted me to see the unique role of the integrated spiritual theory paradigm. As illustrated in Figures C4 and C5, the triadic whole existed in both the spiritual realm and the physical realm. However, as the spiritual and physical were also dualities, it meant that the triadic whole must also exist between the two, thus the inclusion of the integrated spiritual theory paradigm. I was able to gain understanding of its inclusion and positioning when I stepped back and reflected on the study as a whole. This study inadvertently had confirmed and evidenced the integrated spiritual theory paradigm's inclusion, position and attributes.

How was this done? I recognized the text within each ideology had been written in ways that would be accessible by Western culture, and discussed and drew correlations between spiritual and the physical. This demonstrated the integrated spiritual theory aspect of the spiritual reaching out to the physical. Reflecting on why I

was doing this research highlighted the same phenomenon occurring within the physical, with physical sciences reaching out to include spirituality, as mentioned earlier, in the disciplines of nursing, teaching and, of course, social work. Perhaps the most noticeable strides taken within the physical have been in the area of quantum physics (Talbot, 1991). The understanding gained, therefore, is that the triadic whole suggests there is a place between the physical and spiritual realm where the two meet, as depicted in Figure C6.

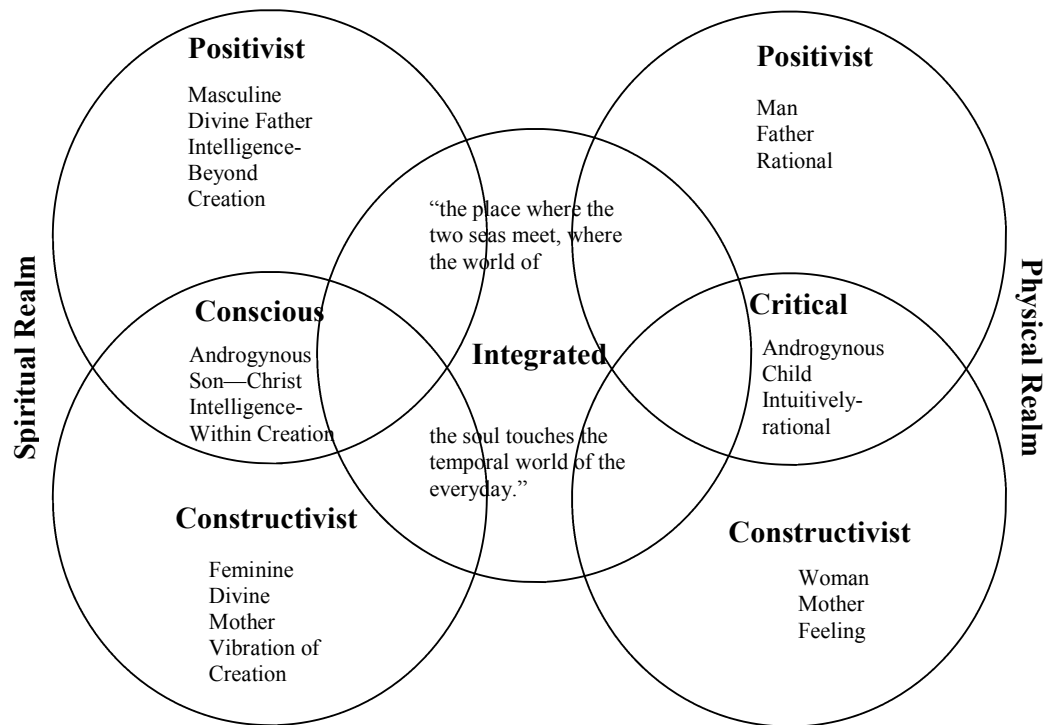


Figure C6 Positioning of the integrated spiritual theory paradigm

By looking at Figure C6, one can see that the integrated spiritual theory paradigm overlaps all other paradigms and allows for a common space to be established. However, it also allows one to work from one's original paradigmatic perspective, whether physical or spiritual, within an integrated approach. Therefore the inclusion of the Integrated Spiritual Theory paradigm may not only serve as a tool of translation from the physical realm to the spiritual realm, and visa versa, but it may lend itself as a position of communication across paradigms within each realm.

This is further illustrated with the inclusion of the duality of the masculine and feminine as depicted in Figure C7.

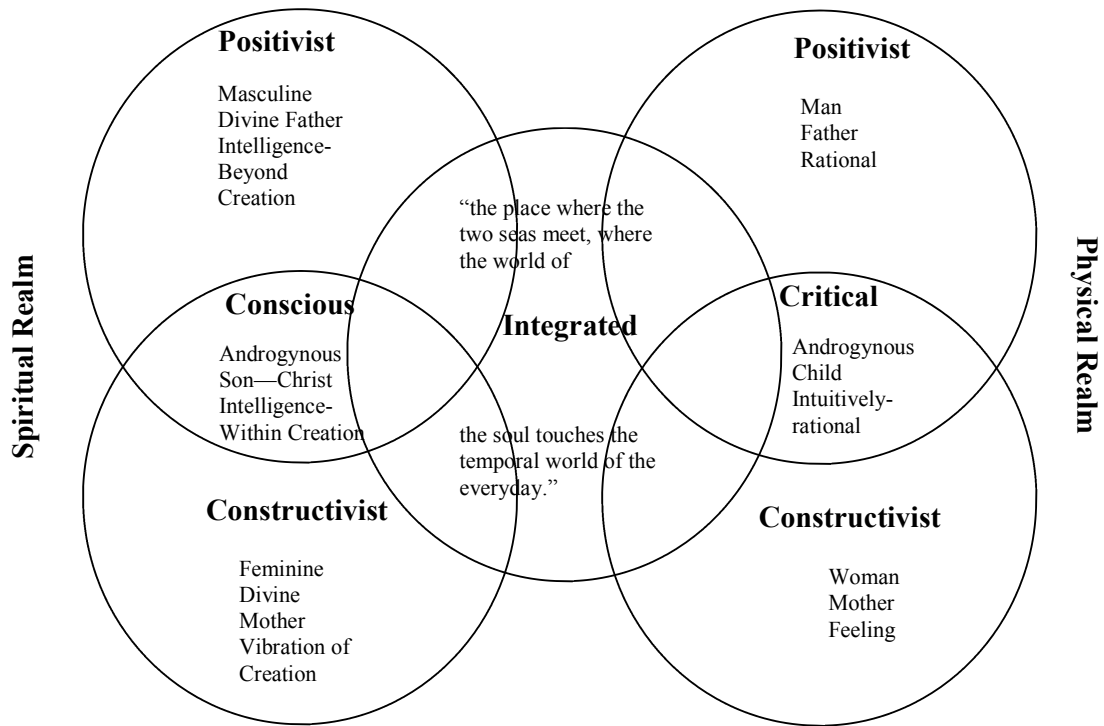


Figure C7 Paradigms as influenced by the Holy Trinity and Duality

These figures illustrate that the integrated paradigm is an integration of all and a connector between the realm of the spiritual and that of the physical. This concept is a confirmation of the original ideas explored within the integrated spiritual theory’s perspective. If one were to fold the paper along the line marked masculine/feminine, one would find that the physical and spiritual paradigms are complementary reflections of each other. If one were to fold the paper along the line marked spiritual realm/physical realm, one would find that, as per the integrated spiritual theory’s suggestion, there would be a reflection of the polar opposites, with the inclusion of the reflection of the androgynous or third paradigm. Furthermore, the inclusion of the dualities of both spiritual/physical and masculine/feminine and the triadic whole

supports not only the inclusion of the integrated spiritual theory paradigm but its positioning as “the place where the two seas meet, where the world of the soul touches the temporal world of the everyday” (Vaughon-Lee, 2000, p. 178).

With the introduction of the triadic whole into the operational section of the integrated spiritual practice framework and the analysis of the spiritual paradigms, it was found that the framework was supported by the paradigms and visa versa as depicted below in Figures C8 and C9.

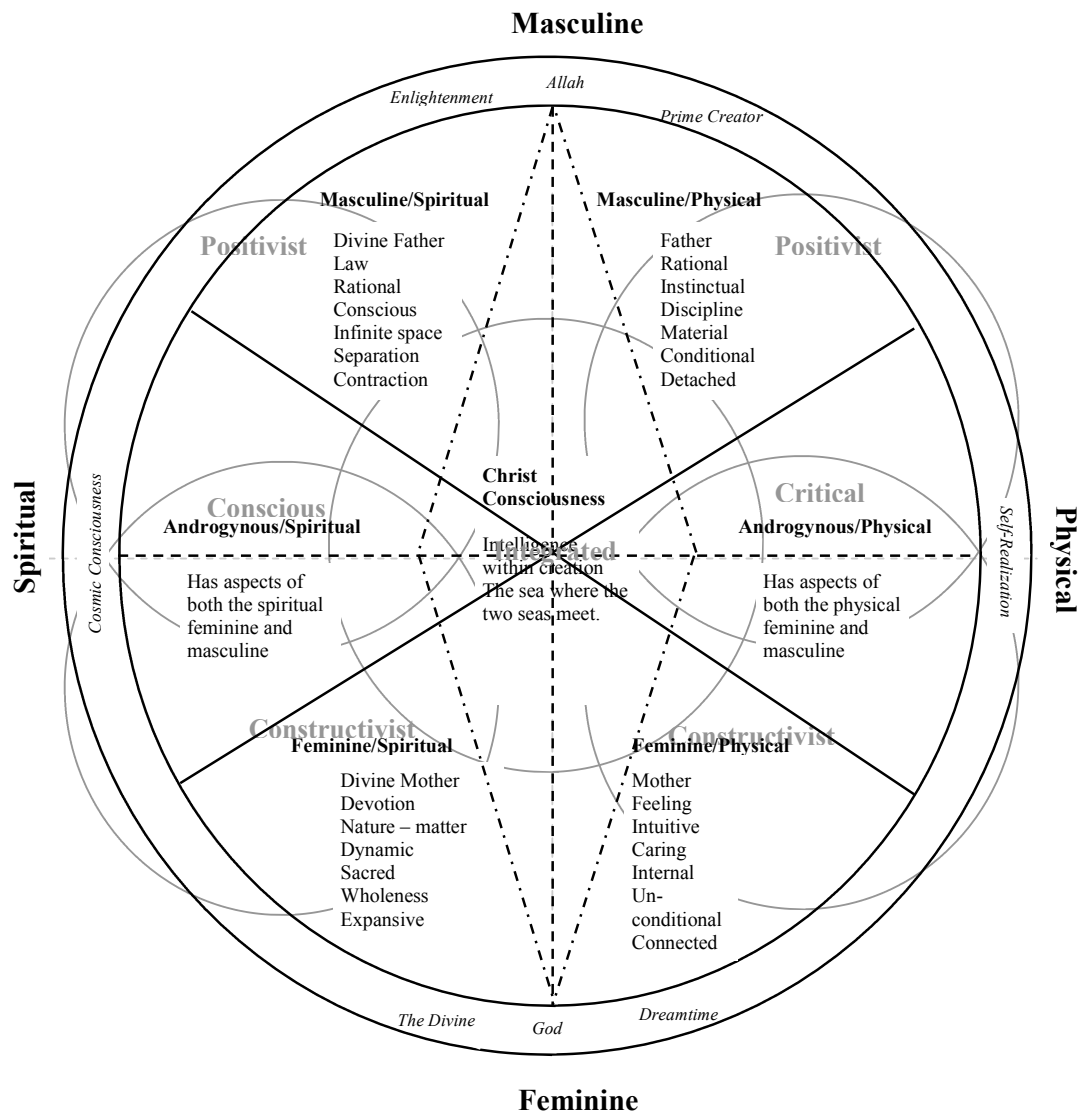


Figure C8 Integrated spiritual practice framework overlaid upon the spiritual paradigms

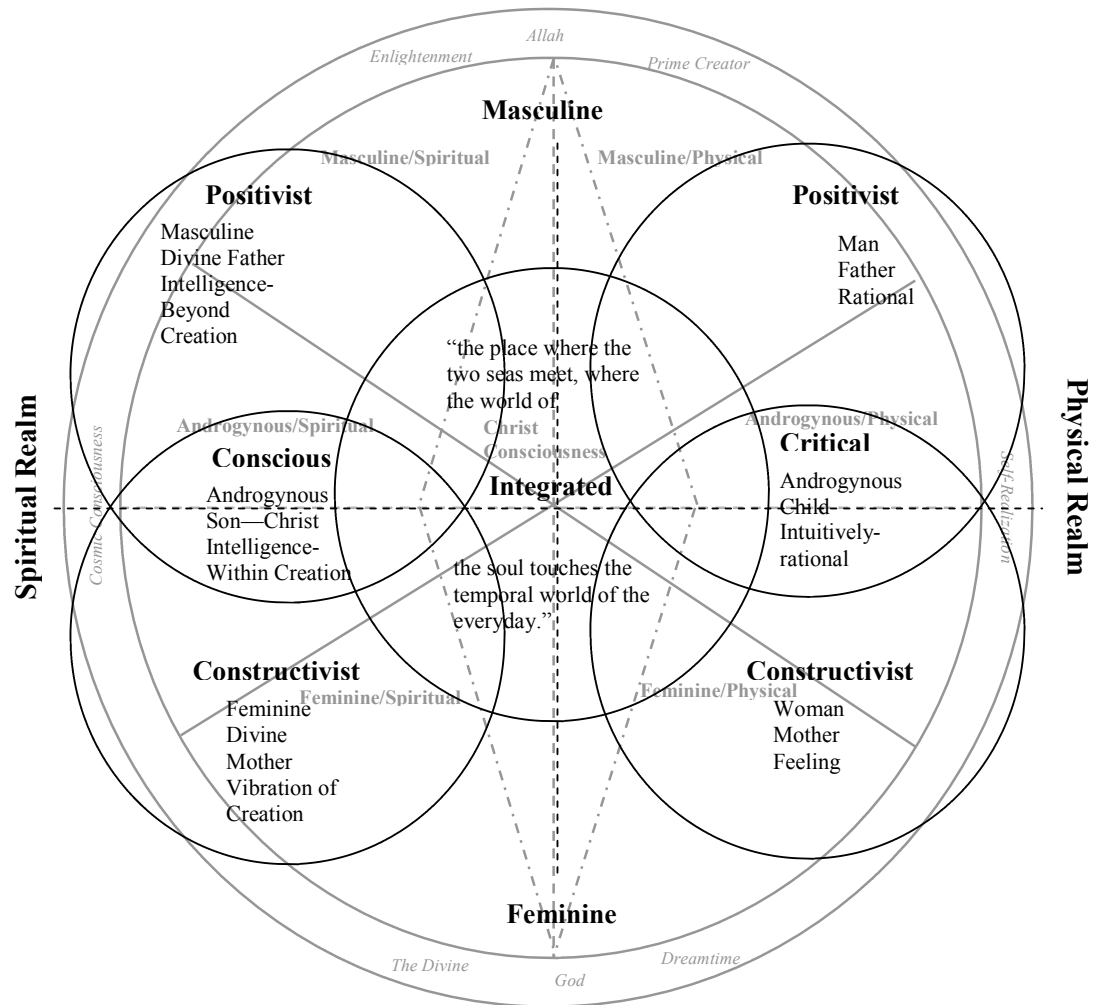


Figure C9 Spiritual paradigms overlaid upon the integrated spiritual practice framework

Levels of Vibrational Energy or Consciousness

The original concepts were drawn from spiritual authors, noted earlier (see p. 442), who explained that universal laws exist and govern many aspects of physical and spiritual reality. The levels of vibrational energy or consciousness explored here are drawn from the spiritual concept of one of these universal laws. Yukteswar (1990) stated: “This universe is differentiated into fourteen spheres, seven *Swargas* and seven *Patalas*” (p.32). The *Swargas* are the seven spheres starting from Satyaloka, the sphere of God, to Buloka, the sphere of gross material (physical reality). These are the macro spheres of the universes (spiritual reality). The *Patalas* are the physical reflection of the

spiritual and are found within individuals and are more commonly known as chakras and the seven layers of the auric field. Each level of chakra has a unique energy or developmental quality to it (Brennan, 1988; Leadbeater, 1990; Noontil, 1996; Paulson, 1991; Yukteswar, 1990).

Within the research, the collection of ideological data pertaining to the levels of vibrational energy and consciousness was limited. Each ideological perspective explored within this study referred to these levels of energy or consciousness in varying degrees. Although, none went into great detail in explaining them, they all recognized a process of moving through or attaining higher levels of energy and consciousness, this process, ultimately leading to God, Nirvana, Enlightenment, Self-realization or 'Absolute Truth' depending on perspective. Discussion focuses on the levels of vibrational energy and consciousness in their original form, with the only change being the inclusion of the triadic whole.

The practice aim of the spiritual paradigms is to discover the 'ultimate' truth through the acknowledgement, exploration and integration of the physical and spiritual aspects of reality. To help operationalize this aspect of the framework, each operational quadrant is further refined through the introduction of vibrational energy or consciousness levels. This could help social workers to assess clients (whether they are individuals, groups, institutions or communities) in greater depth by assessing the level of vibrational energy or consciousness from which a client is working within a specific operational quadrant. This assessment could be used as an intervention to guide the client during the process of growth, through the vibrational energy or consciousness levels and assist in the integration process of the masculine-feminine and physical-spiritual. In each quadrant these levels of vibrational energy or consciousness run horizontally from the center.

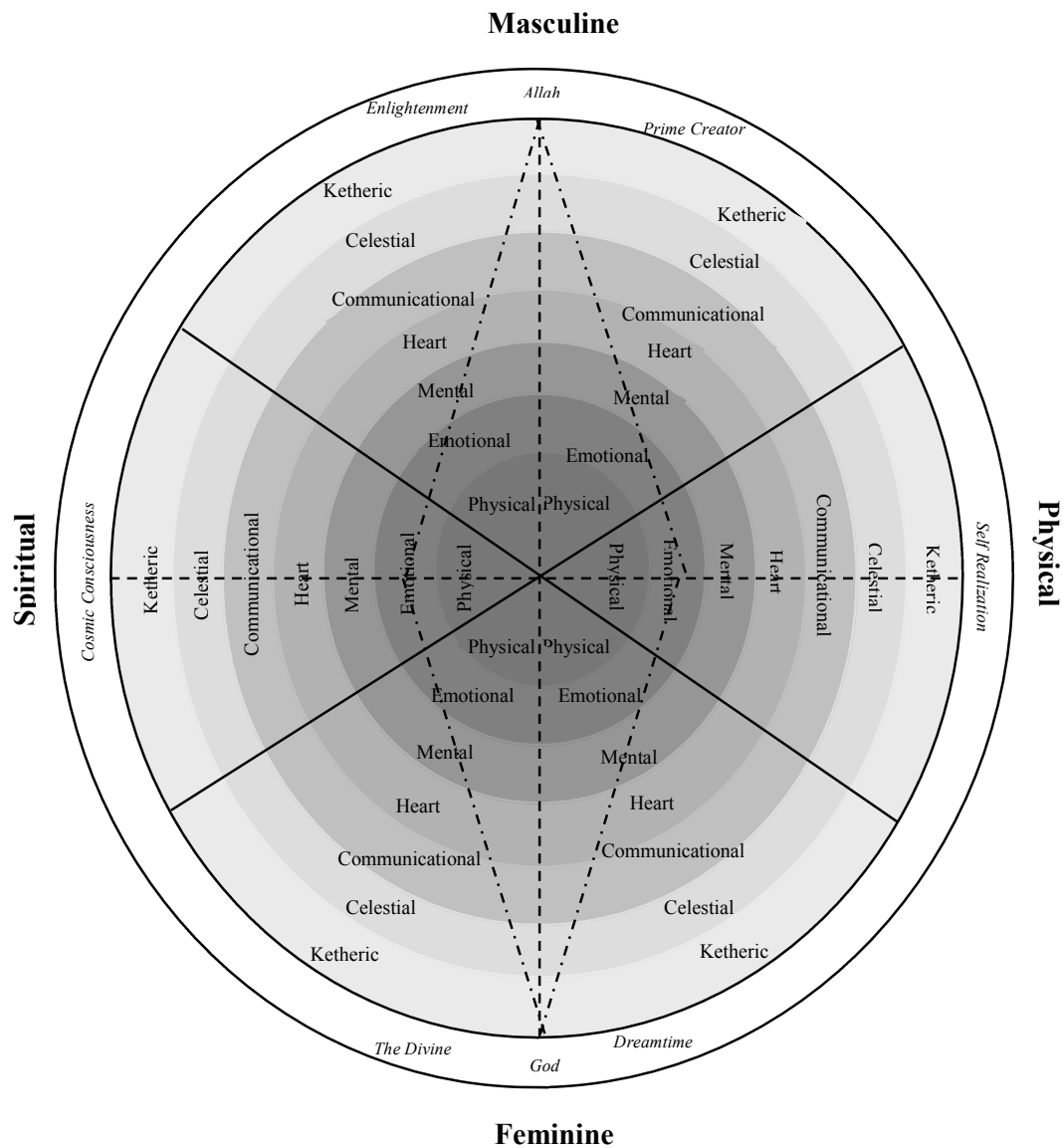


Figure C10 Levels of vibrational energy or consciousness

The following is a brief description of the elements and qualities within each of the levels of vibrational energy or consciousness as depicted in Figure C10. Each level is represented by a colour from the white light spectrum and is significant to the density of light and frequency of the vibration (Brennan, 1988; Leadbeater, 1990; Liberman, 1991; Noontil, 1996; Paulson, 1991; Yukteswar, 1990).

Physical (red): Pertains to physical functioning, development and senses, physical security and safety.

Emotional (orange):	Encompasses emotional and feeling aspects, emotional development, desires, sexuality and appetites.
Mental (yellow):	Refers to the intellectual, psychological, power, control and sense of Self.
Heart (green):	Represents the ability to love Self and others conditionally. Note this level of love is restricted to personal love as most commonly experienced e.g., “I will love you if you fulfill my needs” or “I’m a loving person but I hate certain groups or types of people”.
Communicational (blue):	Utilization of will in connection with the divine will, recognition of the power of the word, using discourse to communicate and create, and taking responsibility for one’s actions.
Celestial (indigo):	Spiritual senses, spiritual communication, creativity, intuition and love as unconditional and inclusive love that encompasses and values all life (soul love).
Ketheric (violet):	Connects to the higher mind, knowing, wisdom and integration of the spiritual and physical realities, one’s Higher Self, connection and communication with Divine Consciousness.

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APPENDIX D

Invitation to Participate and Information Page

[Appeared on JCU letterhead]

Dear ,

I am a PhD research student at James Cook University, Cairns, Australia. My research project aims to contribute to social work theory building by articulating and exploring how spiritual paradigms and a spiritual practice framework might be applied within social work practice.

To achieve this I will be engaging with spiritual practitioners from within three different spiritual ideologies those being Hinduism, Sufism and Buddhism.

I would like to invite one member of your organisation to participate in this research project. Please read through the attached information page and if anyone within your organisation is suitable and willing to participate they can contact me for further information.

Sincerely

Ann Carrington BSW (Hons)

Information Page Spiritual Practitioners

Shifts in Perspective: Spiritual paradigms and an Integrated Spiritual Practice Framework for use within social work.

This project is an exploration of the inclusion of spirituality in social work. Spirituality is a topic that has been gaining increased attention within the social work field. The current discussion and debate of this topic has raised many questions and highlights gaps at levels of paradigm, meaning, construct, theory and practice. This project aims to contribute to social work theory building by articulating and exploring how spiritual paradigms and a spiritual practice framework might be applied within social work practice.

The research will be conducted by Ann Carrington PhD student at James Cook University Cairns in the School of Arts and Social Sciences, Social Work discipline, under the supervision of Dr Wendy Earles, Dr Greta Galloway and Ms Robyn Lynn, of the School of Arts and Social Sciences.

The suggested spiritual paradigms to be explored are Spiritual Positivism, Spiritual Constructivism, Conscious Spiritual Theory and Integrated Spiritual Theory. The Integrated Spiritual Practice Framework (ISPF) is a collaborative tool for practitioners that can be applied within various spiritual and social work settings to gain understanding of a given phenomenon and encourage the raising of consciousness of 'the client'. The new understandings and rise in consciousness then allows for informed decision making in regards to any future action or intervention. The application of the ISPF to actions or interventions being considered may then guide in this decision making process. It has been developed in line with basic spiritual principles of the triadic whole, duality and levels of vibrational energy and consciousness.

In agreeing to participate in this study you will help to authenticate the suggested spiritual paradigms and a spiritual practice framework for use within social work. You will be one of three participants who have self-selected to engage in this project, from three different spiritual ideologies, in answer to an invitation to participate sent to your organization. You will have the capacity to engage in this project for a period of two to four weeks (to be negotiated) at a time convenient to you within the time frame of August 2007 and January 2008.

As a participant you will engage in two or three in-depth interviews exploring your spiritual ideology and the theories and practices that stem from these and aspects of the ISPF such as masculine, feminine, physical spiritual, duality, triadic whole and the levels of vibrational energy and consciousness. These interviews will be audio recorded and transcribed for analysis. As a participant you will also provide spiritual tuition to Ann Carrington, (principal researcher) throughout the two to four week period agreed upon. Reflective memos of my experiences and information gained through this tuition process will be documented by me and placed in computer files. At the completion of the preliminary analysis you will be given the opportunity to revise and make comment on my understandings and analysis of the data thus collected.

You have the ability to negotiate the level of confidentiality and anonymity you require prior to giving consent to your participation in this research. If you request that confidentiality be maintained, all reasonable measures will be taken to remove unique identifiers. However, as this research design requires the identification of specific spiritual ideologies, there may be some risk of identification.

For information relating to this project please contact:

Principal investigator

Ann Carrington

PhD student, Cairns, School of Arts and Social Sciences
and Social Sciences

James Cook University, Po Box 6811 Cairns Qld 4870
Qld 4870

Phone: 0434 931 034

Email: Ann.Carrington@jcu.edu.au

Principal Supervisor

Dr Wendy Earles

Deputy Head of School, Cairns, School of Arts

James Cook University, Po Box 6811 Cairns

Phone: (07) 4042 1191 Fax (07) 4042 1390

Email: Wendy.Earles@jcu.edu.au

If you have any questions regarding the ethical conduct of this project, please contact

Tina Langford

Ethics Officer, Research Office

James Cook University, Townsville Qld 4811

Phone: (07) 4781 4342 Fax (07) 4781 5521

Email: Tina.Langford@jcu.edu.au

APPENDIX E

Informed Consent Form - [Appeared on JCU letterhead]

PRINCIPAL INVESTIGATOR *Ann Carrington*

PROJECT TITLE: Shifts in Perspective: Spiritual paradigms and an Integrated Spiritual Practice Framework for use within social work.

SCHOOL *JCU School of Arts and Social Sciences*

CONTACT DETAILS James Cook University, Po Box 6811 Cairns Qld 4870
Phone: 0434 931 034
Email: Ann.Carrington@jcu.edu.au

This project is an exploration of the inclusion of spirituality in social work. This project aims to contribute to social work theory building by articulating and exploring how spiritual paradigms and a spiritual practice framework might be applied within social work practice.

You have self-selected to engage in the project in response to an invitation to participate sent to your organization. You have the capacity to engage in this project for a period of two to four weeks (to be negotiated) at a time convenient to you within the timeframe of August 2007 and December 2007.

As a participant you will engage in two to three in-depth interviews exploring your spiritual ideology and the theories and practices that stem from these. These interviews will be audio recorded and transcribed for analysis. As a participant you will also provide spiritual tuition to Ann Carrington, (principal researcher) throughout the two to four week period agreed upon. Reflective memos of my experiences and information gained through this tuition process will be documented by me and placed in computer files. At the completion of preliminary analysis you will be given the opportunity to revise and make comment on my understandings and analysis of the data thus collected.

You have the ability to negotiate the level of confidentiality and anonymity you require prior to giving consent (consent form adjusted to reflect details of level of consent negotiated). If you request that confidentiality be maintained all reasonable measures will be taken to remove identifiers however, as research design requires the specific spiritual ideologies to be identified there may be some risk of identification.

The outcomes will be primarily presented in the form of a PhD thesis and at least one piece submitted for publication in a professional journal and/or a professional conference presentation.

- ☐ The aims of this study have been clearly explained to me and I understand what is wanted of me.
- ☐ I know that taking part in this study is voluntary and I am aware that I can stop taking part in it at any time and may refuse to answer any questions.
- ☐ I have decided on the following level of confidentiality after being fully informed of the research aims, process and outcomes [insert level of confidentiality agreed upon].
- ☐ I consent to the interviews being audio recorded.

Name: <i>(printed)</i>	
Signature:	Date:

APPENDIX F

Example of Interview Schedules

Interview one: Spiritual paradigms

Table F1 Brackets

	<i>Spiritual Positivism</i>
Reality is...	<p>There are physical and spiritual laws but they are illusion and only Divine Law is infinite.</p> <p>God Consciousness, all else is an illusion behind which is God.</p> <p>Objective and governed by spiritual laws that are knowable.</p> <p>Perceived through the internal astral/spiritual senses.</p>
Human beings are...	<p>Made in the image of God</p> <p>Man's body is composed of 35 thoughts of God materialized.</p> <p>Governed by the Cosmic Laws</p>
Science is...	<p>Based on strict rules/procedures.</p> <p>Values spiritual laws over physical laws.</p> <p>Value free but experienced personally.</p>
Purpose of research...	<p>To discover and follow spiritual laws so people can find God.</p> <p>To transcend physical and sense laws.</p>
Nature of social reality...	Governed by Cosmic Laws. Patterns and laws are Known.
Role of common sense...	Is valid if guided by intuition, pure reason or pure feeling.
Theory looks like...	Is logical and scientific and in accordance with spiritual laws.
An explanation that is true...	<p>Is reasoned or intuitionally connected to spiritual laws and based on spiritual facts.</p> <p>Can be experience by others.</p> <p>Comes from communion with the cosmic consciousness.</p>
Good evidence...	<p>Is based on precise internal and external observation.</p> <p>Can be replicated and experienced by others.</p>
Place for values...	Man's values are tied to the personality and create dogma and wrong thought, action.
Who or what is responsible for creation...	<p>Before creation there was Spirit. Spirit created through His thought and projected a great sphere of light/energy which became the universe. One then became three; Cosmic Vibration (Mother) – creation itself, Christ Intelligence (Son)– reflection of God's intelligence in creation and God the Father – the Intelligence beyond creation. The Holy Trinity or <i>Aum, Tat, Sat</i>.</p>
What is man's relationship with that creative force...	Creation reflects the Holy Trinity, hence within physical reality the Holy Trinity is present within the union of man and woman to create the child. Man's relationship to the Holy Trinity (God) is that of the child in creation.

Table F2

	<i>Spiritual Positivism</i>
Ontology	Cosmic reality exists internally and externally and is governed by unchangeable Cosmic Laws. The individual is to discover the Cosmic Laws and use these to unite with God.
Epistemology	Since there is a real world internally and externally, the seeker must objectively and study ‘reality’ and processes within ‘reality’. That is, find out how things really are and really work – no place for personal values and biases.
Methodology	The individual asks a question and then tests to see if it is true.

Interview two: Integrated spiritual practice framework

Table F3 Attributes and qualities of triadic whole

Triadic whole	Integrated Spiritual Theory	
‘Ultimate truth’	Reality is that there are multiple physical and spiritual realities of which the ultimate reality is the sum. Physical reality is a reflection of the spiritual.	
Duality	Through the process of creation the illusion of duality was created. Such as good/bad, masculine/feminine, spiritual/physical and internal/external. However, ultimately it is all one.	
Trinity	Vibration of creation itself, Intelligence beyond creation and Intelligence within creation. Or Feminine, Masculine Androgynous. Or Father, Son and The Holy Spirit.	
Spiritual	Internal, focus on divine inside one’s self, calm, humour, love, peace, insight, intuition, wisdom, still, silent, surrender, service, see reality as a perfect whole, aware, conscious, light, fast and knowing.	
Physical	External, focus on power outside one’s self, emotional, mind, focus on sense pleasures, fearful, controlling, wants external changes, anxious, unaware, dense, slow and unconscious.	
Masculine	Rational	Hard
	Logic	Detached
Feminine	Intuition	Soft
	Feeling	Connected

Table F4 Attributes and qualities of the operational sectors

Operational sectors	Integrated Spiritual Theory	
Masculine/Spiritual	Divine Father	Infinite space
	Law	Separation
	Rational	Contraction
	Conscious	
Androgynous/Spiritual	Has aspects of both the spiritual feminine and masculine	
Feminine/Spiritual	Divine Mother	Sacred
	Devotion	Wholeness
	Nature – matter	Expansive
	Dynamic	

Table F4 cont. Attributes and qualities of the operational sectors

Operational sectors	Integrated Spiritual Theory	
Masculine/Physical	Father	Material
	Rational	Conditional
	Instinctual	Detached
	Discipline	
Androgynous/Physical	Has aspects of both the physical feminine and masculine	
Feminine/Physical.	Mother	Internal
	Feeling	Un-conditional
	Intuitive	Connected
	Caring	

Levels of vibrational energy/consciousness/awareness (LOVEC's)

Table F5 Attributes and qualities of the seven levels of vibrational energy/consciousness/awareness

Levels of vibrational energy or consciousness	Integrated Spiritual Theory
Physical	Pertains to physical functioning, development, senses, physical security and safety.
Emotional	Encompasses emotional and feeling aspects, emotional development, desires, sexuality, creativity and appetite.
Mental	Refers to the intellectual, psychological, power, control and sense of self.
Heart	Represents the ability to love Self and others conditionally.
Communicational	Utilization of will in connection with the divine will, recognition of the power of the word, using discourse to communicate and create, and taking responsibility for one's actions.
Celestial	Spiritual senses, spiritual communication, creativity, intuition and love as unconditional and inclusive love that encompasses and values all life (soul love).
Ketheric	Connects to the higher mind, knowing, wisdom and integration of the spiritual and physical realities, one's Higher Self, connection and communication with Divine Consciousness.

Interview Three: Theory and practice (the reason or theory behind practices experienced during stay)

Community living

Yoga postures (Ansari?)

Chanting

Cleaning Karma Yoga

Karma Yoga

Yoga Nidra

Course classes Awareness

Meditation

Silence

Evening program

APPENDIX G

Additional Data Pertaining to the Qualities and Attributes of the ASEG's

	Purpose	Principle	In Harmony	Out of Harmony
Physical	Links the individual with the physical world. Defines the concepts of 'Being' and 'Accepting Being'. Serves as the foundation to evolve and build the personality. Embraces aspects such as energy, self-expression, ambition, consistency, desire for security and the survival of self and species.	Physical Entity	Profound connection to Nature. Trust in Nature's laws, a deep understanding of its even ebb and flow.	Inability to trust Nature. Focus on material possessions. Need to satisfy own desires & wishes.
Emotional	Centre for sexual energy, creativity and pure emotions. Here the male sexual drive combines with the female sexual response. Feelings and emotions flow freely through regulating the relationship between lovers & friends. Balances the free giving and receiving of feelings and emotions.	Reproduction of Being	A considerate, open, friendly, kind person, has no trouble sharing emotions, feelings with others. Happily connected to life	Unsure and unstable in sexual and emotional matters. Cannot express feelings. Suppresses natural needs.
Mental	Position in the centre of the body gives this Chakra its significance. Impulses such as desire, wishes blend with impulses coming from above. This is where the personality is formed. 'Feeling' and 'Being' are integrated here. This is the melting pot of the spiritual and earthly aspects.	Formation of Being	Feeling of wholeness, inner calm and peace. Inner tolerance and acceptance of others. A balance of spiritual and material worlds.	No trust in natural flow. Need to dominate. Emphasis on the material. Great need for material security.
Heart	The centre of the chakra system. Here aesthetic impulses (art or music) are processed into feelings & emotions. The ability to love freely, without fear or self-consciousness is generated here. Negative feelings and emotions are neutralized. Healing by acceptance of suffering.	Loving beyond the Self	Exudes a feeling of wholeness. Tolerance and acceptance of life and relationships. Balance of the material and spiritual.	The love you give is not sincere. You look for rewards. You cannot accept love given by others.

Continued.

	Purpose	Principle	In Harmony	Out of Harmony
Discernment	Here feelings and emotions are transformed into expression such as laughter or crying. Deals with everything related to sound on both the physical and the metaphysical level. Communicates & mediates all emotions and feelings. Provides space from 'Self' to enable 'inner' reflection.	Expression of Being	Knows balance of expression; silence and speech. Knows how to listen to the 'inner voice', trusts intuition.	Despite much talking cannot find expression. Fearful of being judged and rejected. Afraid of silence.
Perception	This chakra enables the recognition of 'Being'. Connects to the part of creation which is beyond science & physical manifestation. Through this Chakra the 'knowing' of spiritual matters is passed down and so influences all other parts of an individual.	Knowing of Being	Awareness of spiritual side of being invites intuition and inner awareness into everyday life. Connects to the universe.	Rejects spiritual aspects. Focus on intellect & science. Only sees obvious, surface meaning. Afraid of intuition.
Communion	Here the human being connects with the Universe. The totality of a person, as combined from the other Chakras offers itself to the Divine forces of the Universe. The individual experiences knowledge beyond words or intellect. Interfacing with cosmic energies and pure consciousness.	Pure Being	Living with the knowledge of Unity. Knowing that the Self reflects the Divine. Abandon individual ego for Universal Ego.	Unable to let go of anxiety and fear. Unable to imagine Cosmic Unity. Depressed & unsatisfied.

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