Holistic Integrated Epigenetic Life Orientation:
A Multidimensional Holistic Quantum Well-being Framework

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at

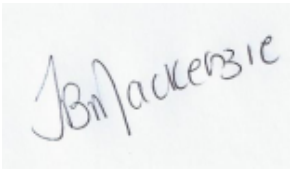
The Da Vinci Institute for Technology Management

Supervisor: Dr CL Sigamoney

2024

Declaration of Authenticity

I declare that the research project “Holistic Integrated Epigenetic Life Orientation: A Multidimensional Holistic Quantum Well-Being Framework” at the Global Holistic Quantum Well-Being Centre based in Johannesburg, South Africa, is my own work. Each source of information used has been acknowledged by means of a complete Harvard referencing system. This thesis has not been submitted before for any other research project, degree, or examination at any university.



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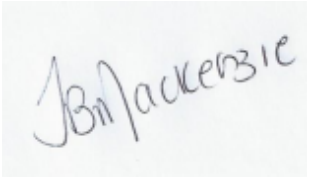

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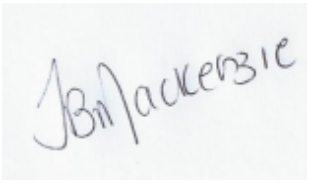
Dedication

I wish to dedicate this thesis as a legacy to the ancestors and those wise souls who came before me, for the future children and their children's children, who always surround me with bliss, blessings, and vision. You were instrumental in bringing this work to the world and assisting me in completing this journey.



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Acknowledgments

I express my gratitude to the universe for granting me the opportunity to enrol and complete the Doctor of Management in Technology and Innovation programme at Da Vinci Business School. This experience has allowed me to succinctly capture my lifelong passion for exploring holism, consciousness, well-being, and the perpetual, harmonic, dynamic transformation inherent in nature. It has broadened my understanding and heightened my awareness, making this journey fascinating. It guided me and my clients through the practical process of change, transition, and morphogenesis in research. I extend my heartfelt thanks to my son, Graeme, for his incredible moral support and the sacrifices made during the research and thesis writing process.

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Abstract

The study on well-being within holistic consciousness highlights a shift from traditional reductionist models towards more integrative approaches due to observable discord in various sectors such as health, finance, education, agriculture, and spirituality. Notably, the research, based at the Global Holistic Quantum Well-being Centre in Johannesburg, South Africa, contrasts the diminished health of individuals seeking conventional methods with the improved well-being of those engaging in holistic reset programs. This discrepancy underscores a significant academic gap between mechanistic biomedical models and holistic well-being approaches.

The research proposes using twelve philosophies and theories in interdisciplinary non-linearity to create a multidimensional non-duality framework to explore, define, and awaken holistic well-being consciousness.

It emphasises self-transformation by balancing misaligned dimensions. It identifies three crucial paradigm shifts: from reductive ill-being/wellness to well-being, from reductive well-being to holistic well-being, and from linear to multidimensional holistic well-being. These shifts highlight the need for integrating holistic principles with multidimensional perspectives to facilitate transformative healing.

A qualitative phenomenological case study, within a relativistic interpretive approach, was chosen to deeply explore participants' experiences with holistic well-being. Data were collected through interviews engaging seventeen participants from Sandton, Johannesburg, including clients, health practitioners, and business owners. The study analysed subjective, systemic, co-constructed, and hermeneutical data through inductive, exploratory research to reveal contemporary challenges in navigating holistic well-being. Thematic analysis of interviews identified four foundational themes: dualistic reductionist consciousness, holistic unified binary well-being consciousness, self-assessment of well-being consciousness, and multidimensional consciousness.

The study proposes the Holistic Integrated Epigenetic Life Orientation (HIELO) framework, incorporating the Holistic Ancestral Orientation (HAO) and Holistic Business Orientation (HBO), to offer practical guidance for achieving higher holistic well-being consciousness. This

framework integrates modern mathematics and quantum physics concepts with ancient Taoist holism, aiming to promote happiness, resilience, and agility. The findings advocate for adopting HIELO to address the crisis in holistic well-being consciousness, with implications for individuals, health practitioners, business owners, and society.

Keywords: Holistic, Taoism, Well-being, Quantum, Consciousness, Multidimensional, Epigenetics

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List of Abbreviations and Acronyms

ADHD	Attention Deficit Hyperactivity Disorder
ADH	Attention Deficit Disorder
IBD	Inflammatory Bowel Disease
DNA	Deoxyribonucleic Acid
TIPS	Technology, Innovation, People and Systems
HIV	Human Immunodeficiency Viruses
TB	Tuberculosis
CAM	Continuing Alternative Medicine
FDA	Food and Drug Administration
QUEX ED	Quality User Experience Xrroid Eductor Derivated
SCIO	Scientific Consciousness Interface Operator
HAO	Holistic Ancestral Orientation
HBO	Holistic Business Orientation
HMO	Holistic Medical Orientation
AI	Artificial Intelligence
NDE	Near-death experience
PHR	Perpetual Harmonic Renewal
PHS	Perpetual Harmonic Spin
ALA	Alpha-linolenic acid
DHA	Docosahexaenoic acid
EPA	Eicosapentaenoic acid

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

As the 21st century unfolded, it became increasingly apparent that we faced a multifaceted and unprecedented global crisis. The challenges we encountered—encompassing healthcare, energy, environment, climate change, food security, financial stability, management, and education—were not isolated but deeply interconnected, reflecting a holistic crisis that profoundly impacted humanity, society, and the planet. This convergence of crises necessitated a critical reassessment of the outdated worldview based on a unipolar and exclusive framework, which proved inadequate for addressing the complexities of our contemporary reality.

Over the past three centuries, up to 2024, the prevailing evolutionary perspective depicted existence as a competitive struggle for survival. This narrow viewpoint drove significant advancements in various fields, including space exploration, air travel, medicine, finance, and technology. However, these achievements were accompanied by simultaneous chaos, decline, and destruction. Despite considerable progress, we grappled with enduring issues such as dependence on fossil fuels, rising chronic diseases, persistent poverty, and global conflicts. These ongoing challenges highlighted a critical deficiency in holistic awareness, underscoring the urgent need for a more integrated and comprehensive understanding of our global predicament.

The biomedical model, deeply rooted in Cartesian philosophy, approached complex phenomena by deconstructing them into smaller, more manageable components—this reductionist paradigm, which dominated medical science, conceptualised health primarily as the absence of disease. In contrast, a holistic perspective defines well-being as a state of conscious equilibrium achieved through the dynamic balance of the entire body, encompassing its physical, neurological, emotional, spiritual, and social dimensions.

This holistic, integrative, and comprehensive approach views the body as an entity surrounded by its world in continuous, harmonious renewal. The researcher acknowledges the substantial contributions of reductionist, exclusive, and mechanistic thought over the past three centuries to advancing human knowledge and progress. This historical phase of reductive analysis facilitated a paradigm shift towards a more natural, holistic perspective that is inclusive, integrated, and multi-dimensional. This emerging perspective incorporates non-linear, non-dual, and binary concepts, reflecting the dualities of yin and yang, and advocates for a non-local, unified view. It builds upon and extends the insights of reductionism, thereby offering a more nuanced and comprehensive understanding of health and well-being.

This research, conducted as a case study at the Global Holistic Quantum Well-being Centre in Johannesburg, South Africa, addressed the pervasive issues of global disharmony and declining client health. It highlighted the prevalence of chronic diseases and mental disorders, influenced by genetic, epigenetic, and environmental factors, which were symptomatic of underlying imbalances, disharmony, and reductionist thinking. Framed by the "Holistic Integrated Epigenetic Life Orientation System: a Multidimensional Holistic Quantum Well-being Framework," the study aimed to bridge the gap between the dominant reductionist paradigm—characterised by increasing chronic disease and mental health disorders—and a more holistic concept of well-being. It explored dimensions of happiness, joy, contentment, connection, freedom, and holistic integration within a new paradigm emphasising relationships, inclusivity, multipolarity, unified and binary concepts, non-duality, organic interconnectedness, and co-evolution.

The investigation delved into universal holistic well-being within the multidimensional unified field of consciousness through an interdisciplinary lens. It proposed a holistic framework harmonising biological, ecological, and social dimensions within a non-linear, multipolar world. By contextualising the chaotic nature of the modern world, the study underscored the necessity of transitioning from reductionist perspectives to a holistic consciousness of well-being. In response to escalating global and human chaos, the research argued for paradigm shifts and quantum collapses as essential mechanisms for reconstructing a dynamic understanding of order, harmony, freedom from disease, and unified duality.

The study examined well-being within a holistic consciousness framework, identifying key dimensions of well-being and their orientation within a multidimensional, non-linear structure. It posited that as global and human chaos intensified, the resultant entropy fostered deconstructive forces essential for quantum collapse, thereby facilitating the reconstruction of a dynamic and holistic conception of well-being. This research held significant contemporary relevance, advocating a shift from reductionist to holistic well-being consciousness among individuals, business leaders, managers, employees, and customers. This chapter details the research background, problem statement, aims, objectives, research questions, philosophical underpinnings, and research design.

1.2 Research Context

This research study, "Holistic Integrated Epigenetic Life Orientation: A Multidimensional Holistic Quantum Well-being Framework," challenged the prevailing reductionist consciousness by qualitatively exploring an inclusive holistic approach to well-being. It bridged the gap between reductionism and reductionism encompassed within holistic well-being and extended the latter into a multidimensional, non-linear spatial arrangement within the unified field of consciousness. This research study emphasised the need for a paradigm shift from governing reductionist theories, particularly in the biomedical model, to embrace holistic consciousness.

The background highlighted the historical dominance of reductionist paradigms, especially evident in the Flexner report of 1910, which excluded natural medicine from medical school training (Babker, 2023; Dubounet, 2022; Duffy, 2011), cited in (Senok *et al*., 2022). The reductionist approach, grounded in Cartesian and Newtonian exclusive principles, has contributed to the escalating global health crisis, characterised by an increase in chronic diseases and the over-prescription of medication (Buzzoni, 2022; Engel, 1977, mentioned in Frazier, 2020; Rocca & Anjum, 2020). This study acknowledged the human advances made along the evolutionary path of the reductionist model while challenging its current place in evolution with the widespread increase in chronic disease and mental health disorders, advocating for a more harmonious and holistic approach to well-being.

Holistic approaches to health and well-being have seen a global rise in acceptance, as evidenced by multiple studies and reports. For instance, the World Health Organisation (WHO, 2020) reports that integrative health models are being adopted in various healthcare systems worldwide, demonstrating a shift towards more inclusive and comprehensive health paradigms. Similarly, Capra (2016) discusses how holistic therapies are increasingly incorporated into Western medical practices, signifying a growing recognition of their value in addressing complex health issues. This trend is further supported by empirical research, such as the studies conducted by Laszlo (2021), which emphasize the benefits of holistic approaches in improving overall quality of life. The increased adoption of holistic practices indicates a paradigm shift away from reductionist models that have historically dominated healthcare. This movement reflects a broader societal transformation toward recognising the interconnected nature of physical, emotional, mental, and spiritual health. The holistic paradigm is grounded in the belief that well-being extends beyond the absence of disease and incorporates a dynamic state of equilibrium between the various dimensions of health. This comprehensive view challenges the limitations of traditional biomedical models by integrating complementary and alternative medicine (CAM) approaches, such as Ayurveda, Traditional Chinese Medicine (TCM), and various mind-body interventions (Upchurch, 2015). These integrative models have been shown to offer benefits in managing chronic diseases, enhancing the quality of life, and promoting overall well-being, mainly when conventional treatments fall short (Thorpe et al., 2023)."

A growing paradigm shift in the Western perspective favours inclusive and holistic approaches to well-being (Laszlo, 2023; Trainini, 2019). The significance of chaotic disorder is emphasised and symbolised by converging forces that trigger quantum collapses, propelling a subsequent shift towards holistic consciousness. This transition was critical as it closed the gap between two and three dimensions and multidimensionality, from dominant reductionism to all-inclusive holism. It navigated the realms of linear and non-linear multidimensionality and addressed the spectrum from ill-being to well-being.

This study drew on modern scientific theories, such as quantum physics, and represented existential experiences within a unified field of consciousness. It explored the coherent interconnectedness of holistic consciousness, well-being, and the quantum field. It

highlighted the potential for massive change and transformation at the physical, neurological, emotional, and spiritual levels (Laszlo, 2023). Q Physics validated Holism

The conceptual gap between dominant reductionism and ill-being towards all-encompassing holism and well-being was addressed with Steiner's (1995, cited in Paull, 2022) definition of well-being as the outcome of realising joy, happiness, and freedom. The study explicitly depicted and explained this movement towards holism, utilising scientific material and quantum-relativity theories within the framework of ancient Eastern philosophies. Dubounet (2022) summarised the state of medicine through the lens of the biomedical model, arguing that the reductionist approach to disease - characterised as archaic, inaccurate, overly complex, non-productive, unsafe, and risky - has proven chiefly ineffective. Additionally, the risks of synthetic side effects have contributed to a poor historical record in medicine. The role of biology, DNA, and evolving holistic well-being consciousness suggested that the Multidimensional Holistic Quantum Well-being Framework had the potential to bring about a rebirth of holistic consciousness, thereby highlighting the importance of consciousness at the zero-point of the unified field, linking it to holistic consciousness and well-being (Sheldrake, 2012).

This background and the evolution of dominant reductionism set the stage for the study's exploration of a Multidimensional Holistic Quantum Well-being Framework. It provided a comprehensive overview of the historical context, challenges with reductionist paradigms, and the potential for a transformative paradigm shift towards holistic consciousness.

1.3 Problem Statement

The overarching challenge lay in the proliferation of instances of dis-ease and ill-being globally, stemming from the contemporary application of reductionistic models in various domains such as health, education, finance, environment, agriculture, family life, and spirituality (Capra & Luigi, 2016; Holst, 2020; Sacks & Wang, 2023). These shortcomings significantly compromised well-being across individuals, organisations, and the global community. The researcher substantiated this problematic scenario, manifesting as a diminished health status among clients in a Global Holistic Quantum Well-Being Centre.

The researcher posited that the repercussions of embracing the reductionist world models have precipitated a worldwide crisis and disarray. The clients seeking assistance at the Global Holistic Quantum Well-being Centre observed this crisis and disarray firsthand. These clients presented with diminished health conditions. Common presentations by clients included chronic ailments such as circulatory and heart diseases, dysfunctional organs, imbalances in blood sugar, issues related to weight and obesity, disruptions in digestion, nutritional deficiencies, fertility challenges, sexual dysfunction, adrenal fatigue, parasitic infections, and exposure to environmental and chemical toxicity, amongst others (Dubounet, 2022). Adler (2014) reported on experiencing similar patterns in the clients (Buzzoni, 2022; Duffy, 2011, cited in Senok *et al*., 2022; Engel, 1977, mentioned in Frazier, 2022; Levenson, 2019; Rocca *et al*., 2020; Trainini, 2019). These patterns of illness have been recorded since the mid-twentieth century. Concurrently, chronic mental disorders encompass a spectrum from sadness (Wakefield & Demazeux, 2016), anxiety, and depression to bipolar and post-traumatic distress. The centre dealt with prolonged emotional upheavals such as anger, fear, jealousy, sadness, envy, greed, and hatred. These health issues were often linked to distortions in consciousness induced by trauma and were manifestations of genetics and epigenetics. The discernible gap between this state of ill-being and well-being leading to disease was corroborated by evidence gleaned from live blood analysis, the quantum QUEX ED biofeedback resonance assessment readings encompassing physical, neurological, emotional, and spiritual aspects, dark field live blood analysis, laboratory blood tests, direct observations of clients' physical states and emotional states through quantum Holistic Ancestral Orientation (HAO) (Johnson, 2023). Building on the pioneering transgenerational healing work of Payne (2012), Phillip Johnson used HAO, which magnified the collective vision of holistic healing, going beyond the individual and spanning the gap to include the healing of family, community, country, and national souls. This healing crossed racial and cultural barriers and shed new light on relationships between victims and perpetrators, be they from governments and regimes, wars, sexual abuse or crime, businesses, ethnic or national souls (Payne, 2012). All these forms of evidence formed the foundation of this research study, " HIELO: A Multidimensional Holistic Quantum Well-being Framework."

These assertions resonated in the research conducted by Laszlo (2021) and Capra and Luigi. (2016), who underscored the outdated nature of the reductionist worldview. Capra and Luigi (2016) contended that this worldview must be revised to grasp the reality necessary to navigate our globally interconnected world. They further identified a global shift within human DNA, marking a natural turning point heralding a new, inclusive consciousness. This transformative consciousness departs from the mechanistic, exclusive, and reductionistic worldview, evolving towards a more inclusive, organic, and holistic perspective where the interconnected whole takes precedence. The researcher was prompted to undertake this study due to her clients' evident compromised health status, calling attention to the need for greater harmony and holism in addressing well-being concerns.

1.4 Aim and Objectives of the Study

1.4.1 Aim of the Study

To develop a Multidimensional Holistic Quantum Well-being Framework to awaken holistic well-being consciousness within individuals to foster innovative and creative societies and working environments.

1.4.2 Research Objectives

i. To explore the current reductive dimensions of well-being that contribute to compromised health status among individuals in a Global Holistic Quantum Well-being Centre.
ii. To identify the holistic well-being dimensions necessary to fill the gap between ill-being and well-being among individuals in a Global Holistic Quantum Well-being Centre.
iii. To assess the self-reflecting measurement of personal well-being among individuals in a Global Holistic Quantum Well-being Centre.
iv. To develop a multidimensional holistic well-being framework for individuals to foster innovative and creative societies and working environments

1.4.3 Research Questions

How can a Multidimensional Holistic Quantum Well-being Framework awaken holistic well-being consciousness within individuals to foster innovative and creative societies and working environments?

Sub-Questions

i. Why do the current reductive dimensions of well-being contribute to the diminished health status of individuals in a Global Holistic Quantum Well-being Centre?
ii. What inclusive holistic well-being dimensions are required to bridge the gap between Ill-being and well-being in individuals in a Global Holistic Quantum Well-being Centre?
iii. How can self-reflected well-being be measured among individuals in a Global Holistic Quantum Well-being Centre?
iv. How can motivate clients to implement a Multidimensional Holistic Quantum Well-being Framework in a Global Holistic Quantum Well-being Centre contribute to awakening holistic well-being consciousness and fostering innovative and creative societies and workplaces?

1.5 Research Philosophy

This section briefly highlights the ontological, epistemological, and axiological viewpoints pertinent to this research study.

1.5.1 Ontology

In the context of the research on the holistic well-being framework, ontology is regarded as the philosophical exploration of the nature of reality intertwined with an individual's knowledge of it (Rehman & Alharthi, 2016). It involves the assumptions that underlie the perception of reality and the social phenomena to be investigated (Scotland, 2012). Adopting a thematic approach, the researcher's voice is acknowledged as a direct influencer of the resulting theory (Ramalho & Adams, 2015). Within this perspective, ontology comprehensively depicts terminology, concepts, nomenclature, relationships, and relevant constraints in a specific domain (Kendall & McGuinness, 2019).

In line with this ontological standpoint, the researcher embraces holism, non-duality, unity, and multipolarity. The researcher's perceived reality is an inclusive, multipolar, holistic, interconnected, diverse, coherent world encompassing all living and non-living entities. The observation is that living things co-evolve, undergoing perpetual harmonic renewal, indicating a lack of constancy. Healing is perceived as a non-verbal and non-linear process occurring in the quantum unified field, necessitating physical, neurological, emotional, and spiritual harmony within the holistic consciousness and unified field. This ontological stance aligns with the overarching research objective of exploring unified binary holistic well-being dimensions oriented within a non-linear Multidimensional Holistic Quantum Well-being Framework, emphasising interrelatedness and harmony.

1.5.2 Epistemology

In the scope of this research, epistemology pertains to the nature of knowledge acquisition and validation (Creswell & Poth, 2016). The researcher has embraced an interpretive and subjective approach guided by an inductive reasoning process and a qualitative research methodology. This method enables exploring and evaluating business management strategies and practices for resilience within private institutions in a developing socio-economic context. Given the subjective nature of the research, the researcher's lens and interpretation of the data will significantly shape the findings and conclusions of the study. The lenses and the researcher's views on knowledge, truth, or justification will be crucial in determining the dimensions of well-being and their orientation within the Multidimensional Holistic Quantum Well-being Framework. These four lenses, namely subjective, systems, social co-constructivism, and Hermeneutical, are deemed necessary as they will be used to clarify participants' decisions regarding the current, missing, and well-being dimensions used in the study.

1.5.3 Axiology

Axiology encompasses the values and ethics inherent in the research process and the researcher's relationship with the participants (Saunders *et al.*, 2009). Since axiology is a branch of philosophy concerned with examining the nature of values, encompassing domains such as ethics, aesthetics, and religion, this study focuses on questions surrounding what is

deemed valuable and how these values can be conceptualised and evaluated axiology is selected as the philosophical foundation for this qualitative study. This choice aligns with the qualitative and subjective research paradigm, which is well-suited for small samples and in-depth investigations (Dudovskiy, 2022). The values held by the researcher and the other participants regarding the holistic well-being dimensions will intertwine with the interpretation of the findings. This study places significant importance on the collected data, primarily through interview work, underscoring the researcher's preference for personal interaction with respondents over their views expressed through an anonymous questionnaire. The participants will subjectively interpret the values associated with the holistic well-being dimensions and the multidimensional framework.

1.6 Research Methodology

The research design for this study aligns with qualitative interpretivism (Creswell, 2014; 2018), explicitly employing relative interpretivism. This qualitative approach recognises that reality is subjectively constructed through meanings, social development, and experimentation. It accommodates multiple realities and diverse ways of accessing information, making it suitable for the study's focus on the emergence of holistic well-being dimensions and the orientation of a multidimensional non-linear framework within the Global Holistic Quantum Well-being Centre. For this study, an inductive, explorative, and qualitative research methodology is essential to explore the final well-being dimensions, observe the transition from illness/wellness to well-being, and investigate the orientation of well-being within the multidimensional framework. Inductive reasoning is employed to extract qualitative reasoning behind emerging holistic well-being dimensions and the evolution of the multidimensional non-linear framework. It allows for the development and explanation of new knowledge. Exploratory research clarifies and defines why clients exhibit diminished health status at the Well-being Centre. It enables the study to explore the reasoning behind emerging holistic well-being dimensions and their orientation within a multidimensional, non-linear framework.

A qualitative method supports an investigative, inductive inquiry into the problem of clients experiencing diminished health status. This method allows for a deeper understanding, exploration of meaning, and generating new knowledge by asking ‘why' questions.

The sampling technique was a purposive, non-probability, and judgemental selection of seventeen individuals selected for this study by the researcher for in-depth interviews representing a global cross-section of clients, health practitioners, and business owners in Sandton, Johannesburg, South Africa. This diverse sample includes individuals with formal education, knowledge, and experience in holistic well-being and the universal field of collective consciousness, aware of humanity's diminished health status, ensuring a rich set of holistic perspectives. Data collection methods include in-depth interviews, discussions with professionals, and observations to provide comprehensive information about the dimensions of holistic well-being and its orientation within the multidimensional, non-linear framework. The overarching research design falls within a qualitative approach, emphasising systematic inquiry and investigation into holistic well-being phenomena that align with the study's focus on awakening holistic consciousness within a Multidimensional Holistic Quantum Well-being Framework.

1.7 Conceptual Framework

As Maxwell (2008) highlighted, constructing a conceptual framework for research involves a deliberate and sometimes borrowed process, particularly when a readily available framework is not at hand. In the context of this study, the researcher played a pivotal role in shaping the conceptual framework, intertwining the research problem, and shedding light on the global issue of diminished health status among clients at the Global Holistic Quantum Well-being Centre.

The study's conceptual framework was a cohesive system comprising concepts, philosophies, and theories that guided and informed the research process. It reflects the researcher's unique ideas for the study and is synthesised from information gathered during the literature review and discussions. Drawing inspiration from studies such as HIELO: A Multidimensional Holistic Quantum Well-being Framework, the researcher integrated firsthand experiences to comprehend the investigation's underlying issues. According to McGaghie, Bordage and Shea

(2001), the conceptual framework sets the stage for presenting the research question, guiding the investigation, and linking it to the problem statement.

The conceptual framework integrated and interrelated a spectrum of philosophical, theoretical, and conceptual elements, collectively contributing to a deeper understanding of holistic well-being and consciousness. Here are the key elements and concepts that the student alluded to in her conceptual framework: The conceptual framework comprehensively integrated a wide range of philosophical, scientific, and holistic concepts to develop a nuanced understanding of holism, well-being, and consciousness within a multidimensional and interconnected framework. The specifically chosen philosophies and theoretical models to interlink include Holism-Taoism, Well-being, Heurism, Hermeneutical Centredness, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point.

The researcher integrated philosophical and theoretical models to develop inclusive Holistic Well-being Dimensions unified in binary, yin and yang, and oriented within an all-embracing, non-linear, non-local, and non-dual Multidimensional Holistic Quantum Well-being Framework. This framework considered dimensions such as ontology, epistemology, subjective and objective perspectives, and the integration of Eastern and Western philosophies.

1.7.1 Holism

The student embraced the concept of holism, which viewed entities and systems as interconnected wholes rather than isolated parts. Non-duality refers to the interconnectedness and unity of elements or dimensions that might initially appear to be opposing, such as the concepts of yin and yang. This principle is exemplified by the five principles of holism in Taoism, which emphasise the fundamental interconnectedness and interdependence of all aspects of existence. (Table 1) (Bender, 2022; Chia & Wei, 2012, mentioned in Westmoquette, 2021; Dubounet, 2022; Jung, 1953, cited in Main, 2020; Laszlo, 2023; Smith, 2016; Steiner, 1995, cited in Paull, 2022).

1.7.2 Well-being

Well-being consciousness is a high state of conscious awareness a human achieves when there exists binary unity between what may appear to be opposing dimensions of yin and yang, which merge into an awakened conscious feeling of peace, happiness, joy, freedom, and unconditional love. With its roots in reductive dualism portrayed in this study, the health crisis reflected the disordered effects that reverberate within global crises requiring binary ordering and harmony (Dubounet, 2022; La Placa, 2013; McCallum, 2016; Schrödinger, 1926, mentioned in Tiwari, 2023; Raibley, 2010; Steiner, 1995, cited in Paull, 2020; Taoism).

1.7.3 Heurist and Hermeneutical Centredness

These concepts were used to structure the framework and provide a spatial arrangement and centredness to the dimensions within the holistic well-being model. The Heurist (Hall, 2020; Hjeij *et al.*, 2023; Jung, 2021; Park *et al*., 2009; Senok *et al*., 2022; Taoism), Hermeneutical Centredness (Arbib, 2023; Bachman, 2007; Jung, 2021; Skrautvol & Nader, 2022; Taoism).

1.7.4 Holistic Taoism Philosophy

Taoism is a philosophical and spiritual tradition originating from ancient China. It emphasises harmony, balance, and interconnectedness with nature, and it plays a central role in the student's conceptual framework for understanding holistic well-being (Capra & Luigi, 2016; Chia & Wei, 2012; Dubounet, 2022; Laszlo, 2021).

Table 1: Taoist five principles of change reflecting holism

Taoism, Holism and unified binary, yin and yang, non-duality, non-locality and non-linearity

1	All phenomena exist within infinite space.
2	All phenomena are interrelated.
3	All phenomena are relative.
4	Everything has energy and vibration.
5	Everything is constantly changing.

Source: (Chia & Wei, 2012, mentioned in Westmoquette, 2021)

1.7.5 Biology

Human biology reflects individual consciousness in the dynamic equilibrium required for holistic consciousness and well-being. These philosophies and theories supported the restoration of human imbalance back to balance. The holistic approach sees the body as a whole within the environment in which it lives, encompassing genetics, epigenetics, and earthly experiences as current and ancestral memories. These memories are held within the DNA in consciousness in the unified field at the zero-point (Dubounet, 2022; Sheldrake, 2012; Lipton, 2012, 2020; Pert, 1999).

1.7.6 Western Systems Thinking

The student acknowledged the importance of systems thinking in understanding the interconnectedness and interdependence of elements within the holistic well-being framework (Capra & Luigi, 2016; Dubounet, 2022; Laszlo, 2023).

1.7.7 Quantum Physics and Relativity

Concepts from quantum physics and relativity theory were integrated into the framework to explain shifts from linear to non-linear dimensions and to validate the role of the evolution of consciousness in holistic well-being via quantum collapse (Bohm, 2020; Capra, 1991; Chia & Wei, 2012; Dubounet, 2022; Kozyrev, 1958, cited in Dobbins, 2020; Laszlo, 2023; Schrödinger, 1926, mentioned in Tiwari, 2022; Torday, 2023).

1.7.8 Unified Field of Consciousness and the Zero-point

The framework incorporated the concept of a unified field of consciousness, where infinite possibilities exist and self-transformation can occur, as this is where the innate self-healing wisdom of the human body, internal intelligence, exists (Bilimoria, 2023; Chia & Wei, 2012, quoted in Pant, 2024; Dubounet,2022; Ishiguri, 2019; Laszlo, 2023; Laszlo, 2023; Merhav, xxx; Sheldrake, 2012; Schempp, 2023; Steiner 1995, cited in Paull, 2022; Taoism; Trainini, 2019).

The framework considered shifts in consciousness and experiences of higher states of well-being through processes such as quantum collapses and self-healing wisdom. (Capra and Luigi, 2016; Dubounet, 2022).

1.8 Significance of the Study

This study holds profound significance for the researcher, adding depth to a comprehensive exploration of holistic well-being consciousness. Its relevance extends to diminished health status among clients visiting the Global Holistic Quantum Well-being Centre. It resonates with implications for South Africa and the global community. The health crisis evidenced by worldwide increases in physical diseases and mental disorders, depicted in this study, mirrors the disruptive effects that resonate within global crises, such as the state of the world and the environmental, educational, financial, home life, and social models being followed, impacting business leadership and organisations at large (Laszlo, 2023).

The researcher's experience over the last forty years in health and well-being has shown an increase in physical illnesses, diseases, and mental disorders. The researcher has witnessed the overprescribing of medicines, seldom helpful and often harmful in the clients who visit her Centre searching for another option to get better. Also seen in the Centre is the amount of self-medication undertaken by clients who often reach out to Dr. Google and follow the information on a video clip showing a bottle guaranteed to try to cure their problem. The clients frequently complain about high-stress levels due to world problems affecting them, such as problems with educational studies, religion, spiritual aspects, finance, the state of the world, the environment, jobs, businesses, food, pollution, relationships, and home life. They complained about low levels of happiness and well-being. Over the last five years, the

researcher has experienced a massive awakening amongst clients since the old-world models have not served humanity and the need to move to another way of thinking. The researcher identified her role in increasing awareness by educating clients to self-transform within a holistic framework that has served humanity for five thousand years.

The researcher acknowledged that the realignment of her clients at the Centre to high states of well-being could be due to a holistic understanding of the client from a physical, neurological, emotional, and spiritual perspective. In addition, the client sees there is another way to heal by providing education on the importance of self-responsibility, self-transformation, holistic ancestral orientation (HAO), nutrition, detoxification, and lifestyle. This confirmed the significant gap identified between clients treated using the current biomedical approach versus those who adopted a self-healing approach and achieved well-being free from ongoing medication. Self-healing requires courage to restore trust in a client's intuition and to believe they have the resources to be self-empowered to heal. Their understanding of an opportunity to self-heal and attain a state of well-being using a natural, inclusive, holistic approach was felt and reflected in their being. The all-encompassing natural holistic approach used by the researcher in the Centre dates to ancient Eastern Taoist wisdom from 5000 years ago. The researcher's experience confirmed an identifiable significant gap between the diminished health status of the clients initially visiting the Global Well-being Centre and those who have restored their health and well-being by following a unique holistic well-being reset programme addressing their physical, neurological, emotional and spiritual realignment. This gap can be represented academically in this study as the gap between the current mechanistic reductionist biomedical world and health models versus a natural, ancient holistic approach to well-being.

Furthermore, the researcher identified a need to determine the foundational themes and dimensions of holistic well-being represented in non-duality and a practical framework. This framework is an easy pick-up-and-use guide, where the individual self-transforms by identifying dimensions that are out of alignment and need balancing. The individual moves toward non-duality, using the guide to understand how this shift occurs, which leads to self-transformation through the realisation that a shift has been experienced. This realisation would be achieved by experiencing a shift in consciousness to peace, joy, freedom, happiness,

and unconditional love. Through repeated experiences and active work with the framework, individuals can realise higher and higher states of holistic well-being consciousness. Repeated cycles through the framework would result in the individual self-actualising at higher levels of holistic well-being consciousness. This framework convinced the researcher of the critical need to address this gap in this study. Closing this gap would enormously benefit individuals, health practitioners, families, communities, businesses, organisations, countries, and the world to shift from reductionist consciousness into holism.

This study is highly significant as it explores well-being within holistic consciousness, identifies well-being dimensions, and considers their orientation within a multidimensional, non-linear framework. This research further aims to explore the dynamics of holistic well-being within the contemporary context, examining the dimensions that constitute well-being and their alignment within a multidimensional, non-linear framework. Through this exploration, the study sought to contribute to developing a comprehensive strategic framework for fostering holistic well-being. This framework was designed to empower individuals, organisations, and communities to embrace and enhance well-being, promote harmony, and navigate the complexities of the modern world. The primary significance and contributions to the study follow.

1.8.1 Awakened healing through the quantum collapse and three paradigm shifts

The quantum collapse brought about awakened healing via three new paradigm shifts, aligning well-being in holism and multidimensionality and closing the significant research gap. The first paradigm shift required a quantum collapse, which closed the gap between the current reductive biomedical approach to wellness and other reductive world models to reflect all-inclusive well-being dimensions where well-being is defined as "the state of being happy, healthy, or prosperous" and wellness as "the quality or state of being in good health especially as an actively sought goal (Merriam-Webster, 2024:1). The characteristics of holistic well-being go beyond health and wellness and include the world, environment, finances, the world, social, spiritual, education and home. This is significant work as wellness and well-being are often used interchangeably. In addition, there is limited research on the other world

reductive models and their impact on the global crises leading to illness and diseases. This shift supports sub-question 1 by delving deeper into the underlying causes and mechanisms that lead to the compromised health status, providing a deeper understanding of the relationship between reductive dimensions of well-being and health outcomes.

The second paradigm shift required a quantum collapse, which closed the gap between current reductive well-being dimensions to holistic well-being dimensions in ancient Eastern Taoist unified binary, yin and yang, consciousness orientation, using modern-day quantum physics to reflect this orientation. This is significant work as this will be the first time in the Western world that well-being consciousness is represented holistically in the quantum field of consciousness. This shift supports sub-question 2.

The third paradigm shift required a quantum collapse, closing the gap from linear frameworks and models to a non-linear multidimensional quantum framework. This is significant work, as the findings of this study added to the paucity in the literature concerning a non-linear multidimensional framework orientating the holistic well-being dimensions in non-duality, non-locality, and the unified field of consciousness at the zero point. This shift supports sub-question 4.

1.8.2 Self-measurement

Self-measurement of the state of personal well-being, as observed and experienced by the researcher and the clients visiting the Centre, will be enabled using the body as a barometer of self-measurement. The state of well-being, in most cases, is transitory as the client evolves along an upward trajectory along their own well-being continuum journey. Clients continue to purify and reach higher states of holistic well-being consciousness by resolving future challenges and healing opportunities. This is done by releasing old emotions through the HAO and nourishing and detoxifying the physical, neurological, emotional, and spiritual.

As the client works on the path of self-discovery, the ability to self-measure their awakened state of well-being using the body as a barometer is enhanced, which is significant for tracking self-transformation. Simple examples of raised self-awareness are less reaction to challenges/opportunities, seeing potential obstacles as opportunities to grow, more

acceptance of individuals and diversity, and feeling more at peace, contentment, gratitude, joy, happiness, freedom, and unconditional love. This measurement of well-being represents the feeling from existential experiences in the unified field of consciousness. It means a significant difference and a more accurate reflection of personal well-being than a subjective or objective assessment of life satisfaction or the measurement of hormonal levels. Self-measurement answers sub-question 3.

1.8.3 Earth Experiences as Mental Constructs vs Universal Existential Wisdom

The distinction between well-being as an Earth experiential consciousness and universal existential consciousness as experienced via the quantum collapse required discussion. This distinction relates to the many distractions in life that cause deviations in one's path to authenticity and higher well-being consciousness. This understanding is significant, as individuals and businesses would remain trapped in duality without this knowledge. This is new knowledge to well-being research, and it is necessary to shift towards holistic well-being consciousness in non-linear multidimensionality. This awakening relates to sub-questions 2 and 4.

This study presented well-being holistically in a quantum multidimensional framework. Recent contemporary studies present linearly localised positioned well-being dimensions still existing as dimensions that interact inter-dimensionally in duality. There is mention of holistic biological cellular consciousness, which exists in Western reductionism and Eastern holism beyond existing known duality to non-duality in non-existence. This contribution is significant in understanding all the study's sub-questions.

This study explored well-being from a mentally constructed earthly experience of reality in duality, moving to universal holistic wisdom experienced and measured by quantum physics consciousness in binary non-duality. The significance of the study lies in its examination of holistic well-being consciousness as dynamic quantum particles, operating within binary, yin and yang, and non-dual frameworks within a multidimensional space at the zero-point of existence in the unified field. This is significant work as it explains the healing experienced by patients and organisational re-ordering to harmony. This holistic approach embraces quantum physics-relativity within ancient Eastern Taoist philosophy of holism, further

enhancing the representation of existential well-being consciousness. Quantum physics validates holism as far as consciousness. This is where modern-day physicists turn to holism for answers. This significance refers to all sub-questions as it distinguishes and explains the holistic consciousness of the overlay within this study and relates to all sub-questions.

1.8.4 Evolution of Western Systems Thinking

"Western systems thinking has evolved significantly, transitioning from traditional reductionist views, which consider systems as isolated and linear entities, to a more holistic and integrative approach. The foundation for this shift can be traced to Ludwig von Bertalanffy's General Systems Theory (1968), which proposed a move away from viewing systems as mechanistic parts to understanding them as complex, interconnected wholes. This theory laid the groundwork for subsequent developments, such as Peter Senge's Systems Thinking (1990), which introduced concepts like feedback loops and dynamic complexity, providing a deeper understanding of organisational, systemic behaviours. More recently, Ken Wilber's Integral Theory (2000) has further expanded Western systems thinking by incorporating elements of consciousness and developmental stages, integrating the inner and outer dimensions of systems. Capra and Luigi (2016) utilise Eastern Holistic Taoism to validate the transition from Western Systems Thinking to an existential multidimensional holistic view using relativity- quantum physics.

By acknowledging these contributions, it is evident that Western systems thinking shares many commonalities with Eastern philosophies, such as focusing on interdependencies and holistic understanding. For example, both perspectives emphasise the interconnectedness of various elements within a system and recognise that change in one part of the system can profoundly affect the whole. This convergence highlights the need for a balanced discourse that appreciates the strengths of both paradigms, thus avoiding any unintended bias toward one over the other. Moreover, integrating these theories within a holistic quantum well-being framework provides a comprehensive understanding of well-being that transcends traditional disciplinary boundaries. As such, the conceptual model presented in this thesis integrates these modern Western systems theories alongside ancient Eastern philosophical insights to offer a multidimensional perspective on holistic well-being."

1.8.5 The natural transition toward holistic well-being

Over the last five years, there has been a massive awakening and shift back to natural health and well-being. This research presents an opportunity to comprehend the natural transition toward holistic well-being consciousness from a chaotic reductionist world where the world and its inhabitants grapple with illnesses. The study serves as a lens through which the intricate interplay of chaos and change emerges as a natural and positive force, contributing to the constant harmonic renewal of the world, businesses, and humanity.

The shortcomings of the current mechanistic world models have contributed significantly to compromised well-being across individuals, organisations, and the global community. The researcher substantiates this problematic scenario, manifesting as a diminished health status among clients at the Global Holistic Quantum Well-being Centre. This study captures the significance of this natural transition and relates to all the sub-questions.

1.8.6 Think clearly and live productively in all areas of your life.

The transformative journey towards a higher consciousness empowers emerging world and business leaders, educators, and society. Authentic decisions are conceived by reconnecting to consciousness within the unified field, an intrinsic part of our existence. Holistic well-being consciousness affirms authentic decision-making based on universal reality wherein reality exists in high states of universal wisdom. When clearer, accurate decisions are made, this increases productivity in all areas of individuals' lives, thus working towards eliminating a diminished health status in favour of physical, neurological, emotional, and spiritual well-being experienced as joy, peace, freedom, and happiness. Most individuals want to think clearly and live productively as they move along their journey of self-discovery, so this relates to the need for a practical, easy-to-use framework. This contribution is seen in the framework in sub-question 4. These decisions are made in holistic well-being existential collective consciousness with the common good of all individuals as the goal as opposed to the current win-lose reductionist, greed, and ego consciousness approach adopted in reductionist thinking. Consequently, the proposed framework will benefit diverse stakeholders, including individuals, healthcare professionals, educational consultants, governmental entities,

financial and economic analysts, environmental specialists, spiritual advisors, those involved in home and family life, social consultants and educators.

1.8.7 Self-evident and measured rebirthing into holistic well-being consciousness

Using the framework presented in this study as a practical guide will assist individuals in the transition to making clearer decisions in existential universal reality. This will close the gap between making decisions in duality, which leads to diminished health status, and instead leads to improved health and a clear way to conduct their lives through the quantum shift. Not only will individuals feel and experience the shift to holistic well-being consciousness, but their metamorphosis may also be visible in their appearance. For the transition to higher states of consciousness, metamorphosis, and epigenetic changes occur within the quantum collapse, apart from thinking more clearly. This research demonstrates the importance of genetic and epigenetic changes as a prerequisite for individuals to transition to the new holistic well-being thinking, catalysed by intense chaos and change leading to a quantum collapse and the rebirth of holistic well-being consciousness. Epigenetic and genetic changes arise out of the quantum collapse. This change in consciousness can be demonstrated by observing the expression of the DNA as a different pattern, as represented by the metamorphosis of the caterpillar to the butterfly. Genetic shifts indicate physical well-being, which can be measured and indicate the permanence of the evolutionary transition to higher levels of holistic well-being consciousness. See sub-questions 3 and 4.

1.8.8 Enhanced health and well-being status through a holistic approach

Following holism as represented within The Way by the Taoist five principles, one harmonises by focusing on balance, order, non-duality, inclusion, and acceptance of all. This leads to non-judgemental awareness, non-reaction, and a place of peace, joy, freedom, and unconditional love. Decisions made without emotion, need, greed, or want will lead to synchronicity and balanced unity within the physical body and neurological, emotional, and spiritual state of being, eliminating diminished health status and ill-being.

1.8.9 Interdisciplinary holism and well-being philosophies and theories

This research's conceptual framework addressed a significant gap between the biomedical model's reductive approach to health and wellness and a holistic perspective on multidimensional quantum well-being, as informed by Eastern Taoist philosophy and contemporary quantum physics theories. This interdisciplinary integration provided a more expansive view of multidimensional holistic quantum well-being, facilitating a paradigm shift from a dualistic, linear wellness model to a holistic, multidimensional understanding.

This framework is notable for being the first to combine ancient Eastern Taoist principles with modern scientific theories to explore multidimensional holistic quantum well-being. It represents a novel approach to understanding well-being through the lens of unified binary concepts such as yin and yang, extending beyond duality into non-linear, multidimensional, non-locality. By unifying Eastern and Western perspectives, this research advanced the understanding of holistic well-being consciousness, a topic that has been previously overlooked. The study uniquely integrated and interrelated these philosophies and theories, thereby enhancing the conceptualisation of holistic well-being and its multidimensional aspects within the duality of multidimensional non-duality.

1.8.10 Chaos causing the quantum collapse supporting the paradigm shifts

In addition, this research explained and diagrammatically depicted how chaos causes quantum collapse change, resulting in raised consciousness and a paradigm shift. This shift was explained from a quantum physics perspective and from an experienced shift as referred to in Eastern Taoism philosophy. This knowledge is highly significant and relevant in a world that is today experiencing chaos on a level not known before and on a human level where physical illness, disease, and mental disorders are increasing exponentially (Duffy, 2011, cited in Senok *et al.*, 2022). Quantum collapses are crucial and highly significant in providing momentum in this study to reach the point of holistic well-being dimensions oriented in non-linear multidimensionality, and this touches all the sub-questions 1 through 4.

1.8.11 Global Case Study

Furthermore, the significance of this study is not confined to a case study of in-depth interviews of individual clients at the Global Well-being Centre. This Centre provided a holistic natural quantum medicine well-being approach globally to clients and businesses in the quantum subspace of non-locality. The study also extended globally to the academic environment, societies, and the workplace. It contributed to a deeper understanding of holistic well-being consciousness in academia, enriched existing knowledge, and fostered non-linear interdisciplinary perspectives. Societies benefit as individuals become more attuned to holistic thinking, promoting inclusivity and authenticity in decision-making. In the workplace, business leaders can harness the true potential of holistic strategies, aligning them with multidimensional well-being for the greater common good. Therefore, this research transcended to catalyse positive global change in various facets of our collective existence. This significant study represented a true realisation of holistic well-being consciousness, which comes about through active use of the framework.

1.8.12 Well-being and holistic business orientation and leadership

Individuals are the primary catalysts and the driving force behind any organisation's operational and strategic dynamics. This study provided an in-depth analysis of the holistic approach to understanding the roles and interactions of various stakeholders within business environments, including leaders, managers, employees, and customers.

A holistic well-being orientation in organisational contexts refers to an integrative perspective that recognises the interconnectedness of all participants and the broader systemic influences affecting them. By adopting such a perspective, organisations can foster an environment that encourages genuine authenticity, ethical behaviour, and innovative thinking. This approach also plays a crucial role in building and sustaining trust among diverse groups.

Incorporating a well-being overlay further enriches the understanding of how a holistic approach impacts organisational dynamics. Well-being encompasses not only individuals' physical and mental health but also their overall life satisfaction and work-life balance. By

prioritising well-being, organisations can enhance their ability to support and sustain the holistic development of their members.

The holistic orientation examines how individuals and groups within the organisation interact with one another and external stakeholders. It considers how their values, motivations, and behaviours contribute to the overall functioning and success of the organisation. Moreover, it recognises the importance of well-being as a critical component influencing these interactions and outcomes. By integrating well-being into organisational practices, companies can promote a healthier work environment, increasing employee satisfaction, reduced burnout, and enhanced productivity.

Furthermore, this study elucidates the impact of a holistic approach on organisational culture and performance, with a particular focus on well-being. It explores how fostering an environment where trust, ethical behaviour, and well-being are prioritised can lead to improved collaboration, increased employee engagement, and enhanced customer satisfaction. The ultimate goal is to demonstrate how a comprehensive understanding of individuals' roles, interactions, and well-being within the organisation can contribute to its long-term success and resilience in a competitive business landscape.

The Da Vinci Technology, Innovation, People and Services (TIPS) business leadership and management systems framework can be incorporated into this Global Holistic Quantum Well-being framework.

1.9 Delimitations of this Study

While the Global Well-being Centre offers global support in the way of services and products to clients and businesses, the primary delimitation of this study lies in its restriction of individuals and clients residing exclusively in Sandton, Johannesburg, South Africa, who formed the sample population available for face-to-face, in-depth interviews. Recognising the potential influence of genetics, epigenetics, culture, religion, language, and the environment on the awareness of holistic well-being consciousness, the study acknowledges that individuals may undergo an awakening to these shifts at varying times and progress through various stages. We acknowledge that consciousness is everywhere, as is the unified field, and

once an individual is present within this field, it matters not who they are nor where they are situated. Universal truths, termed collective consciousness, are gleaned from universal wisdom available to everyone. The researcher's ethical constraints on probing deeply into subjective experiences or sensitive topics restricted the depth of insights gained from participants.

1.10 Brief Chapter Overview

Chapter One provided a general overview of the study, which entailed the unprecedented world chaos and change manifesting as disease and ill-being due to the reductionist world models and the biomedical model, as well as the background of the study. This chapter briefly referred to the researcher's ontology and epistemology. It introduced the aim and objectives of the study, the problem statement, the research questions, data collection and analysis, and the research design. The chapter concludes with the structure of the study, as well as its scope and limitations. Each of these elements was elaborated upon in subsequent chapters.

Chapter Two presented a literature review that focused on the theoretical background of holism, disease, ill-being, well-being, biology, systems thinking, relativity, quantum physics, consciousness, and the zero-point in the unified field. It reviewed ancient Eastern Taoist philosophies, modern-day theoretical models, and literature relevant to developing holistic well-being dimensions oriented in a Multidimensional Holistic Quantum Well-being Framework. The holistic theory of health and well-being drew on ancient Eastern Taoist holism and contemporary modern-day scientific material by holistic researchers and doctors (Capra, 1991, 2010; Chia & Wei, 2012, cited in Bender, 2022; Dubounet, 2022; Laszlo, 2021).

Chapter Three focused on the research design and methods used to undertake the study. The researcher undertook a qualitative design within the subjective, systems, social constructivist, Hermeneutical, and interpretivism philosophy to induce meaning from the data within a multidimensional holistic quantum well-being paradigm. Qualitative research methodologies underpinned data collection and analysis.

Chapter Four presented the findings and empirical evidence affecting the quest for exploring holistic well-being dimensions and their orientation in a multidimensional non-linear special

arrangement using the theoretical background of Holistic Taoism, Well-being, Heurism, Hermeneutical Centredness, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point. This chapter used a quantitative thematic approach to identify themes of well-being from the interviews.

Chapter Five discussed the significant findings of the thematic and documentary data analysis. To affect a meaningful transition to holistic well-being within a multidimensional, non-linear framework, the researcher demonstrated the required quantum shifts and how this occurs due to intense chaos and change at the zero-point in the unified field.

Chapter Six highlighted a synopsis of the study, challenges facing the world and humanity, and humanity's responsibility to conceive a new holistic, inclusive, multipolar, organic, authentic consciousness. The chapter sought to provide a framework and recommendations to individuals, families, communities, organisations, countries, and the world on conceiving a new consciousness. This chapter demonstrates the study's limitations and how this research contributed to the body of knowledge and led to new, original knowledge. These were presented and discussed in this chapter should any new perspectives emerge from the study

1.11 Conclusion

This chapter served as an introduction to the study, offering insights into the theoretical background of the research problem through the literature review. This entailed unprecedented world chaos and change manifesting as disease and ill-being due to the reductionist world models, the biomedical model, and the background of the study. This chapter briefly referred to the researcher’s ontology and epistemology. It introduced the aim and objectives of the study, the problem statement, and the research questions. It is pointed out that the main aim of the research was to explore well-being within holistic consciousness, identify well-being dimensions, and consider their orientation within a multidimensional, non-linear framework. The research investigated how harmony and holism contributed to individual holistic well-being and a holistic business orientation. The chapter outlined the research design and methods employed in the study, providing details on data collection, analysis, and subsequent findings. The chapter summarised key insights, acknowledged limitations, and proposed recommendations.

The next chapter provides a comprehensive review of literature pertinent to the study, specifically focusing on developing a multidimensional holistic quantum well-being model. This review aims to synthesise existing knowledge, theories, and frameworks relevant to the study's objectives, laying the groundwork for the subsequent exploration of holistic quantum well-being dimensions.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The literature review aimed to identify, evaluate, and synthesise relevant literature within the research question and topic, focusing on the real-world problem of widespread disease and Ill-being attributed to contemporary reductionistic models in various aspects of life. The researcher, prompted by the diminished health status of clients at her Global Holistic Quantum Well-Being Centre, initiated this study to address the need for a better understanding of harmony and holism in current approaches.

Contrary to the widespread practice in thematic analysis, the literature was reviewed before data collection, treating it as integral to the data and aligning with the researcher's personal experiences. This approach allowed for reflective thinking and constant comparison between data and literature during the study, validating or rejecting the utility of literature for the research. The literature review critically assessed the theoretical contestation of reductionist consciousness, particularly its impact on health and well-being. It traced the historical context, noting the dominance of reductionism since the Flexner report in 1910, which led to the exclusion of natural healing modalities from medical schools. The central question addressed the gap between ill-being and well-being, examining the current and missing dimensions and how holistic well-being is oriented within a multidimensional, non-linear framework.

Drawing from a range of philosophical, theoretical, and conceptual foundations, the literature emphasised the interconnectedness of what may appear to be disparate philosophies,

including Eastern Taoist holistic consciousness and contemporary scientific theories. The literature identified philosophies and theories that form the basis for exploring holistic well-being dimensions within a multidimensional quantum framework, including Heurist, Hermeneutical Centredness, Holism, Taoism, Well-being, Unified field, and Zero-point.

The literature indicated that holistic well-being shifts since the 1950s aimed to counter the mechanistic reductionist approach, favouring a more inclusive, authentic, multipolar, and holistic consciousness. Holistic well-being, encompassing physical, neurological, emotional, spiritual, and social aspects, emerged as a comprehensive approach to addressing the complexities of human existence and how this relates to a holistic business orientation.

2.2 Broad Context Theory Base: Theoretical

The researcher's philosophical conceptual framework is firmly grounded in holism (Chia & Wei, 2012, cited in Bender, 2022); Dubounet, 2022; Jung, 1953, cited in Main 2020; Laszlo, 2023; Steiner, 1995, cited in Paull, 2022) and multidimensional quantum non-linear space (Arbib, 2023; Bohm, 2002; Capra & Luigi, 2016; Chia & Wei, 2012, cited in Bender, 2022; Dubounet, 2022; Forleo, 2008; Hjeij & Willis, 2023, mentioned in Park; Ishiguri, 2019; Jung, 1953, cited in Main 2020; Kozyrev, 1958, cited in Dobbins & Sheehan, 2007; 1953; Laszlo, 2023; Lee & Kim, 2009; Norton, 2013; Ping & Dong, 2020; Schrödinger, 1926, cited in Tiwari, 2023; Sheldrake, 2012; Soni, 2024; Steiner, 1995, cited in Paull, 2022; Torday, 2023; Yang, 2023) informed the study's conceptual framework. Recognising the limitations of material science in depicting boundary-less, infinite frameworks, the researcher incorporated Taoist experiences (Chia & Wei, 2012, cited in Bender, 2022) and her insights from the Johannesburg-based Global Holistic Quantum Well-being Centre. The conceptual framework, HIELO: A Multidimensional Holistic Quantum Well-being Framework, sought to represent high well-being states and self-actualisation within the unified field of consciousness supported by the researchers listed above.

Acknowledging the importance of multidimensional and transdisciplinary theories, the study adopted a non-linear interdisciplinary approach, aiming for a holistic, inclusive, and synthesis-oriented perspective. The chosen interdisciplinary theoretical approaches, interlinked to explore holistic well-being dimensions, included Holism, Well-being, Heurism, Hermeneutical

Centredness, Taoism, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point (Capra, 1991, 2010; Chia & Wei, 2012, cited in Bender, 2022; Dubounet, 2022; Jung, 1953, cited in Main, 2020; Laszlo, 2023).

2.2.1 Holistic Well-being Heurist

The researcher chose the two-dimensional heurist to initially represent the themes or dimensions of well-being, with the view to moving to multidimensionality (Hall, 2020; Hjeij *et al.*, 2022; Jung, 2021; Park *et al*., 2009). The four bases of the heurist are situated along the two intersecting lines, which represent the ontological line of Earth's existence and consciousness of non-existence, and the epistemological line represents objective 'parts' and duality or subjective 'whole' and non-duality as the two axes (Hall, 2020; Hjeij *et al.*, 2023; Jung, 2021; Park *et al*., 2009; Riley *et al.*, 2020; White, 2010). Eight positions on the heurist will be used in this study to accommodate the holistic well-being dimensions (Park *et al.*, 2009). The eight positions are interlinked with the well-being perspective shown in hermeneutical centredness (Hall, 2020; Jung, 2021; Park *et al*., 2009, cited in Jung, 2021; White, 2010) (Figure 1).

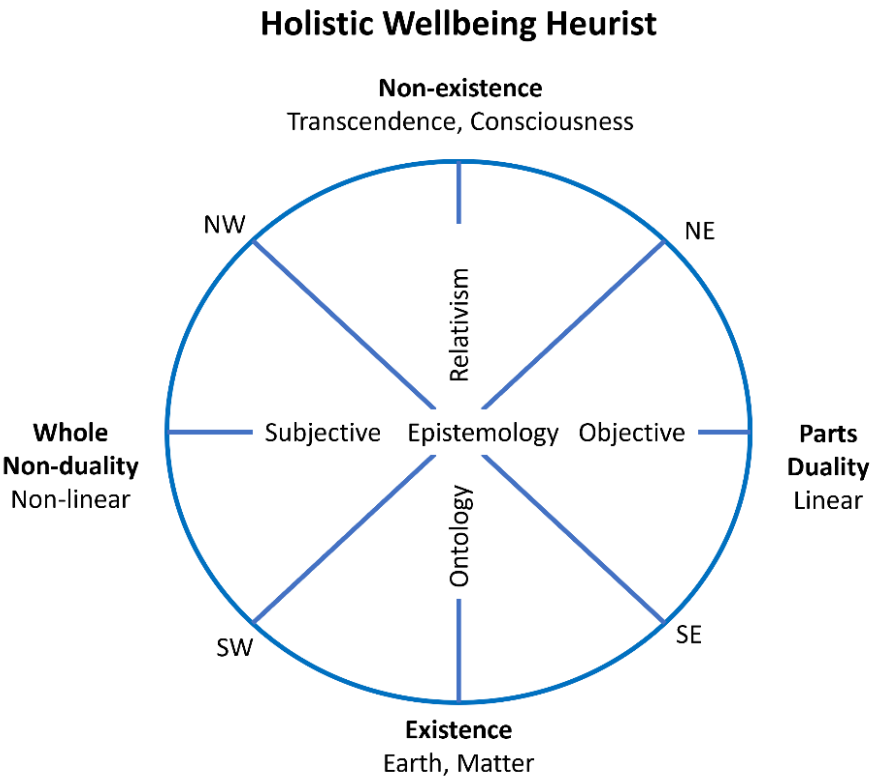

Figure 1: Holistic Well-being Heurist

Source: Research reconstructed from (Hjeij et al., 2023; White, 2010)

Park *et al.* (2009), in their book The Origins of the Heurist in Taoism, show resonances between Heidegger (2010), confirmed by Saito (2023), comments on Lao Tzu's poetic thinking and the state of being, stating 'Heidegger's is work has a remarkable "Taoist" tone to it as he explains the very different texts of "Taoist" thinkers.' Webb and Marian's (2010) thinking on duality and non-duality are reflected in the heurist, reflecting duality as being or non-being, good or bad, and subjective or objective. Webb and Marlan (2010) advocate for non-dualism as reflective of ultimate reality, citing agreement across spiritual traditions worldwide, including Eastern and Western thinkers like Eckhart, Hegel, Meister, and Plotinus.

Riley *et al.* (2020) validates the use of the heurist in empirical research, presenting three heuristics: "doing as knowing" (DK), "categorising as knowing" (CK), and "praxis as knowing" (PK). They further elaborated on these heuristics, each comprising four dimensions: the theory of knowledge, reality, the growth of knowledge, and knowledge producers. Hjeij *et al*. (2023) confirm Riley et al. (2020) validation which illustrates how the heurist shapes explanations in the historical sociology of knowledge, emphasising PK's utility for developing substantive sociological explanations

White (2010) employed the heurist platform in her paper "What is Well-being? A Framework for Analysis in Social and Development Policy and Practice. " Drawing from the research by the ESRC Research Group into well-being in developing countries, she proposed an approach for analysing well-being in social and development policy and practice.

White's (2010) research identifies essential qualities of well-being. First, "well" in well-being holds a positive connotation and is universally desired. Second, well-being is holistic, encompassing the body, mind, and spirit. Third, it is individual-centric, revolving around personally chosen priorities, perspectives, and life experiences.

Using the heurist framework, White (2010) conceptualises well-being through four poles: doing well, feeling good, doing good, and feeling well. The first line represents "doing well" as the material dimension and "feeling good" as the subjective dimension. The second line represents "doing good" as relational and "feeling well" as objective.

"Feeling good," or living a good life, is influenced by individual preferences and shared values regarding the world's present and desired state. Thus, the objective aspect (feeling well) is omitted, leaving three dimensions for well-being: subjective, relational, and material. This omission reflects the challenge of justifying objectivity in a person-centred approach to well-being, as each person speaks and sees from their unique perspective. The triangle framework symbolises the interdependence and inter-relationship of these three dimensions, with the individual at the apex representing the capacity to aspire.

In the study by Senok *et al.* (2022), which builds upon Duffy's (2011) earlier work, the heurist was employed to implement experimental co-curricular programs aimed at humanising medical education. These programs were designed to promote learning through active engagement within social environments. The primary objective was to integrate a human-centred perspective into medical education, aiming to nurture a new generation of millennial physicians with a comprehensive healthcare understanding. The study advocates for developing physicians who exhibit expertise in medical knowledge and prioritise qualities such as empathy, cultural awareness, and a patient-centred approach.

2.2.2 Holistic Well-being Hermeneutical Centredness

Moving beyond the Heurist (Hall, 1971; Jung, 2021; Park *et al.*, 2009), the researcher proposed a hermeneutical centredness (Arbib, 2023; Arbib & Hesse, 1986, cited in Mancing e*t al*., 2022; Heidegger *et al.*, 2010; Skrautvol & Naden, 2022) mechanism as a framework for developing spatial frameworks (Figure 2). This mechanism considers all four poles equally, collapsing at the central point where consciousness transforms into matter and matter into consciousness. The objective duality is modelled by our subjective non-duality experience, cooperatively achieving holistic well-being-centredness (Figure 2).

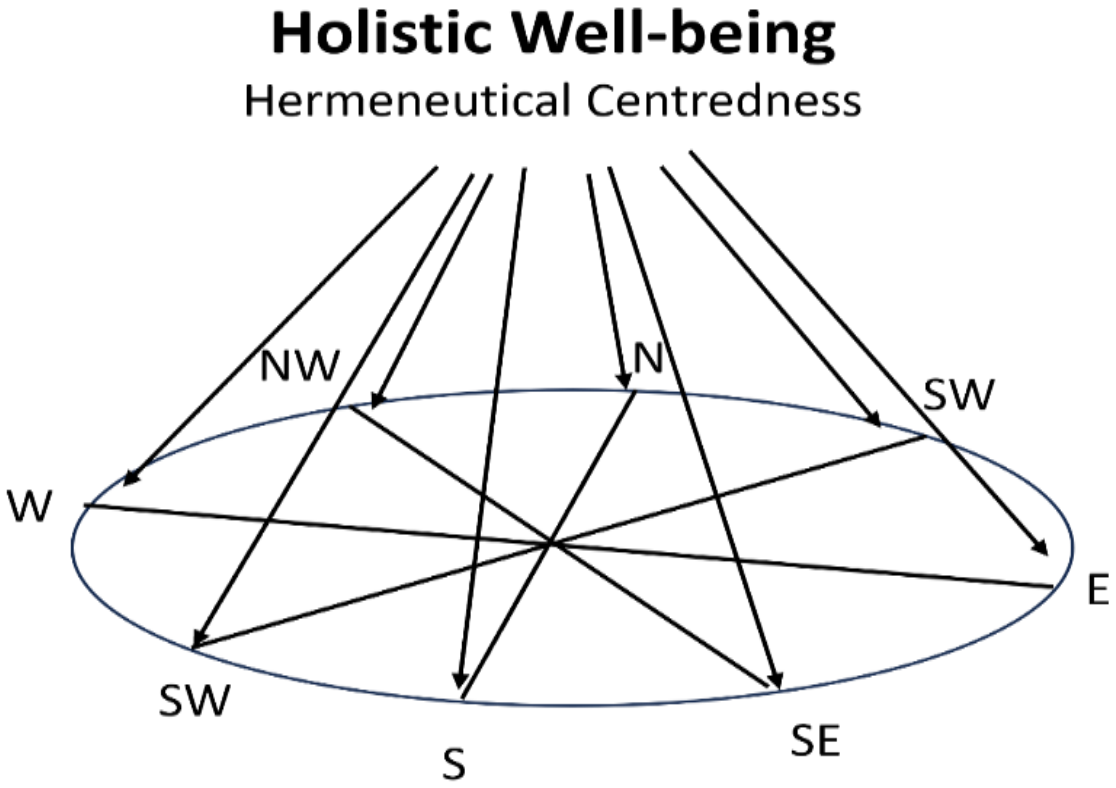

Figure 2: Holistic Well-being Hermeneutical Centredness

Source: Researcher constructed from Arbib (2023) & Arbib and Hesse (1986)

This transition occurs when research extends beyond two-dimensional space, utilising relativity and gravity to shape a curvilinear three-dimensional spatial arrangement (Capra, 1991, 2010; Laszlo, 2023). It represents a quantum collapse triggered by chaos and change, leading to a paradigm shift (Capra & Luigi, 2016; Dubounet, 2022). Facilitating the initial transition to three-dimensional spatial holism, incorporating both the heurist and hermeneutical perspectives, Bachman (2007) elucidates the contemporary application of Taoist principles originating from the energy spiral within the hermeneutical vortex and the quantum collapse resulting from converging and diverging forces. Laszlo (2023) employs hermeneutical centredness, ontology, and epistemology to expound on the shift towards holism and well-being consciousness, thereby addressing global crises and synthesising Eastern and Western approaches.

From a holistic health perspective, Skrautvol et al. (2022) confirm the usefulness of the hermeneutical framework in successfully conveying a new understanding of health and disease as a coherent dimension where the whole body interacts with its natural environment. This framework assisted Skrautvol and Naden's (2022) focus on patient experiences in acute and chronic inflammatory bowel disease, whereby the results of one's research are interpreted and reconceived through reflection towards a new understanding. Skrautvol and Naden (2022) saw the need to create ecological sustainability toward a greener health service where the body has a higher intrinsic value as necessary. Two themes emerged in Skrautvol and Naden's (2022) findings: 1. The lived body was understood as a coherent whole and a place of inner freedom. 2. The body in a lower stress state helps the patient experience dignity and vitality. Therefore, an integrative understanding of health in terms of IBD brings dignity and wholeness to the body.

The final conclusions awakened by Skrautvol and Naden (2020) raised awareness of the connections between body knowledge, nutrition, dignity, and integrative understanding of health in acute and chronic IBD. Research confirmed by Skrautvol and Naden (2020) showed that these connections may happen when the patient is encouraged to listen to the body. Finally, Skrautvol and Naden (2022) showed that dignity is linked to coping and expert help from clinically competent health professionals. While the hermeneutical was used from a holistic and a duality perspective, the results raised consciousness due to the invisible process occurring in non-duality experienced by the researchers, who were unaware of the experience (Johnson, 2023).

Jung (2021), in his exploration of the TAO from a hermeneutic perspective, embarks on a discourse between Chinese and Occidental philosophy within the framework of "Phenomenology, Transversality, and World Philosophy." This exploration delves into how the concept of world philosophy (Weltphilosophie) can navigate the intricate dynamics of today's multicultural and globalising world. Jung's scholarship challenges the idea that Western particularities possess universal applicability, contrasting it with the belief that non-Western particularities remain inherently distinct indefinitely. Instead, Jung advocates for adopting transversality to foster an intercontinental philosophy. Through meticulous analysis,

Jung elucidates the pivotal role of phenomenology and transversality in shaping world philosophy.

This study affirms using the hermeneutical-centredness approach in examining well-being as a chosen theory within the conceptual framework (Arbib, 2023). Arbib and Hesse (1986, cited in Mancing e*t al*., 2022) expand on their work in their Construction of Reality (CoR) model, looking at the Mind: Activity of the Brain and presenting an approach to consciousness as a concept of self. In their work, Mancing *et al.* (2022) shed light on the significance of adopting a non-linear integrated, interdisciplinary approach when exploring concepts associated with selfhood and self-identity, which are fundamental and pivotal matters within literary studies. Steiner (1995, cited in Paull, 2022) confirms Mancing's (2022) lectures on the importance of three questions: “To know thyself,” “Who am I?” and “Why am I here?” These are vital questions to explore self-discovery within this study’s multidimensional holistic quantum well-being framework.

2.2.3 Holism, Consciousness and Taoism

In their works on holism, consciousness, and Taoism, Laszlo and Szabo (2023; 2016; 2013) propose a "Theory of Everything," asserting that all entities are in a state of co-evolution, emphasizing the interconnected and evolutionary nature of phenomena within time and space. They stress the importance of a holistic worldview called quantum consciousness. Laszlo argues that life, mind, culture, and consciousness significantly contribute to reality beyond quantum events, and a comprehensive “Theory of Everything” must encompass these dimensions.

Laszlo (2007, 2004) acknowledges that a truly integral Theory of Everything has yet to be developed. Lazlo (2021) looks at the inter-relationship between high-level well-being and base-level well-being and says there needs to be coherence between the subsystems as a requirement for the existence of the overall system, where there exists a balance between integration and diversification. Ervin (2023) states these are guidelines for evolving a complex system, including well-being. Laszlo (2023) says disciplines (structures) should be considered permeable, transferable, and have expandable boundaries, which exist if they are helpful. Laszlo continues to say there is improvement when you overcome it. Laszlo’s (2023) views on

holism and connecting with a conscious universe concur with Bohm's (2002) observations, which conform with the co-evolving, continuity, and interrelations of well-being within unbroken wholeness. Laszlo (2023) refers to Carl Jung (1958), who spoke of one world, the new science of wholeness, where the whole is the sum of the parts.

Ancient Eastern Taoist Holism supports this inclusive wholeness. Taoism's five principles of change include: All phenomena exist within infinite space, all phenomena are interrelated, all phenomena are relative, everything has energy and vibration, and everything is constantly changing.

Referring to the inner truth of the Tao, Dubounet (2022) some of these truths are respecting nature, accepting things as they are, having a disciplined body, mind, and soul, respecting the path of others if you see wrong, changing what you can, not seeking pleasure for its own sake, being detached from desire your whole life long, not regretting what you have done, learning from mistakes, reducing jealousy, never allowing yourself to be saddened by a separation, knowing others is intelligence, knowing yourself is true wisdom, mastering others is strength, mastering yourself is true power, and controlling the body, mind and soul is to become powerful. In her lecture, Dubounet (2022) elucidates that truth and well-being transcend verbal expression, requiring individuals to surpass their inner selves. She posits that love and respect act as essential nutrients for this transcendence, with love manifesting the divine consciousness inherent in the universe. Dubounet advocates for profound self-love and empathetic love for others, urging individuals to reject sin while embracing the sinner. She emphasises the importance of universally dispensing love and compassion, asserting that fear is an adversary, while trust is protective armour that fosters love. Dubounet (2022) concludes that these principles are integral to achieving and enhancing a state of holistic well-being consciousness.

Laszlo and Tsao (2021), in their book Dawn of an Era of Well-Being, explore the contemporary approaches from the West, based on science and the East, drawing on rich historical tradition.

Thorpe, Yashadhana, Biles, and Kingsley (2023) underscore the significant presence of indigenous peoples, estimating their population at around 370 million across more than 70

countries. They define Indigenous populations as the original inhabitants of territories during colonisation, distinguished by their distinct cultural, religious, and social practices. Moreover, the authors emphasize Indigenous peoples' deep, intimate, and holistic connections with their 'Country,' encompassing elements such as land, sea, waterways, sky, stars, and living and non-living entities. These relationships reflect Indigenous health notions, prioritising emotional, physical, cultural, and spiritual well-being. Additionally, the authors critique the Western biomedical approach for often overlooking these intricate connections, instead focusing on individual risk behaviours and disease outcomes. They advocate for health models that recognise the importance of connection to 'Country' and incorporate a broader range of determinants relevant to Indigenous health.

Thorpe *et al.* (2023) argue that this approach often focuses solely on individual risk behaviours and disease outcomes, thereby perpetuating health injustices for Indigenous populations. These injustices are framed in terms of 'lack' and fail to address the ongoing impacts and trauma of colonisation. In contrast, Indigenous notions of health are holistic, encompassing emotional, physical, cultural, and spiritual well-being, with 'Country' playing a central role. The authors' advocacy for inclusive health models echoes the holistic understanding of Indigenous tribes worldwide, who emphasise the connection to nature. Clark (2000) delves into Western attempts to reclaim authenticity by integrating Eastern practices like Chinese medicine, Shiatsu, and Feng Shui. Meanwhile, Soni (2024) underscores the missed chance to incorporate quantum physics a century ago, echoing ancient wisdom to resolve present dichotomies.

Taoism emerged as the foundational philosophy for holism, connecting the main theories in this study supported by modern-day scientists, Western Systems Thinking, and Quantum-Relativity (Capra, 1991, 2010; Chia & Wei, 2012, cited in Bender, 2022; Dubounet, 2022; Laszlo & Szabo, 2023; Luce, 1963). Chia and Wei (2012, cited in Bender, 2022) confirm that at the roots of Taoism philosophy on creation, there are three aspects; the first aspect is oneness (Wu Chi), the source of all, or heaven, splits into two and all that is experienced on Earth is dual; for every force that exists, there exists its opposite. Chia and Wei (2012, cited in Bender,

2022) share that in Taoism, duality is seen and experienced in nature as a perfect manifestation of Wu Chi. However, these apparent opposites are not separate from one another but are one entity at different stages of its cycle (Chia & Wei, 2012, mentioned in Westmoquette, 2021). The second aspect (Chia & Wei, 2012, mentioned in Westmoquette, 2021) is the connection between yin and yang that allows both phases to coexist harmoniously, like a typical day where day and night co-exist. The third aspect is known as the *shen*, or spirit-soul (Chia & Wei, 2012, mentioned in Westmoquette, 2021). Without spirit (shen), the body (yin) and the mind (yang) would cease to exist (Chia & Wei, 2012, mentioned in Westmoquette, 2021). Their coexistence is shown in the multidimensional cosmic vortex in (Figure 3).

Yin and Yang Coexistence

In the Multidimensional Cosmic Energy Vortex

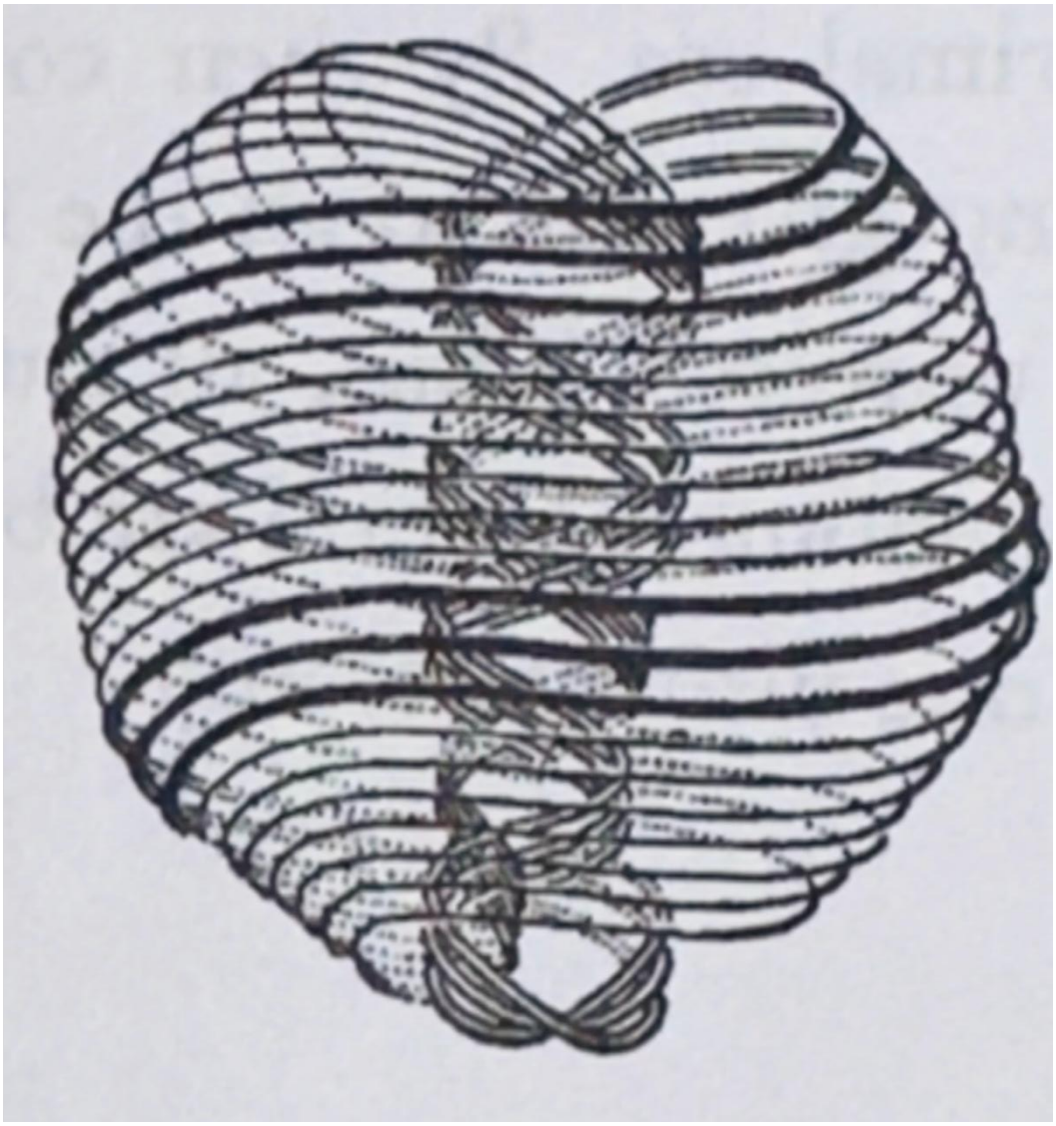

Figure 3: **Ying and Yang Cosmic Energy Vortex**

Source: (Chia & Wei, 2012)

The interlinking of the dynamic movement between Heaven and Earth and the third force is shown in Life's Spiral in Figure 4 (Chia & Wei, 2012, mentioned in Westmoquette, 2021). There is movement from the outside to the inside (humans, animals, plants, and soil) and from the inside to the outside (infinity) (Chia & Dao, 2016).

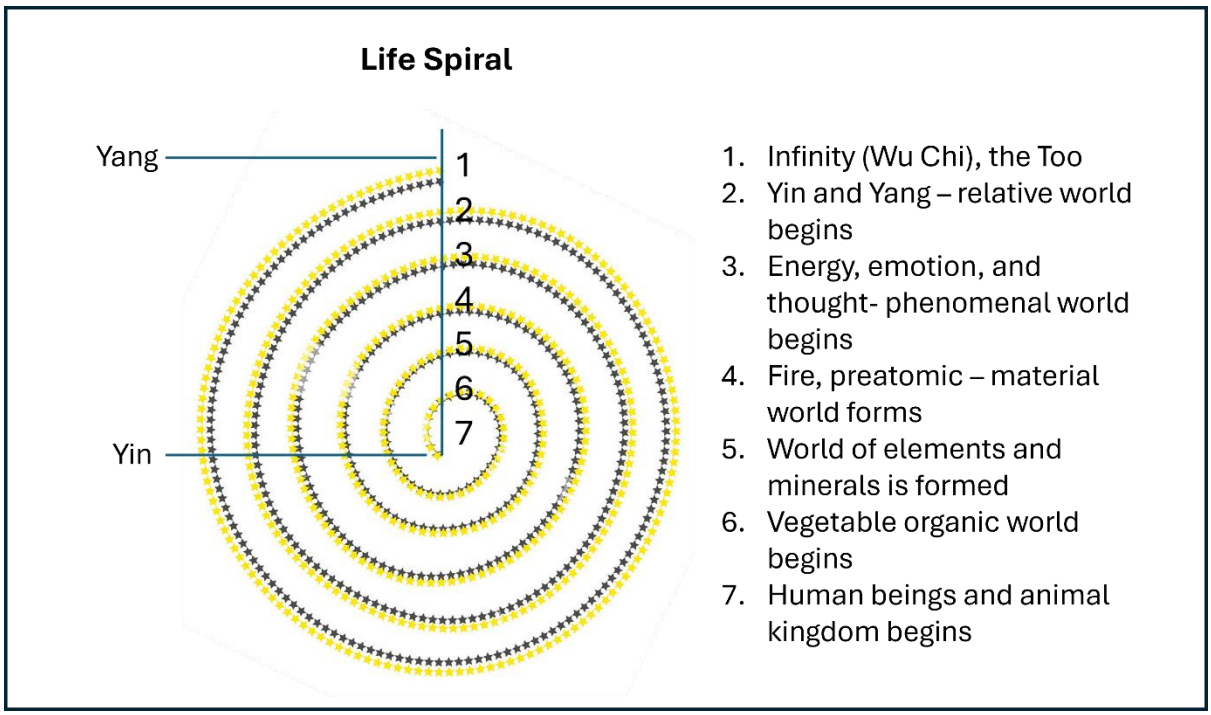

Figure 4: Yin and yang in life's spiral

Source: (Chia & Wei, 2012) (Researcher redrawn)

Taoism's binary yin and yang in life's spiral is the basis of modern-day hermeneutical centredness (Bachman, 2007). One example of the inclusion of yin and yang for creative, whole-minded design is represented by Bachman (2007), who uses the cosmic energy vortex in the life spiral to invoke the opposing hermeneutical forces. The inward contracting force is invoked by asking 'so what' questions. After a time, a shift occurs, and the outward destructive force is invoked by asking 'what if' questions for holistic individual and business decision-making, explains Bachman (2007).

Capra (2010; 1991) is supported by Chia and Wei (2012, cited in Westmoquette, 2021) in explaining the symbol of Taoism, which represents the dynamic interplay between two forces, the yin and yang, or the shady and sunny sides of a mountain. These authors, Capra (2010; 1991) and Chia and Wei (2012, cited in Westmoquette, 2021), define Yang as the light, movement, expansive, strong, masculine, clear, rational intellect and thought, robust, strong, creative, and decisive action of the King, a movement associated with Heaven. Yin is the

contracted, dark, receptive, female, complex thought and intuitive mind, rest, quiet, contemplative with the stillness of the sage, the Earth (Capra, 1991, 2010; Chia & Wei, 2012, cited in (Bender, 2022) (Figure 5).

Tao Chi Symbol with Unified Binary Yin and

Figure 5: Tai Chi symbol of Taoism, with yin and yang as unified opposites

Source: (Capra, 1991, 2010)

Chinese Taoism views all things and phenomena as patterns of change represented by various lines of trigrams and hexagrams (Capra, 1991, 2010). Thus, the things in the physical world are not seen as static, independent objects but merely as transitional stages in the cosmic process: The Tao has changes and movements; therefore, the lines are called changing lines (Capra, 1991, 2010). The lines are gradations; therefore, they represent things (Capra, 1991, 2010; Chia & Wei, 2012, cited in Westmoquette, 2021) (Figure 6).

Binary Opposites as Patterns of Change

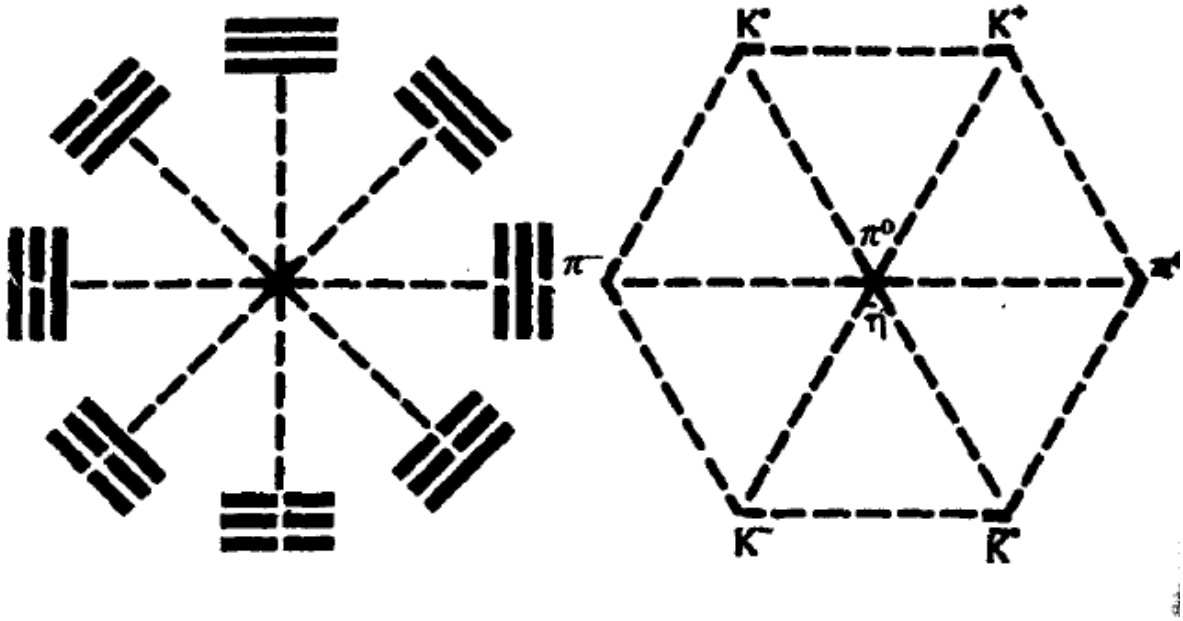

Figure 6: The Eight Trigrams

Source: (Capra & Luigi, 2016)

Capra and Luigi (2016) explain that this thought can be represented by the Taoist eight trigrams, in which things are held to be in eight states as binary opposites in continual transition, one changing into the other, just as transition from one phenomenon to another is constantly taking place in the physical world. Capra (2010; 1991) confirms that attention focuses on things as movements in change rather than the things themselves (Figure 7a).

Eight Trigrams of the Eight Forces of

Figure 7a: The Eight trigrams binary codes

Source (Chia & Dao, 2016)

Li and Perkins (2015) defend the Western materialistic realist scientist's argument that things must be seen and measured to exist. Li and Perkins confirm Chia's (2012) and Capra's (2010; 1991) explanations and expand this thinking, stating that Western materialistic scientists see things as physical things they can measure, and what they cannot see or measure does not exist. Li and Perkins (2015) defend the argument further, confirming Taoism, which views the invisible as no-thing as opposed to nothing. Michael (2021) refers to nothing as a formless and invisible state. Li and Perkins (2015) summarise the two views, saying that the West stands for things and the East stands for appearance. In holism, both the thing and the no-thing exist (Johnson, 2023). More recently, considering the eight trigrams of change, Brenner

and Igamberdiev (2020) compare the existential change and logic of the I-Ching, Book of Changes, with modern-day change and logic in their New Book of Change. Brener and Igamberdiev (2020) argue that the I-Ching, the Book of Changes, has always been used for divination. They continue to say that its primary function has always been to provide insight into existence's underlying regular and logical nature.

Another debate is the West's focus on logical linear ordering versus the East's aesthetic non-linear ordering in what they term the harmony of substance (Li & Perkins., 2015). Dubounet (2022) confirms the views of the West and the East and explains that in the world of particles, the structures generated by the changes can be arranged in various symmetric patterns, such as the octagonal pattern formed by the eight trigrams, in which opposite trigrams have yin and yang lines interchanged. Dubounet (2022) continues distinguishing between yang, represented as a solid line, and yin as a broken line. Modern physics, biology, and ancient Chinese consciousness consider change and transformation as the primary aspects of nature and view the structures and symmetries generated by the changes as secondary fields (Capra, 1991, 2010; Chia & Wei, 2012; Ping & Dong, 2020).

Modern physics views 'things' of the sub-atomic world in much the same way, laying stress upon movement, change, and transformation and regarding particles as transient stages in an ongoing cosmic process (Capra, 1991, 2010). As explained in the *I-Ching Book of Change* (Mitchell, 1989), these changes and paradigm shifts will continue to evolve as these particles, within the well-being dimensions and themes, represent the past, present, and future, contracted into a single present moment in onward movement (Capra, 1991, 2010; Dubounet, 2022) (Figure 7). Dubounet (2022) explains that a holistic fractal extreme conformity makes us embrace diversity over conformity. Acceptance of diversity is crucial. As quantum patterns change and evolve, individuals must shift and not persist in the old patterns (Dubounet, 2022). New paradigms occur daily and can, therefore, enlighten us or chain us; the choice is ours. Dubounet (2022) emphasises that distractions impede the evolution of consciousness by trapping individuals in the old paradigm.

Chan (2001) highlights the division of healthcare responsibilities in Western medicine, where physicians focus on the body, social workers address emotions and relationships, and pastors

offer spiritual guidance. In contrast, she presents the 'Body-Mind-Spirit Model: An Eastern Approach,' advocating for a holistic health model that integrates body, mind, and spirit. This model aligns with Eastern philosophies and Western biologists and scientists. that emphasise the interconnectedness of individuals and their environment. Chan describes health as a harmonious equilibrium resulting from the interplay of various factors, including 'yin' and 'yang,' the five internal elements (metal, wood, water, fire, and earth), six environmental conditions (dry, wet, hot, cold, wind, and flame), external sources of harm (physical injury, insect bites, poison, overeating, and overwork), and seven emotions (joy, sorrow, anger, worry, panic, anxiety, and fear). This Taoist theoretical framework, endorsed by scholars such as Capra and Luigi (2016; 1982), Chia and Dao (2016), Dubounet (2022), Laszlo (2023), Ping (2020), Steiner (1995, cited in Paull, 2022), and Torday (2023), underpins the diagnosis and treatment of illness, aiming to restore harmony. According to this perspective, well-being is achieved and sustained through perfect harmonic balance. The concept of attaining perfect harmonic balance, where yin and yang co-exist in unified non-duality, as proposed by Webb and Marlan (2010), forms the foundation for understanding well-being. This holistic Taoist perspective, discussed by Mantak, incorporates an energy vortex spiral and eight trigrams representing binary yin and yang and is integral to the multidimensional framework.

To argue against Taoism and holism would be to speak against nature (Johnson, 2023). Johnson comments that Taoists are practical individuals who live and let live. The Taoist philosophy is a holistic guide to living life naturally and organically (Chia & Dao, 2016). Taoism is the ultimate reality (Smith, 2007). Taoism affirms that the overriding importance of humans and nature is to be interconnected and interdependent, and human-to-human interconnection and interdependence must maintain balance and harmony (Smith, 2007).

Taoist philosophy is used as the fundamental guiding principle of holism by Laszlo (2023), Steiner (1995, cited in Paull, 2022), Capra and Luigi (2016), Chia and Wei (2012, mentioned in Westmoquette, 2021) and Dubounet (2022). The balanced, unified binary relationship between yin and yang, the five elements of nature, and the eight forces of nature within the eight trigrams have been used to restore harmony within the body over the past 5000 years (Smith, 2007). Chia and Dao (2016) share that Taoism is not a reductionist scientific study on parts of the body; it is based on the whole organism within its environment, also shared by

the researchers previously mentioned. Johnson (2023) says Taoism guides humanity to live life naturally. Chia (2012) highlights the Taoist emphasis on caring for the holistic well-being of the body, encompassing physical, mental, emotional, and spiritual aspects. In Taoism, deities are often associated with the seasons and natural world cycles, reflecting the interconnectedness between human life and nature.

Furthermore, the unified binary yin and yang transcend the earthly dichotomy, moving beyond good versus evil to encompass the essence of love. Regarding the debate on good and evil, Huffling and Whittenberger (2019) argue that these concepts are human constructs, contributing to a reality characterised by fear and affliction. Huffling and Whittenberger (2019) note that individuals have not gone beyond good versus evil due to ego and greed. This reductionist duality blocks interdependence and interrelationships between humans and nature and human-human interconnections. Huffling and Whittenberger comment that religions are also man-made with rules. Taoism has natural guiding principles to achieve a point of peace (Smith, 2007).

Johnson (2023) posits that, although it may appear idealistic, it is nonetheless imprudent to assume that the allure of human ego and temptation will not lead an individual away from Taoism - characterised by a holistic and natural approach toward - reductionism and a synthetic worldview. According to Johnson, such a shift impedes the practice of inner peace. He further elucidates that when the mind yields to ego-driven constructs, such as the dichotomy between good and evil, it induces internal discord, thereby disrupting bodily equilibrium and precipitating disease onset. He further posits that our world is plagued by man-made afflictions, emphasising that without the elevated consciousness of avatars, humanity is prone to errors. Despite the availability of Taoist methods for achieving consciousness, Johnson questions why disease remains prevalent in society and why individuals succumb to degenerative diseases despite understanding their causes. The ego distracts humans from reality, and greed and temptation set in. Smith (2007) suggests that maintaining the body with essentials like fresh air, clean water, and nourishing food elevates the vital life force, preventing disharmony. Johnson (2023) questions why these simple practices are not followed, attributing the leading cause of disease to ignorance. Despite technological advancements, Johnson emphasises the importance of common sense in

avoiding states of disorder. Chia and Dao (2016) underscore individuals' need to actively engage in their healing journey, emphasising the importance of taking full responsibility for their health and well-being by comprehending the underlying causes on physical, mental, emotional, and spiritual levels.

This sentiment resonates with Smith's (2007) elucidation of "no words" and "no action," wherein Wu Wei represents the ultimate action—a state of precious suppleness, simplicity, and freedom that flows effortlessly when our private egos and conscious efforts yield to a power beyond our own. He goes on to say that action follows being. Embedded in Taoist philosophy is "The way to do is to be", where Wu Wei is an effortless life lived above tension, in the endless flow, says Smith (2007). The closest resemblance to Taoism is water, and the closest relation is to water (Chia & Dao, 2016; Smith, 2007). Smith (2016), in his article, explains that water adapts itself to its surroundings. Water is infinitely supple and incomparably strong. In this way, the Tao works without working. It attains clarity by being still, where muddy water will clear if left to stand. This is like withdrawing from the world's glare to the internal recess of the soul. Taoist philosophers will confirm that Taoism is a label, it's about what you experience.

Questioning the relevance of Taoism in the modern-day setting, Reinert (2024) assesses the extent to which Taoist philosophy is relevant to the current global crises. Rienert looks at climate change, food insecurity, renewed conflict, and increased authoritarianism. Rienert (2024) confirms that while Taoist philosophy has ancient origins, it is surprisingly relevant to modern crises as it can reorientate governance more flexibly.

2.2.4 Well-being

The WHO stated in Public Health Nigeria, May 2021, that "Well-being is a positive state experienced by individuals and societies. Like health, it is a daily life resource determined by social, economic, and environmental conditions. Well-being encompasses quality of life and the ability of individuals and societies to contribute to the world with a sense of meaning and purpose. Focusing on well-being supports tracking the equitable distribution of resources, overall thriving, and sustainability. A society's well-being can be determined by its resilient nature, builds capacity for action, and is prepared to transcend."

A society needs to be nourished on every level to bring about well-being (WHO *et al.* Observatory). In September 2023, the WHO defined health as a "state of complete physical, mental, and social well-being, not merely the absence of disease or infirmity" (WHO *et al.* Observatory, 2023).

Dubounet (2022) affirms the WHO focus and confirms that there is no debate about whether individuals want well-being as opposed to ill-being. However, the main problem is that humans have disregarded holistic well-being consciousness. Dubounet (2022) shares that this means to know who you are authentically and have clarity of mind. Johnson (2024) adds that if you are diseased in this state of consciousness, you will know how to handle your disease better.

Holistic consciousness views the achievement of well-being as having considered natural laws, as mentioned in Taoism principles by Dubounet (2022) and confirmed by Laszlo (2023). Steiner (2005, cited in Paull, 2022) outlines well-being as joy, happiness, and freedom, not only the absence of disease and infirmity. Laszlo (2020) confirms that the process to get there is to abide by the universe's natural laws. Ervin continues that if happiness leads to and results from well-being, have a closer look at happiness from a physiological perspective. Dubounet (2022), in her lecture on happiness, explains that "Happiness is an internal reaction to an external event. Furthermore, happiness comes from love, care, respect, compassion, and acceptance (as opposed to expectation). Additionally, on a physical level, happiness occurs when a positive experience causes a release of hormones such as testosterone and oestrogen and neurotransmitters such as serotonin, dopamine, gamma-aminobutyric acid, and phenylethyl alanine, to name a few. Ninety-five percent of serotonin, known as the 'happy' hormone, is produced by the beneficial microbes in the gut." Dubounet (2022) stresses that gut-brain health is vital in manifesting happiness and a sense of well-being. Dubounet (2022) confirms from her research that certain medications block the release of serotonin; for example, antibiotics will kill the beneficial microbes, and oral contraceptives cause a reduced level of vitamin B6 that assists the body in making serotonin. Both medications, clarifies Dubounet (2022), are responsible for low serotonin levels, which lead to depression. Dubounet (2022) adds that other disciplines that aid happiness and well-being are meditation, breathing exercises, gratitude, volunteering, and helping others. These all balance the

sympathetic nervous system and reduce stress or increase our resilience to cope with everyday stress (Dubounet, 2022).

Dubounet (2022) reinforces that lifeforce, prana, or chi, is what individuals 'live on", known as negentropy, and is found in Earth electrons, sunlight photons, and photosynthesized plant foods, especially in organic sprouts, nuts, and seeds. Ormus gold is an energy capacitor that charges the body via precious metal minerals (McTaggart, 2001, quoted in Merriam, 2022). Other foods with high negentropy include chocolate, bananas, dates, legumes, whole grains, pineapples, eggs, fish, and naturally fermented foods (Dubounet, 2022). This diet is what the Okinawans located in what is geographically termed The Blue Zone and have lived for well over one hundred years (Willcox *et al.*, 2001). Dubounet (2022) and Chia and Wei (2012) confirm that detoxifying the physical body releases negativity, and the body raises its energy field and negentropy. Dubounet (2022) confirms that on the emotional side, the removal of the shadow, the emotional disturbance of the soul, raises life force and negentropy. Therefore, the body is a battery that needs to be charged (Dubounet, 2022). Dubounet (2022) explains that the realignment program includes the identification of the cause or stressor, the removal of the cause or stressor, followed by a detoxification process, and, thereafter, nourishment of the body. This electric charge, a barometer of the body's vitality, explains Dubounet (2022), is measured using the QUEX ED quantum device and is also felt as a sense of well-being and happiness. The more resilient individuals can become physically and emotionally, the better individuals can withstand elevated levels of chaos and change (Dubounet, 2022).

Dubounet (2022) explained in her lectures that stress is also an internal reaction to an external event. She explains that stress releases hormones such as adrenaline and cortisol, causing inflammation and acidity in the body. Elevated stress levels contribute to feelings of sadness and anxiety, which can culminate in depression (Dubounet, 2022. Furthermore, Dubounet shares that this state is antithetical to experiencing well-being or happiness and undermines the foundation necessary for developing a sustained sense of well-being. Happiness and sadness as well-being indicators exist in dynamic, binary unity, in non-duality in holistic well-being consciousness, and therefore, Dubounet (2022) shares that individuals can focus on building resilience and transcendence. La Placa (2013) agrees with Dubounet (2022) and

discusses how well-being indicators encompass and transcend various dimensions of life, including physical, neurological, emotional, spiritual, and social perspectives.

Dunn (1959) first spoke of high-level states of well-being. Later, Laszlo (2023) spoke on the inter-relationship between high-level states of well-being and base-level traits and said there needs to be a coherence between them as a requirement for the existence of all, where there exists a balance between integration and diversification. Steiner's (1995, cited in Paull, 2022) definition of well-being is the outcome of realising joy, happiness, and freedom.

Dubounet (2022) explains that realist, mechanistic scientists believe that something needs to be logical and measurable if something works. Furthermore, they have not thought about what lies beyond this, as Pert (1999) stated in her book *Molecules of Emotion*. Dubounet (2022) continues to comment that these scientists and doctors remain stuck in allopathy, greed, and materialism, refusing to move beyond this point. Dubounet (2022) points out that these doctors are surrounded by modern-day researchers like Sheldrake (2024) and the morphogenic field and Schrödinger (1926, cited in Tiwari, 2023) and quantum physics. Johnson (2024) adds to the list. He refers to Lipson (1995) in the *Biology of Belief: Unleashing The Power Of Consciousness, Matter and Miracles*, De Martini (2023) with the *Breakthrough Theory*, Brandon Bays (2023) on healing trauma and illness with *The Journey* process, all of which raise consciousness and a sense of well-being. Johnson (2023) uses emotional release using HAO with Shiatsu. Additionally, modern-day doctors are regularly sharing experiences, like near-death experiences (NDE), without logic, without measurement, and only experience Dubounet (2022). Other doctors paving the way are those who have become aware of their experiences, such as regression therapy by Brian Weiss, who was awakened to his patient's stored memories in the universal field in 1988. The universal wisdom held in the universal field of consciousness is taught by Bilimoria (2023) through his own experiences of consciousness. The inherent interconnection and interdependence of humans with nature is shared by Bush (2023) through his observations and practical experiences. These doctors are paving the way for other professionals to think beyond what they can see and measure. Bush (2023) says that many professionals have had experiences beyond what is measurable but are unaware of it, and it appears that for them to be aware, they will have had to have studied consciousness.

Dubounet (2022) continues that the notion of those individuals having a high IQ does not mean that a shift in consciousness has been experienced. Johnson (2024) states that "only once a person is aware of the origin of an experience does a shift in consciousness occur." This reaffirms Taoist philosophy and that humans try to intellectualise things and put a name to them (Smith, 2007). In China, most doctors are Western-trained and work side-by-side with Traditional Chinese Medicine practitioners, where there is a harmonious interchange between Western synthetic acute medical treatment and Eastern natural Traditional Chinese Medicine, both preventing and treating the whole body, mind, emotion, and spirit for chronic disease (Luo, 2023). This view is summed up by Yinke (2001, cited in Luo, 2023), a famous historian, who says, as a general rule, some things might seem different but, in effect, are complementary. Individuals should open their minds to foreign cultures and not forget their own (Yinke, 2001, referenced in Luo, 2023). The researcher confirms that the study will expand on inclusive, holistic well-being consciousness and explore a practical framework to understand holistic well-being on its many levels.

2.2.4.1 Base-level Dimensions of Well-being

These base-level well-being dimensions will be explored using secondary data from the grounding and conceptual theories and primary data collected (Laszlo, 2023). Once thematically analysed into themes and sub-themes, they will form the well-being dimensional 'traits' which will need to be harmonised or balanced by the individual before achieving the state of hermeneutical well-being centredness (Antonovsky, 1996; Ardell, 1977; Dunn, 1959; Engel, 1977, quoted in Frazier, 2020; Hattie *et al.*, 2004; Hettler, 1976; La Placa *et al.*, 2013; Laszlo, 2013; Myers *et al.*, 2004; Upchurch *et al.*, 2015; Travis, 2011; White, 2010). Balancing of all the base-level dimensions is likely when the poles, or well-being dimensions, of the heuristic collapse or converge into each other with the resulting achievement of hermeneutical well-being centredness as a state of well-being (Arbib, *2023;* Chia & Dao, 2012, cited in Bender 2022). This process can result in individuals revisiting some of the dimensions repeatedly as they get deeper into the dimension, and chaos-to-order ensues (Prigogine & Stengers, 1984). These dimensions, as with the higher level well-being dimensions, are interrelated and interconnected from a biological, systems thinking, relativity, and quantum perspective in the unified field (Capra & Luigi, 2016; Chia & Wei, 2012, cited in Bender, 2022;

Dubounet, 2017; Lipton, 2009; Sheldrake, 2012; Soni, 2024; Steiner, 1995, cited in Paull, 2022; Templeton & Dunlap, 2003). The base-level dimensions typically will be presented linearly in the existing models and frameworks (Adler, 1954; Antonovsky, 1996; Ardell, 1977; Dunn, 1959; Hattie *et al.*, 2004; Meyers, 2000; Mosak *et al*., 1967; Travis, 2004, 2011). To orient holistically, the researcher suggests that other new dimensions, such as ecology, agroecology, education, sustainability, passive income, genetics, heredity, nutrient-dense foods, and toxicity, could be included. To orient in non-linear multidimensional holism, the researcher further suggests that the dimensions must be represented as unified binary yin and yang dynamic particles.

2.2.4.2 Higher Level Dimensions of Well-being Centredness

The higher-level dimensions explored in the theories and concepts have been identified as purpose, self-responsibility, happiness, transcendence, and consciousness (Capra & Luigi, 2016; Chia & Wei, 2012, cited in Pant, 2024); Dubounet, 2017; Lipton, 2009; Sheldrake, 2012; Soni, 2024; Steiner, 1995, cited in Paull). The higher-level well-being dimensions are what individuals aspire to achieve by mastering the base-level well-being dimensions and closing any existing gaps (Abou-Zeid, 2012; Adler, 1967; Ardell, 1977; Carter, 2016; Chu, 2005; Diener, 2009; Lee & Kim, 2016; Lyubomirsky & Layous, 2013; McCallum, 2016; Mosak, 1967; Oishi *et al*., 2007; Post, 2005; Raibley, 2010; Ruggeri, 2020; Seligman, 2000; Steptoe, 2015; Straum, 2012). Both the base traits and high states of well-being dimensions may be interrelated and interdependent when placed within hermeneutical well-being centredness (Arbib, 2023). This may represent a holistic system where the dimensions are represented as quantum dynamic particles relative in space and time (Taoism). If there is a movement within the system and well-being is represented as a trait or state at any one point in time, this may represent movement interpenetrated by time and space (Arbib, 2022; Capra, 1991, 2010; Dubounet, 2022; Laszlo, 2023). Conceptually, the well-being dimensions obtained from deconstructing existing theories and data from the research in this study could lead to the Multidimensional Holistic Quantum Well-being Framework of this study. These states of well-being are presented hereunder.

In the higher-level well-being dimensions, individuals aspire to achieve a state of well-being, happiness, consciousness, transcendence, spiritualism, and freedom (Capra & Luigi, 2016; Chia & Wei, 2012, cited in Pant, 2024; Dubounet, 2017; Lipton, 2009; Sheldrake, 2012; Soni, 2024; Steiner, 1995, cited in Paull, 2022; Steiner, 1995, cited in Paull, 2022). Within this attainment of well-being, there is an unfoldment of purpose and self-actualisation (Frankl *et al.*, 2006, referred to in Wong, 2014; Steiner, 1995, cited in Paull, 2022; Templeton & Dunlap, 2003). Higher dimensionality is achieved by integrating experiences of different centres and levels of consciousness (Capra, 1991, 2010).

In the *Philosophy of Freedom*, Steiner (1995, cited in Paull, 2022) explores "potentials within thinking, or freedom, which can only be approached gradually with the creative activity of thinking. Steiner (2008, cited in Paull, 2022; 2012) says that thinking can be a free deed; it can also liberate our will from its subservience to our instincts and drives. Steiner (2012) explains that free deeds are those for which there is a fully conscious motive for action; freedom is the spiritual activity of penetrating with consciousness a human being's nature and that of the world and the real activity of acting in one's full consciousness.

According to Steiner (2012), this includes overcoming both heredity and environmental influences: To be free is to be capable of thinking one's thoughts – not the thoughts merely of the body or of society, but thoughts generated by one's deepest, most original, most essential and spiritual self, one's individuality. Steiner (2008, cited in Paull, 2022) and Lipton (2012) confirm this and include the role of epigenetics as an environmental influence (Capra & Luigi, 2016). Johnson (2023) expresses the disconnection to one's authentic, conscious self, being due to the distortion caused by our earthly experiences and those individuals inherit. Earthly experiences are modified by self-believing false mental constructs, further clouded by our epigenetics (Lipton, 2012, 2017). Individuals live in an illusion of genetically inherited and epigenetic experiential consciousness disconnected from existential consciousness (Bartels, 2015; Dubounet, 2022; Lipton, 2017; Sheldrake, 2012; Torday, 2023).

These genetic and epigenetic, inherited, and experienced environmental effects on well-being are concluded scientifically by Bartels (2015), who looked at the effect of birth, genetics, and the environment on well-being in twins and confirmed the genetic inheritability of well-being

and life satisfaction is 30-40%. Roysamb (2018) confirmed Bartels's findings and, in addition, concluded that the inheritance of personality traits such as extraversion emotions and neuroticism affect well-being. Bartel (2015) and Roysamb (2018) found that the findings pointed to emotional tendencies, directly and indirectly, contributing to good lives; that two-thirds of the genetic variance in life satisfaction was found to be due to these traits and emotions; they found a common genetic factor for anxiety and depression that contributed to life satisfaction; and additionally, they found a specific genetic component in life satisfaction unrelated to personality traits or facets. Finally, Bartel (2015) and Roysamb (2018) determined that the findings provided solid evidence of the role of environmental factors in generating good lives and contributing to associations between personality and life satisfaction.

Steiner (1995, cited in Paull, 2022) affirms Darwin's evolutionary perspective but extends this beyond its materialistic consequence, seeing human consciousness, indeed, all human culture, as a product of natural evolution that transcends itself. For Steiner (1996, cited in Paull, 2022), nature becomes self-conscious in the human being.

Capra and Luigi (2016) confirm that these higher dimensions of well-being are beyond the physical level and are an immaterial reality where an individual's inner path reveals the essence of beauty.

2.2.4.3 Gratitude and Happiness

Emmons and Mishra (2011) found gratitude to be a higher state of well-being, enhancing both high-level and base-level well-being dimensions. Gratitude facilitates coping with stress, reduces toxic emotions, improves accessibility to positive emotions, builds social resources, and motivates moral behaviour (Emmons & Mishra, 2011). Grateful individuals are spiritually minded, and their gratitude enables goal attainment and physical health (Emmons & Mishra, 2011), opposing a poverty and scarcity mindset. Steiner (2012) suggests that lack "…arises from an insecurity about not being grateful about the *abundance* you already have".

Happiness in the workplace has a profound effect on well-being, life satisfaction, and personal growth, suggesting that positive activities, features of persons (motivation and effort), and person-activity will affect positive activities toward well-being (Abou-Zeid, 2012; Diener,

2009; Laszlo, 2013b; Levy, 2014; Lyubomirsky & Layous, 2013; McCallum, 2016; Ruggeri, 2020; Seligman, 2000; Straume & Vittersø, 2012).

Taoism (Miller, 2005, from I-Ching, Book of Changes) and other Eastern philosophies refer to happiness coming from within, not coming from possessions, individuals, or money, and not consisting of getting something, but rather enjoying the moment and finding total contentment and peace within the heart regardless of outward conditions. Taoism, supported by Dubounet (2022), explains that individuals create their own happiness and misery, excessive cravings and desires are the root of all unhappiness and discontent, and individuals are satisfied and content when they are thankful for what they have.

Many individuals believe they would be happy and contented by being an organisation's president or executive. Chia and Wei (2012, cited in Pant, 2024) question how many of these executives are happy with these responsibilities. Oishi (2007) enquires if there is an optimal level of well-being and whether one can be so happy. In Oishi's (2007) research, the results show that happiness increases low-level functionality. However, Oishi (2007) found that individuals with the highest levels of happiness at a low level of functionality include those who build closeness in relationships and perform volunteer work. At the same time, those individuals with high incomes who are educated, participate in politics and have high levels of functionality show low levels of happiness (Oishi, 2007). Dubounet (2022) explains that happiness is transitory. Johnson (2022) observes that happiness equates to an individual measurement of a half-full or half-empty glass, constantly filling and emptying as the next disease presents itself.

.2.4.4 Self-responsibility and self-actualisation

Personal changes focused on self-responsibility and engaging the whole person from a body, mind, emotions, and spirit perspective result in self-actualisation (Dubounet, 2022; Travis, 2011). Subsequently, in another model, Travis (2004), using Dunn's (1959) original work, included environmental, occupational, intellectual, spiritual, physical, emotional, and social factors.

Steiner (1994, cited in Paull, 2022) speaks of the 'Spiritualisation of Matter' whereby potential energy is transformed into kinetic energy and provides the pathway to achieving our purpose in life and self-actualisation. Furthermore, Steiner (1994, cited in Paull, 2022) lectures on alternative forms of energy, such as the tons of cosmic nutritional dust that fall constantly on the Earth, energy from the sun, and the fact that human cells can photosynthesise, all indicate the presence of alternative forms of nourishment (Chia & Wei, 2012, cited in Katz, 2022; Steiner, 1994, cited in Paull, 2022; Tempelton & Dunlap, 2003).

Steiner's (1994, cited in Paull, 2022) ideas, together with Templeton and Dunlap (2003), Dubounet (2022) and Lipton's (2012) viewpoints explore the unfolding of our purpose, which is held within the DNA as vibrating points; hence, the unfoldment of the golden mean within the state of well-being is explored in this study. Ultimately, living one's purpose, knowing why you are here and who you are, leads to well-being and self-actualisation (Frankl *et al.*, 2006, cited in Wong, 2014). The spiritualisation of matter causes shifts in the biological DNA, and the resulting self-actualisation could be the process experienced at the north node of the heuristic transcendence (Park *et al.*, 2009). This shift is explored in this study.

2.2.5 Biology

Continuing to raise consciousness about well-being, modern-day scientists see biology as separate from physics or chemistry (Lipton, 2012; Sheldrake, 2012). They see biology as a totally new approach where living organisms participate in a well-being space that makes life possible (Dubounet, 2022; Lipton, 2009; 2012). Human DNA and biology are also seen beyond the physical by Sheldrake (2012), reflecting the individual consciousness in dynamic equilibrium required for holistic well-being consciousness. Shapiro (2008) confirms Sheldrake (2012) and introduces further information on the human blood, which carries DNA and the genetic code. Shapiro (2008) affirms that DNA is the eternal biological link with our ancestors and carries the imprint of inheritance, family conflicts, and their history. The blood carries the potential for ancestors' illnesses and difficulties, their joys and their laughter, and their deep feelings forming their emotional identity (Shapiro, 2008). The blood is responsible for distributing these feelings throughout the body. Deborah confirms that humans are also individuals, separate entities, and each person's blood is unique. Shapiro (2008) confirms that

blood issues are connected to family conflicts. Following this, Shapiro (2008) endorses in her book “The Body Speaks The Mind” that physical symptoms have an emotional source. Dubounet (2022) elucidates the capacity of the QUEX ED quantum software to reveal recorded subconscious stored emotional memory within the physical body. This includes cellular memory present in various systems such as the organs, muscles, nervous system, hormonal system, and skin. Laszlo (2023) speaks about the emotional memory held in the Akashic records in the unified field beyond the physical.

Dubounet (2022) explains that these stored emotions, or shadows, are released via a quantum collapse, which Eastern Taoist philosophers explain as an experience. The success of the HAO technique (Johnson, 2023) lies in its ability to enable clients to access their recorded memories relating to trauma in a grounded and flowing way, resolve them, and experience a shift in consciousness and self-transformation.

Candice Pert (1999) expresses the link between the individual and inherited ancestral molecules in her book “Molecules of Emotion’, and this provides a new way of thinking and how the individual views itself. Candice (1999) questions why individuals feel the way they do and how our thoughts and emotions affect individual health, which has puzzled scientists for centuries. Candice’s (1999) pioneering research on how the chemicals inside our bodies form a dynamic information network, linking mind and body. Pert (1999) establishes the biomolecular basis for our emotions, which empowers us to understand ourselves, our feelings, and the connection between our minds and bodies in ways never imagined. Trainini (2020) concurs with the above authors and adds that our thoughts and emotions are part of our consciousness and are held as conscious memories, which are the causes of disease. Trainini (2020) goes on to say that this consciousness is held in the biology and DNA of the body. Trainini agrees with Schempp (1993) and Laszlo (2023) that quantum memory is memory stored in a zero-point field, and the brain is simply the retrieval and read-out mechanism of the ultimate storage medium called the Field. Memory is a structured grouping of this wave of information, and this explains why recall is instantaneous and does not require any scanning mechanism to sift through years and years of memory (Laszlo, 2007; Dubounet, 2017; McTaggart, 2001, cited in (Merriam, 2022). Human memory, stored in physical structures (Tiller, 2017), provides evidence of a non-physical template for DNA.

Quantum biology, as discussed in Dubounet's (2022) book entitled Promorpheus, is evidence that the body and the DNA are quantic packets of vibrating energy, obeying the laws of mathematics and showing indeterminacy, known as the uncertainty principle. Indeterminacy means individuals cannot be sure of anything and that only probabilities exist (Bohm, 2002). Dubounet (2022) confirmed the entwinement or entanglement of particles, which, once joined, means instant communication at a distance, called non-local action (Bohm, 2002; Einstein, Yang, 2023). Einstein called this spooky action at a distance. Einstein knew this but could not prove it (Dubounet, 2022). This quantum entanglement conclusion by Dubounet (2022), supported by Schrödinger (1926, mentioned in Tiwari, 2023), reverses the Einstein–Podolsky–Rosen paradox (EPR), a thought experiment proposed by these physicists who argue that the description of physical reality provided by quantum mechanics is incomplete (Piccioni *et al.*, 1989). Dubounet (2022) confirmed the phenomenon of the non-observer effect, wherein the conscious state of the observer has the potential to influence the system being observed. Dubounet (2022) confirms that this means that energy can be created in the human body, where electrons give off protons, creating heat, like visible light, called negentropy or life force (Soni, 2022; 2024). Dubounet continues explaining that life is a constant battle against thermodynamic laws and entropy, which results in the cell's death (Jones, 2019; Prigogine & Stengers, 1984). Dubounet (2022) concluded that well-being consciousness exists everywhere, and individuals are all affected by everything because of the entwinement at the Big Bang.

Watson and Crick (1953) presented the physical form of deoxyribose nucleic acid (DNA) contained in all living organisms' nuclei, which is a protein-sugar-phosphate double helix spiral template for genetic replication. However, within quantum theory, all of reality is a manifestation of the implicit order (Bohm, 1980; 2002; Dubounet, 2022). The state of implicate order was a result of research on the non-physical DNA pattern of replication at zero-point (Danca, 2023; Kozyrev, 1958, cited in Dobbins, 2020; Taoism; Miller, 2005; Prigogine & Stengers, 1984). Sheldrake has proposed a similar template called the morphogenic field (Sheldrake, 2012). Dubounet (2022) verified that DNA is not a chemically locked structure but an energetic, epigenetic, flexible structure. Dubounet's (2022) lectures reveal that DNA is not an exact structure, as displayed by differences in identical twins with

the exact same DNA. Furthermore, when DNA factors are exposed to certain sound vibrations, music, and magnetism, Dubounet (2022) continues, sometimes releasing dormant epigenetic genes.

With reference to this study and the unified field, well-being may be achieved when the DNA and chromosomes occur in spatial arrangement and vibrate in the same quantum and relativity fields (Meijer, 2021). This state of holistic well-being reflects the human body's capacity for self-organisation, enabling it to self-heal and self-renew across emotional, neurological, physical, and spiritual dimensions. This process is facilitated through patterns of change driven by inherent chaos. (Dubounet, 2022). Biology is further implicated when considering hereditary genetics and epigenetics as a well-being dimension (Bartels, 2015; Roysamb, 2018; Sheldrake, 2012; Steiner, 1995, cited in Paull, 2022). The effect of the DNA patterns self-ordering in response to emotional, neurological, physical, and spiritual beliefs distorts the hereditary DNA patterns (Lipton, 2012; 2017). This is a field of epigenetics where the patterns of the DNA are out of alignment, leading to disease and being affected in time and space (Dubounet, 2017; Lipton, 2012, 2017; Kozyrev, 1958, cited in Dobbins, 2020; Trainini, 2019).

Watson and Crick's (1953) model of the double DNA helix, further elaborated by Jana, Schröder and Weisz (2023), comprises a structure formed from a single mRNA strand, represented by a protein-sugar-phosphate molecule paired with one of four specific nuclear proteins that constitute the double strand. Both the RNA strand and the DNA double helix are vulnerable to damage from nutrient deficiencies and toxic radiation frequencies (Saha, 2023). Additionally, environmental toxins have been shown to induce genetic code distortions through free radicals. Alongside emotional factors, these elements contribute to the aetiology of diseases such as cancer and diabetes (Saha, 2023).

Templeton and Dunlap (2003) show that the unfoldment of DNA is linked to our purpose and consciousness. Positive changes in the DNA protein structure, as quantic packets of vibrating energy, lead to evolving consciousness (Dubounet, 2022; Lipton, 2012). Organisms' ever-evolving and changing DNA structure is linked to their evolution via coherent quantum collapses (Laszlo, 2023; Sheldrake, 2012).

Self-organisation and Self-healing

Steiner (2005, cited in Paull, 2022) lectures on the broad aspects of well-being and healing and shares that while individuals can self-heal, there are also minerals, metals, plants, and animals; aspects of creativity, nutrition, education, and agroecology; anthroposophical medicine and meditation, along with cosmic forces which can be used to bring about well-being and heal the body. The four-fold physical, emotional, soul ego, and higher consciousness aspects of humans must be in dynamic equilibrium to achieve perpetual renewal (Capra, 2016; Steiner, 2005, cited in Paull, 2022).

Dubounet (2022) confirms Steiner's (2005, cited in Paull, 2022) and Lipton's (2012) view in her lectures and states that fractal patterns never repeat exactly, and this is how organisms evolve continuously. Laszlo (2023) echoes the continuous evolutionary process. Dubounet (2022) continues to share her research and states that for evolution to occur, an organism has an internal intelligence or innate ability to re-pattern and self-heal from a quantum physics collapse and experiential perspective. Using healing tools available from the East and the West, Dubounet (2022) shares that self-healing is non-linear and non-verbal, and healing involves physical, mental, emotional, and transpersonal spiritual factors. Dubounet (2022) continues, at a defined point in time, enabled by chaos or disease, the innate intelligence of an organism experiences an invisible inward deconstructive force converging towards it as matter. This could be the south node of the heurist (Park *et al.,* 2009). Dubounet (2022) continues explaining that as a quantum collapse ensues, the organism repatterns, self-heals, self-organises, and experiences the spiritualisation of matter as a physical, neurological, emotional, and spiritual shift in consciousness at the zero-point. This repatterning and quantum shift could be the north node along the ontological vertical line (Park *et al*., 2009). Dubounet (2022) continues explaining that this shift creates an invisible outward divergent force resulting from self-healing to a higher level of consciousness. Dubounet (2022) highlights that at a given dynamic point in time, the caterpillar changes to a butterfly through a quantum collapse, achieving a higher state of consciousness whereby quantum particles take on an observed wave-like motion as explained in Young's Double-slit experiment at a non-local point in the infinite quantum field. This experiment describes the quantum collapse.

Dubounet (2022), the inventor of the QUEX ED, a SCIO, explains that it amplifies the client's quantum electromagnetic field to assist the subconscious with healing and brings about the quantum collapse. This realignment via a quantum collapse is reflected on the software panels and is measured on the quantum software panels while the client is working with the practitioner. Dubounet (2022) reaffirms that working with the QUEX ED, the quantum collapse experienced by the clients brings about neurological, emotional, and transpersonal spiritual aspects into an integrated unity with the physical as information flows. Laszlo's (2022) and Johnson's (2022) HAO process confirm Dubounet's (2022) self-healing approach but more from the quantum experiential perspective whereby clients connect directly with the source via the Akashic field, known as zero-point. The re-connection to a memory results in spontaneous quantum collapse and self-healing with the reintegration of the body, mind, emotions, and spirit felt at a higher level (Bohm, 1980; 2002; Laszlo, 2023; Ping, 2020; Torday, 2023). Nasa rocket scientist Soni (2022; 2024) confirms the observer effect exhibited by Young's Double-slit experiment, described by Dubounet (2022), where electrons, related to emotions, increase their vibration when you observe them.

Forleo (2008) confirms Dubounet (2022) that the body is self-healing if human nature does not interfere. The innate intelligence of nature and the body's innate ability to heal is the goal of natural healing, and an organism's internal, innate ability to self-heal includes physical, mental, emotional, and transpersonal factors (Forleo, 2008). This intelligence results in matter forming spatial patterns at the ideological pole of the heurist and nature in the form of creativity at the transpersonal pole, thus bringing mental, emotional, and transpersonal aspects into an integrated unity with the physical as information flows, echoing Skrautvol (2023) and Arbib and Hesse (1986, cited in Mancing *et al.,* 2022). Forleo (2008) authenticates that understanding creates a new concept of healing whereby the converging poles concept brings matter closer to the ideological pole as it displays self-organisation, meaningful patterns, and life as a system. Internal intelligence occurs when all the poles converge, and the body is predisposed to self-heal. When applied to the human person, the 'sum total' is the innate self-healing wisdom of the human body called internal intelligence (Forleo, 2008).

Moving to modern biomedical medicine, Capra and Luigi (2016) confirm that moves to reintroduce the concept of collaboration in teams to integrative medical doctors have been

attempted since the beginning of this century. Upchurch (2016), with his CAM model, confirms Capra and Luigi's (2016) view that this is seen as an attempt to expose the client to other natural disciplines and thereby provide a complete service to clients. A few models also encourage a wider exposure of clients to natural alternatives. Engel's Biopsychosocial model (1977, quoted in Frazier, 2020) and La Placa's (2013) are good examples of medical doctors who have extended their view beyond reductionism.

In a live interview, Gotzsche (2024) articulates his perspective on the big lies of psychiatry, asserting that one of the major falsehoods in psychiatry is the notion of a chemical imbalance. He contends that individuals typically experience depression as a result of living a depressing life rather than due to a chemical imbalance in the brain. Medications prescribed for psychosis are often mislabelled as anti-psychotic despite their ineffectiveness in treating the condition. Instead, these pills tend to incapacitate individuals, thereby making it challenging to engage in daily activities. They hinder cognitive functions, impeding tasks such as reading a book or leading a normal life. Originally categorised as major tranquilisers, these medications, despite their original designation, do not effectively address psychosis. Instead, they exert a uniform effect on individuals, making it even more arduous for patients to reintegrate into a normal life. Gotzsche (2024) further asserts that patients are misled into believing that their brain is defective and that they harbour a chemical imbalance therein, propagated by their psychiatrists. This misconception makes it challenging for patients to discontinue the medication, as they fear a resurgence of symptoms upon cessation. This is a harmful lie. Many patients go for a lifetime on these harmful drugs. Gotzsche (2024) advocates for psychotherapy as an effective approach to treating psychosis. He suggests adopting a more Holistic perspective in which practitioners dedicate more time to understanding the individual's experiences and circumstances rather than focusing solely on pathology. It is posited that anxiety experienced during adolescence may serve as a precursor to psychosis, intensifying over time. Furthermore, individuals grappling with psychosis commonly have a history of significant trauma or abuse. The likelihood of developing psychosis appears to increase in proportion to the number of traumatic experiences endured by the patient. Gotzsche (2024) contends that in certain instances, individuals can be effectively treated by engaging with them and uncovering instances of severe trauma that have gone unresolved,

leading to a failure to return to a state of normalcy. The approach described is criticised as being dualistic and reductionist, as it fails to encourage individuals to take responsibility for their own healing and growth (Dubounet, 2022). In addition, Johnson (2023) suggests utilising the HAO (Holistic Ancestral Orientation)) within the unified field of consciousness, where clients assume full responsibility for their traumas and engage in self-transformation. The holistic and natural approaches advocated by Dubounet (2022), Laszlo (2023), and Johnson (2023) align closely with Taoist Holistic philosophies. Their work emphasises a comprehensive understanding of individuals and their interconnectedness with their environment, mirroring the principles of balance, harmony, and self-awareness inherent in Taoist philosophy.

Gotzsche (2024) asserts that psychiatrists often overlook the most reliable scientific evidence available to them, instead prioritising financial interests, with psychiatry receiving substantial funding from the industry. Financial incentives wield significant influence within the profession; Gotzsche (2024) indicates prioritising monetary gains over scientific integrity. Gotzsche (2024) condemns the entire psychiatric field as fundamentally flawed, asserting that it is irredeemably corrupt. He expresses pessimism about the possibility of reforming psychiatry, suggesting that those in positions of power within the field have a vested interest in maintaining the status quo for their own benefit. Gotzsche (2024) advocates for a radical overhaul of the psychiatric system, proposing that it should be dismantled entirely. He argues that mental health issues are largely constructs, asserting that challenges and difficulties are inherent aspects of life. In his view, individuals may experience overwhelming stressors that lead to collapse, but this does not necessitate pathologising such experiences as mental illnesses.

Gotzsche (2024) further questions the reliability of psychiatric diagnoses, asserting that there is significant disagreement among psychiatrists regarding these diagnoses, rendering them unreliable. He specifically highlights ADHD as an example, arguing that it lacks empirical validity and is merely a label for individuals who exhibit heightened activity levels compared to others. He also criticises the prescription of illegal drugs such as amphetamines for conditions like ADHD, suggesting that they exacerbate rather than alleviate the patient's symptoms.

Returning to harmony and order, Chia and Dao (2016) write about achieving inner harmony based on the nature of things as they are and not how they are supposed to be. Mantak (2016) continues, “If you want to know the truth, forget about right or wrong, for the conflict between right or wrong is the sickness of the human mind”. Capra and Luigi (2016) go on to say that when there is an imbalance in yin or yang, a negative condition will usually exist. Lipton (2012) shares Chia and Wei's (2012, mentioned in Westmoquette, 2021) view that harmony involves creating a healthy point of energy linkage to bring about balance and harmony, such as work and home recreation. Chia and Wei (2012, cited in Pant, 2024) confirm that self-responsibility is required for following natural health laws where balancing yin and yang foods enables regeneration. ‘High-frequency nutrition’, considered by Chang (2022) as a well-being dimension, occurs in foods such as Traditional Chinese Medicinal mushrooms, along with bee royal jelly and blue-green algae (Chia & Wei, 2012, mentioned in Westmoquette, 2021). These foods have been shown to regenerate brain stem cells (neuroplasticity) and re-pattern both mRNA (ribonucleic acid) and DNA (deoxyribonucleic acid) (Khoo *et al.*, 2019; Qiao *et al.*, 2024; Shibu, 2019; Shytle, 2010). Alternative forms of energy, such as the tons of cosmic nutritional dust which constantly fall on the Earth, energy from the sun, and the fact that human cells can photosynthesise, all indicate the presence of alternative forms of nourishment (Chia & Wei, 2012, cited in Katz, 2022; Dubounet, 2022); Steiner, 1995, cited in Paull, 2022).

M+ State Ormus gold is another super nutrient naturally found in the atmosphere when it rains or at the beach. Ormus gold M+ state occurs naturally when a group of particles "condense" into a single unified state capable of superconductor and superfluid behaviours, and they become a particular state of matter called a Bose-Einstein condensate (BEC) (Merhav, 2018). Merhav’s (2018) research shows that the BEC state in whole atoms was recently achieved in the laboratory by cooling a group of atoms to within a millionth of a degree of absolute zero. Merhav (2018) continues that particles capable of quantum behaviour like superconductivity and superfluidity are called "bosons.” Merhav (2018) explained that a boson must have an even number of sub-particles and particles with an odd number of sub-particles are called fermions. This means that a single-unit superconductor must be a boson (Merhav, 2018). The higher the nutrient value, life force, or negentropy a

food carries, the faster the electron spin, and the greater the effect of the food on the quantum field and resonance frequency of a person, Dubounet (2022) explains.

McTaggart (2001, cited in Merriam, 2022) and Bohm (1980; 2002) agree that the BEC is usually only observed in material substances. McTaggart (2001, cited in Merriam, 2022) confirms that BEC has been measured in paramagnetic rock, and the substance was identified as Ormus. Monoatomic Ormus gold appears in an M+ state in a multidimensional white liquid or powder form. It has also been shown to reconstruct the DNA strands by relaxing the telomers so the genetic proteins on the strands can recombine correctly coded (McTaggart, 2001, quoted in Merriam, 2022). These Ormus gold particles act as transducers and exist coherently in a quantum state (Merhav, 2018; Yang, 2003).

The observer effect is seen when Ormus gold powder is placed onto a spoon that is heated by a Bunsen burner; at a certain temperature, the powder disappears, only to return in the exact same place once the spoon cools down (McTaggart, 2001, quoted in Merriam, 2022). This can be seen and observed but not measured; this is the observer effect on the speed of electrons in non-locality (Bohm, 1980; 2002; Dubounet, 2022, Sino, 2024). McTaggart explains that Ormus gold acts as a transducer converting energy from one form to another, and this occurs when matter exists coherently in the quantum state.

A biological cellular bridge between Western reductionism and Eastern holism is shown by Torday and Miller (2017) as they present a reasoned unification based on cellular ambiguity. They confirm that cellular life and communication are based on negentropy, chemiosmosis, and homeostasis. Torday *et al*. (2017) explain that in living entities, sources of information are always imprecise; therefore, living systems exist within an innate state of ambiguity. Therefore, Torday *et al.* (2017) explain that cellular life and evolutionary development are a self-organising cellular response to uncertainty in iterative conformity with its basal initiating parameters. Torday *et al.* (2017) view that the present way of life, which accounts for both views through self-organisation, is highlighted by the fact that the cell is represented in duality, having both physiological and consciousness attributes. This finding was verified by Dubounet (2022) in the discussion on the Double-slit experiment looking at the duality of particles and waves. Chia and Wei (2012, cited in Bender, 2022*)* and Capra and Luigi (2016)

reinforce the yin and yang dual nature of things as seen from the Western perspective and this appearance as an experience from the Eastern perspective.

2.2.6 Western Systems Thinking

The evolution from reductive thinking to systems thinking represents a progression from analysing isolated parts to understanding interconnected systems and finally recognising the inseparability of systems from their broader context (Bertalanffy, 1968; Capra, 2016; Senge, 1990; Wilber, 2000). These four influential systems thinkers and their theories reject reductionism and recommend a Western Systems Thinking approach focusing on the interconnection and interdependence of parts within a system are hereunder.

2.2.6.1 The General Systems Theory

An early pioneering researcher contributing to Western Systems Thinking was Ludwig von Bertalanffy (1968), who introduced the General Systems Theory (GST). This theory views systems as composed of interconnected and interdependent components, where the behaviour of the whole cannot be understood solely by examining its parts. Emergent properties are system characteristics that arise from the interaction of their parts, which cannot be predicted by analysing the parts individually. He proposed that systems are often open and interact with their environments, exchanging matter, energy, and information. This interaction affects how systems evolve and maintain themselves. GST was intended as a universal theory applicable across disciplines, from biology to sociology, aiming to create a unified framework for understanding systems of all types. GST is also cross-disciplinary, applied to fields ranging from biology to psychology and environmental science, focusing on integrated systems and their broader contexts. General Systems Theory rejects reductionism, arguing that breaking a system down into its constituent parts cannot explain the whole system's behaviour.

2.2.6.2 The Fifth Discipline

Senge builds on Bertalanffy's (1968) work. In his influential book The Fifth Discipline (1990), Senge views phenomena as interconnected and interdependent systems rather than isolating individual components. Senge (1990) includes the following Western Systems Thinking

characteristics: Patterns of interconnections and feedback loops that drive system behaviour, recognising that individual components cannot be fully understood in isolation; a whole-system perspective, focusing solely on individual components leads to fragmented understanding; viewing the system as a dynamic whole to solve problems effectively; the concept of emergence, where the behaviour of the whole system arises from the complex interactions of its parts; dynamic and adaptive nature constantly evolving in response to internal and external changes; holistic leadership where organisations continuously evolve and adapt by encouraging open communication, feedback, and collective learning crucial for fostering organisations that continuously learn and adapt.

2.2.6.3 Integral Theory of Consciousness

Wilber's (1997; 2000) Integral theory of Consciousness integrates evolutionary and developmental sequences condensed from twelve theories across four dimensions: intentional, behavioural, cultural, and social. This all-quadrant, all-level approach provides an understanding of consciousness, emphasising that it is distributed across all these interconnected quadrants. Four interrelated dimensions emerged: Subjective (Intentional): Individual thoughts, feelings, and experiences; Objective (Behavioural): Observable actions and behaviours of individuals; Intersubjective (Cultural): Shared beliefs, values, and social norms; Interobjective (Social): Systems and structures that influence and regulate society (Wilber, 1997, 2000).

Ken Wilber (1990, 2000) acknowledges the following Western Systems Thinking characteristics: Multi-Dimensionality: consciousness is multi-dimensional, requiring an understanding of all four quadrants to grasp the full complexity of human experience; Non-Locality of Consciousness: Consciousness is viewed as distributed across all quadrants rather than being confined to any single aspect (like the mind or body). It emerges from the dynamic interplay of the subjective, objective, cultural, and social dimensions; Developmental Stages: Integral Theory posits that consciousness evolves through various developmental stages. Each quadrant can be analysed in terms of its growth and transformation, reflecting the holistic view that development occurs in relation to the larger system; Holistic Integration: The theory promotes integrating diverse perspectives—personal, cultural, scientific, and

philosophical—into a coherent understanding of reality, rejecting reductionism in favour of a more inclusive approach' Interdependence and Complexity: Wilber highlights the quadrants' interdependent nature, suggesting that changes in one quadrant can significantly impact the others, reflecting the complexity of systems and interactions; Pathways to Awakening: Integral Theory includes various practices and methodologies for personal and collective transformation, emphasizing the importance of self-awareness, introspection, and spiritual development in the evolution of consciousness; Transcendence and Inclusion: The framework encourages transcending individual and cultural limitations while including various perspectives, recognising the importance of embracing diversity in understanding consciousness.

Ken Wilber's Integral Theory presents experiential, holistic consciousness and indicates a move to existential holism (Laszlo. 2013).

2.2.6.4 The Web of Life

Systems thinking views the interconnection and interdependence of parts within a system. Capra and Luigi (2016) explain systems thinking as focusing on the organisation of living matter and claim that the life force is in the matter once the structure of matter is known, the relationships, patterns, or networks, and the processes whereby living networks self-regulate, and self-organise are cognitive processes (Capra & Luigi, 2016). At this point, self-awareness and understanding of life as consciousness occur, resulting in intuitive knowing (Capra & Luigi, 2016, 1982; Laszlo, 2023; Steiner, 2005, cited in Paull, 2022).

Capra (1997) expands on the "Web of Life," a new synthesis of mind and matter and the interrelatedness and integration of systems. Capra and Luigi (2016) further evolved complex systems thinking to include relativity and quantum physics, merging it with the simplicity of ancient Eastern Taoism holism principles. These researchers demonstrate how the dual behaviour of photon particles and waves as a mathematical calculation and as a quantum mechanics phenomenon is explained through Taoist holism. Capra and Luigi (2016) recognise the Taoist five principles of change, which include all phenomena that exist within infinite space, are interrelated, are relative, everything has energy and vibration, and everything is constantly changing.

2.2.6.5 Complexity, reductionism, and the biomedical model in the context of medical Western systems

Rocca and Anjun (2020) explore the concepts of complexity, reductionism, and the biomedical model in the context of medical complexity and Western systems thinking, particularly in relation to patient-specific treatment. They argue that Western systems thinking, which evolved primarily in the mid-20th century through contributions from biology, cybernetics, and engineering, focuses on understanding complex phenomena by examining the interrelations and interdependencies among system components. Unlike reductionism, which isolates individual parts for analysis, systems thinking highlights the significance of context, interaction, and emergent properties.

Rocca and Anjun identify key figures, including Bertalanffy (1968), Senge (1990), and Wilber (2000), all of whom contributed to systems thinking in various disciplines. The authors outline several core features of systems thinking, such as holism, interdependence, feedback loops, emergent properties, and contextuality, supported by Capra and Luigi (2016) and Grewatsch, S., Kennedy, S., and (Tima) Bansal, P. (2023).

Its focus characterises systems thinking in the West:

- Holism: The whole system is analysed, with attention to its interconnected parts, rather than isolated components.
- Interdependence: The relationships between system elements are seen as crucial to understanding system behaviour.
- Feedback Loops: Positive and negative feedback loops regulate system behaviour and stability.
- Emergent Properties: Characteristics that arise from interactions among system components cannot be predicted from the properties of individual elements.
- 5. Contextuality: Systems must be understood in relation to their environment and the larger systems in which they are embedded.

Rocca and Anjun (2020) conclude that Western systems thinking departs from reductionist models, offering a more integrative, holistic approach to complex phenomena across various

fields. This framework recognises systems' dynamic and contextual nature, making it particularly valuable for addressing contemporary challenges in science, organisations, and society.

The researcher notes that the aforementioned researchers have played a massive part in the movement away from dominant Reductionism to interconnected Systems Thinking (Rocca & Anjum, 2020). Furthermore, the researcher adds that some of the recent theories from this century overlap and show a further massive trend moving toward holism. This highlights an evolutionary shift from Western Systems Thinking to Holism (Rocca & Anjun, 2020). Some of the recent theories from this century include those of Capra and Luigi (2016), Duffy (2011), Forleo (2008), La Placa (2013), Rocca and Anjum, 2020; Torday (2023), Wilber (2000), and Upchurch (2016), to all-inclusive holistic consciousness from systems thinking. Each stage expands the lens through which individuals view complexity within ancient Taoist-holism principles, offering the most integrated perspective for addressing multifaceted issues across disciplines (Laszlo, 2021). The researcher views Western Systems Thinking as crucial to support the move to inclusive Holistic Multidimensional Well-being consciousness. (Capra & Luigi, 2016; Laszlo, 2023).

Holism consciousness from ancient Eastern Taoism includes Systems Thinking where Holism Consciousness follows the five principles of Taoism Holism, is existentially oriented in unified, binary yin and yang oneness, follows non-linear multidimensionality and where particles exhibit non-locality, non-probability and supported by Relativity and Quantum physics (Taoism). Quantum physics validates genetics, probability, and particles as vibrating quanta packets, entanglement, in unified binary, and displaying indeterminacy (Capra & Luigi, 2016; Dubounet, 2022). Existential non-linearity and non-duality, uncertainty, indeterminate probabilities, and torsion field (Bohm, 2020; Chai & Wei, 2012; Kozyrev, 1958, cited in Dobbins 2020; Laszlo, 2023; Shrödinger, 2012, cited in Tiwari, 2023.

2.2.7 Relativity

Capra (2010; 1991) notes that in opposition to a mechanistic interpretation of the world, individuals can understand that all matter is neither passive nor inert but possesses an inner dynamism. This dynamism is closely related to structure and pattern as far as it deploys itself

according to temporal and spatial patterns that are the sources of new kinds of dynamism (Norton, 2013; Dubounet, 2022; Kozyrev, 1958, cited in Dobbins, 2020; Schrödinger, 1926, mentioned in Tiwari, 2023).

Referring to Einstein's work, Norton (2013) describes a new thinking that the universe is not as it appears, shifting to a holistic perspective. Based on the theory of relativity, gravity is presented as a curvature in space-time caused by the mass of celestial bodies.

Capra (2010; 1991), also referring to Einstein's work, further explained that the three-dimensional world in which humans live is curved and any movement on a point located on the sphere is in constant motion itself, with any other points in three dimensions and is held at that point by the force of gravity which makes space-time curved (Capra, 1991, 2010; Kozyrev, 1958, cited in Dobbins 2020; Kozyrev, 1980; Norton, 2013; Schrödinger, 1926, cited in Tiwari, 2023)Here, Capra (2010) explains that since space can never be separated from time in relativity theory, the curvature caused by gravity cannot be limited to three-dimensional space but extends to four-dimensional space-time, which is what the general theory of relativity predicts.

This study uses these dimensional aspects of space and time in the Multidimensional Holistic Quantum Well-being Framework (Figure 8).

Circle on a Sphere

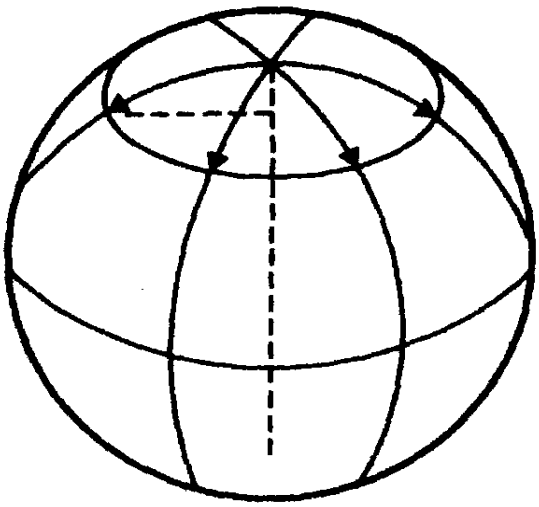

Figure 8: Einstein's Curved Space-Time

Source: (Capra & Luigi, 2016)

Therefore, classical concepts are transcended in the relativistic framework by going to a higher dimension, the fourth-dimensional space-time (Einstein, Capra, 1991, 2010). The Chinese sages in deep mediation refer to having experienced transcending time (Capra, 1991,2010; Luce, 1963).

2.2.8 Quantum Physics

Quantum physics takes us beyond reductionism to a more relational metaphysical systems approach (Bohm, 1980; 2002). An example of this is nature, which is a system in perpetual renewal, where new patterns of organisation are continuously emerging (Capra & Luigi, 2016; 1982; Dubounet, 2017; Laszlo, 2023).

Quantum theory thus reveals an essential interconnectedness of the universe, and the quantum field goes beyond existence and non-existence to zero-point (Dubounet, 2022). It shows that individuals cannot decompose the world into independently existing smallest units as they are merely idealisations without fundamental significance (Capra & Luigi, 2016; 1982).

The functional continuity between matter and ecosystems is seen as the hierarchical system that forms a network between cells, organs, organisms, groups, society, and the world (Miller,

2005). The inseparable quantum interconnectedness of the whole universe is a fundamental reality (Bohm, 1980; 2002; Capra & Luigi, 2016).

The relation of Bohm's (1980; 2002) and Dubounet's (2022) work of particles and waves displaying non-locality can be related to hermeneutical centredness when the two poles of the ontological line converge; it goes beyond mechanism and realise that matter is neither inert nor mechanistic nor static (Arbib, 2023; Skrautvol, 2023). This phenomenon was demonstrated by Young's (1803) double-slit experiment, where light particles in motion were shown as wave patterns (Dubounet, 2017; Jones, 2019; Miller, 2005; Ping, 2020; Soni, 2022; 2024; Torday, 2023). Young's experiment, confirmed by Sheldrake (2012), shows the dual nature of matter is observed as light at the atomic level, and exists as particles and waves, which are mutually exclusive. However, at the sub-atomic level, the unification of particles is shown where matter is continuous and discontinuous, destructible and indestructible, and where force and matter are different aspects of the same phenomenon, confirming Taoism's unified binary, yin and yang.

According to quantum mechanics, two or more particles can become entangled so that even after they are separated in space when an action is performed on one particle, the other particle responds immediately (Dubounet, 2022). Furthermore, Dubounet (2017) confirms Capra (2010; 1991), calling this quantum entwinement where two particles become inextricably linked so that whatever happens to one immediately affects the other, regardless of how far apart they are. Dubounet (2017) explains that this phenomenon is known as quantum non-locality or action at a distance. Quantum entanglement is elucidated by Dubounet (2017) to be when many particles entwine together, forming an interwoven community, like the molecules in a body, and where the potential of the grouping is more powerful than the particles on their own. When the sum of the group is larger than the individual particles, this is known as potentiation (Taoism) (Capra, 1991, 2010; McTaggart, 2001, cited in Merriam, 2022).

Yang (2023) found that the uncertainty principle determines the non-locality of quantum mechanics (Bohm, 1980; 2002; Laszlo, 2023; Schrödinger, 1926, mentioned in Tiwari, 2023; Webb & Marlan, 2010; Yen (2020). This quantum non-locality is in all living systems (being

everywhere at once), known as Heisenberg's (1930, cited in Aristarhov, 2023) indeterminacy, which states that it is impossible to measure or calculate exactly both the position and the momentum of an object. This principle is based on the wave-particle duality of matter and holds significant value in the quantum world (Aristarhov, 2023).

Young's double-slit interference experiment uses monochromatic light and narrow slits. Fringes produced by interfering Huygens wavelets from slits S1 and S2 are observed on the screen (Jones, 2019) (Figure 9).

The Observer Effect in Non-locality

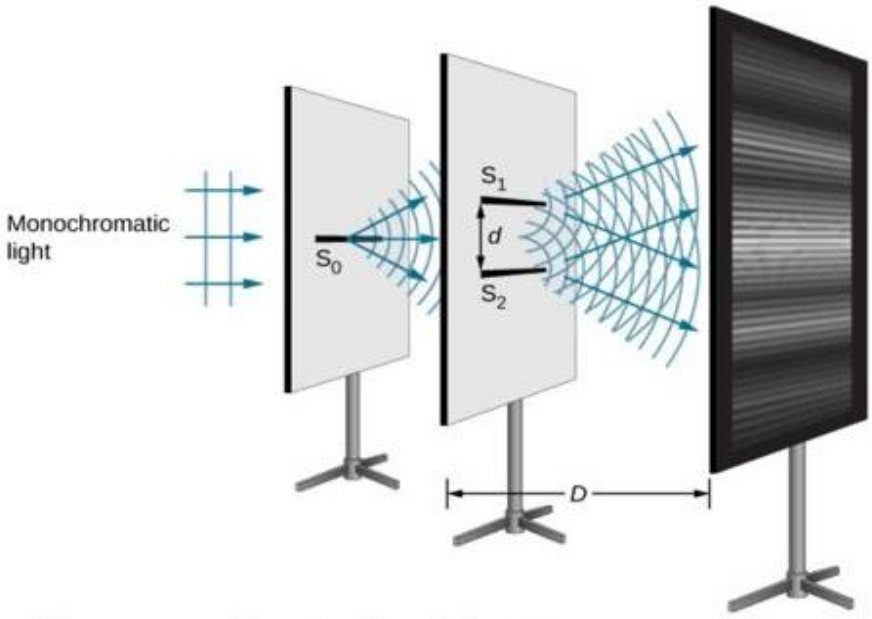

Figure 9 Young's Double-slit interference experiment

Source (Jones, 2019)

Jones (2019) explains that the Double-slit experiment shows the duality and holism of the quantum mechanics world. In Taoism, this represents the yin and yang expansion into an area which individuals cannot see nor feel, the realm of photons and atoms (Johnson, 2023; Chia & Wei., 2012, cited in Bender, 2022; Pong, 2023; Soni, 2022). Jones (2019) adds that a photon's wave and particle duality are affected when it is observed and experienced at a place in non-locality, in infinity.

Dubounet (2022) explains the observer effect when there is quantum particle entanglement within a torsion field. Each particle is in dynamic motion, inextricably interlinked and co-evolving with every other particle to make up a whole (Dubounet, 2022). This interlinking and co-evolving of particles occurs within the whole torsion field as torsion field waves (Danca, 2023; Kozyrev, 1958, cited in Dobbins, 2020; Schrödinger, 1926, cited in Tiwari, 2023). This will explain why different individuals experience things as humans differently depending on their experiences, and this may explain the slit screen effect (Jones, 2019). Chinese holistic Taoism explains this dual behaviour of photon particles and waves as a mathematical calculation, as a quantum mechanics phenomenon, in the five principles of change, which includes all phenomena that exist within infinite space, are interrelated, are relative, everything has energy and vibration, and everything is constantly changing.

Torday (2023) explains the two levels of consciousness inherent in the double-slit experiment. He confirms that humans have systematically misconstrued the nature of consciousness by overlooking our own physiology as that awareness. Torday (2023) deepens into theory, explaining that individuals need to understand what life means to advance to an understanding of who they are." Furthermore, Torday (2023) explains the two levels of consciousness as the evolution of consciousness from the cell membrane to physiology. In the same way, the double-slit experiment exposes the dual way in which consciousness functions, both the day-to-day functioning of the cell membrane and the transcendent property of our physiology. Therefore, Jones (2019) reports that the observer effect is related to the observer attaining higher levels of consciousness. Realists and mechanisms prioritise measurability in their observations, as noted by Laszlo (2023), Dubounet (2022), Ping (2020), and Soni (2024).

Soni (2024) highlights the impact of observation in quantum physics, where the observer influences the behaviour of subatomic particles such as electrons and photons. She explains that this implies that human attention to a problem can immediately stimulate electrons, signifying the initiation of the problem-solving process. Soni (2024) emphasises the importance of integrating quantum physics earlier to prevent existing dichotomies, thereby aligning with ancient binary concepts.

2.2.8.1 Julia Sets, Fractals, and the Energy field of charged particles

These patterns are represented by sub-atomic particle fractals showing a perpetual dynamic motion of formation, collapse, and reformation to a higher-order level (Capra & Luigi, 2016). This phenomenon, which scientific material science has demonstrated, represents what is termed the quantum collapse brought about by chaos, resulting in change and a paradigm shift (Capra & Luigi, 2016; Dubounet, 2022; Lipton, 2012). These paradigm shifts are explained by Capra and Luigi (2016) as being brought about by extreme chaos followed by a quantum collapse resulting in observed or felt change through experiences in nature, the world, and healing. The Taoist philosophers describe quantum collapse as a sensory experience (Capra, 1991, 2010) (Figure 10).

Julia sets as pairs of charged particle

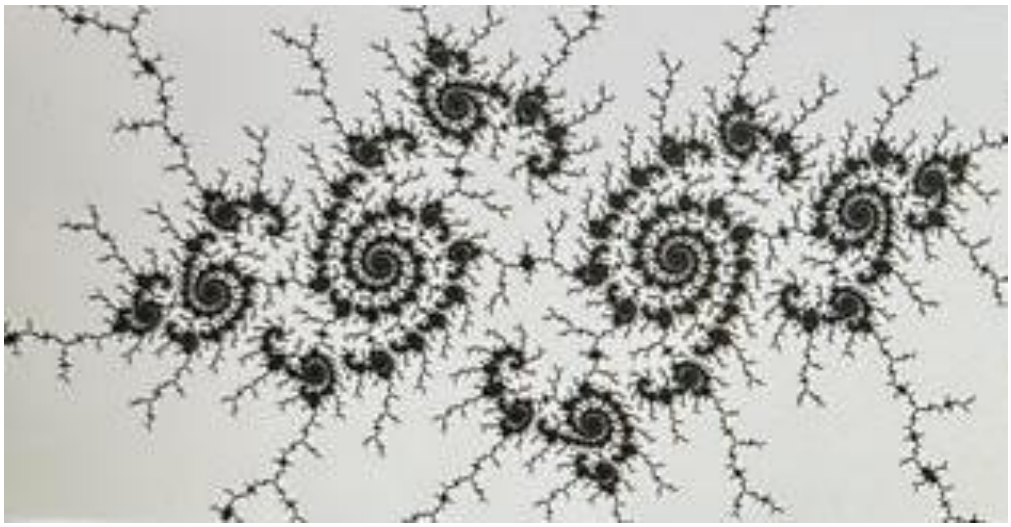

Figure 10: The Dynamism in the Energy Field of Charged particles

Source (Danca, 2023)

The Julia sets are pairs of fractals representing patterns of change that are self-similar, and when magnified, small parts of a self-similar figure cannot be distinguished from the whole (Capra, 1991, 2010). These Julia sets are mathematical calculations representing fractals in perpetual renewal, evolving and representing the experiential shifts in the well-being dimensions in this study, and occur in the material world Dubounet (2022) and Lipton (2012). Fractals never repeat exactly, and Dubounet (2022) explains that stress causes a quantum

collapse, which results in a shift from disharmony to harmony. This change occurs in a brief moment in the unified field of non-locality, the zero-point, and then returns renewed and reordered at a higher frequency and moving with a greater velocity (Capra & Luigi, 2016; Danca, 2023; Peitgen, 1992; Yeung, 2023).

Going beyond quantum physics to String Theory, Dubounet (2022) hypothesises that the founding unit of the universe is not the particle but a species of vibrating cords, more precisely, strings. Dubounet (2022) explains that this theory shows a different set of rules and the emergence of quantum dynamics. Yang and Yu (2020) confirm Dubounet's (2022) research findings where here the forces of relativity, which control gravity, and quantum physics, which control electromagnetism, unite with strong and weak forces but cannot co-exist which is what happened at the Big Bang. As a result, several paradoxes arise. In intense chaos, for example, particles can exist in more points than one at any given moment (Dubounet, 2022). Dubounet (2022) expands on this by saying that the strings move freely in extra dimensions and recreate each type of particle based on their movement. Dubounet (2022) highlights that string theory unites the four forces, namely, relativity, gravity, quantum, and electromagnetism, which is supported by Yang *et al*. (2020). This place beyond particulate matter may be referred to as a move from existence to non-existence, beyond the zero-point, to interdimensional space (Dubounet, 2022; Yan & Yu, 2020).

2.2.9 Consciousness

Steiner (2008), in his lectures, expands on interconnection from the visible world, where there are four interconnected and interdependent kingdoms in dynamic equilibrium, namely, soil, plants, animals, and humans, to the invisible world, which are all connected to the cosmos. Steiner (2008) continues by saying that while individuals can self-heal, there are also minerals, metals, plants, and animals; aspects of creativity, nutrition, education, and agroecology; anthroposophical medicine and meditation, along with cosmic forces that can be used to bring about well-being and heal the body. The four-fold physical, emotional, soul, ego, and higher consciousness aspects of humans must be in dynamic equilibrium to achieve perpetual renewal (Norton, 2013).

Steiner (1996, cited in Paull, 2022) speaks of the spiritualisation of matter, whereby potential energy is transformed into kinetic energy. This provides the pathway to achieving our purpose in life and self-actualisation. The 'clearing of the shadow' or 'emotional distortions of the soul' and ascension are major well-being aims (Dubounet, 2022; Johnson, 2023).

Steiner's (1995, cited in Paull, 2022) ideas, together with Templeton and Dunlap (2003), explore the unfolding of our purpose, which is held within the DNA as vibrating points; hence, this research study will explore the unfolding of the golden mean within the state of well-being. Ultimately, living one's purpose leads to a state of well-being and self-actualisation through understanding the meaning of life (Frankl *et al.*, 2006:161, referred to in Wong, 2014). Laszlo (2016) confirms these great thinkers' view that seeking the purpose of life is a significant, indeed a vitally important, endeavour. Laszlo (2021) sees life's purpose within and not beyond us and the world, being encoded in every cell of every living being …. within the all-encompassing consciousness of the cosmos.

The biology of the body, specifically the DNA, chromosomes, genes, cells, tissues, organs, and systems of the body, operate as yin and yang unified binary opposites, as do emotions (Chia & Wei, 2012, cited in Bender, 2022). These binary opposites may appear disparate but are fundamentally interconnected and mutually dependent. (Capra, 1991, 2010; Chia & Wei, 2012, cited in Bender, 2022; Johnson, 2022; Laszlo, 2023b; Miller, 2005; Ping, 2020; Soni, 2024; Steiner, 2005, cited in Paull, 2022; Torday, 2023). Smith (2016) explores Bateson's (1986) enquiry into consciousness from a non-linear perspective, considering the wholeness of everything, including humanity. Looking at our evolving inter-relationship with nature and the cosmos and the evolution involving genes, Smith (2026) states that there is no guarantee of the perpetuation of any species. This holistic outlook of Smith (2016) concurs with Steiner and Laszlo, who confirm that the consciousness of a species is collective. The intrinsic relationship between mind and self is viewed by Smith (2016) as being intrinsically related to each other and to the larger construct of consciousness. An exploration by Smith (2016) of Bateson's (1986) concept of " high civilisation" includes conceptions of mind, ecology, knowledge, difference, evolution, and their interrelationships and interconnectedness. Laszlo (2023) goes beyond our perception of consciousness and focuses on the twin phenomena of what is known and what is knowable in his book The New Paradigm in Sentience and

Consciousness. Going beyond this, Laszlo (2023) examines consciousness when the brain ceases to be, as evidenced in near-death experiences where individuals come back and reveal that consciousness existed despite the brain having no reading in medical instruments.

Wagdy (2024), supported by Gotzshe (2024), asserts that many chronic diseases stem from psychosomatic origins triggered by prolonged negative mental states and chronic stress. These factors disrupt physiological functions and energy flow, affecting both the brain and the body, as affirmed by Wagdy (2024). From a holistic consciousness perspective, Trainini (2020) suggests that consciousness manifests in disease. Dubounet (2022) recommends addressing emotional trauma and stressors, as identified by Jung (1953, cited in Main, 2020), before tackling physical causes.

Diem and Lane (2024) confirm Eastern and Western perspectives on consciousness and that science, by definition, is an open-ended approach to understanding how the world works through observation, experimentation, and modelling. However, underlining this human process is our ability to be wrong, to be corrected, and to change our views over time. As such, science invites contravening ideas that can compete with each other. This allows for its progressive nature since individuals can then determine which hypothesis better describes a given phenomenon and its range of behaviour. Diem and Lain's (2024) goals are to survey the most viable theories on how and why self-awareness evolved and see their strengths and weaknesses.

2.2.8 Unified Field and the Zero-point

These high-level dimensional emotions, such as joy, peace, and happiness, are expressions of Well-being (Chia & Wei, 2012, cited in Pant, 2024; Steiner, 1995, cited in Paull, 2022). They are experienced, in consciousness, within the unified field and amplified by clients undergoing repeated emotional clearings, also known as 'healing crises', via repeated quantum collapses to achieve higher and higher levels of harmony and holism confirmed by (Taoism), Chia and Wei (2012, cited in Pant, 2024) and Johnson (2023).

Ishiguri (2019) speaks about a unified field of all fields and proposes a new theory beyond the standard model of elementary particle physics. Employing the concept of a quantized space-

time, Ishiguri (2023) explains that the theory demonstrates that the zero-point energy of the vacuum alone is sufficient to create all the fields, including gravity, the static electromagnetic field, and the weak and strong interactions.

Sheldrake (2012) calls this field the morphogenic field. Taoism philosophy refers to the space of non-existence beyond the physical and calls this space the unified field of consciousness and all wisdom. Laszlo (2023) refers to this as the place where the Akashic records with all the memories are held. Bilimoria (2023), from a medical perspective, also perceives there to be only one source of wisdom in the unified field. Schempp (1993) states that our memories are stored where modern physics calls them the zero-point in the unified field, as initiated by Mishra (1956). Holistic well-being consciousness is everywhere and is present in binary, yin and yang, non-locality in the unified field of non-existence. Kozyrev (1958; 1980) speaks on the torsion field being the missing link in the Theory of Everything referred to by Laszlo (2021), Bohm (1980; 2002), Chia and Wei (2012, cited in Bender, 2022) and McTaggart (2001, cited in Merriam, 2022).

2.2.9 A Multidimensional Non-linear Torsion Field

Dubounet (2022) explains that a torsion field is formed when force is exerted on particles in alignment with the golden mean. It reaches a point where they fold in on themselves, forming a two-way spiralling central vortex. Dubounet (2022) expounded that Torsion fields hold quantum self-repeating, non-linear, multidimensional scalar torsion waves in electrodynamic fields. Here, the electromagnetic forces interact with the sub-atomic particles to represent the scalar waves in perpetual renewal. The effect of scalar waves in a moving torsion field on an object at a distance displays non-locality. Dubounet, 2022; summarises this as known as quantum entanglement, which is the movement of two particles, electrons, or photons, in space linked together in a certain way no matter how far apart they are. In quantum entwinement, Dubounet (2022) illuminates many particles entangled together, forming an interwoven community, like the molecules in a body, and where the potential of the grouping is more powerful than the particles on their own (Schrödinger, 1926, mentioned in Tiwari, 2023; Kozyrev, 1958).

Kozyev (cited in Dobbins 2020:651-655) proved the existence of torsion field energy. He proved that any spinning particle formed a torsion field, which exists as a torsion wave. Kozyrev (1958), apart from his view that the torsion field is the missing link in the field of everything, explained that thoughts, actions, and feelings influence the torsion field. Kozyrev (1958, cited in Dobbins, 2020) shares that our thoughts can change time density. Furthermore, torsion fields, travelling faster than the speed of light, control everything: time, space, matter, gravity, and electromagnetism, confirmed by Einstein and later by Schrödinger (1926, mentioned by Dubounet (2022), Laszlo (2021), and Norton (2013). Looking eastward, individuals see that scientific materialism has reproduced mathematically what Chia and Wei (2012, cited in Bender, 2022) call the yin and yang cosmic energy vortex. Schrödinger (1926, mentioned in Dubounet, 2022) field wave equation shows the coupled effect of two waves. Schrödinger (1926, mentioned in Dubounet, 2022) explains that these are the two opposite golden mean spiral waves of the torsion field vortex.

Recent studies have shown how consciousness may have a detectable force that can act on the environment locally and remotely, as Alexander (2017) described in his near-death experience, shared by Lipton (2012) in his article titled Embracing the Immaterial Universe. Lipton (2012) advocates for an invisible dynamic force within a pervasive field, which he terms rational-intellectual science. Lipton asserts that the universe's structure mirrors its underlying field, where human physical components such as atoms, proteins, cells, and individuals are governed by intangible energies constituting the field. Lipton (2012) elucidates that the cells of every human being are moulded by the distinctive spectrum of the universe's energy field, often referred to as the soul or spirit. This unique spectrum, as explained by Lipton (2012), represents an invisible moving force that resonates harmoniously with our physical bodies, serving as the creative force behind the consciousness that shapes our physical reality. Consciousness reveals that collectively, humanity and the world in which it resides constitute the field incarnate, where each individual embodies and experiences the physical reality as manifested information, Lipton (2012). Lipton's insights awaken humanity as he concludes that integrating and harmonising the awareness of our intellectual consciousness with our physical consciousness will empower us to become genuine creators of our life experiences

(as shared by Soni, 2024). Consciousness is embodied in the multidimensional vortex torsion energy field (Figure 11).

The Multidimensional Torsion Field

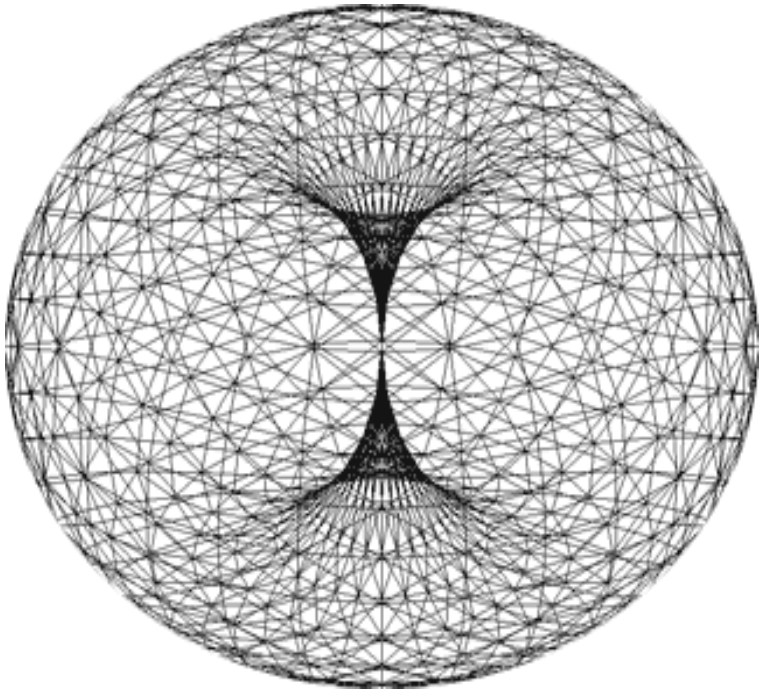

Figure 11: Multidimensional Torsion field

Source: IAWAKE Technologies (2024); (Chia & Wei, 2012, cited in Bender, 2022; Kozyrev, 1958, cited in Dobbins, 2020).

In Figure 11, there is a top-down illustration of the vortex energy field where there are two fields, one moving upwards and out and the other downwards and out, showing balanced duality. Taoism's five principles, referred to by Chia and Wei (2012, cited in Bender, 2022), support the torsion field, revealing that there is no circumference nor centre point and particles are in constant movement (Capra, 1991, 2010, all-encompassing and ever-evolving and never repeating the same pattern. Chia and Wei (2012, cited in Bender, 2022) explain that the spinning world is an example of a torsion field, scientifically and mathematically

representative of the yin and yang energy vortex. (Mishra, 1956; Schrödinger, 1926, mentioned in Tiwari, 2023) (Figure 12).

The Torsion Field Energy Vortex

Figure 12: Multidimensional Torsion Field Vortex

Source: Researcher constructed from (Kozyrev, 1958, cited in Dobbins, 2020; Chia & Wei 2012, cited in Bender, 2022).

In the 1950s, in the same decade Watson & Crick discovered the helical structure of DNA, Kozyrev (1958), a pioneering Russian scientist (Kozyrev & Nasonov, 1980), conclusively proved the existence of torsion field energy, and demonstrated that, like time (and somewhat like DNA), it flows in a sacred geometric spiral (Kozyrev, 1958, cited in Dobbins, 2020).

2.3 The Conceptual Framework

The conceptual framework integrates ancient Eastern and modern Western philosophies of holistic well-being. It serves as a visual and theoretical representation of the research, illustrating how different well-being dimensions are interconnected and influence one another.

The framework required the support of the undercommented and complimentary philosophies and theories to conceive an expanded state of dynamic, perpetual harmonic renewal. The holistic conceptual framework includes modern Western material scientific theories to explain experiences revealed in holistic ancient Eastern Taoist wisdom philosophies. The researcher chose twelve philosophies and theories: Holism, Well-being, Heurism, Hermeneutical Centredness, Taoism, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point.

Using the interdisciplinary philosophies and theories supporting literature from a non-linear perspective, this study will transition well-being dimensions from static, linear dimensions exhibiting duality to dynamic particles oriented within a multidimensional non-linear framework behaving in holistic, harmonic, binary, non-duality, unified within the balanced, yin and yang, unified field of consciousness, observing particle movement changes.

This change will be demonstrated and explained by chaos effecting a change and the resulting conception of a new consciousness thinking through a paradigm shift. The researcher will deconstruct reductionist consciousness well-being dimensions and linear structures and reconstruct them into holistic well-being consciousness through the interlinking and interdependence of research interpretivism and methodologies such as subjectivity, systems, social co-constructivism, and Hermeneutical lenses. This will create new knowledge and close the research gap.

A conceptual framework for this study could be encompassed within these twelve complementary and interlinked theories in non-linearity.

While still linear, the heurist-hermeneutical framework is well-suited as a starting point from which a conceptual multidimensional framework can emerge. It will enable the positioning of the Well-being dimensions (Figure 13).

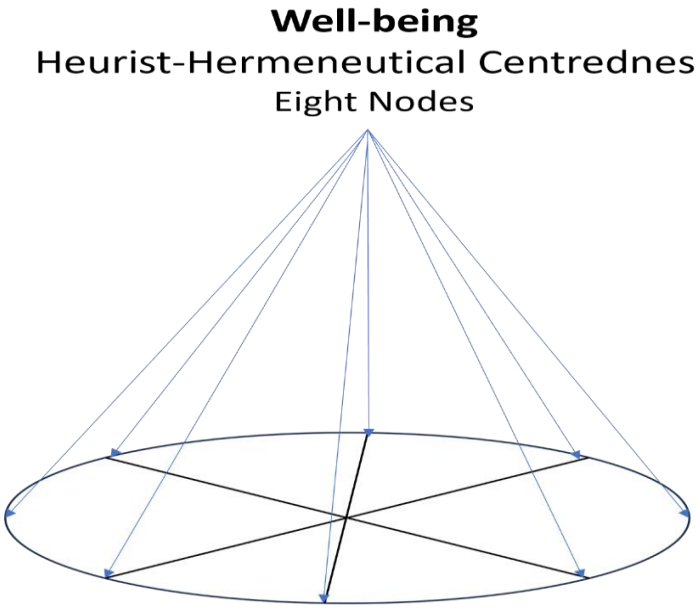

Figure 13: Well-being Heurist and Hermeneutical Centredness

Source: (Research reconstructed from Hall, 1971; Park *et al.*, 2009; White, 2010)

The eight trigrams could be represented as eight Well-being dimensional nodes in non-linear orientation within a unified multidimensional field of non-locality. The trigrams could be dimensions as particles non-linearly presented in binary duality, such as particles in perpetual dynamic harmonic dissolving into one another and remerging somewhere else in the field in a different form, indicating change and reordered (Figure 14).

The Eight Trigrams Representing Binary Opposites as Patterns of Change

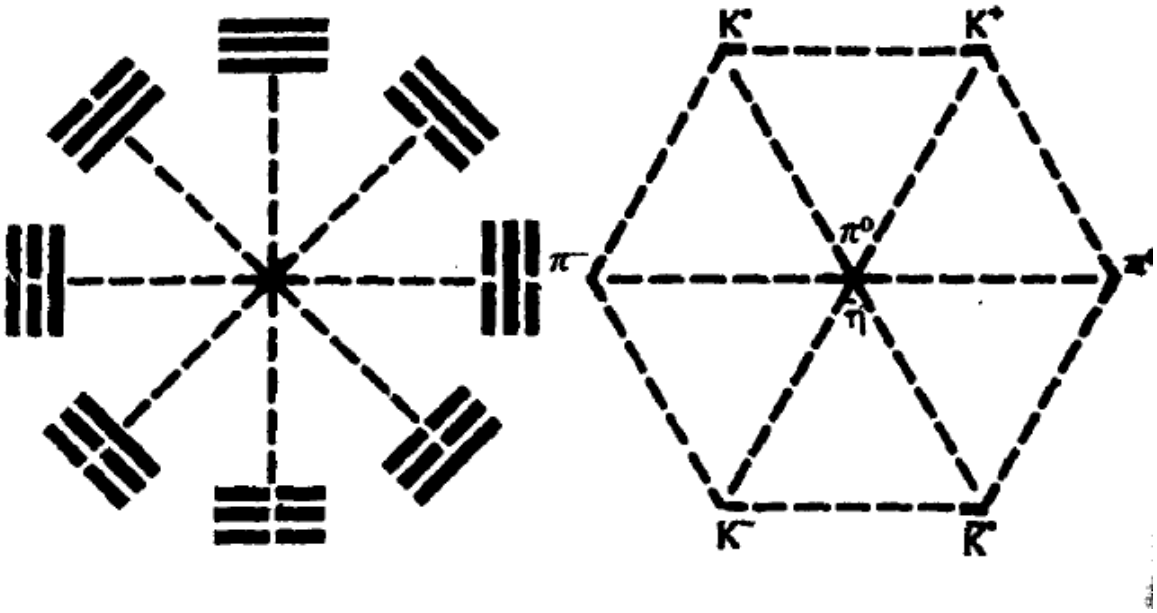

Figure 14 The Holistic Taoist eight trigrams

Source: (Capra & Luigi, 2016)

The multidimensional torsion field could represent the holistic well-being dimensions oriented in a multidimensional non-linear conceptual framework for the study, observing the Holism, Well-being, Heurism, Hermeneutical Centredness, Taoism, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point philosophies and theories (Figure 15).

Multidimensional Torsion Field

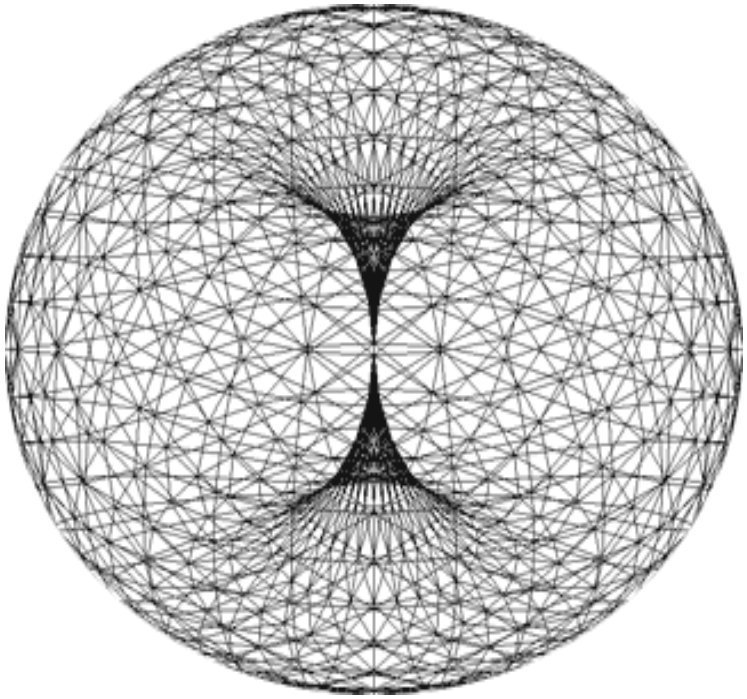

Figure 15: Multidimensional Torsion fields

Source: IAWAKE Technologies (2024); (Chia & Wei, 2012, cited in Bender, 2022; Kozyrev, 1958, cited in Dobbins, 2020).

The literature review followed the discussion on the conceptual framework to generate a picture of what is known or not known about the research topic. The predominant argument in this study is the effect that reductionism has had on the world, society, and individuals. The researcher's view on the real-world problem is that the world is witnessing numerous incidences of disease and ill-being due to the contemporary reductionist models employed in health, education, finances, environment, agriculture, family and home life, and spirituality. These failures contribute to a diminished health status of well-being among individuals, organisations, and the global community. More specifically, the researcher is embarking on this research because of the problem of the diminished health status of clients visiting her Global Holistic Quantum Well-being Centre in South Africa, showing a lack of understanding of harmony and holism (Laszlo, 2023). The research gaps will be identified, and weaknesses and possible contributions to the theory of knowledge will be explored.

2.3.1 Holism and Reductionism

The overarching argument concerning the research problem of the world experiencing numerous instances of disease and ill-being centred on two apparent contrasting perspectives: the biomedical mechanistic approach, which is predominantly reductionist and exclusive, versus an existential, holistic approach that emphasised organic, authentic, and integrative concepts of well-being (Duffy, 2011, as cited in Senok et al., 2023; Jung, 2021; La Placa, 2013; Laszlo, 2020; McCallum, 2016; Siddique, 2018; Upchurch, 2016). Although these perspectives are often viewed as distinct and separate in experiential contexts, they are inherently interconnected and mutually inclusive in existential terms, akin to the concept of yin and yang (Capra, 2010; Chia & Wei, 2012, as cited in Bender, 2022; Dubounet, 2022). This inclusive research approach explored the underlying reasons why these health and well-being issues persist and thereby offered a more nuanced understanding by integrating and addressing insights from both perspectives (Buzzoni, 2022; Duffy, 2011, cited in Senok *et al*., 2022; Engel, 1977, mentioned in Frazier, 2022; Levenson, 2019; Rocca & Anjum, 2020; Trainini, 2019).

Humanity and the world have been plunged into chaos. They are fast approaching a turning point, quantum collapse, brought about by the reductionist view followed over the last three hundred years. (Capra, 1991, 2010; Duffy, 2011, cited in Senok *et al.*, 2023). This is significantly positive, as, without reductionism, humanity would not have evolved to the extent it has (Johnson, 2022; Laszlo, 2020). Holism and reductionism cannot live without the other, including reductionism (Johnson, 2022; Laszlo, 2020). When the yin and yang are embodied in a circle, they are represented as binary, 0 and 1, on a continuum (Mackenzie & Johnson, 2023). The benefit of this human-chosen path is yet to be clarified as humanity and the world continue along the path of evolution into the next stage, i.e., this may be beyond Earth, beyond the galaxies, and even further beyond (Dubounet, 2022; Johnson, 2022). Humans are multidimensional bodies capable of receiving energy from the sun and stars (Chia & Wei 2012, cited in Bender, 2022). Capra (2010) and Chia (2022) continue to explain Wu Chi in Taoism, when oneness splits into Heaven and Earth, confirming the apparent split between Earth in duality and Heaven in non-duality, coexisting perfectly as separate entities in harmony. These apparent separate entities co-exist with one entity at different stages of its cycle in a perfect manifestation of yin and yang coexisting in harmony (Taoism).

Holism is all-inclusive; therefore, reductionism exists within holism; they are not mutually exclusive. Binary yin and yang represent consciousness, as above and below, with a macro and microelement (Laszlo, 2023; Miller, 2005; Soni, 2024). Humans are macro-organisms and are not confined to a micro world (Mackenzie & Johnson, 2023). This study moves from exclusivity to inclusivity to better serve the world and humanity in the current evolutionary cycle (Mackenzie & Johnson, 2023). This shift will require human bodies to be rooted in the soil, organic, and authentically oriented (Laszlo, 2023; Johnson, 2022; Ping, 2020).

Holism and Reductionism are not mutually exclusive, and both move along an evolutionary path (Chia & Wei, 2010, cited in Bender, 2022). Therefore, on a conscious level are part of the same continuum. This study represents current human evolution only as far as is it is possible to perceive, and even this is confined as what lies beyond is vast and unknown (Laszlo, 2023). There is no end, as individuals are all heavenly bodies. holism rejects nothing. After this three-hundred-year reductionism period, individuals enter a new paradigm with no end to the continuum. The levels of individual consciousness represent the current phase of human evolution, and there is no certainty of where humanity is going.

This study is not designed to debate reductionism and holism, nor to apply holistic critical analysis either; holism is critical thinking, and the study is about healing and the use of all available sources from which to draw knowledge (Mackenzie & Johnson, 2023). For example, a reductive view may say that an individual with Alzheimer's is incapacitated, focusing on only the 10% of the brain known to be used and measured (Johnson, 2022). Alternatively, the holistic view will say it is not known how much brain capacity is being used as this cannot measured at this point in time, and maybe the individual is using the rest of the 90% available (Johnson, 2023). The union of seeming opposites is what this research explores, uniting experientially perceived opposite states into complimentary existential holism, binary states of yin and yang, without the existence of a positive or negative state (Dubounet, 2022; Mackenzie & Johnson, 2023; Soni, 2024; Ping, 2020). The resistance experienced in disorder, known as chaos, is caused by the body or mind to indicate to the individual that a conscious awakening is on the horizon (Mackenzie & Johnson, 2023; Torday, 2023).

A notable discrepancy exists in the funding levels for research on holistic interventions compared to allopathic medicine, potentially driven by profit motives, as discussed by Katial (2023). Katial notes that complementary medicine systems, often rooted in ancient practices like Ayurveda, are gaining popularity in the 21st century. These modern alternative approaches reinterpret traditional healing methods that originated from a blend of religious philosophy and herbal medicine. Contemporary global economic factors and marketing strategies shape how these ancient practices are presented today. In this context, it becomes evident how traditional healing methods can compete with Western biomedicine, the dominant global standard of care. The debate between these approaches revolves around scientific validity, efficacy, and regulatory issues. India, with its rich heritage in Ayurveda and its role in modern medical education, is a key site for exploring the tensions between biomedicine and traditional medicine. Katial (2023) highlights that since the early 20th century, Ayurveda has emerged as a significant element of Indian modernity, sometimes clashing with Western medicine. However, Katial (2023) argues that the two medical traditions are not necessarily opposed despite these conflicts. They can be complementary, provided that healthcare delivery and education acknowledge the strengths and limitations of each approach and promote their integration rather than their contradiction.

A further discrepancy is evident in the escalating costs of modern allopathic medicine compared to traditional, herbal, and nutritional approaches (Oliinyk, 2024). Despite the goal of reducing medication use as patients recover, the number of prescribed medications has increased fivefold over the past fifteen years Kantor (2015). Prescription drug use has reached very high levels, with more than half of all men (52.2%) and women (62.0%) taking prescription drugs in 2019 (Buzzoni, 2022; Engel, 1977, mentioned in Frazier, 2020; Ho, 2023; Rocca & Anjum, 2020). Ho (2023) demonstrates that prescription drug use in the U.S. has increased significantly, influenced by factors such as heightened medicalisation, dynamics within the healthcare and pharmaceutical industries, and an aging population with chronic diseases. Using data from the Medical Expenditure Panel Surveys, the Human Mortality Database, and the National Centre for Health Statistics, the study estimates that newborns in 2019 will spend approximately half their lives on prescription drugs revealing 47.54 years for women and 36.84 years for men. This rising trend contrasts with the expectation of reduced

medication use due to improved health. Additionally, similar upward trends in costs across various sectors, including finance, education, food, security, and living expenses, contribute to a general increase in global costs (Barai et al., 2021).

This raises questions about the definition of healing. For instance, if a person experiences the onset of a cold, seeks a doctor's diagnosis, and takes medication until symptoms subside, is this truly healing? This approach often fails to address underlying causes like systemic issues like a fungal infection. Healing should involve more than just symptom relief; it should address root causes and promote comprehensive well-being.

Quantum physics emphasises self-healing, suggesting that individuals should take responsibility for their own health from the outset. Clinical interventions are not always necessary; individuals can rely on organic herbs and foods for healing. Illness serves as a signal for the body to address imbalances, and recognising this can elevate one's awareness and consciousness.

Traditional practices, such as herbs and natural remedies, exemplify an integrated health and healing approach connecting body, mind, emotions, and spirit. Unlike modern practices, which rely heavily on pharmaceutical solutions and external medical interventions, ancient methods were rooted in natural self-care and a deep understanding of holistic health.

Acknowledging the role of disease and disorder can advance consciousness and self-awareness. Trusting one's judgment, self-empowerment, and proper nutrition can facilitate self-healing. However, much of this traditional knowledge has been lost, leaving many individuals disconnected from their innate capacity for self-care and healing.

2.3.1.1 Increased Incidence of chronic disease, mental health, and Ill-being

Central to this research is that it acknowledges that the reductionist biomedical model has made huge advancements since the beginning of the last century by way of the increased number of new drugs, AI for diagnosis, accessibility to health care, and robotics (Forleo, 2008). However, Holst (2020) confirms that considering the multifaceted global health crisis, the world's problems have not been solved. Laszlo (2021) affirms that life is not a random accident and that human drives are far more than sexual, self-preservation, desire for wealth and

power, and other related forms of gratification. The resulting incidence of chronic disease remains high. It is escalating according to the Centre for Disease Control online report wherein Kantor (2015) informs that at least 50% of the adult population in the USA daily takes one chronic medication on average, 24% take three chronic medications on average, and 12.8% take more than five medications. Despite 86% of all healthcare costs going to chronic disease, Kantor (2015) continues, supported by Beckford (2011) and Ho (2023), that general practitioners have tripled the amount of prescribed medication over the last fifteen years. Furthermore, Bulatao (1984) reported forty years ago that fertility rates were declining. Some of the main causes of disease are increased stress, anxiety, and depression (Janse van Rensburg, 2016). Wakefield (2016) reports on the WHO and explains that sadness leading to depression will be the leading cause of disability worldwide and predicts that by 2030, the epidemic of depression raging across the world will be the single biggest contributor to the overall burden of disease of all health conditions. Earlier reports on genotoxicity by Bolognesi (2003) attribute these effects to heightened nutritional deficiencies and elevated toxicity levels. Jung (1953), in his original work, speaks of a new science of wholeness as opposed to the old science of the machine with its mechanistic instrumentalist thinking.

The percentage of depression, suicide, and alcoholism is greater in the medical profession than in the general population, with suicide rates in male doctors being 40% higher than that of the general population and, in female doctors, more than 130% higher (Schernhammer, 2005). It is estimated that between 300 and 400 doctors in the United States die by suicide each year, equating to roughly one doctor per day (Andrew, 2017). According to Andrew (2017), one contributing factor is "assembly-line medicine," where doctors cannot provide adequate care for complex patients within the constraints of fifteen-minute appointment slots. Other factors contributing to physician suicides include burnout, malpractice suits, and depression (Wible, 2018). This raises the question of whether the current medical training and biomedical model have adequately served both allopathic doctors and the broader society.

The natural and organic world will logically question if the mathematical formulas have been correct, results would have been achieved, and healing would have happened (Johnson, 2023). This represents a clearly defined and identifiable gap between the reductionistic

biomedical model, having primarily focused on symptomatic relief of acute disease without the cause of disease or Ill-being, and a natural approach to healing (Ardell, 2014; Antonovsky, 1996; Duffy, 2011, cited in Senok *et al.,* 2022; Dunn, 1959; Miller, 2005). The researcher seeks answers to close the gap between Ill-being and Well-being in the clients seen in her Global Holistic Quantum Well-being Centre.

2.3.1.2 The contradiction between holistic well-being and reductionist ill-being

The contradiction between inclusive holism (Taoism) well-being and mechanistic exclusion reductionist ill-being is at the core of the argument. The focus comes from modern science, which has created a reality that sees reductionist duality as either good or bad (Buzzoni, 2022). He defines different styles of reasoning as separate, where "illness" (something perceived and managed by the whole individual in concert with their environment) and "disease" (a "mechanical failure" of a biological element within the body). From a physical perspective, modern science accepts the duality between dark and light because it is visible. Scientists and the medical profession see this as reality (Capra & Luigi, 2016; Chamberlain, 1988; Mayosi, 2012; Rocca and Anjum, 2022; Seligman, 2000). However, is it a reality that individuals have created? The researcher suggests that the answer to the contradiction lies in understanding duality beyond the physical, a Taoist philosophy (Chia & Dao, 2016; Dubounet, 2022; Laszlo, 2013). In the workplace, Coffey (2009) shows that in high-complexity naturalistic situations, holistic methods are inclusive, appropriate, effective, and work better than exclusive reductionist approaches, which cause imbalances. Systems Thinking rejects reductionism by focusing on the interrelationships and interactions within whole systems rather than isolating individual components. In contrast, Holism is all-encompassing, acknowledging the value of reductionism and its contributions to human evolution while emphasising the importance of integrating both holistic and reductionist perspectives for a complete understanding of complex phenomena.

2.3.1.3 Duality beyond the physical and mathematical material approach

Science and Big Pharma exist in the reductionist duality paradigm. They are focused on symptomatic relief of disease as opposed to having a Holistic causal approach. Law (2006), in her book Big Pharma, reveals that "All is not well with modern medicine." In terms of both a

diagnosis and a recommended course of treatment, Big Pharma reveals a world where market considerations, not medical needs, determine the research agenda. The author points to a future where the public and the medical profession once again have a voice in the kind of healthcare individuals want, and the healthcare individuals pay for. Law is supported by Capra & Luigi (2016) Dubounet, 2022; Jung, 1953, cited in Main, 2020; Laszlo, 2020; and Steiner, 1995, cited in Paull, 2022), who are holistic thinkers. Dubounet (2022) questions whether anyone would trust chemical companies that make synthetic food, and if the answer is no, then why would they trust companies making synthetic medicines? Dubounet (2022) confirms that you cannot patent nature; therefore, every patent is a synthetic medicine; this occurs where greed and profit are the motive and rule over all else. Dubounet (2022) also speaks about the role of a practitioner to educate and empower the client to take responsibility for self-healing. The best care is a compassionate approach to patient care, which is holistic (Dubounet, 2022). The client needs freedom of choice; the holistic well-being therapist can raise awareness and empower the client to empower themselves. This is in contradiction to a reductionist biomedical approach where a patient is prescribed a synthetic medication that interferes with the body's natural ability to heal. Chia and Wei (2012, cited in Pant, 2024) share that natural medicine is no alternate; modern medicine, or allopathic treatment, is alternate as it is anti-bio or anti-life. Natural medicine has always existed and works as nature intended it to. There is a clearly defined gap between duality and non-duality, as represented in the above discussion, where a duality consciousness will attract disease and vice versa (Arbib, 2023; 1986; Bateson, 1979; Chamberlain, 1998; Rocca & Anjum, 2020; Trainini, 2019).

Jung (1953, cited in Main, 2020) refers to the duality and synchronicity of holism, the concept of self-synthesis of (immanent) ego consciousness with (transcendent) unconsciousness. The union of opposites in the personality and the vertical line of the heurist. Jung speaks on the human tendency to be attracted to the archetypes humanity shares. individuals all fall between the poles of these imaginations, where they must learn that extreme evil comes from the extremes and the necessity to seek the middle path in Buddhism and binary, yin and yang, in Taoism philosophy (Dubounet, 2022). Jung (1953) states that the ego, shadow, and archetypes are interconnected and interdependent. Main (2020) summarises three points on Jung's views on wholeness: the mutual determination and the dynamic and interdependent

relationship of self as the whole and ego, shadow and archetypes as the parts; synchronicity relating to the universal interrelation of events, an interconnection, the unity of unrelated events and the necessity to keep the whole open by dynamic fluidity of the boundaries of the psyche; and inner transcendence to what he terms and the transcendental reality, as opposed to the external ego-mind reality (Dubounet, 2022; Laszlo, 2023; Steiner, 1995, cited in (Paull, 2022).

Webb and Marlan (2010) confirm that "duality" as an ontological construct refers to a philosophical system in which existence is believed to consist of two equally real and essential substances (such as mind and matter) and/or categories (such as "being" and "non-being," "good" and "bad," "subject" and "object"), as philosophies of "non-duality" emphasising the fundamental nature of reality as being a single, undifferentiated essence or consciousness.

Although the term "non-duality" comes from the Sanskrit word *Advaita*, meaning "not two," forms of non-dual philosophies have found articulation in several spiritual traditions around the world, including Christian and Jewish mysticism, Sufism, Taoism, Madhyamika Buddhism, and various branches of Hinduism. Certain Western theologians and philosophers (among them Plotinus, Eckhart, and Hegel, to name a few) have also embraced forms of non-dualism as being representative of ultimate reality (Webb & Marlan, 2010). Halligan (2010) discusses psychology and religion, the yin and yang harmony in nature, and unifies the science of the mind with the science of the spirit. This indicates that healing is not only physical and has to occur at a sub-conscious level where duality is binary (Capra & Luigi, 2016; Chia & Wei, 2012, cited in Bender, 2022; Jung, 1953, cited in Main, 2020).

Reductionism is an approach that involves breaking complex systems into their constituent parts for scientific analysis and validation. This approach reflects the prevailing perspective in contemporary science (Bertalanffy, 1968; Capra & Luigi, 2016; Laszlo, 2020; Mitchell, 1989; Senge, 1990 Wilber, 2000). The roots of this dualistic thinking can be traced back to Newtonian mathematics, which conceptualises entities and phenomena as fundamentally separate and unrelated.

Einstein and Maxwell (2008) showed that mechanics cannot apply and revealed that electromagnetism and gravity exist, causing curvilinearity. The simple explanation is that if mathematics cannot explain something, it does not exist or is untrue.

2.3.1.4 Beyond mathematics and worldly reality

While modern-day scientists know this mathematically, the actual proof furthering the argument that certain things can be explained beyond reality extends to a reductionist asking for proof of heaven or proof of a space beyond what can be seen. This issue is addressed by Alexander (2019), a scientific medical doctor who, after a near-death experience in 2015, reported insights suggesting the existence of Heaven. Laszlo (2023) discusses cases where individuals undergoing near-death experiences in hospitals show flatlining brain wave patterns, yet they report conscious experiences and subsequently recount their experiences. Lachman (2010) and Deep and English (2019) also explore how near-death experiences influenced Carl Jung's perspective on mysticism and the occult, significantly altering his views on these realms. These perspectives are proof of a reality existing beyond the material experiential world (Lachman, 2010, Deep & English, 2019).

Additionally, in another occurrence, Williams (2019) detailed Carl Jung's near-death experience.

> In February 1944, the 68-year-old Carl Gustav Jung – then the world's most renowned living psychologist – slipped on some ice and broke his fibula. Ten days later, in hospital, he suffered a myocardial infarction caused by an embolism from his immobilised leg. Treated with oxygen and camphor, he lost consciousness. He had what seems to have been a near-death and out-of-the-body experience – or, depending on the individual perspective, delirium. He found himself floating 1,000 miles above the Earth. Seas and continents shimmered in blue light, and Jung could make out the Arabian desert and snow-tipped Himalayas. He felt he was about to leave orbit, but turning to the south, a huge black monolith appeared. It was a kind of temple, and Jung saw a Hindu sitting in a lotus position at the entrance. Within, innumerable candles flickered, and he felt that the "whole phantasmagoria of earthly existence" was being stripped away. It was unpleasant, and what remained was an

> “essential Jung”, the core of his experiences. He knew that inside the temple, the mystery of his existence and his purpose in life would be answered. He was about to cross the threshold when he saw, rising up from Europe far below, the image of his doctor in the archetypal form of the King of Kos, the island site of the temple of Asclepius, the Greek god of medicine. He told Jung that his departure was premature; many demanded his return, and he, the King, was there to ferry him back. When Jung heard this, he was immensely disappointed, and almost immediately, the vision ended. He experienced the reluctance to live that many who have been ‘brought back’ encounter, but what troubled him most was seeing his doctor in his archetypal form. He knew this meant that the physician had sacrificed his own life to save Jung. On 4 April 1944 – a date that numerologists can delight in – Jung sat up in bed for the first time since his heart attack. On the same day, his doctor came down with septicaemia, which took him to bed. He never left it and died a few days later.

Consequently, certain phenomena elude explanation within the confines of modern dualistic perspectives. Moreover, Weiss (1988), a psychiatrist, encountered evidence of reincarnation through his observations of clients' past life experiences during regression therapy. This indicates the presence of phenomena that transcend duality and highlights the inadequacies of relying solely on mathematical explanations. Hence, certain aspects evade comprehension within the framework of modern dualistic thinking. Capra and Luigi (2016) elucidate that contemporary scientists acknowledge a point in quantum physics where human mathematical calculations fall short in providing answers to phenomena. At this juncture, they must seek insights from Taoism and Eastern philosophies, drawing upon experiential wisdom for understanding.

2.3.1.5 Unified morphogenic field

Sheldrake (2012), a biologist, refers to this point beyond which quantum physics can measure as the unified or morphogenic fields. An example of how he explains this is his experience of his dog going to wait at the front door when he put on his coat in the office a few kilometres away. He placed cameras at home to confirm when the dog went to the door to wait for him. How did this happen? How can this phenomenon be explained? There is something beyond

modern-day duality, and the phenomenon is called consciousness at the zero-point of non-locality (Bohm, 1980; 2002; Capra & Luigi, 2016; McTaggart (2001, cited in Merriam, 2022).

Ishiguri (2019) presents the quantum science behind vacuum physics at the zero point and proposes a new theory beyond the standard model of elementary-particle physics. Employing the concept of quantised space-time, Ishiguri's (2019) theory demonstrates that the zero-point energy of the vacuum alone is sufficient to create all the fields, including gravity, the static electromagnetic field, and the weak and strong interactions. They identify matter in the same state, bosons, as measured in M+ state Ormus gold.

Laszlo (2007), in his book 'Science and the Akashic Field: An Integral Theory of Everything' discusses how discoveries in vacuum physics show that the Akashic field is real and has its equivalent in science's zero-point field that underlies space itself. This field consists of a subtle sea of fluctuating energies from which all things arise: atoms and galaxies, stars and planets, living beings, and even consciousness (Laszlo, 2007). He explains that the Akashic record at the zero-point in the universal field is the constant and enduring memory of the universe. It holds the record of all that has happened on Earth and in the cosmos and relates it to all that is yet to happen. This explanation is confirmed by other authors (Bilimoria, 2023; Mishra, 1956; Schempp, 1993) from a medical perspective, who confirm that this universal zero-point is the Akashic record of all wisdom.

The well-being dimensions exist in dynamic, nonlinear, nonduality, and nonlocality in a multidimensional energy field. Ancient philosophers experienced this energy field in meditation, and modern scientists can explain it as a torsion field.

Torsion fields are created by dynamic quantum spinning particles producing torsion waves, which are in perpetual renewal. (Dubounet, 2022). This represents a state of continual natural quantum collapses in consciousness brought about by chaos and change (Capra & Luigi, 2016), causing paradigm shifts. In their article explaining torsion fields, Akimov and Shipova (1996) comment that the adequacy of perceiving Nature is commensurate with our knowledge of its laws, referring to scientific material theories. They explain that torsion fields contain all four fields: electromagnetism, gravity, strong forces, and weak forces. Modern science has developed machines to generate torsion fields, with the world's first torsion field

being generated in the 1980s in Russia by Akimov *et al.* (1996). Quantum biologists and scientists Dubounet (2022) and Kozyrev (1958; 1980) have proven that DNA exists in a quantum torsion field in dynamic perpetual renewal, characteristic of quantum particles.

The eight Taoist trigrams exist in the unified field in unified binary, dynamic, perpetual harmonic spin (Capra & Luigi, 2016; Chia & Wei, 2012; Dubounet, 2022). These will be the holistic well-being dimensions, base traits, and high states of perpetual harmonic spin.

2.3.1.6 Quantum collapse

Gao (2007) researched the objective conscious connotation of the quantum collapse at the zero-point in the unified field, and this is where conscious healing occurs. This is the same quantum collapse spoken about by Laszlo (2023) and Capra and Luigi (2016) with a scientific quantum physics connotation. This can also be explained by a person with stage three cancer who undergoes chemotherapy, radiation, and surgery and who goes into remittance only to find the cancer returns. This scenario versus another case where a person with the same cancer undergoes an emotional conscious quantum collapse and spontaneously heals, and the cancer does not come back (Chia & Wei, 2012; Capra & Luigi, 2016; Dubounet, 2022; Johnson, 2023; Laszlo, 2021).

2.3.1.7 Single cause of disease, removal of disease restores health

Wade (2004) disputes three reductionist assumptions made by the users of the biomedical model of illness: all illness has a single underlying cause, disease (pathology) is always the single cause and removal or attenuation of the disease will result in a return to health. Evidence exists that all three assumptions are wrong. As in the stage three cancer example, Dubounet (2022) argues that there needs to be a quantum collapse and resolving a stored emotion in the unified field (Laszlo, 2020; Levenson, 2019; Trainini, 2019).

2.3.1.8 Broadening the Biomedical Model

Engel (1977, as mentioned in Frazier, 2020) introduces the biopsychosocial model to broaden the biomedical model. Through the model, he introduced the body as a whole and the concept that doctors needed to increase their care for the patient. Ardell (1977), a pioneer at the time, suggested shifts such as the patient taking self-responsibility for their healing, the patient taking the lead role, the use of non-linear right brain healing, seeing the whole body,

the individual, the environment and the universe; the need for the natural disciplines, the interplay between biology, the body, and the environment; balanced harmony between the body, mind, and spirit; and to know one's self. Travis (2004) reinforces patient responsibility and further includes an element of transcendence in his wellness energy system model.

Together with pioneers such as (Ardell, 1977; Duffy, 2011 referred to in Senok *et al*., 2022; Hettler, 1976; Miller, 2005; Myers, 2000; Myers, 2004; Sweeney, 1992), they showed that the treatment of illness is more than symptomatic relief (Chia & Wei, 2012, mentioned in Westmoquette, 2021), viewed in a reductionist and linear paradigm.

2.3.1.9 Reduced Life satisfaction during and post Covid-19

Anand (2021) reports a notable decline in well-being during the first year of the pandemic, according to data from the UK's Office for National Statistics (ONS). As lockdowns were enforced and future uncertainties grew, average life satisfaction dropped by 4%, while anxiety levels rose by 9%. This trend is supported by research from Ruggeri (2020), Diener (2009), Huppert (2013), and Wakefield (2006), which identifies life satisfaction as a key indicator of well-being, noting an increase in sadness and depression. Individuals also reported decreased happiness and a sense that their activities were less meaningful. Hall (2020) highlights that life satisfaction is a significant marker of well-being, emphasising that stress and uncertainty can diminish well-being even among those previously reporting high levels. Johnson (2023) argues that understanding the impacts of chaos and change is crucial, as a lack of this understanding may prolong emotional distress and contribute to physical, mental, emotional, and social health issues (Dubounet, 2022).

2.3.1.10 Balance and harmony revealed by quantum physics

In holistic Taoism, duality exists beyond scientifically measured duality in a unified state of balance and harmony. The researcher sees her role in identifying the gaps existing in her clients, showing diminished state of health role, is to look at disease and investigate what lies behind it. Modern-day mathematicians can measure the quantum collapse using quantum physics particle theory, whereby it is shown that particles, represented as dynamic fractals, reveal a constant dynamism, undergo natural perpetual harmonic, shifting from order to chaos and disorder to rebalanced order at a higher level after the quantum collapse

(Dubounet, 2022). Laszlo (2023) and Chia and Wei (2012, mentioned in Westmoquette, 2021) refer to the harmony resulting from the quantum collapse as a higher level of coherence. This is the explanation of ill-being transitioning to well-being.

2.3.1.11 Consciousness causes disease

There is a clearly defined gap between consciousness and unconsciousness. Unconsciousness and unawareness of thoughts and emotions, such as greed and discontentment, can lead to disease (Levenson, 2019; Trainini, 2019). The reverse is true: When there is consciousness and awareness of what individuals think, say, and do, this leads to well-being.

Forleo (2008) confirms that the signs of disease are often not recognised as important, even though innate body wisdom sends signs of disease long before the client becomes ill. The clients are alerted to this feedback, which is demonstrated by shifts in moods, feelings, mental attitudes, and movement patterns. Clients do not synthesise these signs as early warning symptoms, which are the natural progression of the disease. Signs may be feeling tense, anxious, depressed, bored, stressed, unhappy, angry, fearful, sad, hateful, restless, lack of sleep, chronic fatigue, body posture imbalances, temper flares, and the overall realisation that something is not right. Laszlo (2023) and Steiner (1996, cited in Paull, 2022) are holistic philosophers and scientists who have delved into consciousness and holism and understand that the body represents the mind, which is linked to consciousness. They concur with Forleo (2008). Therefore, world reductionist consciousness has led to diseases, both physical and mental. In addition to health, it interlinks with contemporary global models such as financial, spiritual, agricultural, home life, society, and education (Sachs & Wang, 2023; Siddique, 2018).

2.3.2 Perceived Current Well-being Dimensions

2.3.2.1 Reductionist Well-being

The literature review on well-being includes some highly revered researchers who represent the forerunners orchestrating the move towards inclusive, holistic well-being (Adler, 1954; Antonovsky, 1996; Ardell, 1977; Dunn, 1959; Hattie *et al.*, 2004; Meyers, 2000; Mosak *et al.*, 1967; Travis, 2004). In many ways, these researchers have included the usual representation of well-being dimensions with different slants in differing models and frameworks, but they are reductionist and linear in nature. Travis's wheel of wellness is a good example of well-

being variables currently being researched. Engel (1977, cited in Frazier, 2020) saw the need to expand on the biomedical model and introduced Biopsychosocial aspects. More recently, La Placa's (2013) research is oriented towards inclusive holism but still within duality. Along with Travis (2011) and McCallum (2016), La Placa (2013) spoke of the indicators of well-being transcending all aspects of life from a physical, neurological, emotional, spiritual, and social perspective. The researcher observed that they recognised that it was necessary to expand on the restricted biomedical model; they argued that wellness or well-being was the aim and that a shift away from a 'symptom-free but still ill and on medication' illness approach was necessary (Duffy, 2011, cited in Senok *et al.*, 2022). Norton (2013) concurs that a more inclusive approach to health and well-being is needed. However, these are reductive in nature as the presentation and discussion of the well-being dimensions are dualistic, and the models and frameworks are linear (Capra & Luigi, 2016; Chia & Dao, 2016; Dubounet, 2022). Sometimes, the researchers are still reductive and focus negatively on what is wrong with the patient. Albrecht (2014) includes Dunn (1959), who says that the integration of the whole body, mind, and soul cannot separate the physical from the psychological aspects of wellness. Rocca and Anjum (2009) say that wellness differs from well-being but contributes to it. Therefore, wellness is the sum of the steps to achieve well-being (Seligman, 2011).

In defence of Engel's (1977) Biopsychosocial model, which has guided the medical field over the last forty years, Frazier (2020) comments on Bolton and Gillett's (2019) summary of four decades of scholarship. Bolton and Gillett (2019) acknowledge that Engel's interdisciplinary and multifaceted model posits the interrelations among the biological, psychological, and socio-environmental influences on health and disease. They also note that the theoretical implications and empirical research that it has generated have *been vast.* However, referring to the *Biopsychosocial model, Bolton and Gillett (2019)* conclude that Engel's model has fallen short clinically, scientifically, and philosophically. Frazier comments that although their book is timely, well-written, thought-provoking, and designed to highlight weaknesses that could drive science and practice forward, their criticisms are not fully convincing and are open to debate. This book could contribute to challenging a new generation of scholars and scientists to demonstrate that the Biopsychosocial model is more relevant than ever, especially as social genomics, psychoneuroimmunology, health disparities, and global health become more

important. Despite interesting philosophical challenges presented by Bolton and Gillett, theory, research, and practice focused on health, disability, illness, and wellness should remain grounded in the Biopsychosocial model.

The researcher observed that current researchers emanating from a psychology background focused on the mental and emotional state of the clients. These researchers debated the positive and negative aspects of happiness and life satisfaction as contributing to a subjective measure of the state of well-being; they include Abou-Zeid (2012) and Chu (2005). Diener (2009) focused on the subjective positive and negative traits of global happiness and satisfaction and showed that these subjective factors were important: stress and anxiety, happiness and satisfaction with life, cognitive and emotions, and contextual factors (life and social demographics). He confirms that well-being is a subjective internal self-report, and Larsen *et al.* (2008) concurs. Watson *et al*. (2012) differentiated the objective measurement of well-being as being the measurable ones and referred to health, education, and social aspects of life. The researcher will look to explore these base-level objective measures. Diener *et al.* (2009) argue that these were unreliable measures of well-being but led to a subjective self-measure of well-being.

This leads to the hedonic measures of well-being, which are pleasure and instant gratification, such as going out, buying things, and entertainment. The opposing view is Eudaimonic well-being, which is the subjective internal measurement of Well-being leading to happiness and fulfilment (Bradburn, 1969; Carter, 2016; Deci & Ryan, 2000; De Sade & Bentham, 1976 cited in Hussain, 2008; Larsen *et al*., 2008; Maslow, 1970; Shah & Marks, 2004). Diener argues that a multimethod well-being assessment is required as an assessment tool.

McCallum's (2016) Well-being model discusses the importance of nurturing relationships. He confirms that well-being is a diverse and fluid response to beliefs, individual values, family, community, and experiences, culture, opportunities, and contexts across time and change, interwoven with the environment, collective, and individual elements of your lifespan.

Meisner (2024) from the Samueli Institute developed the Whole Health Model focusing on three areas: pathway to empower individuals, their mission, aspiration and purpose; whole health care to treat in a whole health management way; and well-being programme to equip

individuals to move to whole health using complementary natural disciplines. Chan's (2001) Holistic Eastern Approach remains all-encompassing.

2.3.2.2 A world programmed and brainwashed

The researcher identified a reductionist-holistic gap between ill-being and well-being dimensions, as seen in the clients visiting the researcher's well-being centre. These clients are not asking the right questions of health practitioners, nor are the health practitioners giving the right answers. Both sides have been brainwashed and programmed. The common idea among the clients is that they have certain things they must tell the doctor. These are not the real things but rather a representation of emotions behind the symptoms. Neither the clients nor health practitioners are looking at the root causes. If the health practitioner looks at the causes, these will be physical root causes (Dubounet, 2022).

2.3.2.3 Duality and Well-being

A gap exists between dualistic well-being and holistic non-dualistic well-being dimensions. While they may refer to well-being dimensions, most of the models, health practitioners, and clients still exist in a world of duality paradigm consciousness and have not extended beyond this. Thus, well-being exists in duality for them as illness or wellness (Taoism) (Chia & Wei, 2012, mentioned in Westmoquette, 2021; Dubounet, 2022; Johnson, 2023).

This gap also contributes to new knowledge in that the existing models and frameworks are still linear in nature, existing in scientific material duality, and do not extend beyond this to non-duality (Johnson, 2023).

Effect of reductionist other world models on well-being. Well-being is everything; therefore, all models, be they reductionist or holistic, affect well-being. Since the last century, the reductionist world models have created a separatist, exclusive greedy separative world at war, with scarcity and poverty as major fears and humanity devoid of benevolence (Sachs & Wang, 2023).

2.3.2.4 Complementary and Alternative Medicine (CAM)

Upchurch (2015) played a central role in including the natural health disciplines, excluded by the biomedical model Flexner report of 1910, into the Biopsychosocial-Behavioural Wellness

Model of CAM. Representing input from the members. At a time of national healthcare reform, Upchurch (2015) highlighted the importance of health and wellness and employers turning to wellness programs to improve worker performance and Well-being; these findings suggest a central role of CAM in those public health endeavours. The model allows for the differentiation of predisposing factors and the use of wellness approaches, either combined with medical treatment or on its own. The findings underscore the central role of CAM in health self-management and wellness lifestyle. These practitioners encourage self-management of illness and advocate a wellness lifestyle. The five main themes are mind-body interventions, manipulative and body-based practices, energy medicine, biology-based practices, and whole medical systems, and they cover a broad wellness base. These themes cover a broad base of interventions. Here is an identified gap reflecting those individuals who are told they are well as they are symptom-free but know there is something not right as they feel ill. These clients dare to step into the unknown and visit natural health practitioners with a view to transitioning from illness to wellness through an understanding of harmony and holism. They are receptive to the notion that they are fully responsible for their disease and its healing (Dubounet, 2022; McCallum, 2016; Buzzoni, 2022; Ardell, 1977).

2.3.2.5 Emergence of well-being

In response to world reductionist models, La Placa (2013) suggests in his article on "The Emergence of Well-being in Late Modern Capitalism" that individuals navigate a world where life, security, relationships, and happiness are disrupted and require new forms of revising and responding to change. Anxiety and well-being are experienced at the same time.

2.3.2.6 Measurement of well-being

Desirable outcomes, even economic ones, are often caused by well-being rather than vice versa. Individuals who are high in well-being later earn higher incomes and perform better at work than individuals who report low well-being. Happy workers are better organisational citizens, meaning that they help other individuals at work in various ways. Furthermore, individuals with high well-being seem to have better social relationships than individuals with low well-being. For example, they are more likely to get married, stay married, and have rewarding marriages. Finally, well-being is related to health and longevity, although the

pathways linking these variables are far from fully understood. Thus, well-being is not only valuable because it feels good but also because it has beneficial consequences. This fact makes national and corporate monitoring of well-being imperative. Steptoe (2015) discussed subjective well-being relating to health and aging and defined this as Eudaimonic well-being, measured as life satisfaction, a sense of purpose, and meaning in life. Hedonic defined objective well-being as measuring feeling happy, sad, angry, stressed, and in pain as an internal measurement of well-being. Watson (2012), Kahneman (2006), and Diener (2009) confirmed objective Hedonic and subjective Eudaimonic well-being. Lee and Kim (2016) suggest there is a place for intersubjectivity measurement of well-being within individuals and communities. Raibley (2010) argues that idealised subjective theory makes way for his Value Fulfilment Theory and that taking values into account when measuring well-being is a more meaningful way of personal assessment of well-being. Raibley confirms that well-being can be defined by what is good for you and to keep the ideal down to Earth.

2.3.2.7 Difficult to Measure Well-being

To facilitate well-being outcomes in shaping policy, the WHO proposes creating a national well-being index that systematically assesses key well-being variables for representative population samples (WHO, 2024). Variables measured should include positive and negative emotions, engagement, purpose and meaning, optimism and trust, values, and the broad construct of life satisfaction. A major problem with using current findings on well-being to guide policy is that they derive from diverse and incommensurable measures of different concepts in a haphazard mix of respondents. Thus, current findings provide an interesting sample of the policy-related conclusions but are not strong enough to serve as the basis of policy. Periodic, systematic well-being assessment will offer policymakers a much stronger set of findings to use in making policy decisions.

In her book The Many Faces of Well-being, White (2016) uses her intercultural research into well-being and questions the use of research methodology to measure well-being versus interactive experience. She questions whether there is a measure, whether individuals are the measure of all things, and whether it is important to measure well-being. She recounts

the experience of a neurologist and anthropologist, W. H. R. Rivers, in the Solomon Islands and accounts for his interaction with the inhabitants and the need to measure well-being.

“He relates his experience of well-being as something that ‘happens.’ The discussion question among himself and the locals was, ‘What would you do if you earned or found a guinea?’. His observations and feelings are interactive, in the stimulation of intercultural exchange, shared conversation, laughter, and insight, and internally, in the release of being de-centred, letting go of the need to judge and assess. At the heart of the episode is Rivers’ recognition of the many ways of being, with his own society no more providing a universal standard than any other. Striking also is his sense of liberation at escaping the need to ‘measure.’ Finally, the sense of dislocation he describes – and embraces – may echo a common experience amongst those who research well-being, given the multiplicity of influences on it and the extensive range of possible interpretations”.

In her conclusion, White (2016) suggests that well-being is produced through social and cultural, political, economic, and environmental practices. Those distinct cultures used different research methods, as evidenced in their habitual practices, techniques and technologies, norms and assumptions, structures and social organisation, and what they hold sacred.

2.3.3 Perceived Missing Well-being Dimensions

This question uncovers the missing well-being dimensions, which are unknown dimensions that need to be included in holistic well-being, as uncovered by the interviews. Forleo (2008) reinforces the importance of wholeness and the body’s innate ability to self-heal. Bohm (1980; 2002) refers to unbroken wholeness as fundamental to unity. These are both strong holistic concepts that differentiate holistic well-being from reductionist well-being.

Based on her observations at the Global Holistic Quantum Well-being Centre, the researcher identified a need for an all-encompassing framework that accounts for the Base dimensions. These are the world, health, finances, environment, education, home, social, and spiritual base-level traits that affect clients' health status and contribute to overall ill health and well-being.

These key missing dimensions will assist in closing the gap between ill-being and well-being among clients who present with diminished health status. Here, the participants introduced missing holistic well-being dimensions and themes of well-being. The participants also transitioned the dimensions to unified holistic well-being once they were oriented within the multidimensional, non-linear framework. Holistic well-being theory supports the missing well-being dimensions, taking the dimensions beyond the physical world into the unified field of non-duality, harmony, and balance. This will be new knowledge as this is not present in the existing theory frameworks for well-being. Here is an identified gap between the current and known well-being dimensions and the missing and unknown ones.

2.3.4 Perceived holistic well-being dimensions

These holistic well-being dimensions for inclusion into the study will have transitioned to the holistic unified field integrated into binary yin and yang, non-duality. The holistic well-being dimensions for inclusion into the study all exist in dynamic movement undergoing perpetual harmonic renewal in consciousness in the unified field at a zero-point (Dubounet, 2022). They are particles and, therefore, are continually undergoing transitions from harmony to disharmony to harmony, de-constructing and reconstructing as chaos causes a change in the quantum collapse at the zero-point (Capra & Luigi, 2016; Dubounet, 2022). The well-being dimensions behave as particles and are represented within the nodes of the heurist and hermeneutical centredness. This contributes to the knowledge base by raising well-being to holistic well-being with the duality represented in a binary unified field. Laszlo (2007) explains that the akashic field is real and is equivalent to science's zero-point field, which underlies space itself. This field consists of a subtle sea of fluctuating energies from which all things arise: atoms and galaxies, stars and planets, living beings, and even consciousness. This zero-point akashic field is the constant and enduring memory of the universe. It holds the record of all that has happened on Earth and in the cosmos and relates it to all that is yet to happen.

This study measured well-being dimensions regarding their importance, role, and contribution to well-being. Huppert *et al.* (2013) reflect the dualistic view of opposing forces of well-being regarding the measurement of subjective well-being. Well-being is seen as lying at the opposite end of the spectrum to the common mental disorders (depression, anxiety).

However, he suggests that they are interlinked and that by examining internationally agreed criteria for depression and anxiety and defining the opposite of each symptom. This directly contradicts inclusive Taoist holism and the unified field of binary non-duality. Kahneman *et al.* (2006) argue that the current measurement of well-being needs to be revised, with different studies assessing different concepts differently. Therefore, a more systematic approach to measurement is needed. Kahneman *et al.* (2006) propose that a set of national indicators is defined, including the base traits of well-being and the high state, and that well-being is often a cause of other valued outcomes.

Diener (2000), while still dualistic, discusses the assessment of well-being as requiring a multimethod assessment tool due to the subjective nature of self-reporting. He says that there is no one characteristic representing well-being. Diener (2000) uses subjective emotions, positive and negative experiences, global happiness and life satisfaction, stress, anxiety and depression, cognitive and emotions and contextual factors (life and socio-demographics) (Eid & Larsen, 2008; Emmons & Mishra, 2011; Forleo, 2008; Shah & Marks, 2004; Steptoe, 2015) look objectively at well-being referring to hedonistic which focuses on instant gratification and unstable feelings of happiness, sadness, anger, stress, and pain which are easier to measure versus Eudiamonic subjective well-being focusing on life satisfaction, purpose and meaning.

McCallum (2016) also has a dualistic view, however, tending toward holism and outlines Well-being as being diverse and fluid; responsible values of the individual, family, and community; experiences within culture, opportunities, and context across time and within change; interwoven with the environment collectively and individually across a life span (Bradburn, 1969; Michalos, 2024; Ryan & Deci, 2001; Raibley, 2010).

2.3.5 Perceived Multidimensional Holistic Quantum Well-Being Framework

2.3.5.1 Two-dimensions transcending to Three dimensions

In support of mathematical explanations to explain reality, this leads to the scientific material argument that things cannot be explained beyond duality (Capra & Luigi, 2016; Dubounet, 2017). Norton (2013) discussed the curvilinear approach to moving from a two-dimensional to a three-dimensional orientation. These authors explain this shift using heurist and

hermeneutical centredness at the point where the poles collapse. They also support going beyond mechanisation and matter, where dualism is binary and where sub-atomic particles possess an inner dynamism forming spatial patterns, giving a new concept of reality. Forleo (2008) supports their findings and alludes to transcendence and spirituality, stating that holding a central position within the heurist-hermeneutical is where transcendence happens. Bateson (1979) was outspoken and proposed that the opposite of linear is non-linear and that lineal is recursive. He contended that lineal thinking will always generate either the teleological fallacy (that end determines process) or the myth of some supernatural controlling agency (Laszlo, 2020). Chamberlain (1998) introduced physicians to non-linear dynamics in understanding human behaviour through chaos.

Ardell (1977) developed High-level Well-being strategies focusing on self-responsibility, the patient having the lead role; the use of non-linear right brain healing, the whole body, mind, emotions and spirit, the individual, the environment and the universe; using natural health disciplines; the interplay of biology, the organism and the environment; and the importance of harmony in body, mind and spirit.

White (2010) perceived a holistic consciousness of well-being and indicated this by a movement into relative time in her well-being framework. This framework identifies key qualities of well-being. Firstly, the 'well' in well-being carries a positive charge and is something that individuals all desire. Secondly, well-being is Holistic in outlook, connecting body, mind, and spirit. The third key quality is that it is centred individually within individually chosen priorities and, perspectives and experiences of life. Conceptualising well-being using the heurist, the poles are represented by doing well, feeling good, and feeling well. The feeling good, or 'living' a good life, is reflected not only in individual preferences but also in the values grounded in a broader, shared understanding of how the world is and should be. Therefore, the objective (feeling well) is removed, leaving three dimensions for well-being: subjective, relational, and material. The author comments that it is hard to justify objectivity if the concept of well-being is to be person-centred (as all individuals see and speak from a place). The triangle represents the interdependence and the inter-relationship of the three dimensions. Placing the subject at the apex represents the capacity to aspire.

2.3.5.2 Beyond Three-dimensional Space

With the heurist and hermeneutical centredness as the basis enabling the conceptual framework to transition from linear to non-linear, duality to non-duality, and locality to non-locality, the research goes beyond the known fields of existence to non-existence and uncertainty in the unified field. The transition to the fourth dimension and beyond to multidimensionality is represented by modern-day quantum physics as patterns of particles in perpetual dynamic renewal (Yeung & Johnston, 2017), re-ordering due to chaos and change (Prigogine & Stengers, 1984; Waldrop, 1992). This has been explained by the ancient Eastern Taoist philosophers in the form of experiences. Modern-day quantum physics cannot be measured beyond maths, so the rest remains a mystery, and individuals turn to these Eastern philosophers for answers (Capra, 1991, 2010). La Placa (2013) speaks on the indicators of well-being transcending all aspects of life from a physical, neurological, emotional, spiritual, and social perspective.

Representing the transcendence of well-being to holism, the multidimensional structure is sited by the torsion field. The first research credited with the discovery of this "fifth force"-*torsion*-was done in the late 1800s by Russian professor Myshkin (cited in Murphy, 2016). Einstein's colleague Dr Eli Cartan first coined the term torsion in 1913 in reference to this force's twisting movement through the fabric of space-time. However, his important work was virtually buried by the rampant success and notoriety of Einstein's theories. In 1953, the same decade, Watson and Crick discovered the helical structure of DNA, pioneering Russian scientist Kozyrev (1908-1983) conclusively proved the existence of this energy, demonstrating that, like time (and like DNA), it flows in a sacred geometric spiral (Kozyrev, 1958, cited in Murphy, 2016). Kozyrev, in 1958, proved the multidimensionality of the torsion field and demonstrated that every living thing has moving particles emitting a torsion wave in Dobbins (2020). Kozyrev (1958) confirmed that DNA emits a torsion field wave. Dubounet (2022) confirmed that DNA is quanta particles in motion.

Schrödinger (1926, cited in Tiwari, 2023) also confirms the multidimensionality of the unified field. In the torsion field, electromagnetism, gravity, and torsion waves are from the same family, which is just another form of ether vibration. The torsion field controls everything:

time, space, matter, gravity, and electromagnetism. Kozyrev (1958) stated that the torsion field is the missing link in the theory of everything presented by Laszlo, 2023, where he names the unified field as an akashic field holding all memories (Bilimoria, 2023; Chia & Wei, 2012). Dubounet (2022) interprets the torsion coherence of vortex dynamics with zero point energy. Ishiguri (2019) researched the unified field of all fields and proposed a new theory beyond the elementary particle physics standard model. His theory demonstrated that the zero-point energy of the vacuum alone is sufficient to create all the fields, including gravity, the static electromagnetic field, and the weak and strong interactions". Sheldrake (2012) calls this field the morphogenic field. Taoism philosophy refers to the space of non-existence beyond the physical and calls this space the unified field of consciousness and all wisdom. Bilimoria (2023), from a medical perspective, also perceives there to be only one source of wisdom in the unified field. Schempp (1993) states that our memories are stored where modern physics calls it the zero-point in the unified field. Mishra (1956) expands on holistic well-being consciousness as being everywhere and is present in binary, yin and yang, non-locality in the unified field of non-existence.

This indicates a gap between modern-day physics and its attempts to mathematically explain the conscious reality of our existence, which has always been there. This gap, recognised in this study on multidimensional holistic quantum well-being, is between well-being in static linear duality versus non-local, non-linear, non-duality and balanced binary, yin and yang unity. This study adds to the knowledge base by orienting holistic well-being within a multidimensional linear framework.

2.3.6 Missing existing literature seen as gaps

The researcher confirms in her experience that well-being is mostly represented as experiential and in duality in current research literature (Chia & Wei, 2012, cited in Bender, 2022; Dubounet, 2022; Jung, 1953, cited in Main 2020; Laszlo, 2023; Steiner, 1995, cited in Paull, 2022). This study expands holistic well-being into existential consciousness and enhances current literature. The missing themes within the context of existential holism are presented in this study. The interconnection of a diverse cross-section of theoretical

disciplines, which appear disparate, as represented in this chapter, is not found in the current research literature.

The researcher acknowledges, drawing from her professional experience, that the current body of literature on quantum collapse is insufficiently detailed. Furthermore, she contends that holism, as a critical framework for understanding the integrated nature of reality, does not necessitate further scrutiny. This is partly due to the absence of established terminology to describe quantum collapse experiences and the perception that no additional explanation is required. Typically, clients do not have questions and intuitively comprehend the phenomenon. As awareness evolves, so does consciousness. After experiencing a quantum collapse, clients often exhibit a profound shift in their cognitive processes compared to their previous state. This contrasts with learned experiences, where mental constructs hinder critical thinking unless one adopts a holistic perspective. Holism itself embodies critical thinking (Dubounet, 2022; Johnson, 2022). The numerous perceived miracles in an individual's life can be seen as evidence of quantum collapse, presenting challenges for the application of conventional research methods such as critical analysis to personal experiences (Alexander, 2018).

2.3.7 Holistic Business Orientation

The Management of Technology, Innovation, People, and Systems (TIPS) Da Vinci business leadership framework is a sophisticated, seven-layered managerial and leadership systems model that employs a multi-focal perspective. It emphasises the need for customisation within a systems-oriented, networked, transparent, authentic, and multifocal approach, particularly in market economies characterised by decentralised, intangible, dynamic, and creative services. The TIPS business framework critiques the conventional mechanistic worldview of business and extends this critique to individual behaviour, highlighting the interconnectedness and decentralised nature of personal roles within families, communities, and the broader global context. Holistic consciousness and the TIPS framework share a similar orientation over a variety of areas, such as innovation and authenticity, and hold a holistic worldview of business.

The inclusion and integration of the TIPS framework will strengthen this study's holistic business orientation and allow the TIPS framework to enter the realm of holism completely.

2.3.8 Literature Review Summary

Reflecting on the central argument related to the research problem suggests that the widespread prevalence of disease and ill-being can be attributed to the dominance of a biomedical, mechanistic, and reductionist paradigm operating in exclusivity in contrast to an all-inclusive, naturalistic, holistic, organic, authentic, and coherent approach to well-being.

To foster global evolution and advance humanity, individuals have undergone over three centuries of reductionism, which has yielded both substantial benefits and significant drawbacks. A major concern is the increasing prevalence of chronic diseases and mental health issues, attributable to this narrowly focused approach. The main research literature summary supports the following points.

2.3.8.1 A gap between ill-being and well-being represented by an increase in the incidence of chronic disease and mental health.

2.3.8.2 A gap between reductive duality and holistic non-duality was represented by a world programmed to see good and bad and happy and sad in juxtaposition along a two- or three-dimensional continuum. This view is based on an experiential mentally constructed reality. Holistic non-duality sees good and bad, and happy and sad, unified in binary, yin and yang as particles in motion position in multidimensional space. This view is based on existential, heart-spaced reality.

2.3.8.3 Health practitioners operating out of worldly duality tend to make decisions based on mental, experiential constructs, and this is a symptomatic reductive diagnosis. Those practicing existential holism and non-duality tend to view the individual and the body, mind, emotions, and spirit within the world they live within the unified field. They receive answers holistically derived as opposed to mentally derived.

2.3.8.4 The gap between reductive programming and holistic, evolving, authentic truth is contrasted by individuals living in the headspace, belief-based, versus the heart space, knowledge-based, in the existential field.

2.3.8.5 The gap between objective localized hedonism, instant gratification, and subjective non-localized Eudiamonic, holistic well-being measurement is characterized by individuals awakening to knowing who they are. These individuals are moving away from instant gratification and looking for sustained well-being, joy, life satisfaction, and peace.

2.3.8.6 The gap between linear and non-linear multidimensionality contrasts linear localised and static well-being dimensions trapped in mentally constructed objective two- and three-dimensionality based on symptomatic relief. This contrasts with holistic well-being dimensions represented as dynamic particles in constant motion, non-linear, non-localised in non-duality, in binary, yin, and yang traveling at the speed of light in perpetual renewal. Here, knowledge from the unified field and the quantum collapse at the zero-point prevail and result in healing at the quantum collapse with raised self-awareness and self-transformation into higher consciousness.

2.3.8.7 The gap between powerless and self-empowered individuals is reflected in the increasing use of CAM's listed natural modalities and Biopsychosocial model, which confirms a growing trend away from symptom-free but not well to symptom-free and well. Self-empowerment allows individuals to make their own choices and self-transform.

2.4 Conclusion

The literature review identified the different aspects that emerged from the research as they relate to the research topic framed by the research problem and objectives. This review is superimposed by the researcher's ontological view of holistic relativism and the epistemological lenses: subjective, systems, co-constructivism, and Hermeneutical. The qualitative case study will use inductive, exploratory methods to induce knowledge and explore meaning from in-depth interviews.

The researcher sees the diminished health status of the clients in her Global Holistic Quantum Well-being Centre. Comparative thoughts and viewpoints were critically reviewed and presented on the world, biomedical reductionist consciousness, and the resultant global and health crises. This uncovered a major gap between global reductionist Ill-being observed in

the biomedical symptomatic relief approach versus holistic well-being as a causal approach. It identified three paradigm shifts required to close the major gap.

The first paradigm shift is to close the gap between illness/wellness and well-being in the clients seen in the Well-being Centre. The researcher will, using the current and known dimensions of illness/wellness and well-being and the organogram/circle representations of the dimensions, thematically code these dimensions as an inclusive beginning point from which the participants could co-create well-being dimensions for paradigm shift one, question 1, the current reductionist well-being dimensions. The interviews discussed and confirmed the current dimensions, and the missing dimensions were explored. The second paradigm shift is to close the gap between reductive well-being and holistic well-being consciousness. Question 2 was co-created in the interviews. The third paradigm shift, question 4, is to close the gap between a linear representation of well-being and well-being oriented within a non-linear multidimensional framework. The beginning point observed the current and known linear and non-linear structures as a base from which to enable the shift from two and three-dimensionality to multidimensionality. This structure was confirmed in the interviews.

These paradigm shifts required to close the identified gaps will be explained and depicted within the global and health crises where intense chaos causes a quantum collapse at a specific turning point, causing a change from the old paradigm to the new paradigm. This quantum collapse will be explained both mathematically with modern-day quantum physics and experientially with ancient Eastern Holistic Taoism.

The presentation of an emerging conceptual framework concluded the theoretical/conceptual discussion whereby the interdisciplinary linked and complimentary theories were represented. The dominant philosophies and theories of Taoism, Laszlo, Capra, Chia and Dubounet are reflected in the literature review. The framework includes Holism, Well-being, Heurism, Hermeneutical Centredness, Taoism, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point.

The research questions in this study (perceived in 2.3.2 to 2.3.4 above) need to be tested to address the research problem. A conceptual framework emerged from the review, and certain gaps, weaknesses, and contributions to knowledge were uncovered. The main aim of

the research was to develop a Multidimensional Holistic Quantum Well-being Framework to awaken holistic well-being consciousness within individuals to foster innovative and creative societies and working environments. In pursuit of the aim, the researcher explored well-being within holistic consciousness, identified well-being dimensions, and considered their orientation within a multidimensional, non-linear framework. The research investigated how harmony and holism can contribute to well-being. Importantly, the literature provided the steps to be taken to identify holistic well-being dimensions for inclusion in the study of a Multidimensional Holistic Quantum Well-being Framework. The next chapter focuses on the research methodology, including the researcher's data collection and analysis approach.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter transitions to examine the research design and methodology employed in a qualitative approach to data collection and analysis. The primary objective is to elucidate the research paradigm, data collection techniques, and analysis methods, as Hart (1998) defined. By explicating the methodology utilised, readers can assess the suitability of the approach and the employed techniques for acquiring data. Additionally, the chapter delves into issues of trustworthiness and ethics, substantiating the research's significance as a meaningful contribution to knowledge.

The study aimed to comprehend the literature and research participants' viewpoints. The research design and methodology enhance the dependability of the research by offering transparency into the research process. The study unfolded in two phases: an initial phase involving an extensive literature review conducted concurrently with the second phase, encompassing empirical research and subsequent data analysis. Empirical research encompassed interviews and the application of inductive reasoning in data collection. Moreover, the study probed into specific contexts through detailed, rich descriptions of relevant phenomena. To gather naturally emerging data, non-random purposive sampling, flexible and emergent designs, and multiple data collection methods were implemented (Creswell, 2016; Young & Babchuk, 2019).

This qualitative research study seeks to delve into the dynamics of holistic well-being within the contemporary landscape, scrutinising the dimensions constituting well-being and their alignment within a multidimensional, non-linear framework. The overarching goal is to develop a framework titled HIELO: A Multidimensional Holistic Quantum Well-Being Framework.

In the preceding chapter, the researcher emphasised the pivotal role of a conceptual framework in shaping the inquiry's design. According to Miles and Huberman (1994:18), a conceptual framework elucidates, either visually or through narrative, the primary elements under examination: the crucial factors, constructs, or variables, as well as the presumed interrelations among them. It embodies the researcher's synthesis of pertinent literature regarding the phenomenon under scrutiny and the researcher's experiential understanding of the phenomenon. Consequently, the conceptual framework serves to delineate the scope of the study by furnishing the researcher with a roadmap of the phenomenon being investigated (Miles & Huberman, 1994). Maxwell (2017) elucidates that the conceptual framework primarily comprises a collection of concepts and ideas, with the proposed relationships being pertinent to the phenomenon under scrutiny. Among its functions, it aids the researcher in selecting suitable research methodologies. Roundy, Bradshaw and Brockman (2018) advocate for qualitative methodologies in investigating complex issues, citing the flexibility afforded by methods like semi-structured interviews, which allow for the collection of rich, diverse data sets. Subsequently, the next phase involves delineating the strategy or plan for addressing the research question. Accordingly, this chapter outlines the research design and methodology adopted by the researcher.

Adopting the metaphorical concept of an onion, the researcher structured the research design, drawing from the framework outlined by Saunders, Lewis and Thornhill (2016). This approach comprehensively explores diverse options, paradigms, strategies, and stages within the research process (Figure 16). At the core of the research onion lie essential considerations concerning the researcher's philosophical stance, chosen methodologies, applicable strategies, study durations, and data collection methodologies. The methodology employed in this study is characterised by its structured yet flexible nature, taking a dynamic approach to yield results. It involves an iterative process, necessitating a non-linear, back-and-forth interaction between data collection and analysis (Tie, Birks & Francis, 2019). The subsequent section elaborates on the concurrent role of the qualitative researcher, phenomenological case study, research assumptions, population and sampling, and data collection and analysis undertaken for this study to address the research question. Derived from Saunders, Lewis,

and Thornhill, Figure 16 illustrates the research onion (2016), encapsulating the methodological layers guiding the study.

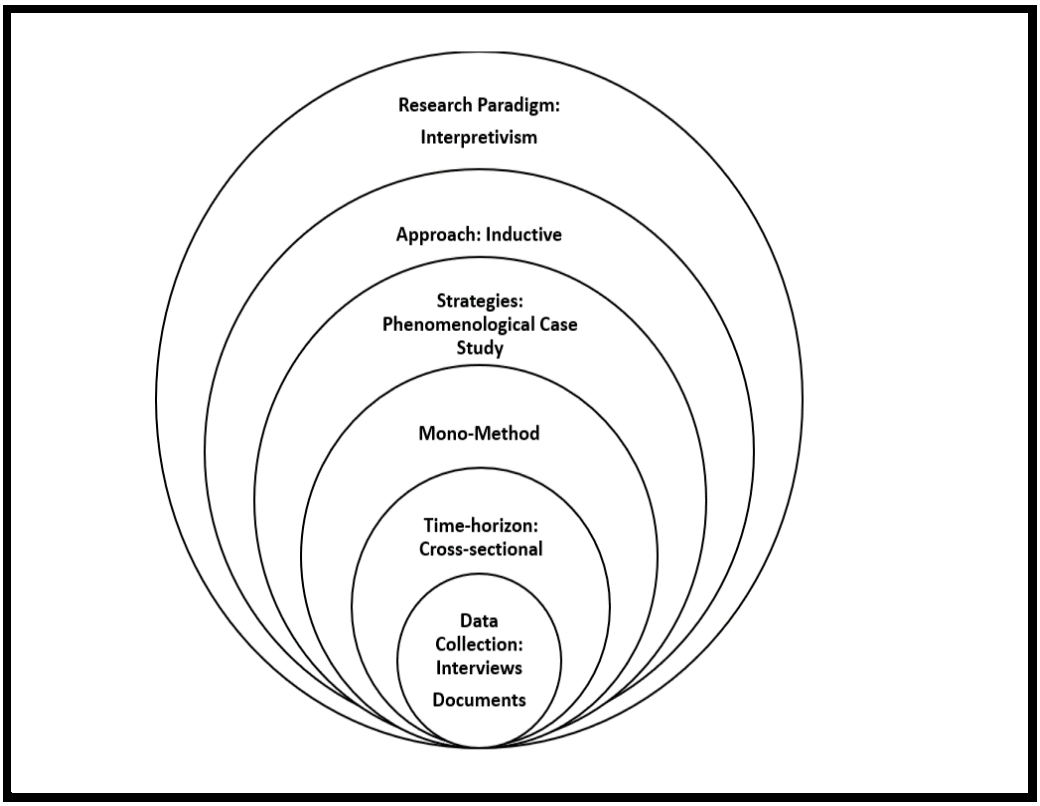

Figure 16: Research Onion

Source: (Saunders *et al.*, 2016)

3.2 Research Design

The research design outlines the overall strategy adopted for this study. A qualitative case study approach was chosen to explore participants' experiences with holistic well-being deeply. This design allowed for a nuanced understanding of the phenomenon within its natural setting and facilitated the examination of multiple dimensions of holistic well-being. The case study approach was particularly suited for this research due to its ability to provide an in-depth examination of the complex interplay between well-being dimensions and participants' subjective experiences.

The research adopted a qualitative approach, which aligned with the nature of the research problem, the researcher's personal experiences, and the targeted audience. This choice was informed by the worldview assumptions encompassing ontology, epistemology, methodology, and methods (Creswell, 2009).

According to Creswell (2007), the choice of qualitative research supported an inductive style, individual meaning, and complex understanding. The interpretive, subjective, systems, social co-constructivist, and Hermeneutical lenses characterised the unique methodological approach centred on interpretation, qualitative exploration, and meaning induction within the structure of holistic well-being consciousness.

The research design aimed to facilitate answering the main research question: How can a Multidimensional Holistic Quantum Well-being Framework for individuals be developed to foster innovative and creative societies and working environments?

Deepening into qualitative versus quantitative design, Yilmaz (2013) defines qualitative research as an emergent, inductive, interpretivist, and naturalistic approach to studying individual cases, phenomena, social situations, and processes in their natural settings. This involves elucidating the meanings in descriptive terms that individuals attach to their experiences of the world. At the core of qualitative research lies the transmission of meaning derived from words, prioritising linguistic expressions over numerical data to construct a comprehensive depiction rich in-depth and substance (Bryman, 2012; Leung, 2015). In contrast to quantitative research, where human emotions and viewpoints from participants and researchers are typically seen as unwanted biases, qualitative research considers these components necessary and unavoidable, as they contribute depth, significance, and richness to the findings (Leung, 2015).

In qualitative research, the focus is on exploring and interpreting social reality by participants to attain a comprehensive understanding. Its ontological perspective posits that social phenomena arise from individual interactions rather than existing as isolated facts separate from the individuals who influence them (Bryman, 2012). Creswell (2018) and other researchers underscore the core of qualitative research, elucidating its purpose as an exploration into the meanings ascribed to social or human phenomena by individuals or

groups. This approach contends that knowledge is shaped through social interactions and experiences, rejecting the notion of an independent reality. Instead, it recognises reality as dynamic, constantly evolving, and influenced by diverse perspectives (Yilmaz, 2013). Creswell (2014) emphasises that diverse subjective perceptions and societal backgrounds contribute to the emergence of multiple realities, resulting in various interpretations of any given event or scenario. In qualitative research, generalisation is achieved by depicting specific situations, encouraging readers to draw connections between the study findings and their own contexts (Borrego *et al.*, 2009; Yilmaz, 2013). Qualitative research aims to explore "what," "why," and "how" questions, delving into inquiries like understanding how one phenomenon impacts another (Borrego *et al.*, 2009; Yilmaz, 2013)

In qualitative research, the emphasis lies on participants' exploration and interpretation of social reality to achieve understanding. This approach delves into a comprehensive understanding by considering behaviours and various elements such as events, processes, and situations, all of which are context-specific and evolve over time (Evered & Louis, 1981). Creswell (2018) succinctly captures the core elements of qualitative research, emphasising its foundational aspects: assumptions, worldview, utilisation of theoretical frameworks, and the exploration of research questions aimed at comprehending the significance assigned by individuals or groups to social or human situations. Qualitative researchers contend that data collection occurs within natural contexts, considering the nuances of the individuals and settings under investigation. Data analysis is characterised by an inductive approach, identifying patterns or themes that emerge from the data. The resulting written report or presentation incorporates the perspectives of participants, the researcher's reflexivity, and a comprehensive description and interpretation of the situation, thereby contributing to the existing literature or advocating for action.

Beginning with the premise that qualitative research is conducted in its natural setting (naturalistic worldview), this study finds its approach relevant. The subject under investigation remains intricately connected to its context (Keele, 2012). Human participants, including the researchers themselves, serve as the primary instruments for data collection and interpretation, relying on intuitive or felt knowledge to navigate the research process. Understanding the complexities of interactions and data, particularly at abstract or non-

verbal levels, is essential (Keele, 2012). Integrating both verbal and non-verbal cues allows for a deeper comprehension of individuals' behaviour. This approach is paramount for this study, as it aims to grasp the subjective lived experiences of participants, elucidating the challenges they faced and the strategies they utilised to address them. Diverse and similar perspectives among participants greatly enriched the study's exploration (Keele, 2012). Through semi-structured interviews, the researcher captured a wide range of insights into the participant's approach to well-being, holism, reductionism, causes of diminished health status in clients, how to measure Well-being, and how to reorientate ourselves to well-being.

The role of the qualitative researcher in the research process is multifaceted and vital to the study's success. Through their unique skills and perspectives, qualitative researchers play several key roles:

3.2.1 Qualitative Research Design

Qualitative researchers participate in crafting the structure of their research endeavours, encompassing the selection of suitable methodologies, approaches, and data-gathering techniques. They meticulously analyse the research inquiries, objectives, and intricacies of the phenomenon under scrutiny to construct a thorough research framework.

3.2.2 Data Collection

Qualitative researchers collect data through various methods such as interviews, focus groups, observations, and document analysis. They establish rapport with participants, create a conducive environment for data collection, and ensure the ethical conduct of research.

3.2.3 Data Analysis

Qualitative researchers analyse the collected data using systematic and rigorous methods. They immerse themselves in the data, identify patterns, themes, and meanings, and interpret the findings in the context of the research objectives. Data analysis may involve techniques such as thematic analysis, content analysis, or narrative analysis.

3.2.4 Reflexivity

Qualitative researchers engage in reflexivity, acknowledging their own biases, assumptions, and subjectivities throughout the research process. They critically reflect on their role, perspective, and influence on the research findings, contributing to the transparency and rigour of the study.

3.2.5 Interpretation and Reporting

Qualitative researchers interpret the research findings, providing rich descriptions and explanations illuminating the phenomenon. They communicate their interpretations effectively through research reports, academic papers, presentations, or other dissemination channels, contributing to advancing knowledge in their field.

3.2.6 Engagement with Participants

Qualitative researchers often maintain ongoing engagement with participants, seeking feedback, clarifications, or additional insights. This engagement fosters trust, transparency, and collaboration, enhancing the quality and relevance of the research findings.

Overall, qualitative researchers play a pivotal role in every stage of the research process, from design and data collection to analysis, interpretation, and dissemination. Their expertise, reflexivity, and commitment to ethical research practices contribute depth, richness, and credibility to qualitative research outcomes.

The qualitative exploratory research method, combined with interpretivism and emphasised ontology (reflecting the researcher's state of being), epistemology (acceptance of reality as subjective, social co-constructivist, systems thinking and Hermeneutical), and axiology (value-laden philosophy). The qualitative design allowed for an exploration of holistic well-being components, emphasising the participant-researcher relationship. The researcher acknowledged the time-consuming nature of qualitative research but recognised its contextual and holistic value in providing subjective interpretations. The design encompassed elements such as target population, sampling determination, data collection, thorough data analysis, ethical considerations, and supplementary documentary reviews. The sample is from a cross-section of individuals from various categories who visited the Global Holistic Quantum

Well-being Centre. The research employed in-depth, individual, face-to-face interviews with seventeen participants, adhering to the principles of thematic analysis methodology.

The research design comprised two phases. The first addressed the research problem conceptualisation, literature review, and theoretical framework. The second phase, integrated with the first, focused on the empirical approach, encompassing data collection and analysis. This Holistic approach aimed to acquire trustworthy data for thematic analyses, conclusions, and theory building, specifically exploring holistic well-being dimensions within a multidimensional framework.

3.3 Research Methodology

This section details the specific methods used to collect and analyse data. Seventeen semi-structured interviews were conducted with participants from a holistic well-being center in Johannesburg. Thematic analysis was employed to identify patterns and themes supported by direct participant quotes. This method allowed for a systematic examination of the data, enabling the identification of key themes that emerged from participants' narratives. Additionally, observational data and documentary evidence were used to complement the interview findings, providing a more holistic understanding of the research problem.

In collecting data for the research, various methods were employed to explore fundamental reasons, opinions, and motivations, offering insights into the study's problem (Gamede, 2017). The role of the research method was to yield credible and well-founded findings to support the recommendations. Employing a qualitative approach, the research used interviews, observation, and documentary analysis tools. The study's sample selection and data analysis steps were meticulously undertaken. Following these steps, specific analytic methods were applied to effectively present, interpret, and validate the data, ultimately deriving meaningful outcomes from the study.

3.4 Research Philosophy

The study is anchored in an interpretivist paradigm, which emphasises understanding participants' subjective meanings and experiences. Interpretivism is grounded in the belief that reality is socially constructed and can vary based on individuals’ experiences and

perceptions. This paradigm was appropriate for exploring complex phenomena such as holistic well-being, where the focus is on understanding the nuances of participants' lived experiences and how they interpret and make sense of their well-being.

The research philosophy representing the researcher's ontological and epistemological views aligns with the research topic HIELO: A Multidimensional Holistic Quantum Well-being Framework (as discussed in Chapters 1 and 2). The research paradigm embraced in this study is relativism, and it forms the site of this study (Hudson & Ozanne, 1988)This philosophical stance intends to explain the nature of scientific practice and seek meaning from the available data. It implies that there may be many truths, as opposed to realism, which is an experiment to find the truth.

According to Mason (1996), ontology is the philosophical study of the nature of reality or the nature of 'being'. Reality cannot be separated from a person's knowledge of it. This means that the researcher's values are inherent in all phases of the research process and that 'truth' is negotiated through dialogue (Burden *et al.*, 2009). Epistemology is the relationship between the researcher and the reality (Carson *et al.*, 2001).

This section of the study focuses on the researcher's ontological stance, using relativism as a background to seek meaning(s), which will be explored in this research. The background, 'real-world' problem, and grounding theories require this research to address the 'real-world problem qualitatively and objectively from a position of relativism. Furthermore, relativism will direct the 'real-world' problem, the research problem statement, aim, objectives, and research questions leading to the epistemological lenses through which the research will be viewed, the research design and methodology, and the value for the research through axiology (Creswell, 2018)Relativism is chosen as the research paradigm because it provides a philosophical foundation that aligns with the study's qualitative and exploratory nature. It recognises the subjectivity of well-being experiences and allows for the negotiation of meanings and truths through dialogue and diverse perspectives.

The research paradigm embraced in this study is relativism, and this choice is underpinned by its seamless alignment with the qualitative and exploratory nature of the research. In holistic well-being exploration, subjectivity plays a pivotal role, and relativism is a philosophical

foundation that acknowledges and accommodates diverse perspectives and experiences. This paradigm allows for a nuanced understanding of well-being by recognising that meanings and truths are context-dependent and subject to negotiation through dialogue. Relativism is integral to navigating the multifaceted dimensions of holistic well-being, offering a framework that resonates with the qualitative research methods employed and the intricacies inherent in exploring the subjective and diverse nature of well-being experiences.

3.4.1 Ontological Stance

The researcher's ontological view is based on relativism, from which the main research plan will be executed. The researcher's state of will be reflected in the background theories of the research's main plan (Rehman & Alharthi, 2016).

According to Siegel (2004), epistemological relativism may be defined as the view that knowledge (as true or justified) is relative to time, to place, to society, to culture, to historical epoch, to conceptual scheme or framework, or personal training or conviction, in that what counts as knowledge (or as true or justified) depends upon the value of one or more of these variables. The researcher's relativist stance and state of being include well-being, systems, interconnection, interrelatedness, duality and holism, consciousness, self-actualisation, purpose, personal freedom, and life flow along a continuum providing the source, with permanent cycles of renewal and evolution, where healing is non-linear and non-verbal and occurs coherently in the quantum unified field and zero-point, are reflected in the background theories (Creswell, 2017). The ontological position of interpretivism is relativism, which is the view that reality is subjective and differs from person to person, meaning that reality is individually constructed (Guba & Lincoln, 1994). This philosophy is relevant to the inter-relationship between the well-being dimensions and the alignment of the dimensions and their inter-relationship within the multidimensional conceptual framework of this research.

3.4.2 Epistemology Lenses

3.4.2.1 Subjective lens

Quantitative research and ontological relativism use a subjective lens. This lens is necessary due to the qualitative nature of the research determining the well-being dimensions and the

Multidimensional Holistic Quantum Well-being Framework. The researcher will use a subjective lens while exploring the current well-being dimensions, the missing dimensions with the participants, and the final well-being dimensions for inclusion in the study with the participants. Social co-constructivism will allow for interlinking the current, missing, and final well-being dimensions. This lens will link the co-constructed dimensions from the combined consciousness of the participants into an entire system. It brings in individual experiences, which are in dynamic movement. The possibility of more than one reality exists; this lens allows for this in selecting well-being dimensions within each person's experiences in the framework. In holism, where all things co-evolve, one event cannot go ahead at the expense of another. This is important in systems networks with dynamic balance dimensions that are constantly realigning themselves in motion. The researcher will explore this lens both when co-constructing the dimensions of well-being and within the development of the framework, focusing on the holistic inter-relationship between the different dimensions.

3.4.2.2 Systems Thinking Lens

Holism serves as the primary construct in this research, incorporating a system thinking lens that emphasises bringing parts together to form a whole. The lens focuses on the constant dynamic change, movement, emerging patterns, and re-ordering of well-being dimensions within a non-linear multidimensional framework. Holism is employs systems thinking to explore the nature of the research, observing cohesion within the inherent complexities and dynamics of systems thinking. Holism is the primary construct of this research and includes the coherent interdependency theory of systems thinking in a unified field.

3.4.2.3 Social co-constructivism lens

This lens links co-constructed dimensions from participants' combined consciousness into a cohesive system, recognising individual experiences in dynamic movement. It acknowledges the possibility of multiple realities within each person's experiences, aligning with holism and systems thinking principles. The researcher employs this lens while co-constructing well-being dimensions and framework development, emphasising the inter-relationship between dimensions. The lens is well-suited for the holistic approach of the research, allowing for the

deconstruction of dominating dimensions and emphasising the importance of dimensions within the framework (Doan, 1997; Owen, 1995).

3.4.2.4 Hermeneutical Centredness Lens

The researcher introduces this lens as it will allow the framework's spatial arrangement to construct, deconstruct, reconstruct, and re-order. This happens when the poles converge. They reach a point of collapse and thereafter diverge reordered. This explains the quantum collapse that occurs to re-order the spatial arrangement within holism. The researcher will investigate this lens with its ability to observe an individual or organisation change, brought about by chaos, as it reorganises to a higher state of order and well-being. The epistemological main lenses, which contribute to the theory of knowledge, follow the ontological stance of the researcher regarding the alignment towards obtaining truth and seeking meaning. In the researcher's heurist/hermeneutical linear and non-linear, existence (matter) and non-existence converge and collapse to remerge as a higher level of consciousness.

Within relativism, the researcher's ontological stance to seek meaning from the data is that realities are co-constructed. The ontological stance is backed by the epistemological lenses of subjectivity, systems, social co-constructivism, and Hermeneutical centredness to construct the theory of knowledge. The epistemological lenses, along with the ontological stance and axiology, refer to the main research topic of this study: HIELO: A Multidimensional Holistic Quantum Well-being Framework.

3.4.3 Axiology

Interpretive research is value-bound, where the researcher is part of the research and cannot be separated. This axiology lends itself to qualitative and subjective research. This is used in small samples using in-depth investigations of a qualitative nature (Dudovskiy, 2022). The values of the researcher will overlay the interpretation of the findings.

This is applied to the sampling and face-to-face qualitative interviews in this study. The researcher is very much part of what is being researched, and this applies to the aim of exploring well-being dimensions and developing a framework. The researcher values holism

and an all-inclusive approach to life, and this will be self-evident in the research aim and findings.

3.4.4 Inductive Reasoning

The research methodology will explore, firstly, how an inductive reasoning approach to theory development will occur, taking the objectives and questions into consideration, as this is most appropriate to explore the holistic well-being dimensions. These dimensions will need to be induced from the information provided by the participants to accurately identify the well-being dimensions and themes and the high-level states and base-level traits of well-being. In this way, the participants will be deconstructing and reconstructing the known current well-being dimensions and themes using the lenses of subjective, systematic, social co-constructivism, and Hermeneutical centredness and using relativism to induce the missing and holistic well-being dimensions with reasoning allowing new meaning to emerge. Thereafter, the information from the holistic well-being dimensions will, using relativism to qualitatively explore, induce, and co-construct the spatial arrangement of HIELO: A Multidimensional Holistic Quantum Well-being Framework (Pradeep, 2021), thereby allowing new reasoning and meaning to emerge. This will contribute significantly to the theory of knowledge.

3.4.5 Exploratory

The choice of an exploratory research approach stems from the nature of the research objectives and questions, which necessitate a method conducive to exploration and inquiry. Exploratory research is deemed most suitable as it allows both the researcher and participants to delve into and investigate the missing dimensions of well-being. Through this approach, the objective is to uncover and understand the implications of these missing dimensions, subsequently exploring the rationale behind the resulting well-being dimensions and developing a Multidimensional Holistic Quantum Well-being Framework (Pradeep, 2021).

Qualitative exploratory research, specifically chosen for this study, facilitates the emergence of new knowledge. It provides a platform to identify the existing gap between reductionist Ill-being and holistic well-being, ascertain the holistic well-being dimensions, and conceptualise

a multidimensional, non-linear framework. The exploratory nature of this research is crucial in gaining a deeper understanding of the complexities involved and contributes significantly to advancing the theory of knowledge. The approach allows for flexibility in uncovering unanticipated insights and nuances, ensuring a comprehensive exploration of the subject matter.

3.4.6 Qualitative

Thirdly, qualitative research, which is subjective research seeking meaning, finding answers to 'why' things are as they are, and allowing ideas to emerge from the data where relativism is most relevant, will be used. The objectives and questions direct the research to uncover 'why' certain well-being dimensions and allow them to emerge as the interview progresses. Then, the research determines their meaning from a systems perspective.

In qualitative research, the researcher has the opportunity to ask the respondents 'why' to further explore meaning, and the participants also have the opportunity to ask 'why' to induce further meaning in the questions being explored (Pradeep, 2021). This qualitative methodology, which directs the sample, sampling, data collection, and data analysis criteria, instruments, and strategies, will be enabled via a selected sample of known and referred health practitioners, individuals, and business owners, non-probability sampling of well-being practitioners, individuals, and organisations, utilising interviews with mainly process-oriented, open-ended questions to explore meaning, for data collection and content analysis to analyse and organise the data. This will contribute significantly to the theory of knowledge.

3.4.7 Phenomenological Case Study

Phenomenology operates as both a philosophical stance and a methodological approach within qualitative research endeavours (Saevi, 2017). Its application spans diverse domains, including the social sciences, education, and business management research (Theodoridis, 2014; Yildiz & Gizir, 2018). Despite its enduring presence over nearly three decades, phenomenology continues to be a prevalent choice in methodology. Sanders (1982) and Groenewald (2004) characterise phenomenology as the examination of conscious phenomena and the analysis of lived experiences, which are then elucidated and theorised

upon. Saevi (2017) posits that phenomenology entails conducting educational and business management research within its contextual framework to probe pertinent questions. Additionally, scholars have observed the complexities surrounding phenomenology and case studies, often leading to extensive debates within qualitative research methodologies, prompting some to classify qualitative case studies as such.

Phenomenology explores individuals' perceptions, memories, evaluations, and interactions with objects, as well as their internalization and processing of experiences (Yildiz & Gizir, 2018). According to Gibson and Hanes (2003), phenomenology is grounded in the philosophical assumption that individuals actively seek meaning from their backgrounds and the experiences of others. This assumption aligns with the interpretive paradigm utilized in this study. Gibson and Hanes (2003) argue that the pursuit of meaning plays a crucial role in the construction of socially constructed realities, a concept that echoes Smith's (1983) view of knowledge as a product of consensus within specific social and historical contexts.

In this study, the experiences of research participants, comprising experts, holistic health practitioners, organisational business leaders, clients, and employees, who are deeply intertwined with the phenomena under investigation. These participants contribute to shaping a multidimensional, non-linear understanding of holistic well-being. The research employs a phenomenological case study approach within an interpretive framework to understand participant perspectives fully.

Given the centre’s emphasis on a multidimensional, holistic, and quantum approach to well-being, it serves in-person and virtually a global clientele. The centre’s methodology integrates natural methods for emotional and physical healing, recognising that the existential subconscious is universally present and interconnected, thus forming a unified global collective consciousness. This perspective is reflected in selecting participants for face-to-face, existentially non-localised in-depth interviews, underscoring the centre’s commitment to a global and interconnected view of well-being.

A case study embodies an in-depth qualitative research approach that examines phenomena or events within their authentic context (Hijmans & Wester, 2010). These studies are typically conducted in real-life settings, where the distinction between sensations and context can

become blurred, and the study's boundaries evolve as part of the inquiry process. Timmons and Cairns (2010) characterise the case study methodology as remarkably flexible, enabling researchers to explore various ranges of events, from the ordinary to the exceptional, and from straightforward to complex interactions. Furthermore, Timmons and Cairns (2010) highlight that the case study approach provides flexibility in analysing constructs that the researcher may not have initially foreseen. The case study method has been recognised as the most appropriate approach for gaining insights into this study, enabling a thorough exploration of the lived experiences of selected individuals encountering the phenomenon. This study focuses on Global Holistic Quantum Well-being Centre participants, who share lived experiences similar to the broader client Base. All participants possess firsthand experience of universal self-transformation and hold expertise in holistic well-being. The researcher embarked on a journey to explore the perspectives and lived experiences of these individuals concerning well-being and their respective states of health. Through qualitative inquiry, this research endeavours to illuminate the intricacies of holistic well-being as understood and embodied by these participants, shedding light on their unique insights and co-constructed contributions to the broader discourse on well-being.

Moreover, Theodoridis (2014) asserts that the case study method is particularly effective in examining decision-making challenges, enabling researchers to concentrate on specific groups of individuals and delve into their perspectives. Phenomenological research often employs in-depth interviews as a primary method, supplemented by additional materials such as documents or observations. Participants typically respond to two broad, open-ended questions: "What have you experienced in relation to the phenomenon?" and "What contextual situations have typically shaped your experiences?" Creswell advocates for a systematic approach to phenomenological case studies, a methodology originally proposed by Moustakas (1994) and subsequently embraced by Theodoridis (2014). This approach involves asking participants two same broad questions to elicit detailed descriptions of their experiences and contextual influences.

Sanders (1982) stresses the necessity of outlining the limitations inherent in a phenomenological research paradigm, determining precisely what and who should be investigated. Similarly, Creswell (2018) underscores the critical importance of defining a case

within specific criteria in case study research. This involves conducting a comprehensive analysis of a confined system within a contemporary real-life context or setting, such as a specific place and time. As per Creswell (2017; 2018), a case may involve either a single individual or a group of individuals, with the subject matter dictating the boundaries and extent of the study. In a phenomenological case study, as described by Theodoridis (2014), six steps can be involved: constructing the lifeworld, which entails conducting a literature review and developing an interview schedule; conducting interviews; exploring intentionality through thematic analysis; validating transcribed data with interviewees to establish trust and achieve intersubjectivity; engaging in phenomenological reduction, involving feedback with other phenomenological case studies. Moustakas (1994) outlines that in the concluding phases of theory development, researchers consolidate the entirety of their research and assess any potential limitations. The author elaborates on how researchers should revisit the literature review, differentiate their findings from previous research, propose future research endeavours to enhance understanding of the topic and examine the social significance of their investigation's results, along with their implications for personal and professional values.

However, an additional step was integrated into formulating guidelines and establishing a resilience framework tailored to address the identified phenomenon and insights, seamlessly aligning with existing literature. The development of this resilience and agility framework represents an original contribution to the evolving body of knowledge in the field. Therefore, this investigation endeavours to realise what Moustakas (1994) delineates as the ultimate goal of phenomenological inquiry: where the researcher achieves mastery over the phenomenon, synthesises the essence and findings of previous studies, generates novel insights into the subject matter through the research report, and delineates avenues for future investigations aimed at deepening and broadening the understanding of the phenomenon.

Methodological assumptions encompass the researcher's fundamental beliefs and perspectives regarding the methodologies employed in qualitative research (Creswell, 2018). These assumptions are expressly articulated to elucidate the alignment between the qualitative research approach, an interpretive viewpoint, and the phenomenological case study method, thereby augmenting the research's reliability. This study embraced an

inductive approach for data analysis, prioritising the cultivation of concepts, insights, and comprehension derived from the data rather than assessing data against pre-existing hypotheses. The inductive approach constitutes a fundamental aspect of qualitative research and resonates with the phenomenological approach (Creswell, 2015; Young & Babchuk, 2019). Inductive reasoning endeavours to forge links between observations and theory to extract insights and theories that possess applicability beyond the interviewed sample of participants (Given, 2008). In alignment with Given's delineation of the inductive process, this research surpasses mere comprehension and endeavours toward practical application, thereby fostering the realisation of the research objective.

Through adopting an interpretive approach to learning, this study investigates the influence of context on both the formulation of interview questions and data analysis. Aligned with the viewpoints of scholars such as Mascolo and Fischer (2015), who stress the importance of considering context, this research acknowledges that individuals adapt their behaviours based on contextual factors. To ensure a methodical and coherent incorporation of the literature, the research addresses identified gaps and thematically integrates them into the data analysis. Therefore, the literature review deeply integrates theories of holistic well-being consciousness, reflecting the evolving paradigm shift towards multidimensional quantum holistic well-being. This informs the approach to data collection at the research site.

Embedded within the methodological framework of a phenomenological case study design are four fundamental concepts: internality, lifeworld, intersubjectivity, and phenomenological reduction. This study extends its examination to include contextual factors, focusing on the lived experiences of research participants within a defined setting. It acknowledges that these experiences may be influenced or constrained by the context in which they occur. This study extends into developing a resilient framework, drawing on Moustakas' (1994) assertion that phenomenological research is grounded in firsthand accounts of lived experiences. Consequently, this research relies on a thorough review of contemporary literature to inform data interpretation and provide context to participants' lived experiences as captured in interviews. This methodological approach supports the creation of a conceptual framework that will guide the analysis and understanding of resilience and agility in the study context.

3.5 Population and Sampling

3.5.1 Population

The term "population," as defined by Walker (2010), Korb (2012), and Creswell (2018), encompasses all individuals in Sandton who have frequented the Global Holistic Quantum Well-being Centre. The researcher strategically selected a sample from this broader population based on specific research criteria, targeting individuals, practitioners, and business owners with advanced knowledge and extensive experience in health and well-being. Additionally, the selected participants were those who exhibited a profound awareness of a unified, holistic well-being consciousness, extending beyond traditional dualistic understandings of world consciousness, as articulated by Plümper and Neumayer (2010) in empirical research design.

In alignment with the chosen research design, which employs an inductive approach, the study identified a subset within the Sandton area—a population of approximately two hundred individuals demonstrating a heightened consciousness towards holistic well-being and multidimensionality. This approach enabled the generation of a well-defined participant sample. Utilizing a qualitative research methodology, the researcher employed various data collection methods, including document analysis, behavioural observation, and participant interviews. The study's objectives, focused on exploring, uncovering, and organising dimensions of well-being, as well as investigating a Multidimensional Holistic Quantum Well-being Framework, guided the participant selection process. The characteristics of the study population, including its size and diversity, were instrumental in determining the number and type of individuals included, as Mack et al. (2005) emphasised.

The overarching research question is: How can a Multidimensional Holistic Quantum Well-being Framework awaken holistic well-being consciousness within individuals to foster innovative and creative societies and working environments? Specifically, the research objective aimed to identify the factors that bridge the gap between ill-being and well-being among clients at the Global Holistic Quantum Well-being Centre. Furthermore, the study sought to investigate why this shift in consciousness occurs when the gap is closed. This involved an exploration of the underlying mechanisms and processes that facilitate the

transition from a state of ill-being to one of well-being, examining both the contributory factors and the nature of the transformative experience itself. The research thus aimed to provide a comprehensive analysis of how and why individuals experience a significant shift in consciousness as they progress from ill-being to well-being.

The relationship between a sample and a population lies in the fact that a sample represents a subset of the larger population. The sample, comprising individuals from whom the researcher collects data, is representative, facilitating insights into the broader population dynamics (Korb, 2012; Taherdoost, 2016).

3.5.2 Sampling Methods

Random sampling (probability sampling) means that every person in the population has an equal chance to be included in the study. This method of sampling is useful if a representative sample is required. The sample would then represent (or reflect) the entire population. For example, if the list of all female supervisors in a car manufacturing industry in the country was available, then every 100th supervisor from the list could be chosen. (The number is based on the fraction of the number of individuals in the study, for example, ten percent) (Dudovskiy, 2022). This study required specific self-observation and lived experience as feedback from detailed information. Therefore, this sampling method was unsuitable for the sample in this study as not every person had the opportunity to be included in the study as participants to have a knowledge base and personal experience in well-being and universal consciousness.

Convenience sampling (also called non-probability sampling) is chosen when it is impossible to access the entire population. Then, the sample from that group of individuals is convenient to sample. In this same example of female supervisors, convenience sampling is chosen if the study is only conducted in Gauteng. Convenience sampling is often done due to practical constraints such as time and funding (Dudovskiy, 2022). This sampling method was a useful choice for this study as the full sample was unknown, and access to the full sample was impossible. While this method was chosen, the researcher was aware that, in the sample selection, not every person in the group would have the opportunity to be included in the study (Mack *et al.*, 2005). However, the population was small, and the sample size did not have to be large due to the deep nature of the information required and the case study

strategy. This study required participants in the sample to have a knowledge base and personal experience in well-being and universal consciousness.

Purposive sampling means that the sample chosen for the research subjects is for a particular purpose (Dudovskiy, 2022). The research requires that the participants be experts, knowledgeable, and experienced in the field of holistic well-being. Therefore, it was not required to research individuals who did not know anything about the topic. Individuals were chosen to participate in the study based on their knowledge and expertise regarding the research topic (Dudovskiy, 2022). This method of sampling, along with non-probability sampling, was chosen as it is most suitable for this study due to the nature of the inquiry, which required participants with a knowledge base and personal experience in well-being and universal consciousness. Furthermore, the sample did not reflect the entire population. In addition, purposive sampling lent itself to judgemental (subjective) sampling procedures to obtain the relevant data. The individuals and organisations chosen were known to the researcher and fell within the same parameters based on knowledge and professional judgment (Dudovskiy, 2022).

In the context of this qualitative study, the sampling frame was the definitive list of individuals constituting the sample. The non-probability sample aligned with the research's qualitative nature, focusing on understanding 'what occurs" and its implications and establishing connections between occurrences (Dudovskiy, 2022). Non-probability sampling, particularly purposive sampling, is effective when delving into a specific domain with knowledgeable experts (Tongco, 2015). Purpose sampling was chosen as the purpose was to achieve the research questions by exploring and integrating the holistic dimensions of well-being in this case study Creswell (2017; 2018).

Purposive sampling techniques

According to Teddlie and Yu (2007), three primary categories of purposive sampling procedures exist. In sampling for representativeness, the objective is to choose a sample that closely mirrors the broader population under study. This may entail employing various sampling strategies, such as extreme or deviant case sampling, to identify particularly pertinent cases relevant to the research question. In the second category, the inquiry centres

on individual cases or specific groups of patients. This may entail employing necessary case sampling to select cases essential for comprehending the research question or special or unique case sampling to concentrate on particularly remarkable cases. Lastly, sequential sampling entails a gradual selection process to develop the sample over time. Purposive sampling proves advantageous when the research aims to formulate a theory or when the sample evolves as data is collected, as seen in snowball sampling. It is beneficial for selecting a sample that aligns with the research's objectives.

Various purposive sampling procedures are available, each designed to generate diverse types of sample composition based on the study's objectives and scope. For instance, homogeneous samples are selected to provide a detailed depiction of a specific phenomenon due to the similarity of situations or individuals within the selection (Ritchie, 2014). Conversely, heterogeneous sampling involves deliberately encompassing vastly different topics. The objective is to identify common threads that traverse numerous cases or individuals (Ritchie, 2014). In this investigation, the researcher employed critical case sampling. Essential case sampling involves selecting cases that exemplify a specific position or are vital for illustrating a process or operation. As per the logic, these situations are considered essential for any knowledge gleaned from the research (Ritchie, 2014). Critical cases can present a robust argument or hold importance within the broader context for various reasons (Patton, 1990).

Based on the evidence gathered during the investigation of the critical case, this sampling method facilitates logical generalisation rather than relying on statistical methods. According to Patton (2002), two key indicators of the presence of a critical point include a significant participant's assessment that "if it occurs there, it will occur anywhere" and vice versa or the assertion that "if one group is encountering issues, individuals can safely assume all groups are experiencing problems." Given a restricted research budget, critical case sampling proves advantageous as it prioritises subjects most likely to provide essential information (Lund Research, 2012). As an illustration, if resources constrain the evaluation to only one site, opting for the site that can yield the most information will be strategically sound and profoundly influence knowledge expansion (Patton, 2002).

Critical case sampling is employed when a study necessitates gathering information from individuals with specific expertise, such as pivotal participants (Lund Research, 2012). According to Payne and Payne (2004), individuals occupying key positions within a research setting possess more extensive, detailed, or privileged knowledge of other individuals, processes, or events than ordinary individuals. As such, they constitute valuable sources of information for researchers, particularly in the initial stages of a project. The researcher intentionally selects key participants due to their critical or distinct perspectives or positions within a culture or organisation, as well as their knowledge of the issue under examination. In summary, the researcher opted for the purposive sampling strategy, emphasising critical cases as they deemed typical or representative responses to the phenomenon under examination. Additionally, knowledgeable participants were selected for the study based on personal experiences. Given the anticipated richness of participants' data, engaging informants who can offer extensive information and significantly contribute to knowledge production becomes imperative. It was convenient and cost-effective because the researcher had clients health industry contacts, and new business owners who were relevant to be included in the sample.

After identifying specific participants, the researcher employed open-ended semi-structured interviews to engage them and collect the required data actively. The targeted population for this study encompassed knowledgeable health experts, clients from the Global Holistic Quantum Well-being Centre, business owners, and employee clients within the Well-being Centre. The purposive sampling approach is justified by its alignment with the research, a clear question, and the need for expertise within the chosen domain. The sample comprises seventeen participants, each assigned a pseudonym for confidentiality and their respective roles according to the purposive sampling criteria (Table 2).

The overarching goal of this research influenced the selection of participants and the determination of the sample size to develop a framework that facilitates a shift to holistic well-being consciousness, including reductionistic consciousness. Unlike quantitative or experimental research, a strong case study does not require a random or representative sample. Case studies often deliberately focus on unusual, neglected, or outlying cases, which may shed new light on the research problem (McCombes, 2018). Plumper, Troeger and

Neumayer (2019) characterise inductively derived populations in the chosen empirical research design context. Thus, the studied population is identified as a sample of the population, representing a smaller group drawn through a defined procedure from an accessible population.

In relation to this study's sample selection and size, the researcher draws upon Taoist principles, which underscore that holism embodies wisdom within the universal field of consciousness. The participants were interviewed within this universal field, allowing their experiences to be co-created within a broader consciousness framework (Laszlo, 2023; Sheldrake, 2012). This approach aligns with the understanding that holism itself constitutes a form of critical thinking (Laszlo, 2023) and mirrors the methodology used at the centre during Holistic Ancestral Analysis (HAO) (Mackenzie & Johnson, 2023). Consequently, the research does not focus on critically evaluating participants' statements but on interpreting the symbolic meaning behind the concepts discussed. The meaning derived is context-dependent and aims to uncover deeper insights rather than literal truths. Participants from diverse geographic locations and backgrounds were selected based on their engagement with existential consciousness. Despite their varied circumstances, the universal truths, wisdom, and meanings they contribute remain consistent.

Therefore, the research sample comprised diverse individuals, each offering a unique and valuable perspective on holistic well-being consciousness. Identified by pseudonyms, these participants represented a broad spectrum of expertise and experiences related to experiential and existential aspects of holistic well-being. This diverse and multidimensional sample enriched the study, comprehensively exploring holistic well-being consciousness. The following section includes a grouped summary listing of the participants. Table 2 categorises them based on common characteristics, such as their roles as experts, practitioners, business owners, clients, and employees within the holistic well-being context.

Experts and Researchers:

P1: Expert, researcher, organic business owner

P3: Expert, pharmacist, homeopath

P2: Expert, researcher, master in Tai Chi, Shiatsu and Chi Gong teacher, Taoism.

P6: Expert, quantum, and Eastern philosophy

P10: Expert, organic, holistic architect

P12: Expert, anthroposophical priestess, researcher

Holistic Practitioners and Yogis:

P5: Practitioner, expert, yogi, physical education Master

P7: Practitioner, psychology, expert

P9: Practitioner, expert in emotional well-being

P16: Practitioner, holistic dentist, researcher, breathing techniques

Organic Business Owners:

P4: Organic business owner. IT development and security

P8: Organic business owner, digital IT, author

P14: Organic business owner, researcher knowledgeable on nutrition, health, conscious awareness, and sustainable living

P15: Organic business owner, client, knowledgeable on holistic well-being and nutrition feeding programmes.

Clients and Employees:

P11: Client, knowledgeable

P13: Client, researcher, knowledgeable on holistic well-being

P17: Client and cancer survivor

Table 2 provides a breakdown of individual participants, each designated with a pseudonym to ensure confidentiality, and their respective roles within the purposive sampling criteria. The study's objectives are to derive meaningful insights into the transition from reductionistic

to holistic consciousness and the subsequent development of a framework to inform the strategic selection of participants.

Table 2: List of Participants

Participants were assigned pseudonyms and their designations.	
P1	Expert, researcher, organic business owner, knowledge of holistic well-being consciousness
P2	Expert, pharmacist, homeopath, pioneer, knowledgeable of holistic well-being consciousness,
P3	Expert, researcher, pioneer, practitioner, knowledgeable of holistic well-being consciousness, Master in Karate, Tai Chi, Chi Gong, Shiatsu, Teacher of Taoism, holistic well-being and quantum physics, Teacher of HAO
P4	Organic business owner, Technology development and security. Knowledgeable of holistic well-being consciousness,
P5	Practitioner, expert, knowledgeable of holistic well-being consciousness, yogi and physical education master, researcher
P6	Expert in quantum and Eastern philosophy, Chinese medicine, knowledgeable on holistic well-being, practitioner, Shiatsu, energy medicine, researcher
P7	Psychology practitioner, expert, knowledgeable on holistic well-being, energy medicine
P8	Organic business owner, Digital and Marketing. Knowledgeable in holistic well-being,
P9	Practitioner, expert in emotional well-being, world representative for the organisation, knowledgeable on holistic well-being,
P10	Organic, international holistic architect
P11	Client, knowledgeable, health journey
P12	International Anthroposophical Holistic Priest and client, pioneer, researcher, knowledgeable on holistic well-being, health journey
P13	Client, researcher, knowledgeable on holistic well-being

Participants were assigned pseudonyms and their designations.	
P14	Client, researcher, knowledgeable on nutrition, health, conscious awareness, sustainable living
P15	Organic business owner, client, knowledgeable on holistic well-being, international nutrition feeding programmes
P16	Holistic Dentist, pioneer, knowledgeable of holistic well-being consciousness, international work orientation
P17	Client and healing journey and international astrological following

Source: (Researcher Constructed)

3.5.3 Sample Size consideration and Sample Techniques

Ensuring the adequacy of the sample in qualitative inquiry involves carefully evaluating its composition and size (Vasileiou *et al.*, 2018). In qualitative research, maintaining high evaluation standards, quality, and trustworthiness is essential, aligning with realist ontological premises (Vasileiou *et al*., 2018). The researcher's decisions regarding sample size were influenced by the study's scope, title, and research design. Green, Hewison, Bekker, Bryant and Cuckle (2004) highlight that, in interview-based studies, qualitative researchers often find that limited new information is generated after interviewing approximately seventeen individuals. Acknowledging this insight, the researcher conducted a pilot study interview, which proved invaluable in refining the Holistic, co-constructed interview process. This approach allowed participants to delve deeper into holistic well-being consciousness concisely yet comprehensively.

Guetterman (2015) emphasises the importance of reflexivity throughout the research process, urging researchers to continually assess and explore sampling issues and consider qualitative power analysis by synthesizing similar studies. In planning this study, the researcher proposed a sampling strategy and determined a sample size based on cases documented in existing literature. Considering Green *et al. (2004),* the researcher contemplated a sample size of seventeen individuals drawn from the target population.

Participants were counted once, even when they belonged to multiple sample groups, such as practitioner and business or business and client groups.

Concerning the population, sample selection, data collection, and data analysis, for this holistic non-linear study, there are two significant aspects to consider, and one does not exist without the other: the experiential locality in the collective global and individual participant's sub-consciousness and the existential non-locality in the collective sub-consciousness of participants (Bohm, 2022; Chia & Wei, 2012; Johnson, 2024; Laszlo, 2023; Taoism; Vasileiou *et al.*, 2018). The data was collected and analysed existentially in this study. The study's framework is a guide, and flexibility is critical.

While experientially, the sample size represents diverse participants' cultural backgrounds and with a localised context in Sandton, Johannesburg. The findings of this study, if the interviews were conducted experientially, should be interpreted with awareness when considering their applicability to a global population while reflecting the specific demographics of a holistic well-being centre in South Africa (Guetterman, 2015; Vasileiou *et al.*, 2018). Furthermore, experiential results may offer insights into similar contexts, and awareness of generalised global representability will be subjectively based on an individual's perception of the observable phenomena (Dubounet, 2022; Johnson, 2023); Vasileiou *et al.*, 2018). In the same context, future experiential studies with larger and more geographically varied samples could be considered to determine whether the subjective generalisability of the findings is enhanced; however, they will not repeat exactly due to the perpetual renewal nature of non-linear holism (Taoism). However, the researcher explains that the interviews were conducted existentially and not experientially using participant-perceived subjectivity based on objective observations (Chai & Wei, 2012; Laszlo, 2023, Taoism).

Many great things started small, and on an existential note, the researcher further explains that this framework is not static, fixed, or three-dimensional, for example, Nike and Microsoft (Chia & Wei, 2012, cited in Bender, 2022; Johnson, 2024; Kozyrev, 1958, cited in Dobbins, 2020). The development of this type of framework would not be possible given the nature of the study, as perpetual harmonic renewal prevails, and no two people or organisations are the same, whether in the same town or on different continents (Dubounet, 2022; Laszlo,

2023). The quantum software on the QUEX ED and the HAO work enables the researcher to operate in person or virtually, working with global and individual observed experiences within the context of holistic existential reality for assessment and emotional release (Dubounet, 2022; Johnson, 2023).

The world is in disarray, displaying experiential linear exclusion, and shows “diminished health status” for the same global reasons based on modern consciousness, supported by the international literature review (Capra & Luigi, 2016; Laszlo, 2023). Therefore, experientially, a geographically localised purpose population sample with face-to-face interviews would represent the world in disarray (Capra & Luigi, 2016; Laszlo, 2023). This case study reaches the global domain, and the same issues are observed every time there is a consultation (in person or virtual) using HIELO, regardless of their geographic position (Bohm, 1980; 2002; Dubounet, 2022; Mackenzie, 2023, 2024). The dimensions of old models of government, education, finance, food, etc., are the same for people. (Capra & Luigi, 2016; Laszlo, 2023) Globally, humanity has created the phenomenon of exclusion (Laszlo, 2023; Chia & Wei, 2012; Taoism). Holism, peace, joy, and freedom will evolve with inclusion (Taoism).

The study adopted the HIELO process conducting participant interviews within the collective consciousness in existential inclusive, non-linear, multidimensionality within the unified field of wisdom (Dubounet, 2022; Chai & Wei; Laszlo, 2023) once the experiential global objective world problem was identified: diminished health status (Mackenzie, 2023). The participants were able to explore the global historical origin of diminished health status, a dominant reductive approach, having identified the objective phenomena, rising global diseases, and emotional disorders, causing individuals globally to feel sad, anxious, and depressed subjectively (Buzzoni, 2022; Dubounet, 2022; Duffy, 2011; Johnson, 2023; Laszlo, 2023; Wakefield, 2016). The participant's awareness of the experiential global subconscious observed the increased diseases and emotional disorders without subjective emotion or using experiential analysis, preferring to obtain non-judgemental existential universal truth (Dubounet, 2022; Taoism). This study, therefore, went more profound than the textbook data collection and analysis. This study is based on the existential exploration of the return to inclusive holism via the emerging dimensions and non-linear multidimensional framework (Taoism). This interview reflects the HIELO process to obtain existential truth and reality

within collective consciousness (Mackenzie, 2024). Therefore, this study's methodology is based on existentialism and is non-localised and dynamic. This existential collective consciousness-based population, sample, data collection, and data analysis methodology align with the development of the researcher's framework Chia & Wei, 2012; Dubounet, 2022; Laszlo, 2023; Taoism). This framework is dynamic and perpetually evolving (Chia & Wei, 2012; Dubounet, 2022; Laszlo, 2023; Taoism).

Employing a non-probability, purposive sampling procedure, the participants were selected based on their familiarity with holistic well-being consciousness, expertise in health practices, roles as practitioners, clients, business owners, employees, and educators, and understanding of Western and Eastern philosophies and theories. This purposive selection ensured that participants possessed defining characteristics essential for contributing meaningfully to the research.

The researcher recognised the tentativeness of the sample size, understanding that it could evolve during the research process, as Merriam (2009) outlined. The purposive selection criteria ensured that participants were chosen not randomly but based on specific characteristics, making them valuable contributors to the study's objectives.

3.5.4 Theoretical Saturation

Saturation in qualitative research serves as a criterion for discontinuing data collection. Nelson (2016) warns against perceiving saturation as a fixed point but advocates, from a thematic perspective, striving toward conceptual depth. The emphasis is on achieving sufficient depth of understanding regarding emergent theoretical categories. Fusch and Ness (2015) stress that failure to reach saturation can impact the overall quality of research.

Constantinou *et al*. (2017) guide addressing potential uncertainties related to achieving data saturation. In line with this guidance, the researcher ensured that evidence of saturation was presented rather than relying on an assumption of its occurrence. This evidence was systematically integrated into the data analysis process. After conducting and coding ten interviews, the researcher observed a degree of repetition and data saturation. To confirm the robustness of this saturation, the researcher conducted and coded a total of seventeen

interviews, as Green et al. (2004) recommended. This approach ensured a comprehensive and validated assessment of data saturation.

Urquhart (2013) characterises saturation within thematic analysis as the coding stage where no new codes emerge in the data. This occurs when the researcher encounters diminishing returns from further data collection, aligning with the inductive approach of thematic analysis that emphasises sampling adequacy for theory development (Saunders *et al*., 2018). However, Hennink *et al.* (2017) caution against relying solely on the number of codes, emphasising that this approach may overlook the essence of saturation by neglecting an understanding of the meaning of these codes. In concordance with the thematic analysis framework, Saunders *et al.* (2017) introduce the concept of theoretical saturation. This aligns with determining when the properties of theoretical categories are sufficiently developed within the thematic analysis context.

3.6 Data Collection Instruments

The data collection instrument used in this study was an interview schedule. Methods such as focus groups and interviews tend to be preferred, along with a comprehensive literature review throughout the data collection (Dawson, 2019). Accurate and systematic data collection is essential for conducting scientific research.

According to Soiferman (2010), qualitative researchers choose their analysis method based on the research questions, types of data collected, and the philosophical assumptions underlying the study. According to Creswell (2005), the analysis would require an understanding of how to make sense of the text so that the researcher could form answers to the research question. Semi-structured interviewing is the most common type of interview used in qualitative social research (Walker, 2010). In this type of interview, the researcher wants to know specific information that can be contrasted with information obtained in other interviews.

The researcher would want to apply flexibility in the interviews to allow other vital information to arise. As this was a study using thematic analysis for data analysis, the schedule of interviews was updated to include more topics that arose due to previous interviews. In

the qualitative method of interviews, the researcher considered face-to-face interviews with participants. The guidance provided by Creswell (2009) was that the interviews involved unstructured and generally open-ended questions that were few and meant to elicit views and opinions from the participants.

The qualitative documentary analysis in the literature review adhered to the research objectives and the central research question. The focus was identifying gaps between ill-being and well-being among clients at the researcher's Global Holistic Quantum Well-being Centre. Additionally, the analysis aimed to explore the factors contributing to the spontaneous awakening observed in individuals seeking well-being at the Global Holistic Quantum Well-being Centre, ultimately leading to a recognised shift in consciousness.

The decision to do interviews as a data collection method on the phenomenon of in-depth new knowledge was the need to transition well-being to holistic well-being and orientate holistic well-being within a multidimensional, non-linear framework. Through such methods, the researcher could see the world from the inside as the research participants do. Individual in-depth interview methods were chosen to answer the research questions with ingenuity and incisiveness. The literature review assisted greatly in looking at concepts as points of departure to form interview questions, listen to interviews, and, in turn, think analytically about the data—basic methods of data collection (Codewell & Herbst, 2004) (Table 3).

Table 3: Basic methods of data collection

SOME BASIC METHODS OF DATA COLLECTION	Overall purpose	Advantages	Challenges
Questionnaires, surveys, checklist	When you need to quickly and/or easily get information from individuals in a non-threatening way	*Can be completed anonymously *Inexpensive to administer *Easy to compare *Can be administered to many individuals *Can get lots of data *Many sample questionnaires already exist	*Might not get careful feedback *Wording can bias the client's responses *Are impersonal *In surveys, may need sampling expert *Does not get the full story

SOME BASIC METHODS OF DATA COLLECTION	Overall purpose	Advantages	Challenges
Interviews	When you want to fully understand someone's impressions or experiences or learn more about their answers to questionnaires	*Get a full range and depth of information *Develop a relationship with the interviewee	*Can be flexible with the interviewee *Can take much time *Can be hard to analyse and compare *Can be costly *The interviewer can bias the interviewee's responses
Documentation review	When you want an impression of how a programme operates without interrupting the programme, taken from a review of applications, finances, memos, minutes, etc.	*Get comprehensive and historical information *Does not interrupt the programme or the client's routine in the programme *Information already exists *Few biases in information	*Often takes time *Information may be incomplete *Need to be quite clear about what you are looking for *Not a flexible means to get data; data restricted to what already exists
Observation	To gather accurate information about how a programme operates, particularly with regard to processes	*View the operation of a programme as they are occurring *Can adapt to events as they occur	*Can be difficult to interpret seen behaviours *Can be difficult to categorise observations *Can influence the behaviours of programme participants *Can be expensive
Focus groups	To explore a topic in depth through group discussion, e.g. about reactions to an experience or suggestion, understanding common complains, etc.; useful in evaluation and marketing	*Quickly and reliably get common impressions *Can be an efficient way to get much range and depth of information in a short time *Can convey key information about programmes	*Can be hard to analyse responses *Need good facilitator for rapport and closure *Difficult to schedule 6-8 individuals together
Case studies	To fully understand or depict respondent's experience in a programme and conduct	*Fully depicts the respondent's experience in programme input, process, and results	*Usually quite time-consuming to collect, organise and describe *Represents depth of information, rather than breadth

SOME BASIC METHODS OF DATA COLLECTION	Overall purpose	Advantages	Challenges
	comprehensive examination through cross-comparison of cases	*Powerful means to portray programme to outsiders	

Source: (Codewell & Herbst, 2004)

The interview schedule, in APPENDIX B, functioned as a comprehensive guide, delineating the specificities of what, when, and how to ensure a systematic and purposeful interview process. The protocol outlined by Creswell (2009) encompasses instructions for the interview process and guidelines for recording field notes based on participant responses. The researcher conducted seventeen in-depth interviews adhering to the semi-structured sequence. The interviews commenced by providing participants with the informed consent letter. See APPENDIX C. This facilitated the acknowledgment of their voluntary participation, allowing them the opportunity to accept or decline the research invitation. Following their willingness to participate, the interview schedule aligned with the established protocol was duly employed (Cresswell, 2009). Of a total of seventeen interviews, sixteen were face-to-face in person, and one was a recorded telephonic interview due to the participant being unable to attend the interview in Johannesburg. All the interviews were recorded.

The interview began once the participants sat comfortably in the lounge, which opened onto a forested garden sanctuary. They had water, and their cell phones were turned off. The researcher introduced herself, welcomed the participant, and elucidated the interview's procedural aspects; permission to record the interview was sought, along with confirmation from participants regarding the one-hour allocated time. Ethical considerations, particularly confidentiality, were assured. The interviewer initiated the conversation by setting the context by reiterating the background, research problem, aim, purpose, and objectives. Neutral questions posed were relevant to the participant and fostered a relaxed atmosphere to encourage candid responses. Participants universally regarded the research question as "an important topic.” They were eager to uncover the origin of the problem, share their

experiences, and find solutions beyond what was currently known. Adhering to the structure of semi-structured, open-ended questions related to the primary and sub-questions, the interview facilitated the organic emergence of knowledge through co-constructed interactions, allowing participants to contribute to the dialogue actively. Drawing upon Charmaz's (2006) perspective, the interview delved beneath the surface of routine conversation, employing intensive techniques for seeking clarification, maintaining focus, exploring experiences in-depth, revisiting points, and ensuring accuracy through various means such as restating, clarifying intentions, and employing observational and social skills.

To uphold consistency in the coding process, identical questions were posed to all participants. When a face-to-face interview was not feasible, such as when one participant was travelling, permission to conduct the interview telephonically was granted.

3.7 Data Analysis

The qualitative research employed thematic analysis methods for data analysis. According to Dawson (2019), the qualitative data analysis process is inherently personal and influenced by researchers' preferences and experiences. As Patton (2002) and De Vos (2005) articulated, analysis transforms raw data into meaningful findings by instilling order, structure, and significance into the collected information. Contrary to a tidy or linear progression, the analytical process is better characterised as a spiral or iterative journey, involving the continuous reduction of data volume, discernment of pertinent from extraneous facts, identification of emerging patterns and trends, and the construction of a comprehensive framework to convey the essence revealed by the data (De Vos, 2005).

The integral components of the data analysis process comprise data reduction, data display, and the subsequent drawing and verifying of conclusions. These components collectively offer an overarching data analysis perspective, emphasising the process's iterative nature and its commitment to distilling complex information into meaningful insights. The analysis aimed to uncover patterns, extract relevant themes, and ultimately construct a coherent narrative that captured the essence of the research findings.

3.7.1 Step-by-step Thematic Data Analysis

The step-by-step summary process of the Thematic data analysis (De Vos, 2005) includes the following four steps discussed hereunder from the participant co-constructed interviews:

3.7.1.1 Transcription of collected raw data line-by-line and word-by-word. The current raw data was collected from the literature survey and pilot study interview. The final current and holistic raw data collection came from the participant interviews.

3.7.1.2 Manual-coding of patterns based on repeatability

3.7.1.3 The emergence of themes, first the current well-being themes followed by the holistic well-being themes in duality, and finally, the emergence of the unified, binary holistic well-being dimensions for the framework.

3.7.1.4 Inter-relating themes occurred within the holistic well-being dimensions in non-duality and thereafter within the non-local, multidimensional, non-linear framework – focusing on dimensions for the framework.

The research expands on the thematic analysis process followed in this study.

3.7.2 Transcription of Data

Transcription is crucial in converting spoken words from audiotaped interviews into written text. It serves as the bridge that transforms the richness of verbal communication into a format that can be systematically analysed and interpreted. Through transcription, the researcher translates the spoken narratives of participants into a textual representation, capturing nuances, expressions, and contextual details that contribute to a deeper understanding of the data.

This textual transformation allows for a more meticulous examination during the subsequent phases of coding and analysis. Each transcribed word becomes a data point, facilitating the identification of recurring themes, patterns, and variations within the participants' responses. The act of transcribing also allows the researcher to immerse themselves in the data, gaining familiarity with the voices and perspectives of the participants. Moreover, the textual format aids in maintaining a detailed record of the participants' expressions, emotions, and

contextual cues. This richness of detail becomes especially valuable during the coding process, where the researcher endeavours to categorise and make sense of the data. Transcription ensures that the qualitative data, initially conveyed through spoken words, is preserved in a format conducive to systematic analysis, interpretation, and extracting meaningful insights.

In essence, the transcription of audiotaped interviews is the foundational layer upon which subsequent analytical processes rely. It facilitates a comprehensive exploration of the participants' experiences, opinions, and narratives, ultimately contributing to the robustness and depth of the qualitative research findings.

3.7.3 Method of Analysis

The researcher used manual coding instead of qualitative data analysis software to properly evaluate, make sense of the textual data, and apply human judgment. The choice of manual coding, notwithstanding it being time-consuming, enabled the researcher to have a more flexible approach to identifying and classifying the subject matter (Dyck & Hussey, 2009; Kellstedt, 2000). Manual coding also ensured that the researcher stayed close to the data and interpreted and understood the data with insight. The decision to forego the use of qualitative data analysis software in favour of a manual method was deliberate. It stemmed from carefully considering the unique nature of the research process. While qualitative data analysis software, such as Atlas Ti, offers automation and organisational benefits, the researcher recognised that the complexities inherent in human experiences to be explored in the study might not be fully captured by automated tools.

Qualitative research is intricate and multifaceted, dealing with the subtleties and nuances of human behaviour and attitudes. These nuances are often challenging to quantify and may be overlooked by software that tends to standardise and categorise data based on predefined parameters. In contrast, a manual approach allows for a more personalised and flexible analysis, accommodating the intricate and context-dependent nature of the data collected.

The manual coding method was chosen to ensure a deeper engagement with the data. While it might be time-consuming, the benefits of this approach are substantial. Manual coding enabled the researcher to apply human judgment and insight to interpret the textual data.

This hands-on involvement allowed for a nuanced understanding of the subject matter, fostering a closer connection with the participants' experiences and viewpoints.

By staying close to the data through manual coding, the researcher could more effectively identify emerging themes, patterns, and variations within the responses. This approach aligns with the qualitative nature of the study, emphasising a more Holistic and contextually nuanced interpretation. The flexibility inherent in manual coding facilitated the exploration of unexpected insights and the adaptation of the coding process to the evolving understanding of the data. In summation, the decision to opt for manual coding over qualitative data analysis software was driven by the need to preserve the richness and complexity of the qualitative data. It was a strategic choice that acknowledged the limitations of automated tools in capturing the intricacies of human experiences, ensuring a more authentic and contextually grounded analysis.

3.7.4 Data Analysis and Integrity

Producing a convincing explanation of the phenomena under investigation is inherent in a qualitative data analysis approach (Tajuddin & Jauhar, 2015). This is to make sense of or to interpret meanings (Creswell, 2013) while noting patterns, themes, categories, and regularities (Cohen *et al.*, 2011). Thematic analysis data analysis offers a great contribution in areas where little research has been done and can be used as a precursor for further investigation into understanding the phenomenon. In addition to the exploratory/co-constructivist/interpretive position, the researcher also considered Charmaz's (2005) advocacy of thematic analysis in combination with the interpretive position. After completing all the different processes, the data analysis must be completed before writing the research report (Charmaz, 2005). In a qualitative data analysis process, the researcher analyses as the research progresses, continually refining and reorganising in light of the emerging results. Collis and Hussey (2003*)* and Dawson (2019) assert that triangulation can enrich data.

Qualitative data analysis can be divided into the following categories:

3.7.4.1 Content analysis

This analysis is through which the researcher categorises verbal or behavioural data to classify and tabulate the data. Content analysis makes sense of the content of messages, which are often unstructured. These messages could be texts, images, symbols, or audio data (Gheyle, 2017). A definition is that content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use (Krippendorff, 2004). This stresses the inferential nature of content analysis: the fact that through an inductive, deductive, or abductive process, conclusions are drawn from certain premises and samples (Gheyle, 2017). This method will be used in triangulation with the analysis.

3.7.4.2 Narrative analysis

This analysis is a method where the stories are reformulated as presented by the respondents (Creswell, 2006). It is a specific type of qualitative design in which narrative is understood as a spoken or written text that accounts for an event/action or series of events/actions, chronologically connected (Czarniawska, 2004). The procedures for implementing this research consist of focusing on studying one or two individuals, gathering data through the collection of their stories, reporting individual experiences, and chronologically ordering (or using life course stages) the meaning of those experiences. These experiences could be biographies or autobiographies. This study is not about the story of an individual's life as such. However, case studies are based on the "story" the client tells and will be useful for this study in triangulation with the analyses mentioned here.

3.7.4.3 Discourse analysis

This analysis deals with the analysis of occurring talk and written text. This analysis focuses on the generalisations made regarding preconceived knowledge affecting how individuals do things in the world. This is valuable for the interpretation of the analysis in this study as individuals draw on the knowledge based on memories of things they have said, heard, seen, or written before they do things in the world such as exchange information, express feelings, make things happen, create beauty, entertain themselves. Therefore, this analysis will work well in triangulation with the analysis mentioned above and below.

3.7.4.4 Framework analysis

This analysis allows the researcher to undergo different stages, such as identifying a thematic framework, charting, mapping, familiarisation, interpretation, and coding. Framework analysis is an inherently comparative form of thematic analysis which employs an organised structure of inductively- and deductively derived themes (for example, a framework) to conduct cross-sectional analysis using a combination of data description and abstraction (Goldsmith, 2021). The overall objective of framework analysis is to identify, describe, and interpret critical patterns within and across cases and themes within the phenomenon of interest. This flexible and powerful analysis method has been applied to various data types and used in multiple ways in applied research. Framework analysis will be incorporated into the analysis along with the methods above.

3.7.4.5 Thematic analysis

This is the analysis of a single case to formulate a theory. It is an inductive coding process that aims to develop a theory from the data through successive comparative analyses (Birks & Mills, 2015). The thematic analysis method is appropriate when little is known about a phenomenon (Tie *et al.*, 2019). The aim is to produce or construct an explanatory theory that uncovers a process inherent to the substantive area of inquiry (Tie *et al*., 2019). Conducting a thematic analysis assisted in developing a theory from the data to support the research aims. Thematic analysis was primarily used to code the themes.

3.7.4.6 Case Study Research

This involves studying an issue explored through one or more cases within a bounded system (i.e., a setting, a context). It is presented as a methodology, an inquiry strategy, or a comprehensive research strategy (Denzin & Lincoln, 2005; Merriam, 1998; Yin, 2003). Creswell (2006) refers to case study research as a type of design in qualitative research or an object of study, as well as a product of the inquiry. Case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case-based themes (Creswell, 2006).

In terms of intent, three variations exist: the single instrumental case study, the collective or multiple case study, and the intrinsic case study (Creswell, 2006).

- In a single instrumental case study (Stake, 1995), the researcher focuses on an issue or concern and then selects one bounded case to illustrate this issue.
- In a collective case study (or multiple case studies), one issue or concern is again selected, but the inquirer selects multiple case studies to illustrate the issue.
- An intrinsic case study is used when an unusual or unique situation presents itself. This resembles the focus of narrative research, but the case study analytic procedures of a detailed case description, set within its context or surroundings, still hold (Stake, 1995).

In this study, collective case study research is the best-suited analysis to complement thematic analysis. The researcher selected multiple individuals and health and well-being programs within a single site at the Global Holistic Quantum Well-being Centre, South Africa. The researcher has defined the case HIELO: A Multidimensional Holistic Quantum Well-being Framework by assessing the disharmony existing in the clients visiting the Global Holistic Quantum Well-being Centre by addressing the existing gap between reductionistic Ill-being and holistic well-being. The researcher will use “generalisability” as a sample size of more than four or five that has been purposefully selected from a population with the most knowledge and experience in well-being and the universal field (Glesne & Peshkin, 1992). The interviews were conducted face-to-face with participants to gather the data required for this qualitative exploratory study and to induce meaning. Thematic analysis will be used to analyse the data. A sample size of seventeen was sufficient to present an in-depth picture of holistic well-being dimensions oriented within a non-dualistic, on-linear multidimensional framework. The researcher made use of digital recording as part of the data collection.

The research undertaken followed a qualitative design using inductive reasoning. The primary purpose of the inductive approach was to allow the research findings to emerge from the significant themes inherent in raw data without the imposition of structured methodologies (Thomas, 2003). The purposes underlying the development of the general inductive approach would be:

I. Transcription to condense raw text data into a summary format.

II. To establish clear links between the research objectives and the summary of findings derived from the raw data and to ensure these links are clear and defensible considering the research objectives.

III. To develop a model or theory about the underlying structure of experience evident in the text/raw data.

The underlying assumptions in a general approach entail the following (Thomas, 2003):

- The research objectives and the interpretations of the raw data determine the data analysis.
- The mode of analysis is the development of categories from the raw data into a model with key themes deemed important by the researcher.
- The interpretations from the raw data by the researcher will be coded, the findings shaped by assumptions and experiences of the researcher, and the researcher ultimately must categorise the data into most and least important.
- The trustworthiness of the findings can be assessed through techniques such as comparison with findings from previous research and triangulation within a project, to name a few (Thomas, 2003).

3.7.5 Data Coding

The treatment of data and the resulting analytical outcomes formed the main themes explaining how researchers undertake studies using constructive theory (Charmaz, 2000). The researcher employed the coding method of thematic analysis to leverage the interaction between the researcher and the participants, aligning with ontological, relativist, epistemological, subjectivist, critical, and constructivist perspectives inherent in thematic analysis. The data underwent a coding process to analyse and derive meaning from it. This facilitated an interpretative rendering, bringing the data to life.

The coding process showcased how the data underwent an analytic process through definition, with different parts of the data assigned their own names, referred to as labels. After categorising and summarising, the researcher sought theoretical statements that began

to emerge. Coding, the pivotal link between collecting data and developing an emergent theory to explain the data (Charmaz, 2000), shaped an analytic frame in which the researcher built the analysis. Where possible, simultaneous data collection and analysis assisted the researcher in delving further into the research problem and engaging in category development (Charmaz, 2000).

The researcher organised the data by bracketing chunks of text/images and writing a word representing a category in the margins (Rossman & Rallis, 2012). Following Creswell's guidance (2009) to develop a qualitative codebook, the researcher employed a list of predetermined codes for coding the data. The codebook evolved and changed based on close data analysis during the study. Thematic analysis coding involves iterative phases such as open coding, axial coding, and selective coding, producing theoretical propositions (Tie *et al.*, 2019).

The three steps of the data coding process were as follows:

Step 1: Applying and developing codes.

Open coding: Initial organisation of raw data.

Axial coding: Linking categories of codes.

Selective coding: Formulating the story by connecting categories.

Step 2: Identifying Themes, Patterns, and Relationships

Examining words and phrases commonly used by respondents.

Comparing findings of interviews, observations, and documentary analyses.

Searching for missing information not mentioned by respondents.

Exploring metaphors and analogies by comparing primary research findings to phenomena from different areas.

Step 3: Summarising Data

Linking research findings to the research aim and objectives:

A holistic approach prioritises the study's phenomenon, viewing data and analysis as products of shared experiences and relationships with participants and other data sources (Charmaz, 1990, 1995b, 2000, 2001; Charmaz & Mitchell, 1996). This research, embedded within a qualitative constructivist thematic analysis paradigm, aims to awaken individuals to a more holistic natural approach to well-being by applying a framework. It integrates exploratory, inductive, qualitative, subjective, co-constructivist, and hermeneutical interdependent research methods and philosophies.

The conceptual framework interlinks philosophies and theories of Holism, Well-being, Heurism, Hermeneutical Centredness, Taoism, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point. Guided by these elements, data collection and analysis aim to raise awareness of holistic well-being consciousness. However, as Kruger, Epley, Parker and Ng (2005) note, data analysis alone does not provide answers; interpretation of the analysed data is essential.

3.7.4.1 First Phase Coding: Initial Coding

During the initial coding process, the researcher explored theories discerned from the data by remaining close to it. Initial thematic analysis coding helped identify gaps in the data at the earliest stages, enabling the researcher to locate needed data sources.

- Word-by-word coding: Attending to meanings in the data by looking at the flow of words.
- Line-by-line coding: Naming each line of written data enables a continuous and careful read.
- Axial coding: Sorting, synthesising, and organising large amounts of data, converting text into concepts.
- Selective coding: Dividing all themes from the combined participants' themes into a selected number, reducing data to a small set of themes for the final narrative.

3.7.4.2 Summary of Thematic Analysis Coding Process

As part of the initial coding process, the researcher examined data word by word to make sense of it. Continuous line-by-line interrogation and theoretical sampling allowed a new

method of inducing concepts and observing emerging themes. Selective coding resulted in seven themes and various sub-themes.

3.7.4.3 Researcher's Role

Creswell (2014) outlined the researcher's obligations, emphasising the role as a partner with the study population, responsibility for data collection, adherence to ethical standards, data analysis, and reporting findings.

3.8 Pilot Study

The aim of conducting a pilot study (Kim, 2010; van Teijlingen & Hundley, 2001) refers to increased research quality, reliability, validity, and methodological knowledge. Therefore, a pilot study should be considered a crucial part of a research design.

Gudmundsdottor and Brock-Utne (2010). Kim (2010) and Chenail (2011) agree that the purpose of a pilot study is not simply to declare that this has been conducted or to justify the methods deployed without making any details explicit; rather, the focus should be to identify the necessity to modify questions or other procedures that do not elicit appropriate responses or enable the researchers to obtain rich data. These authors also point out other important issues that may arise while piloting qualitative interviewing approaches by emphasising several challenges for researchers regarding "instrumentation rigour" and the management of bias. In this study, the pilot interviews were excluded from the sample utilised in the main study.

The purpose of pilot interviews in this study served as a crucial step in preparing the researcher for the main interview phase. From the outset, it became apparent to the researcher that conducting research of this scope required a thorough understanding and lived experience of the broad and integrated phenomena central to the study. Thus, an extensive exploration commenced, encompassing areas such as ancient Taoist holism, holistic well-being consciousness, quantum physics, and the zero-point concept within the Unified Field. Two pilot studies were carried out prior to the main interviews. The primary objectives and outcomes were outlined as follows.

3.8.1 Pilot Interview 1 Objectives and Results

3.8.1.1 The objectives and results of pilot interview 1 are outlined below:

- To evaluate the importance and pertinence of the holistic well-being consciousness research subject in addressing tangible issues prevalent among clientele experiencing deteriorating health conditions, as evidenced by visitors to the Global Holistic Quantum Well-being Centre. Furthermore, participants engaged in discourse concerning the prospective influence stemming from integrating holistic methodologies, consciousness studies, principles derived from quantum physics, various healing modalities, and theories and philosophies pertaining to well-being. Moreover, deliberations centred on the imperative need for a holistic healing paradigm encompassing physical, neurological, emotional, and spiritual dimensions.
- To investigate diverse options and criteria pertinent to conducting the literature review alongside designing and executing the research methodology.

The four participants in Pilot Interview 1 were experts in health and well-being and research fields. They expanded on the research topic and the researcher’s consciousness of holism, well-being, quantum physics, and multidimensional space from an interdisciplinary perspective. The researcher noted that after the Covid-19 pandemic, the participants were far more aware of the global and health crises and the need for holistic well-being, interconnecting, and the failings of the biomedical model. The participants' awareness extended to acknowledging that the current reductionist paradigms no longer serve humanity and that conceptually, the focus needed to shift to the five-thousand-year-old ancient holistic well-being philosophies like Taoism, which have served humanity and still do.

These two objectives were effectively achieved, substantially enhancing the researcher's comprehension in both areas. The researcher clarified the necessity of establishing the current well-being dimensions and framework structures as a foundational step for the main interviews, recognising the research's intricate and integrated holistic nature. Additionally, the researcher sought to engage with the phenomena associated with holistic well-being consciousness and non-linear multidimensionality to gain further experiential insight.

3.8.2 Pilot Interview 2 Objectives and Results

3.8.2.1 The objectives and results of Pilot Interview 2 are outlined below

- To conduct a pre-testing phase to refine and adjust the interview schedule as necessary before its full implementation.
- To elucidate the structural design of the primary interview process.
- To refine interviewing methodologies and strategies conducive to cultivating profound discussions, facilitating the acquisition of data-rich insights during the primary interview phase.
- To critically examine a compiled list of contemporary, fundamental well-being dimensions and frameworks/models unearthed during the secondary research phase of this investigation. This will establish a contemporary foundational inventory of themes and dimensions about holistic well-being consciousness, serving as a substrate for subsequent primary interviews aimed at eliciting emergent themes encompassing both extant current and potential additional current and missing themes and dimensions. Subsequently, this process will facilitate the identification of framework dimensions arising from the emergent themes during the secondary research phase of this investigation, thus culminating in the construction of a comprehensive framework.
- To assess the conceptual framework, incorporating diverse philosophical and theoretical underpinnings, to steer the research interviews toward crafting a non-linear, multidimensional, holistic quantum well-being framework.

Pilot interview 2 involved the researcher and one knowledgeable participant. In preparation for the main interviews, they dedicated two and a half hours to elaborate on the following five pilot study objectives.

3.8.3 Testing the Interview Schedule

Participants concurred that the questions posed by the researcher could serve as discussion guidelines for co-constructing new knowledge. They recommended refining the questions to a select few and customising them to each participant's background and comprehension of the research problem, wellness, well-being, holism, and non-linear multidimensionality.

These tailored questions could be flexibly adapted and organically integrated throughout the interview process, aligning with the flow of discussion and the primary research inquiries of the study.

3.8.4 Interview Process

The researcher, aware that the pilot interviews were lengthy, realised they served as vital preparation for the main interviews. Additionally, the pilot interview ensured that the researcher was aware of the time and pace required and the need to focus on the topic. The researcher concluded that allocating one hour was sufficient time for the main interviews, provided that the questions were correctly posed and that no amendments were to be made. Additionally, the pilot interviews enabled the smooth flow of the main interviews. The researcher could gauge the understanding of the questions for discussion and where refinements were needed from the answers.

3.8.5 Interview Techniques

The researcher recognised the necessity of employing prompting and probing techniques during the interviews and the importance of rephrasing questions to facilitate participants' expansion on the subject matter. Furthermore, the researcher noted the significance of pausing and allowing participants time to process information and questions effectively. Additionally, it became evident that providing examples would enhance participants' synthesis of information and knowledge. These realisations underscored the researcher's commitment to fostering meaningful dialogue and enriching the depth of understanding during the interview process.

3.8.6 Current Researched Well-being Themes, Dimensions and Framework

The meticulous preparation of an exhaustive list of current well-being themes and dimensions, leading to the creation of a mind map, played a pivotal role in ensuring the initial representation of a holistic spectrum of dimensions and factors at the onset of the research. The rationale behind this approach, validated in pilot study 1, stemmed from the recognition that participants might struggle to compile a comprehensive list of current well-being dimensions and factors within the constraints of an hour-long interview. Moreover,

participants might not possess the same level of familiarity with well-being and holistic consciousness as the researchers. This rationale and logic were substantiated practically during the pilot interview, where the researcher noted that participants' awareness of the topic appeared to be less extensive compared to current researchers' knowledge of the overarching research theme. The participants' viewpoints revealed a dualistic and non-linear understanding of well-being dimensions and frameworks.

Subsequently, the research transitioned to the multidimensional spatial framework. Here, the researcher introduced the linear Heurist and Hermeneutical Centredness, assigning equal importance to nodes as discussion points to explore the potential shift from linear models and frameworks to multidimensionality. The rationale behind this approach stemmed from the recognition that participants might struggle to conceptualise a non-linear, multidimensional spatial framework within the limited timeframe of thirty minutes—an hour-long appointment. Additionally, not all participants possessed the same level of expertise in well-being as the researchers did in relative quantum non-linear multidimensional spatial arrangements.

The participants identified a central point around which eight well-being dimensions could be oriented as nodes, emphasising the inclusion of well-being and ill-being within the spatial structure. As the conversation delved deeper into multidimensionality, a consensus emerged that a spatial framework should possess symmetrical alignment in space. Utilising the Heurist and Hermeneutical Centredness, they swiftly envisioned a mirrored image below the linear representation of Heurist-Hermeneutical. The initial starting point of the interviews is the Heurist-Hermeneutical from the conceptual model (Figure 17).

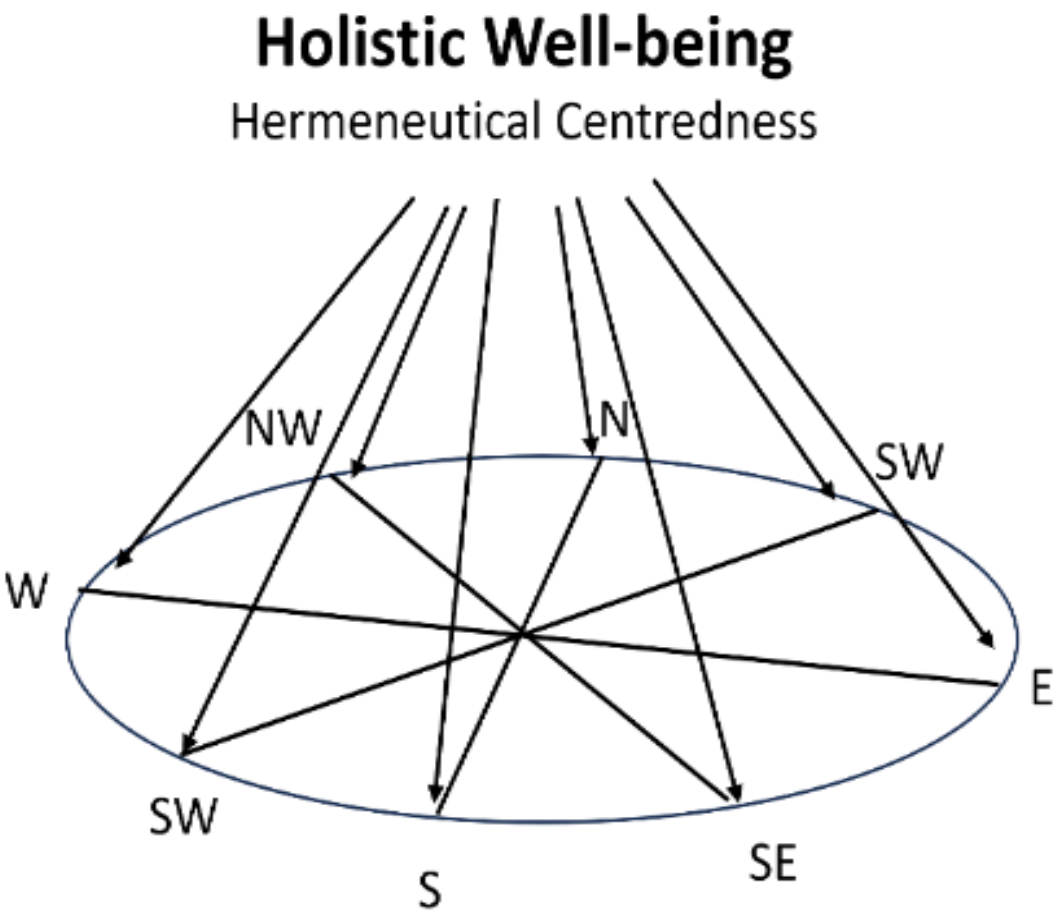

Figure 17: Holistic Well-being Conceptual model adapted for this study

Source: Researcher adapted from (Arbib, 1986; Hall, 1977).

The researcher laid out the initial diagrammatic representation to illustrate the transition from wellness to well-being, the shift from well-being duality to holistic non-duality, and, ultimately, the progression from a linear to a multidimensional non-linear spatial arrangement (Figure 18).

Well-being Heurist-Hermeneutical Framework in Progress

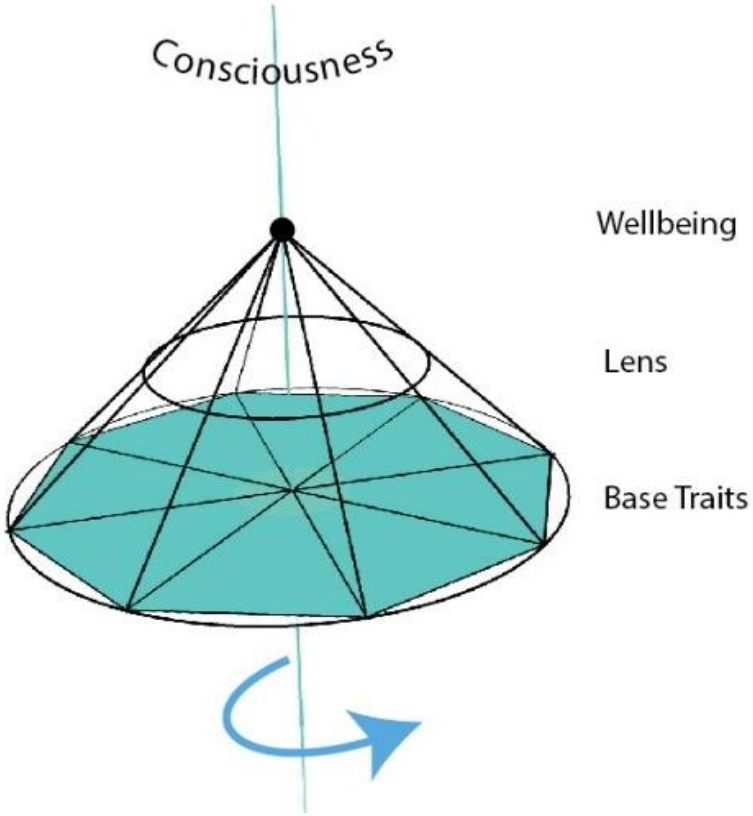

Figure 18: Diagrammatic presentation of the framework in progress

Source: (Researcher constructed from pilot interviews)

The diagrammatic mirrored image of the heuristic-hermeneutical shows a natural progression of the framework, as seen by the participants in the pilot interview (Figure 19). Figure 19 represents the Well-being Spatial Continuum 1 and depicts how the structure emerged based on the participant's observations and experiences—a geometrical symmetrical structure in 3-dimensional space. The central axis represents the well-being consciousness dimension, with well-being high state dimensions at the apex and ill-being low states at the Base rotating around the axis. The eight base trait dimensions of well-being are centrally and rotate around the central axis. There are two lenses of awareness through which one moves as experience

opens into higher conscious states of well-being. The arrows in both directions indicate the movement of the structure.

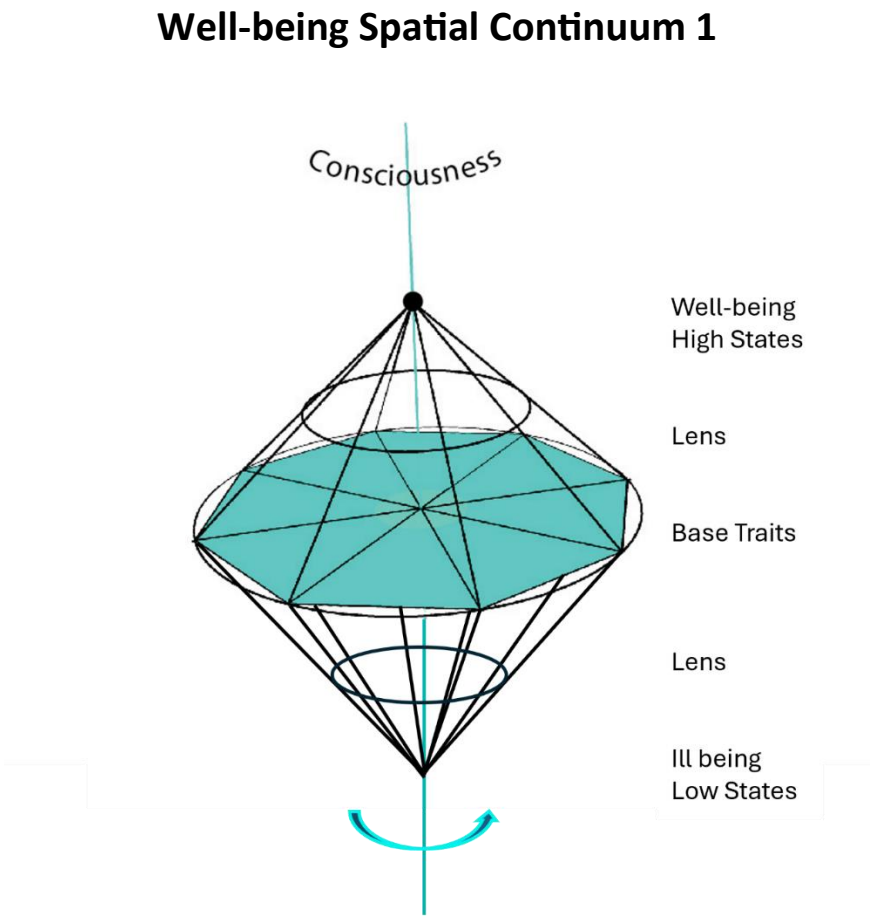

Figure 19: Well-being Spatial Continuum 1, in linear duality

Source: (Researcher constructed from pilot interview)

The participants co-creatively explored the positioning of holistic well-being. They discussed that there might be differing states of well-being, high and low and that individuals view well-being through lenses depending on their ever-changing current situation and world viewpoint. Eight definitive current well-being groupings emerged around a two-layered central theme, which formed a linear Well-being Continuum 1 interview sheet.

The participants co-creatively re-examined, expanded upon, shifted, and confirmed the current known well-being reductive dimensions and themes presented by the researcher from the secondary research and added missing dimensions as they emerged in the discussion.

Pilot interview 2 confirmed sorting the base trait dimensions into eight nodes, the high state dimensions in the center along the axis, and the lens. Afterward, participants simplified the list and co-created an identifiable group name for each current dimension as they emerged from within the group of words. Duplications of dimensions were noted and placed in the most appropriate groups.

A Well-being Continuum discussion worksheet emerged from the mind map from which the researcher conducted the main interviews. The researcher graphically reproduced the co-constructed well-being themes and dimensions for the research report from the mind map (Figure 20).

High state:

Consciousness, Existence, Happiness, Fulfilment, Freedom, Transcendence, Identity, Love, Peace

Upper lens:

Deconstruct-Reconstruct. Purpose, Perpetual renewal, Biology, Self-responsibility

Base traits:

State of the world, Health, Home ecology, Humanity, Nature, Animals, Soil, Food, Education, Spirituality, Economy, and Finance.

The Well-being Continuum Dimensions 1 was used in the main interviews (Figure 20).

Well-being Dimensions Continuum 1

Figure 20: Well-being Dimensions Continuum 1, linear and duality

Source: (Researcher constructed from pilot interview)

3.8.7 Evaluation of Conceptual Framework

The process followed by the participants demonstrated the practical integration of the conceptual framework philosophies and theories steering the main interviews. Pilot Interview 2 provided the researcher with invaluable insights into the anticipated dynamics of the

interview sessions, offering strategies for structuring discussions on well-being dimensions from current, missing, and holistic viewpoints and guiding preparations for framework discussions. They deepened the researcher's understanding of existing well-being dimensions while exploring the potential existence of overlooked holistic dimensions. Furthermore, they expanded the researcher's comprehension of consciousness within the context of non-linear multidimensionality.

Moreover, the pilot interviews established a contemporary foundational inventory of themes and dimensions related to well-being, laying the groundwork for subsequent primary interviews to uncover emergent themes encompassing existing and potential additional dimensions. This process facilitated the identification of framework dimensions emerging from these themes, ultimately culminating in the development of a comprehensive framework.

Additionally, the researcher had the opportunity to explore various options for arranging and aligning holistic well-being dimensions within a comprehensive, multidimensional, non-linear framework for the research study. Drawing on these insights, the researcher affirmed that the conceptual framework, enriched by diverse philosophies and theories, provided a robust foundation for guiding the research interviews toward shaping a non-linear, multidimensional, holistic quantum well-being framework.

In conclusion and most importantly, the two pilot interviews significantly bolstered the researcher's confidence, enabling them to embark on what initially seemed to be a daunting task with assurance and clarity.

3.9 Ethical Considerations

One of the most important parts of research is the ethical considerations in the study (David, Jung-Hyun, Brickman, Weina & Curtis, 2015).

i. Honesty and Integrity: This meant that the researcher had to report the research honestly regarding the methods, the data, the results, whether the researcher had previous publications, and whether the researcher did not make up data, including extrapolating unreasonably from the results.

ii. Objectivity: The researcher avoided bias in any aspect of the research, including the design, data analysis, and interpretation.
iii. Respect for Intellectual Property: The researcher respected copyrights and patents and always acknowledged contributions to the research.
iv. Permission to record: Before the interview, the participants were granted permission.
v. Confidentiality: Participant respect followed the Da Vinci guidelines and relevant legislation. The researcher carefully explained to the participants that their identity would not be revealed and that PX would represent their input and be locked away. being provided with documents confidently and following
vi. Liability: Conformed to any law or regulation that governs the research work.
vii. Human Subjects Protection: The researcher upheld human rights, including the rights to privacy and autonomy, and considered vulnerable groups (David *et al.*, 2015).

Guba and Lincoln (2005) contend that knowing when a study is faithful enough for some human construction to act upon is important. This is by acknowledging that validity rests on the establishment of security and trustworthiness of the knowledge generated by the research (Guba & Lincoln, 2005).

The researcher incorporated validity strategies into the study (Creswell, 2014).

i. Triangulation of different information sources by examining the evidence from the sources and building a coherent justification for the themes.
ii. Member checking is used to determine the accuracy of qualitative findings. The final report is returned to participants, and they decide whether they can confirm its accuracy.
iii. As the results became more realistic and richer, a rich, thick description was used to convey the findings.
iv. Clarifying the bias the researcher brought to the study as the self-reflection creates an open and reflective narrative that will resonate well with readers.
v. Presenting negative or discrepant information that ran counter to the themes as real life is composed of different perspectives that do not coalesce. Contradictory evidence makes the account more realistic and valid (Creswell, 2014).

The research followed the qualitative strategies for validation by conducting a prolonged, in-depth interview, undertaking observations where possible, triangulating, and ensuring different data sources were used for gathering data.

Every effort was undertaken to ensure the trustworthiness of the research, employing rigorous research methods to uphold the integrity of the participants, the data, its management, and its analysis (Babin *et al*., 2015). Gray (2017) delineates that the trustworthiness of qualitative research is evaluated through criteria such as credibility, transferability, dependability, confirmability, and authenticity. The subsequent sections detail how this qualitative study establishes trustworthiness and addresses ethical considerations.

3.9.1 Trustworthiness

The trustworthiness of the research study was grounded in the appropriate application of research design and methodology and the integrity of the final conclusions (Noble & Smith, 2015). In qualitative research, validity is considered a core strength, determined by the accuracy of the findings from the perspectives of the researcher, participants, or readers (Creswell & Miller, 2000).

Unlike quantitative studies, which often emphasise validity and reliability, qualitative research prioritises data's trustworthiness and the research process's rigour. While quantitative research focuses on the reliability and validity inherent in the data, qualitative research emphasises the methods the researcher uses to collect and analyse data. According to Lincoln and Guba (1985), the central challenge of dependability is to convince audiences, including the researcher, that the study's findings are credible and significant. Lincoln and Guba further argued that trustworthiness encompasses credibility, transferability, dependability, and confirmability. Credibility pertains to the confidence in the truth of the findings, transferability involves the applicability of results to other contexts, dependability relates to the consistency and repeatability of the results, and confirmability addresses the degree of neutrality, indicating that the outcomes are shaped by respondents rather than researcher bias, motivation, or interest (Cohen & Crabtree, 2008).

3.9.2 Credibility

Credibility is the extent to which one can trust the accuracy and authenticity of the research findings, specifically whether the results accurately reflect the participants' original data and genuinely represent their perspectives (Anney, 2014). Researchers may employ techniques

such as prolonged engagement, persistent observation, triangulation, and peer debriefing to establish credibility.

This study ensured credibility through the researcher's comprehensive data collection, analysis, and reporting responsibility. The researcher also addressed potential biases and provided a detailed, thick description of the study context and findings. These strategies were implemented to uphold the research's trustworthiness and ensure the findings accurately represented the participants' viewpoints.

Additionally, measures to ensure anonymity and confidentiality were implemented to bolster further the credibility of the qualitative data (Farsi, Modarresi, & Zarea, 2011). Participants were assigned unique identifiers during the data collection to protect their identities. Any personally identifiable information was modified in the data analysis and reporting processes. Strict protocols were followed, including secure data storage, password-protected electronic systems, and restricted access to authorised research team members, including the student and supervisor. These measures were designed to protect participants' privacy and ensure their responses were handled with the highest care and confidentiality, creating a secure environment for participants to share their thoughts and experiences openly.

3.9.2.1 Triangulation

In this study, triangulation was employed as a strategy to ensure the credibility and trustworthiness of the research findings. Triangulation involves using multiple data sources, methods, and theoretical perspectives to cross-verify and validate the research outcomes (Anney, 2014). Specifically, three forms of triangulation were implemented:

Data Triangulation: The primary data was collected through in-depth semi-structured interviews with participants from diverse backgrounds, supplemented by observations and documented evidence from the holistic well-being center. The variation in participant perspectives allowed for the identification of consistent patterns and themes across different sources, enhancing the robustness of the findings.

Methodological Triangulation: Multiple qualitative analysis methods, including thematic, content, and narrative analysis, were employed to interpret the data. These methodologies

provided a comprehensive understanding of the phenomenon, enabling the researcher to examine the data from various analytical angles. This multi-method approach ensured that findings were not skewed by the limitations of any single analytical method.

Theoretical Triangulation: The integration of Eastern and Western theories of well-being, such as Eastern Taoist philosophies and Western systems thinking, facilitated a nuanced interpretation of the data (Cohen & Crabtree, 2008; Patton, 2002). This theoretical integration helped contextualize the research findings within a broader framework, providing a deeper understanding of the phenomenon under study.

The combination of these triangulation strategies enabled the researcher to validate the findings well, ensuring that the results were grounded in diverse perspectives and methodologies. This approach contributed to the study's overall credibility, making the conclusions more dependable and transferrable to similar contexts (Munaf & Smith, 2018).

3.9.4 Dependability

Dependability in this study was achieved through the consistent and stable reporting of findings (Polit & Beck, 2004). Data collected from interviews were transcribed and subsequently coded independently to ensure this. In quantitative terms, dependability refers to the ability of another researcher to follow the original researcher's decision-making process (Thomas & Magilvy, 2011). While qualitative research acknowledges the inherent variability among individuals and contexts, which limits the replication of findings across different settings, it emphasises the importance of maintaining a transparent and systematic approach.

In qualitative research, data analysis is a dynamic and iterative process in which new insights and interpretations can evolve.

The researcher securely stored all interview recordings (including audio recordings, auto-transcriptions, feedback sheets, and chat notes), notes, diagrams, and other relevant materials. These records were preserved to serve as evidence and for potential verification purposes in future research (Gray, 2017). This comprehensive approach to documenting and

maintaining research processes ensures that other researchers can assess the study's dependability and replicate the research if desired.

3.9.5 Confirmability

The study enhanced confirmability by ensuring that participants' perspectives were accurately captured and by inviting them to verify the written content of their interviews. The researcher made a concerted effort to reflect participants' viewpoints authentically rather than dismissing or altering their contributions (Christensen, 2014). Similar to objectivity in quantitative research, confirmability is achieved when credibility, transferability, and dependability are established (Thomas & Magilvy, 2011). It heavily depends on the principle of reflexivity, where the researcher acknowledges and discloses their own biases and experiences relevant to the study. This transparency helps readers gauge whether the findings reflect the study's focus or are unduly influenced by the researcher's biases (Petty *et al*., 2012b; Thomas & Magilvy, 2011).

To manage potential biases, the researcher noted personal reflections, biases, and insights immediately after each interview, as recommended by Thomas and Magilvy (2011). Additionally, the researcher sought to follow the natural course of discussions rather than directing them, asking participants to clarify terms, everyday language, and abbreviations to ensure accurate interpretation. The researcher recorded thought processes, reorganized data, re-categorized, and developed the themes over twelve months. Conceptual mind maps in presenting findings (Chapter 4) illustrate how the data was interpreted through thematic analysis steps, reinforcing the study's confirmability.

3.10 Conclusion

The chapter outlined the research design and methodology undertaken in this qualitative study, with significant comments on 'what is the correct number' for a sampling design. The guiding principle was applying methods that answered the research question, collecting relevant data, and maintaining a sound ethical approach. The results of the pilot interview strengthened the researcher's objective to undertake the research study.

This chapter uses the research design and methodology to discuss this qualitative case study's aim, objectives, and research. The main aim of the research was to develop a Multidimensional Holistic Quantum Well-being Framework to awaken holistic well-being consciousness within individuals to foster innovative and creative societies and working environments. The study investigated how harmony and holism can contribute to well-being.

The holistic research philosophies supporting the qualitative approach align with the nature of the research problem, the researcher's personal experiences, and the targeted audience. This choice was informed by the worldview assumptions, encompassing ontology, epistemology, methodology, and methods (Creswell, 2009). The research design, rooted in holistic well-being philosophy and contrasting the reductionist biomedical approach, aimed to facilitate answering the main research question: How can a Multidimensional Holistic Quantum Well-being Framework awaken holistic well-being consciousness within individuals to foster innovative and creative societies and working environments?

The next chapter discusses the data findings.

CHAPTER FOUR

FINDINGS

4.1 Introduction

This chapter is dedicated to presenting the results from an in-depth analysis of the qualitative data obtained through individual interviews, which will be expounded upon in Chapter 5. Using thematic analysis methodology, the researcher emphasised a constructivist perspective, focusing on constructing meaning and interpretation and emphasising the co-construction of knowledge between the researcher and participants. The analytical approach employed throughout the research process, from formulating research questions to sampling and data analysis, adheres to thematic analysis. In this chapter, the findings from the primary research and the findings from the secondary research will be presented.

The qualitative study using thematic analysis aims to explore well-being within holistic consciousness and consider its orientation within a multidimensional, non-linear framework. Through this exploration, the study seeks to contribute to developing a comprehensive strategic framework for fostering holistic well-being. This framework is designed to empower individuals, organisations, and communities to embrace and enhance well-being, promoting harmony and navigating the complexities of the modern world.

4.2 Qualitative Exploration of Human Experiences - Manual Coding Analysis

In pursuing a comprehensive understanding of the researched phenomenon, a meticulous and purposeful approach was undertaken in the data analysis process. The researcher deliberately chose the manual coding method over utilising qualitative data analysis software, recognising the context-dependent nature of the qualitative data collected. Though time-consuming, this decision facilitated a more flexible and personalised analysis, aligning with the aspects of human experiences explored in the study.

The data analysis process began with a clear commitment to thematic analysis, acknowledging its suitability for exploring unknown phenomena transitioning from reductionist to holism. As an inductive coding process, thematic analysis aims to develop a theory from the data through successive comparative analyses. This method was chosen to support the research objectives and provide a deeper understanding of the participant's responses to the interview questions.

The digital recording of interview sessions was a valuable resource in this qualitative design, employing an inductive reasoning approach. The primary purpose was to allow research findings to emerge organically from the significant themes inherent in the raw data. The iterative nature of the analysis, characterised by continual refinement and reorganisation in emerging results, ensured a dynamic and responsive engagement with the evolving understanding of the data.

The data coding process, integral to the study, unfolded in three distinct steps: applying and developing codes through open, axial, and selective coding; identifying themes, patterns, and relationships by examining words and phrases commonly used by participants; and summarising data to link research findings to the objectives of this study. This approach emphasised a Holistic view, considering the shared experiences and relationships with participants. The researcher maintained a close connection to the data during the initial coding phase, employing word-by-word and line-by-line coding techniques to discern meanings and locate gaps in the data. The axial coding process involved sorting, synthesising, and organising large amounts of data as the participants were immersed in the conversations, converting text into concepts. Selective coding then reduced the myriads of themes to a few, forming the basis for the final narrative.

Throughout this multifaceted data analysis journey, the researcher demonstrated a commitment to a constructivist thematic analysis paradigm, intertwining exploratory, inductive, qualitative, subjective, co-constructivist, and Hermeneutical research methods and philosophies. The researcher's actions were guided by a conceptual framework interlinking various philosophies and theories to awaken a Holistic natural approach to well-being

consciousness, enable the dawning of business paradigm shifts, and unravel the very essence of organisations' successes and failures.

The next section encapsulates the research journey, where the interplay of themes, patterns, and relationships discovered through rigorous analysis will be presented. This offers valuable insights into the explored phenomenon related to a Multidimensional Holistic Quantum Well-being Framework at the Global Holistic Quantum Well-being Centre in South Africa.

4.3 Emergent Themes

The themes discussed in this section are derived from in-depth interviews with diverse participants, each bringing a unique perspective to exploring holistic well-being consciousness. The four themes derived from the four research sub-questions underscore the emergence of holistic well-being consciousness, from which the dimensions of holistic well-being arise within a multidimensional, non-linear framework. The sample comprises experts, practitioners, organic business owners, clients, and employees actively engaged in holistic well-being (Table 4).

Table 4: Emerging themes from participant responses

Emergent themes from participant responses	
1.	Reductionist challenges causing diminished health status in the clients visiting the Global Holistic Quantum Well-being Centre.
2.	Holistic well-being dimensions promoting perpetual harmonic all-inclusive health.
3.	Self-reflecting measurement of personal well-being.
4.	Motivation for assessing your health status and realignment to multidimensional holistic well-being consciousness.

Source: (Researcher co-created with participants)

This chapter depicts and represents the shift from reductionist to holistic consciousness, using the conceptual framework, current literature, and the findings from the co-created in-depth

interviews. The researcher reviewed what was currently considered known illness/wellness and well-being dimensions from the current literature as the most logical and practical place to originate a meaningful representation of current thought.

The researcher compiled a comprehensive list of illness/wellness and well-being dimensions drawn from various models and frameworks spanning over seventy years. This list also incorporated insights from articles, books, practical client experiences at the Global Holistic Quantum Well-being Centre, and discussions with knowledgeable practitioners in wellness, well-being, quantum physics, and Taoism holism consciousness.

The researcher meticulously revised the content, eliminating redundancy and ambiguity, and selected words emphasising significance and relevance to well-being. Then, based on her four-decade experience in the field of well-being, she organised the words and lines into coherent coded groups of dimensions. This process culminated in creating a discussion sheet outline for the Well-being Continuum interview, initially constrained by linear duality. However, participants were encouraged to expand upon, explore, rearrange, and contribute to this discussion to collectively establish consensus on the existing illness/wellness dimensions and incorporate the missing well-being dimension.

The preparatory work in forming a coherent list of current known dimensions was pivotal for the research's success, practically and logically, ensuring inclusivity. This exercise laid the groundwork for the well-being dimensions to emerge and be thoroughly discussed, providing a solid foundation for the study. Given the complexity and depth of the topic, it would have been unrealistic to expect participants to provide a coherent and accurate list of current dimensions and complete the discussion on missing dimensions and the multidimensional structure within a single hour.

The current dimensions were not inherently erroneous; however, they were represented in a dualistic manner and lacked an inclusive list of all current dimensions related to well-being, including the more Holistic and expansive dimensions of well-being consciousness. Furthermore, they were not oriented in a unified, binary, yin and yang manner, which would have facilitated Holistic movement in non-duality and non-locality. The researcher looked for a starting point that would leverage the orientation and initiate movement to enable the shift

from linear 'stuck-ness' and rigidity to non-linear, dynamic, and non-local free movement. The research began with the Heurist-Hermeneutic approach, symbolised by a cross and a compass with eight nodes, providing a familiar and inclusive starting point for the interviews. This structure, outlined in a Well-being Continuum Spatial discussion sheet, served as the foundation for conducting interviews and developing the multidimensional framework. Given the complexity of the task, participants could not reasonably be expected to generate a comprehensive list of dimensions and discuss the multidimensional structure within a single hour. Instead, participants contributed to defining the framework based on their inner vision and personal experience.

4.3.1 Theme 1: Reductionist challenges causing diminished client health status

The key is for the clients visiting the Global Holistic Quantum Well-being Centre to awaken to an inclusive world, beginning with an awareness of reductionism. This awakening to another option will lead to a shift to holism. Table 5 presents the significant aspects and results of a reductionistic view.

Table 5: Theme 1 Reductionist challenges causing diminished health status in clients

Reductionist challenges causing diminished health status in the clients visiting the Global Holistic Quantum Well-being Centre		
	Individuals are sick because the world is sick. The global crisis required the paradigm shift already occurring – atransformational shift and an awakening. We have reached capacity as humanity. A gap in our true potential has been shown. The medical health crisis is another example of true reductionism, where the body is seen as a machine, and the mind and heart are separate. There is no space for true consciousness; it is mind over matter. The result is sick individuals who cannot get well and are not even symptom-free and are not showing that medicines have their disease under control. The medicines prescribed are, in many cases, harmful.	P2 P9 P3 P1 P11 P10 P5
	We live in constant duality where good and evil/bad are Reductionist opposes this as non-duality. We live happy or sad, fearful or	P5 P10

Reductionist challenges causing diminished health status in the clients visiting the Global Holistic Quantum Well-being Centre		
	courageous, functioning or apathetic, as ill beings or well-beings Duality is a mind space which takes us to the negative, reductive And stressful space. Holism takes us to the positive heart space.	P14 P15
	Ego, greed, and power are destructive elements. We feel guilt and shame but tend to blame external factors for what happens when we are in the ego; we fall prey to insatiable consumerism.	P9 P2 P4 P5 P10
	External short-lived happiness is objective well-being, buying things, holidays, and more superficiality, and it does not lead to inner satisfaction.	P10 P1 P2 P5 P6 P12
	Sadness and the associated anxiety and depression are about what we have ignored for so long, and this leads to disease. When sick, you wind down to the ill-being position on the central axis. Chronic disease is dependent on thebody's weak areas, and hereditary factors such as smoking and alcohol consumption by adults affect children.	P9 P4 P17 P13
	Time is speeding up, and we have the added effect of technology,speeding up things more than ever dreamed of. The world is at a smaller pace as a result, and this has advantages and disadvantages. Truths are revealed and untruths. Deceptionmakes us ill. We need to use the gut-brain connection to determine truth. Technology has a negative impact on health due to EMF. So, we sit in duality with the good and the bad. One day, there will be a non-toxic technology solution. Technology has beautiful ways of re-engineering our lives and freeing individuals to focus on health and lifestyle. We all need to defragment from time to time.	P4 P8
	Adversity often teaches us the most. We seek false comfort all the time and do not deal with issues. Individuals will try to obtain immediate gratification. A healthy outlook is my temple. These eight dimensions take us to a central point of duality and inclusive health and can stop us from advancing. There is no point in asking individuals their opinions as they are not in your shoes.	P7 P2 P10 P9 P4

Source: (Researcher co-created using manual coding)

The reductionist challenges identified by participants critique existing paradigms and set the stage for a more nuanced exploration of holistic well-being consciousness. As individuals progress through subsequent themes, the echoes of this reductionist critique will continue to shape our understanding of the intricate relationships between global events, individual health, and the quest for holistic well-being at the Global Holistic Quantum Well-being Centre. Focusing on holistic well-being can lower employee stress levels, reducing the risk of burnout. This, in turn, enhances overall workforce well-being and productivity.

The reductionist challenges required the closure of the major gap, reductionism into holism, via a series of co-created transformational paradigm shifts, metamorphosing consciousness along a moving continuum brought about by chaos and change. The change results from quantum collapses, which result in renewal and perpetual experiences of raised consciousness. This movement is observed and experienced in the interview by the participants leaving the interview with raised consciousness and awareness of their own experience. Some excerpts the participants shared at the end of the interviews include: “This was a powerful and thought-provoking interview.” P1. “I will share more with you as I process the interview.” P14. “This framework is exactly what the world needs, a way forward from this crucial chaos.” P2. “Please, may I have a blank copy of the eight dimensions as they appear on my sheet for study?” P16. “This interview has deepened my awareness of holism and consciousness.” P17.

The three paradigm shifts explored to close the major gap are explained. This first paradigm, shift 1, moving from illness/wellness towards well-being, is represented in Theme 1 (Tables 6, 7, and 8). The shift occurs via a quantum collapse, moving from the orientation of current illness/wellness in duality and linear form coherently orientated within the broader context of well-being. The coherent orientation of the dimensions and the multidimensional spatial arrangement was derived from the pilot interviews and confirmed in each interview to include the world, health, financial, education, spiritual, environment, home, and social dimensions and the expansion of the Hermeneutic-Hermeneutical within which to orientate holistic well-being dimensions. This coherent orientation is represented in the Well-Being Spatial

Continuum 1 (Figure 19) and the Well-being Dimensions Continuum 1 (Figure 20). This theme shows well-being and ill-being as opposing forces representing objective, earthly consciousness in duality and linearity.

The second paradigm, shift 2, dimensions moving from well-being towards holism, is represented in theme 2 (Tables 6, 7, and 8), which required the missing dimensions to be included in the framework. The participants co-created these dimensions via quantum collapse, considering the expansion to holistic well-being. The participants noted that a person could be ill and well (P1), happy and sad (P1), and experience evil and good at the same time (P12, P2). This prompted the shift from well-being duality to holistic well-being in non-duality, unified in binary yin and yang. These findings were combined and analysed with thematic analysis. The Holistic Well-being Dimensions Continuum 2 (Figures 19 and 20), and the Well-being Dimensions and Spatial Continuum 2 (Figure 21). This theme shows the holistic well-being dimensions where well-being and ill-being have a unified binary equal force representing subjective, holistic well-being consciousness in non-duality.

The third paradigm, shift 3, moving from non-duality and linear 2- and 3-dimensional structure towards non-duality and non-linear multidimensionality within which holistic well-being dimensions are coherently oriented, is represented in Theme 4 (Table 8) (Figures 22, 23, and 24). This theme represents what modern physicists have mathematically represented: particles in dynamic motion in harmony and happy individuals experiencing a state of holistic well-being consciousness. This theme shows the holistic well-being dimensions where well-being and ill-being appear as dynamic particles via a quantum collapse, having a unified binary equal force representing subjective, holistic well-being consciousness in non-duality, non-linearity, and non-locality.

4.3.1.1 Emerging dimensions reductionism into well-being holism consciousness

The following table represents the paradigm quantum shift 1, aligning illness/wellness current dimensions with well-being (duality, localised, and linear) and then aligning current and missing well-being (duality, localised, and linear).

Table 6: Illness/wellness - well-being paradigm shift 1 leading to Shift 2 well-being into holism

Current Well-being Dimensions	Well-being P Shift 1 Quantum collapse 1	**Current and Missing Well-being Dimensions**	Well-being P Shift 2 Quantum collapse 2
Illness/wellness – Well-being Dimensions summary - duality	Current to Current and Missing	Current and Missing Well-being Dimensions summary – duality	Current and Missing - Holism
Literature review data	Pilot interview	Literature review, Pilot interview, and General interviews	
High state: Consciousness, Existence, Happiness, Fulfilment, Freedom, Transcendence, Identity, Love, Peace		High state unconditional love, happiness, freedom, fulfillment, truth, grateful	
Upper lens deconstruct-reconstruct, purpose, perpetual renewal, biology, self-responsibility		Upper Lens Purpose, Consciousness, perpetual renewal, biology, deconstruct-reconstruct, systems, relativity	
Base trait state of the world, health, home ecology, humanity, nature, animals, soil, food, Education, Spiritual, Economy and Finance		Base trait world, health, home, social, environment, education, spiritual, finance	
		Lower lens: Courage	
		Low state: Death, Disease, Phases of integration, non-existence, desist, fear, blame, shame, guilt, pain, victim, sexual discrimination	
Structure 2 – 3 Dimensional		Structure 3 Dimensional	Structure Shift 3.3D-Quantum collapse 3

Source: (Researcher co-created by manual coding)

The Holistic Well-being Dimensions and Spatial Continuum 2, in linear and non-duality (Figure 21), show how the structure emerged based on the participant's observations and experiences—a geometrical symmetrical structure in 3-dimensional space. The central axis represents the well-being consciousness dimension, with well-being high state dimensions at the apex and ill-being low states at the base rotating around the axis. The eight Base trait dimensions grouped and cited well-being are located centrally and rotate around the central

axis. There are two lenses of awareness through which one moves as experience opens into higher conscious states of well-being. The movement of the structure is indicated by the arrows, which indicate quantum collapses based on experiential and existential experiences.

Well-being Dimensions and Spatial

Continuum Spatial 2

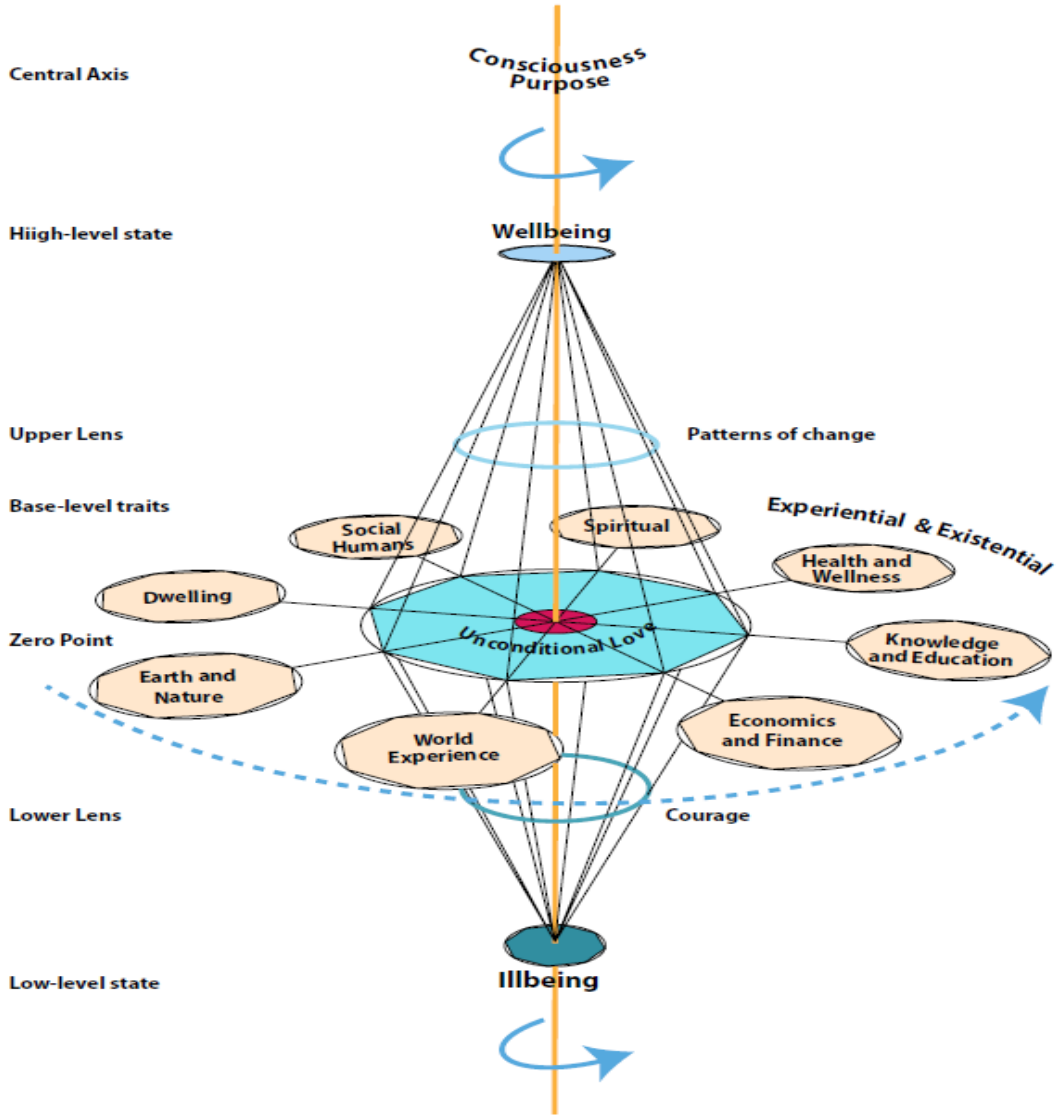

Figure 21: Well-being dimensions Continuum and Spatial 2, linear and non-duality

Source: (Researcher constructed)

4.3.2 Theme 2: Holistic well-being dimensions promoting-inclusive health.

Well-being dimensions in duality, localised, and linear are aligned through quantum paradigm shift 2 to non-duality, non-localised particles in perpetual harmonic renewable (Table 7).

Table 7: Theme 2: Holistic well-being dimensions promoting all-inclusive health

Holistic well-being dimensions promoting perpetual harmonic all-inclusive health		
	The body is a good barometer of the state of your health as the body does not lie – emotional – illness is from unresolved issues. What you resist persists. Biology supports the changes known as metamorphosis.	P1 P2 P14 P16 P9
	Genetics, epigenetics, and the environment are responsible for well-being, upbringing, and society. Most of this is unconscious. Being authentic means observing nature and respecting the planet and individuals. We all require a fractal reset from time to time. We must remove the legacy we carry around as it controls us.	P5 P2 P1 P16 P10 P3 P7 P8 P16 P4
	Proper health and healing come from living in harmony with nature. What you consume affects your health. If you block a natural healing crisis, you block yourself from the potential to go through a healing crisis. Modern medicine does this; it interferes with the body. Food is medicine, and what you eat affects your thoughts and actions. You need to nourish yourself adequately. This includes food, sunlight, Earth, air, water, stimulating relationships, creativity, good company, and time to relax.	P1 P16 P11 P12
	Financial integrity and truth are crucial to growth on all levels. How much is enough? Our code of ethics governs what we do, and the level at which we operate governs our dynamism. We are a reflection of the outer world.	P15 P2 P6 P4

Source: (Researcher constructed)

This theme provides a comprehensive understanding of well-being encompassing various dimensions, expanding world models that no longer serve humanity, and the consequences

of the reductionist approach, which encourages individuals to make choices aligned with Holistic principles. It advocates for a balanced, interconnected, and perpetual state of health that goes beyond traditional reductionist approaches.

This holistic well-being theme underscores the transformative power of embracing interconnected dimensions, guiding individuals toward choices that honour the principles of harmony and balance. Promoting a perpetual state of health beyond reductionist frameworks invites a conscious shift towards a resilient, authentic, and nature-aligned approach to overall well-being.

The emerging dimensions of reductionism to well-being holism consciousness well-being dimensions in duality, localised, and linear are aligned through quantum paradigm shift 2 to holistic non-duality, non-localised, and non-linear particles in perpetual harmonic renewal (Tables 8 and 9).

Table 8: Paradigm shifts 1, 2, and 3 as a result of chaos causing quantum collapses

Current Well-being Dimension	WB Shift Quantum collapse 1	**Current and Missing Well-being Dimensions**	WB Shift Quantum collapse 2	**Holistic Well-being Dimensions**
Illness/wellness – Well-being summary - duality	Current to Current and Missing	Current and Missing WB dimensions - summary - duality	Current and Missing Holism	Holistic Well-being in unified binary, yin and yang, non-duality
Literature review data	Pilot interview	Literature review, Pilot interviews, and General interviews	Post Interviews	Regular check-up interviews and discussions on Holism, Multidimensional
High state: Consciousness, Existence, Happiness, Fulfilment, Freedom, Transcendence, Identity, Love, Peace		High state: Unconditional love, happiness, freedom, fulfillment, truth, grateful		High state: Well-being and Ill-being

Current Well-being Dimension	WB Shift Quantum collapse 1	**Current and Missing Well-being Dimensions**	WB Shift Quantum collapse 2	**Holistic Well-being Dimensions**
Upper Lens: deconstruct-reconstruct, purpose, perpetual renewal, biology, self-responsibility		Upper Lens: Patterns of change: Purpose, Consciousness, perpetual renewal, biology, deconstruct-reconstruct, systems, relativity		Upper Lens of Awareness: Patterns of Change and Stagnation
Base trait: State of the world, health, home ecology, humanity, nature, animals, soil, food, Education, Spiritual, Economy and Finance		Base trait: World experience, health/wellness, dwelling, social humans, Earth/nature, knowledge/education, spiritual, economics/ finance		Base trait: Universal Existence and earthly existence Intelligence and knowledge Truth awakened and deconstructed world view new and old Earth Renewal and Destruction Connected and Disconnected Economic abundance and scarcity Wellness and Illness
		Lower lens Courage		Lower lens: Stagnation and Patterns of Change:
		Low state: Death, Disease, Phases of Disintegration: Desist, Fear,		Low state: ill-being and Well-being

Current Well-being Dimension	WB Shift Quantum collapse 1	**Current and Missing Well-being Dimensions**	WB Shift Quantum collapse 2	**Holistic Well-being Dimensions**
		Blame, Shame, guilt, Pain, Victim, sexual discrimination		
Structure 2D – 3D linear		Structure 3D linear	Shift 3 to multidimensionality	Multidimensional non-linear framework torsion field

(Researcher co-created)

The emerging dimensions reductionism to well-being holism consciousness well-being dimensions in duality, localised and linear are aligned through quantum paradigm shift 2 to holistic non-duality, non-localised and non-linear particles in perpetual harmonic renewal are represented as holistic well-being dimensions still in three-dimensional space with paradigm shift 3 (Table 9).

Table 9: The holistic well-being dimensions are in binary, yin, and yang.

Holistic well-being dimensions in unified binary yin and yang		
Central Axis: Conscious and Unconscious.	The world is experiencing an overwhelming awakening as it changes and moves into a new paradigm. We have reached capacity with the current models, and it is time for a change. The highest frequency is at the central point where you find love and detachment.	P5 P9 P2 P1 P12 P10 P4 P5 P13 P3 P14 P17 P13 P2, P4, P16, P6
	Start with love, then be, then do. Abundance exists in different ways, such as money; we are in a static situation and need to get out and fix this. The pandemic forced individuals to self-evaluate.	P2 P9, P12, P4 P13 P3
	Our Identity is about who we are and what we love. Securing your identity is necessary, as an insecure person will always be needy.	P9 P16 P2

Holistic well-being dimensions in unified binary yin and yang		
	Your purpose is the real you, your essence. It reveals your unique responsibility.	P2 P4 P8
	When you detox, you get the muck out of the way, and then you can see your purpose. Use the eight instruments to advance. The more you touch your purpose, the more life becomes subtle. I aim to aspire to self-perfection	P9 P16 P2
	This is about "who I am." One needs to determine one's identity. Individuals need to self-reflect and look deeper at who they are and what they do. The universe will always help you. Then, progress is made via self-transformation for self-actualisation. I aim for self-perfection.	P9 P2 P16 P6 P4 P17
	Another thing to ask oneself is, did I live my day, or did my day live me? Life will trust you if you act and show self-respect when you plan to do things. If you do not act, then life does not trust you. P9. Power is in the moment – touch truth and say promise, plan, and practice, and this brings peace – and then you grow due to the action. This is the power of intention, promise, plan, and practice, which becomes manifestation. Here, potential energy becomes kinetic energy.	P9 P7 P8
	This is the right moment to act; the universe works quickly if given the chance. Every second is valuable. However, time is irrelevant if the realisation of this point in time – now – is realised.	P2 P4
	When we are in a permanent state of reset, a continuum, the basis is love. Love potentiates; you give love and get back 10-fold.	P16 P9 P2 P4
	Love, then be, then do; this equals authenticity and creates an authentic vibration. We forget to be, due to the distraction of the eight dimensions, and then forget to be. Soul-conscious energy is blissful, profound, subtle, and limitless. There is no power, greed, lust, sadness, and attachment. It is essential to find eternal, infinite energy within. Individuals look externally, full of distraction, money, and ego – which is not sustainable. It should not be a decision to be sick – if you get sick, you wind down the central axis to illness and illness at the bottom.	P9 P16 P2 P1 P4 P8 1P6 P5
	We have a choice to set our vibration. Holding our vibration results in neutrality, being present, non-reactive, and non-judgemental.	P2 P13 P16 P9 P10 P5

Holistic well-being dimensions in unified binary yin and yang		
High-level States of Well-being: Well-being and Ill-being.	Universal knowledge in the morphogenic field is where genuine and authentic wisdom is found and has always been. Due to heightened awareness, individuals and businesses who tap into this wisdom will be guided accurately into the future.	P2, P16, P15, P4, P12, P7
	This dimension and its themes must be mastered and balanced to transcend true well-being and higher consciousness states of unconditional love. The DNA and cells of the body, the mind, the emotions, and the spirit respond in unison positively and re-pattern to a centred, happy, wise, fulfilled, and peaceful state of well-being.	P16, P4, P10 P5
	When we get ill, this state represents a person or organisation that is out-of-balance, out-of-sync, impoverished, and needs the body, mind, emotions, and spirit to restore harmony and homeostasis.	P2 P16 P4 P6
	Perseverance, patience, and purity create peace within the self. Thoughtful actions and doing the right things bring peace and love or love. It is about being pure in thought, word, and deed. Fundamental to reduce karma is to focus on what you think, say, and do. Be aware of your reflection resonance as individuals react to this. As with anything, there are no half-measures.	P16 P6
	A balancing approach is about the yin and yang being balanced—positive and negative. Self-awareness brings this balance; we need balance within so that the cells can function properly, from the mitochondria in the cells to the arteries and veins to the nerves and muscles.	P16 P17 P2
	One needs to master tolerance and patience to be truly centred, and this occurs once everyone is accepted.	P2 P16 P9 P4
	The more centred we are, the at peace we are, and the easier it is to cope with unexpected chaos and change as we can more easily adjust back to equilibrium	P16 P2 P9 P4 P5
	Sorrow is a product of what we have ignored over time, and this causes lung disease. It starts with anxiety and can lead to depression. Emotional blockages will interfere with the joy-sorrow alignment and can quickly be released through HAO.	P9 P2 P4 P5
	Freedom of choice exists, as we can choose at any time whether the proverbial glass is either half full or half empty. Self-realisation of free choice frees one from the themes in this dimension of well-being, which can develop into blockages.	P9 P10 P5 P16

Holistic well-being dimensions in unified binary yin and yang		
	Self-responsibility arises out of self-realisation as once realisation occurs, the responsibility to action exists. It is as essential to give as it is to receive; both heal the body and encourage well-being. Freedom is boundaryless, and we have unlimited potential to assist and help individuals.	P4 P9 P2
	Acts of giving and doing good affect the body on a cellular level, raise your resonance, and bring about peace.	P16 P4
	If you react, the ego is involved, and there is no alignment in the body, mind, emotions, or spirit.	P2 P4 P9 P5
	When one lets go of old paradigms and structures that are not serving them, infinite creativity, intuition, imagination, and inspiration flow	P2 P6 P12
Upper Lens of Awareness: Patterns of Change and Stagnation	A lens of awareness and reflection between the base-level traits and high-level states was added as an interface of awareness of Holistic knowledge representing reflective phases of integration and awareness through which one passes to reach the High-level state of well-being.	P3 P15
	The quantum collapse describes this re-awakening as an inward contracting force deconstructing the old patterns that reach the central zero point. This is where the dynamic interaction happens, and the repatterning occurs as the force changes direction and moves outwards with a new physical, neurological, emotional, and spiritual energetic pattern, with the particles moving with a higher velocity and dynamism.	P6 P16 P4 P8 P5
	Where the collapse does not occur is where illness sets in, and the human stagnates physically, neurologically, emotionally, and spiritually. The laws of thermodynamics set in, as opposed to quantum biological laws of negentropy, and life force diminishes.	P2 P6 P16 P4 P5
	Awareness and awakening to change as an instrument to shift individual lives and organisational strength are crucial for forward, dynamic movement and avoiding stagnation.	P16 P17 P3
	The universe is a dynamic expanse of nothingness. It is where the zero point is. It is beyond visibility and comprehension.	P16 P2, P6 P13 P17

Holistic well-being dimensions in unified binary yin and yang		
	How and where we live affects our happiness and harmony. Individuals live in concrete cities devoid of nature and have forgotten that we need to live in harmony with everything around us. Everything has a resonance, a field.	P16, P15, P1, P5, P7, P6
	This disconnect is self-evident in the disconnect from oneself. Interconnection is the way of the Tao.	P2, P4, P1, P10, P12, P15 P6
	Earthly time is irrelevant to Holistic change as it moves along the well-being continuum of life.	P2, P4, P9, P16.
	If the body is stagnant and has a low frequency, then it can be challenging to want to shift.	P2, P13, P14,
	Just as water carries a leaf as it flows down the river in a dynamic state of movement, passing around rocks or going over them, creating vortices in seamless, changing patterns, in continual movement onwards, this is true surrender.	P2
	Eating and living not in accordance with nature will lower your resonance and affect the DNA, as toxins alter the DNA	P16 P13 P17 P3 P6
	Working with the HAO, emotional release is a natural and grounded way to release emotions, self-transform, and release disease stored in the body.	P2 P6
Base Traits of Well-being: Universal Existence and earthly Existence	The eight dimensions hold significant spaces, but the core is the central point; we have choices that affect what happens. These eight points are interdependent. These instruments are for us to advance. Once in alignment, we know to advance.	P9 P2 P5 P4 P16 P10 P8
	The eight dimensions show us the weak areas to work on and which areas no longer serve you, and then you move to the central point of consciousness. Sometimes, we are forced through incidences to realise the weak points, like an incident, injury, sickness, or loss.	P9, P5, P4, P16
	One can also get caught up in the ego-consciousness of the 8 dimensions and be stuck in the distraction. What you resist persists.	P2. P9

Holistic well-being dimensions in unified binary yin and yang		
	The eight base trait points are illusionary distractions; they hold the drama of life. Life is not about either, or it is about everything.	P9 P2 P5 P4, P16
Base-level 1: Intelligent Knowledge and Belief	Working on old ways to renew and renew old ideas and paradigms is essential. We have the technology to do this to do this today, but we are stuck in the old alignment.	P5 P7 P4 P5 P8
	Awareness is more significant than education, meaning that universal holistic wisdom is actual knowledge and is more than what education can provide today as it is constrained by earthly belief and understanding.	P16 P2 P6 P9 P7
	Education is critical to understanding yourself in order to heal. It would be best if you had an open mind. Need to understand self inwardly and outwardly. If there is incongruence between these two, then it creates emotional This causes your immunity to decline, you can get infections, and antibiotics are acidic and cause disease. Then eating nourishing food reduces and stress increases. Diseases are transported in the blood and cause more disease.	P16 P13 P3 P4 P6 P7
	We need to know more about the body and the consequences of disease. Allopathic medications have side effects, including mental aberrations that can affect how we process experiences and function in the world.	P16 P2 P3 P4 P5 P11
	We also need to understand the value of change and how to cope with it. Regaining our equilibrium is essential to balancing our spiritual energy.	P16 P9 P2 P6 P8
	Education should start with values; after that, learning comes easily. If individuals understand values, then the importance of education is more meaningful. Abstract learning and education have more value if they are aligned with an individual's core values.	P16 P15
	Being in the wrong job can cause stress, unhappiness, and ill health, while the opposite results in well-being, satisfaction, and organic growth in businesses.	P16 P13 P4 P5
	Stress affects gut health, which is related to gut-brain health. Stress increases adrenalin and cortisol levels, which depletes the microbes in the gut necessary for the digestion of food and the manufacture of serotonin and B vitamins for stress. This further increases stress and can cause depression.	P2, P16, P6 P4

Holistic well-being dimensions in unified binary yin and yang		
	Your purpose can drive your vocation. Vocation is not a job. A job is a mundane effort to meet ends. Vocation is about aligning your purpose with what you get paid to do.	P16, P5, P4 P5
	Well-being is affected by low job satisfaction and poor working conditions. Low job satisfaction will affect well-being levels if the work is mundane and affected by disruptive superiors who treat the staff poorly. If it is disruptive, if the work is unmeaningful, too much work, unfairness at work, company ethics, company values, and well-being levels occur if the work is not aligned with your purpose or values. Poor working conditions affect most people, such as too cold or hot, poor lighting, long hours, and a toxic environment.	P15 P13 P4
	The participants agreed that education on values, purpose, and recognition of one's ability to tap into our innate wisdom is non-existent in the Western world. If education started with these points and values and encouraged self-learning, then learning would be heart- and soul-centred, and making correct decisions would become easy.	P16, P5, P2, P6 P4 P7
	Social media and television are also responsible for programming and disseminating false information. This calls for discernment, critical thinking, and a paradigm shift to authenticity and truth. Individuals need to reconnect to themselves and allow the new paradigm to emerge.	P8, P2, P9 P4 P7 P8
	Learning comes from both the physical and astral planes. There is a healing force in the astral plane, which can download information if you tune in. There are many dimensions. This is not how doctors are taught. They are exposed to symptoms and diagnoses.	P16, P2, P9, P17
Base-level 2: Truth Awakened and Constructed	Awareness of cosmic knowledge is important. Know who we are so we can self-heal. Inspiration, imagination, and intuition allow for spiritual knowledge, which is transferred from potential to kinetic energy.	P16 P2 P6 P16 P2
	Being true to oneself is being authentic. Search for the truth. The universe listens to you. Trust. Do not get caught in the distractions and drama of life. .	P9 P6 P7 P8
	The correct response to events is the right method. The things you resist coming back to you. If chaos comes, feel it, then do what you must do. See, the eight points will create change and impact one another in an interconnected and interdependent way. If we follow peace, joy, love, and happiness, then the main health issues will be	P2 P9 P2 P9 P16 P15 P9 P5

Holistic well-being dimensions in unified binary yin and yang		
	taken care of	
	The truth and deception are being revealed, and the question of good vs. evil is being questioned. Trust in universal truths is required for well-being.	P8 P2 P7
	Gratitude teaches us a lot; before this comes patience and contentment.	P8 P4 P9 P16 P3
	Aspiration coming from the soul space leads to inspiration, imagination and intuition, resulting in abundance. One needs gratitude and patience first. This requires surrendering.	P4 P16 P2 P3
	Self-transformation is key; this is how we really grow. The framework enables individuals to grow from within by revisiting the 8 dimensions and repeating the move through the lens of awareness to realise raised consciousness and keep growing along their continuum. Well-being is a journey and not a destiny. Focus is on the project at hand, ignoring all forms of distraction.	P2 P6 P6 P8 P5 P7 P2 P1 P4 P9 P10 P17 P14 P16 P1 P15 P13 P4
	Life is unpredictable and transitory, constantly collapsing and resurfacing. How you respond to changes depends on your response. It is best not to respond but rather to be solution-based, which will positively affect others. Individuals can learn through your experience. Life is a unique experience. Love the sinner but not the sin. Let no one stop you from developing and exploring. Do what makes you happy.	P6 P8 P6, P8 P4
	Individuals are quick to blame others for wrongdoings, but we are responsible for everything we experience. It is up to us to grow from the lesson and not remain stuck in the trauma of events. Detoxing and cleansing the body of unwanted toxins raises energy levels, which in turn gives us the perseverance, patience, and purity to get things done. We also need the courage to change.	P2 P13 P4 P14 P16 P4 P15 P3 P2

Holistic well-being dimensions in unified binary yin and yang		
	The mind is a vehicle through which we obtain universal field knowledge when in a peaceful and centred state. Over-rationalization, mental anguish, and self-sabotage lead to stress, unrest, and disease. This type of processing places the experiences into true existential consciousness, as opposed to the limited existence being placed into experiences on Earth. This knowingness will raise well-being.	P16 P2 P9 P4 P5 P2 P9
Base-level 3: World View New and Old	The state of the world is ego-driven and not organic. It is full of deception and not the truth. World peace is very important, and the world will get more chaotic.	P2 P5 P7 P8 P8
	If you identify a crisis, then the ego is ego-consciousness. Ho'oponopono is good to clear the mind. Your perspective is yours, and no -one can say you are wrong	P2 P3
	Technology has created an imbalance; do not fear it; use it to your advantage. The Metaverse is causing more deception, and it depends on how you react to it. Sift through the good and the evil. The universal truth is the ultimate truth. Mental health problems have increased since Covid-19.	P8 P3 P4
	It is exciting to consider what can happen and what is happening as it relates to all eight areas. The old models have not worked, and we are rethinking things through technology. Move to a resource—and skills-based economy. It is the age of Aquarius, which is the age of technology, so use it to our advantage.	P5 P8 P4 P8
	Love and happiness emerge from chaos over time. We need to focus on the central point of consciousness, which is also the highest frequency. We should operate from this point. To transcend consciousness, we can aim to integrate the eight points. Most disasters are man-made by greed and ego.	P11 P10 P2 P5 P9 P2
	Only realign with the inherited patterns if they serve you; it must be worth it. Eustress is good stress, and some individuals thrive on it. I do not get stressed or tired if I am doing what I love. Then, I received a high rating of well-being satisfaction. This is age-related.	P8 P5 P4 P5
	Manage your day, and do not let your day manage you. An early morning routine prepares you for the day. A business owner in India does this; he eats a clean organic diet and	P9 P9

Holistic well-being dimensions in unified binary yin and yang		
	focuses on peace and harmony within his organisation, the world, and countries. He supports his family and follows a humanitarian model. He is humble and supports his staff of thousands of individuals he sees as part of the vine. Take time to smell the flowers in our mad and chaotic world.	P9
	There is so much superficiality in the world. Individuals have a sense of low self-worth, accumulate assets, and achieve status; these are all outer manifestations of world success and are ego-driven. In duality, There is overconsumption and too much consumerism; the resources are adequate, and self-reflection is critical in the outer world. Create inner dynamism irrespective of the world. Have your own inner code of ethics, integrity, and truth.	P2 P12 P11 P2 P12 P13 P6 P7
	We need to build oneness, including duality, which has a distinctive role, for example, in acute medical conditions. Reductionism, separateness, and duality have evolved humanity to the current evolutionary point over the last 300 years. Holism is traced back over 5000 years ago and is based on non-duality, multipolar, all-inclusive coherence for individuals and organisations.	P9 P2
Base-level 4: Earth Renewal and Destruction	The environment has always provided abundantly for humanity. The agricultural model does not serve humanity. Food sovereignty is cautionary; we overconsume while the rest of the world is starving. Crops are treated so the seeds do not germinate for the sake of greed. We should look to grow our food and have small—to medium-sized farms, not mono-crops. The answers to renewable energy lie in nature, and if we follow these laws, there will be abundance, as seen with biomimicry.	P6 P15 P3 P4 P15
	Sunlight is the primary nutrition for the planet and individuals. Many individuals are desk-bound and sit in front of laptops in four-cornered rooms with flat ceilings, which draw out vital electrons from humans and reduce life force. They often never see the sun, allow photons to enter their eyes, or feel the healing rays on their skin.	P13 P17 P16 P4
	The Earth will provide so long as we take care of it. Sustainable resource management is required. We should get out of the labs and start observing nature. Use technology to save time and money.	P15 P6 P16 P15 p5 P8 P4

Holistic well-being dimensions in unified binary yin and yang		
	Over-consumerism is a problem; how many clothes can we wear?	P16 P2
	Without oxygen, the human body and all living things die.	P5 P15 P13 P17
	Humans become dehydrated, and disease follows. This also causes dryness and over-hydration, whereby we lose our vital minerals as the osmosis of our minerals and electrons leaves the body to balance the unstructured and polluted water we drink.	P13 P4 P16 P17
	The food and water are contaminated by genetically modified organisms, insecticides, and pesticides, exposed to industrial toxins, and then the food is processed.	P16 P3 P6 P9 P4
	Many plants and animals are going extinct. We need to reconnect to nature and the Earth, which is important.	P15 P6 P9 P2 P1
	Deforestation, fracking, and mining affect the ecology, fauna, and flora.	p14 P10
	Sustainable resource management is required. We should get out of the labs and start observing nature. Use technology to save time and money. Solar power is renewable energy. Wind turbines and water turbines run along rivers. We have the technology and resources.	P15 P6 P4 P8 P15 P17 P11 P5 P4 P8
	Radiation will lead to reduced electric charge in the body, reduced life force, disease, and Ill-being. Therefore, building a life force leads to increased resonance and connection to consciousness and the universal flow of wisdom, and achievement of purpose.	P16 P1 P4 P6 P7 P8
Base-level 5: Home and Homeless	The current residential city framework does not lead to human well-being for most. Businesses are inorganic, grey, and airconditioned all year round, leading to “sick building syndrome,” and there is little greenery or outside spaces for employees to walk about during lunch. P	P16 P10 P1 P16 P10 P3 P2

Holistic well-being dimensions in unified binary yin and yang		
	Canteens serve cooked food containing heated oils, sugars, and loads of carbohydrates, which sitting employees do not need. Therefore, this food is not conducive to well-being, creativity, inspiration, imagination, or intuition. This results in sick employees with low oxygen levels, thick blood, and many days off on sick leave. We need large windows that open to let sunlight photons in. The current office space as a framework for well-being does not lead to well-being.	P15 P16
	Homestyle and shape are organic and natural.	P10 P16
	A place to destress, reflect, be safe, grow protection, and be innovative as this reflects yourself, where you can express your inner beauty. Innovate your home and make it unique; it houses your body. Home is a place to destress, detox from the day, and rest. A home is a place of food and shelter. My garden is therapeutic.	P3 P2 P1 P4 P5 P6 P7 P8 P9 P10 P11 P12 P13 P14 P15 P16 P17
	Place of safety- where the inner and outer life reflect. Physical safety and security from crime and abuse. Amenities should be close by important, or there can be long distances to travel by foot or car. Plans must be made to accommodate load shedding and power outages in extreme weather. Plans to accommodate load shedding will increase comfort, especially if cold and hungry. A place to destress, reflect, be safe, and grow protected. Be innovative, as this reflects yourself and where you can express your inner beauty. Innovate your home and make it unique; it houses your body. Home is a place to destress, detox from the day, and rest. Home is a place of food and shelter. My garden is therapeutic. Home/offices are more popular and healthier. Environments with a high level of authentic and natural space around them will have higher well-being than organisations in polluted areas.	P10 P1 P4 P8 P12, P8, P5, P6, P3, P2, P1, P17, P11, P5, P7, P8, P12, P14, P15, P16, P17 P4 P7 P5 P3 P2 P1 P4 P5 P6 P7 P8 P9

Holistic well-being dimensions in unified binary yin and yang		
	We are seeing the rise of work-play-eat environments, which bring workers closer to the workplace and increase well-being.	P10 P11 P12 P13 P14 P15 P16 P17 P7 P3 P2
	Home cleanliness is the most important. Clean homes and buildings will result in well-being and happiness.	P10 P3 P2 P3 P5 P9
	Climate affects how we live, whether it's hot or cold, wet or dry, dark or light, and this can affect our physical and mental state. Okinawan culture is based on longevity, health, and well-being, sustained through diet, exercise, spiritual belief, mental exercises, and creativity. Those living authentically in villages have greater peace and may be more evolved.	P10 P7 P5 P8 P2 P5 P1 P3 P13
Base-level 6: Connected and Disconnected	Genetics, epigenetics, and environmental factors play a part in our evolution and are primarily unconscious. The reductionist approach began with the ancestors influenced by the world around them. We are fully responsible.	P2 P16 P3 P5
	Move to go digital—money, crypto, COVID, Zoom hybrid meetings—increase productivity, reduce travel—not all good—see genetically modified foods. We need to go back to nature.	P8 P5 P2 P4
	Human relationships begin at home, which is key. We must also learn to live with respect for our ancestors.	P16 P7 P5
	Mankind is social. Family is key to building a social society and growing humans for the future. Relationships and partners are difficult to maintain when the world is full of distractions, which results in disconnection.	P1 P2 P7 P16 P15 P6 P9 P17 P4
	Knowledge from our parents who misguide us and teach us based on their self-perpetuating framework from the ancestors. Parents grow you. Re-examine the role of parents.	P3 P17 P10 P2 P4 P5
	Childhood experiences and trauma set the scene for mental constructs to be formed. These are not addressed; individuals live with these constructs their whole lives, unaware.	P3 P17 P10 P2, P8

Holistic well-being dimensions in unified binary yin and yang		
	Home executive roles vs. income producer roles are often confused, which can cause stress. Financial aspects also cause stress.	P10 P1
	Sexism and racialism are the results of a system of duality. Racialism interferes with families and the social environment. In the West, traditionally, society uses the man's name as the family surname, and the house is bought in his name; this is sexism.	P1 P7 P13 P3 P8
	Social media, family meal interruptions, cell phones at mealtimes, and TV at mealtimes all interfere with social dynamics, causing social conditioning and programming.	P8 P5 P1 P13 P17 P3 P7
	First, relationships are built at home. Parents are too busy to see their children, so family and social Interpersonal relationships suffer, and individuals do not see each other.	P1, P2, P16, P17
	Self-pride/determination begins at home. Individuals with low self-esteem project this outward, pretending and looking for external gratification. This reduces well-being and self-worth. Low self-respect and self-worth among individuals are low, and so, therefore, are life satisfaction and well-being.	P8, P5 P10, p17, P13
	Humans are social creatures. Many individuals, children, and the elderly are lonely, which creates disconnection and disease. Social support is poor. Babies are left with caregivers or sent to baby care from very young ages as parents need double incomes.	P15, P5, P7, P8, P12, P1, P2 P4
	Belonging is created by socialising; Metaverse, wonder malls, and Facebook destroy this social web.	P8, P1, P2, P3
	Social media, Metaverse, web design, and augmented reality….. affect us all and create instant gratification. In the matrix, we will lose freedom, and our thoughts and minds can be controlled. With Artificial Intelligence, we will become human machines and become dependent upon AI.	P8, P5, P13, P2
Base-level 7: Economic Abundance and Scarcity	The duality between poverty and scarcity vs. excess and humans' unsatiable need to gather assets at all costs limit evolution and are mostly driven by fear.	P13 P15 P10 P2 P3 P4 P2 P4 P5 P7 P10 P16

Holistic well-being dimensions in unified binary yin and yang		
	Money is the root of all evil and has led to ill beings, some of whom see money as their God. The insatiable need for organisational growth at all costs and profit and shareholding growth creates inequality versus organic growth, where everybody benefits, and growth and scarcity and poverty are replaced with limitless possibilities and abundance. The ego and greed around resources have influenced our belief system. Survival, scarcity, or excess is a lens for the very ill. Integrity is related to industry-specific aspects and cultures. Integrity is essential to health and well-being. Always retain a balanced central point.	P3 P15 P10 P7 P2 P15 P2 P15 P4 P5 P4 P13 P3 P2 P9 P8 P14 P15 P4 P5
	Giving to charity is important, but it encourages individuals to sit back and expect handouts. Teaching individuals skills is far more important, as it gives them a sense of self-worth and achievement.	P15 P4 P6 P10
	Vocational work is your purpose, where money is secondary, and what you do creates well-being; your job is what you are paid to do.	P13 P17 P16 P4 P8
	NGO's have caused much destruction. We need to be clear about which charities receive donations and whether the money is used by the poor to fish. Financial growth should be organic and sustainable. How much is enough? Poverty versus excess in this world. Discurrency will be important as we move to new options for financial instruments. Resource-based economies and skill value will also be important going forward.	P15 P4 P8 P5
Base-level 8: Wellness and Illness	Diagnosis is a technical approach applied to a living being. Synthetic medications provide symptomatic relief. Many individuals are victims of the medical fraternity. Do not let anyone stop you from following your health journey. Einstein said that you cannot fix problems using the same thing that caused them. Many individuals today look for natural ways to heal.	P5 P10 P15 P11 P3 P16 P16 P2 P4

Holistic well-being dimensions in unified binary yin and yang		
	There is an inner and outer healing process, and education is essential to reawakening the yin and yang, which can bring about stability and reduce stress. Taoism includes balancing the physical, neurological, emotional, and spiritual body to build chi, lifeforce, or prana negentropy by balancing yin and yang, positive and negative. Natural plant food is best balanced in yin and yang. Individuals live in a world of confusion about their health ailments and diseases on a physical level, and from an emotional level, they border on insanity. This is due to the current model for health not working. Mental health disorders have increased since the pandemic with little sign of abating. The quality of the food we eat has weakened over the years, and its nutrient values are low. This is due to factory farming and storage methods. Cooking also reduces the nutritional content of food, which means that the cells are not being adequately nourished.	P2 P4 P5 P6 P2 P3 P16 P4 P8 P1 P13 p17 P12 P11 P3 P5 P14, P11 P10 P12 P15
	The body is an important place in which to begin to achieve well-being and consciousness. The body will reveal a sense of well-being by measuring serotonin hormone levels. Measurement of physical health is possible with devices (QUEX ED) and laboratory tests, but emotional health is not easy. There is much more to feeling well and being a well-being. The emotional legacies are carried forward with each generation. Happiness is a feeling and is based on your feelings.	P8 P5 P2 P10 P16 P4 P5
	Congenital disabilities, genetic defects, and diseases like autism are increasing. Physical or emotional trauma can cause displacement from the centre point of stillness. Mental illness is increasing, and the medical profession has yet to stabilise individuals physically or mentally. Experiences of medical negligence are every day. Little is done to educate individuals on the prevention of disease; on the contrary, things to encourage disease are marketed, especially harmful drug side effects.	P13 P1 P3 P4 P5 P8 P11 P7
	Modern world media has dissipated and distorted sexual health and sexual energy. Individuals suffer from poor libido and infertility. Sexual additions and perversions are increasing. Sexual identity confusion can lead to displacement from the central point of stillness. Transgenderism and de-transitioning are growing, and only time will tell. Other addictions, such as drugs and alcohol, are also increasing, especially since the pandemic. Individuals feel discriminated against	P13 P2 P3 P8

Holistic well-being dimensions in unified binary yin and yang		
	The body is a photoelectric battery that needs to be charged daily to create entropy. Life force is central to electron flow and keeping the battery charged. All eight dimensions can affect the charge of the body's battery.	P2 P3 P5 P16 P4
	Genetics, epigenetics, and the environment affect our health status and well-being. Emotional memories affect the biology of DNA and can be healed with holistic ancestral healing. Immunity is boosted once we detox from emotions and physical toxins.	P2 P3 P5 P16 P17 P4
	Long-term stress causes the continual release of adrenalin and cortisol, eventually causing adrenal fatigue and lowered immunity. The body has little electric charge or energy to digest, absorb vital nutrients, and fight off infection or toxic invaders.	P16 P2 P4
	Many individuals binge eat or starve themselves due to stress. This relationship is unhealthy. Our attitude towards food is of paramount importance. Emotions control the way we eat. If stressed, one should not eat, as it cannot be digested, and one gets sick. Individuals seen in the Centre are eating poor quality foods, and in many instances, the food is making them sick and dis-eased—prevention and realignment of disease. Food quality is a significant concern, considering the farming methods and poor soil fertility. Internal health starts with environmental health, using the natural sun, wind, and nature, which, together with our DNA, make us aware of conscious living.	P5 P4 P2 P1 P3 P4 P16 P7 P9 P12 P2 P5 P16 P15 P3 P6 P8
	Toxins such as farming chemicals, environmental and chemical toxins, electromagnetic radiation, and parasites negatively affect our health and emotions. They can also result in congenital disabilities. Toxins reduce our immunity. Hormones in the water can cause the feminisation of the planet. Regular detoxification of the mind and body is essential.	P16 P13 P2 P17 P4
	Stress overstimulates the sympathetic nervous system, activating the fight-or-flight response. On a long-term, ongoing basis, this results in a lowered parasympathetic nervous response for the involuntary processes such as digestion, elimination, circulation, and healing that take place when we sleep. The body cells go out of alignment, and the body becomes ill.	P16 P2 P4 P5
	Essential body self-care entails water, air, sunshine, and earthing. These are almost forgotten and not mentioned when one visits the doctor.	P2 P16 P17

Holistic well-being dimensions in unified binary yin and yang		
	Singing and being creative and innovative will increase wellness and well-being. Movement is critical to maintaining circulation and energy flow in the body. Without movement, the body stops conducting electricity, even though it is capable of conducting electricity. The body must move to keep electrically charged and for the blood to circulate oxygen and food. Movements such as karate, yoga, tai Chi, dancing, walking, and massage will do this.	P13 P17 P13 P5 P2 P4 P2 P3
	We can all heal ourselves; modern-day doctors do not use the astral plane to download healing information. We need to awaken to natural health; we know how and have the manual, but we do not remember.	P16 P13 P17
	We all can heal ourselves, but modern-day doctors do not use the astral place to download healing information.	P16 P2 P7 P4 P9
	The Ormus gold and Cell Vitality OxyMinerals activate the cell membrane and mitochondria, allowing the body to produce energy and self-heal.	P16
	Since when can one rely on one person to diagnose and treat you? What happened to the team of experts? What happened to the person's education so that the person could make an informed decision about their health and what would work best to heal themselves … power was taken from the individual. Doctors tell individuals how to get better by prescribing synthetic toxic medication not able to affect wellness in the long term – still ill but symptom-free.	P3 P16 P4 P2 P7
	An inclusive approach would be to include the best of all options at the correct time.	P2
	We all need to awaken to natural health; we know it but have forgotten.	P2 P16 P4 P3
Lower Lens of Unawareness: Stagnation and Patterns of Change	They are weak from lack of proper food and medical attention and unable to see a way out. They feel hopeless. Poor nutrition and living circumstances can lead to disease, which further desists individuals from living.	P15 P9 P13 P16 P3

Holistic well-being dimensions in unified binary yin and yang		
	This ill-being can be related to the state of the world today, where there are individuals in incredibly happy, free, and fulfilled states of well-being, as well as those in the depths of despair and organisations in the same place.	P1 P2 P4 P9 P12 P5
Low-level state: Ill-being and Well-being	At this level, individuals feel there is no sense in carrying on. Life is against them, and they can blame the world for this. They can feel victimised and discriminated against	P15 P4 P9 P16 P17 P3
	Individuals are very sick and lack vitality.	P13
	Some individuals refuse to surrender and prefer to nurse their wounds. The mental construct is so deeply engrained that there is no turning back. This is all because they will not surrender.	P3 P2 P9 P4
	Individuals get beyond help.	P13
	There is deep sadness, regret, and even shame.	P13 P7
	These individuals could be taken to farms and be exposed to the healing powers of nature and the Earth. They could reconnect with the Earth by touching the soil and farming food or flowers.	P13 P11

Source: (Researcher constructed)

The linear Holistic Quantum Well-being Dimensions Continuum 3 is represented top-down, showing all the dimensions of well-being in unified binary, yin and yang, non-duality, and linear Well-being Dimensions Continuum 3 (Figure 22).

Holistic Well-being Dimensions Continuum 3

displaying Linear Non-duality

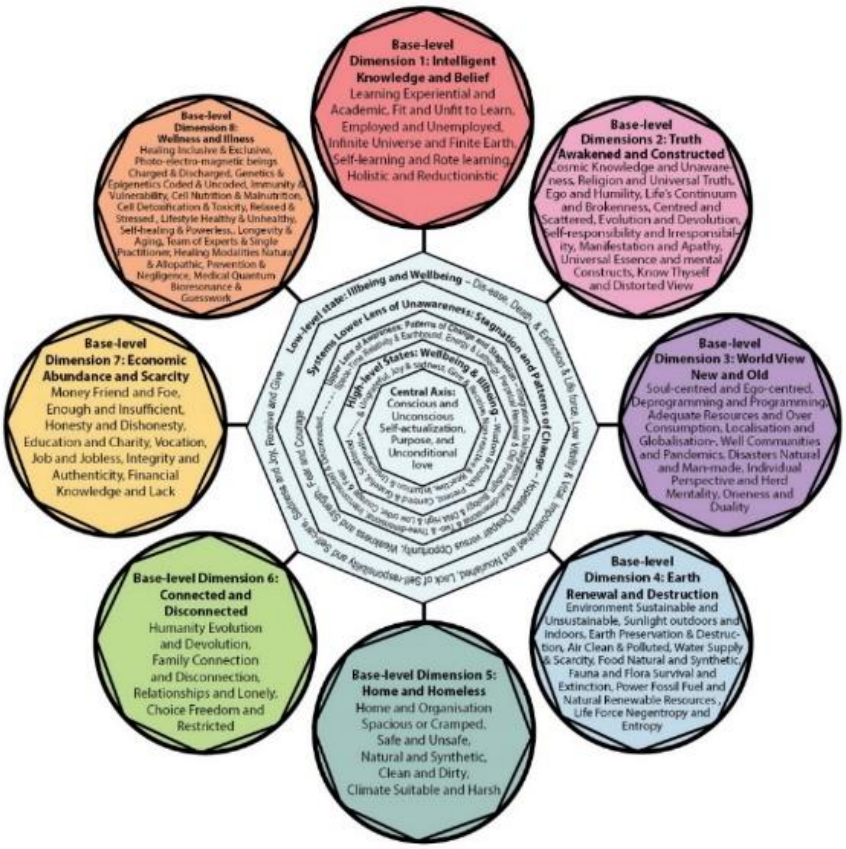

Figure 22: Holistic Well-being Dimensions Continuum 3 linear and non-duality

Source: (Researcher constructed)

The Holistic Well-being Dimensions Continuum 3 and Spatial 3 in non-linear, binary, yin and yang, and non-locality are represented as interdependent and interconnected particles in motion (Figures 23 and 24).

Holistic Well-being Dimension Continuum 3 and Spatial Continuum 3

Linear, binary, yin and yang and non-duality

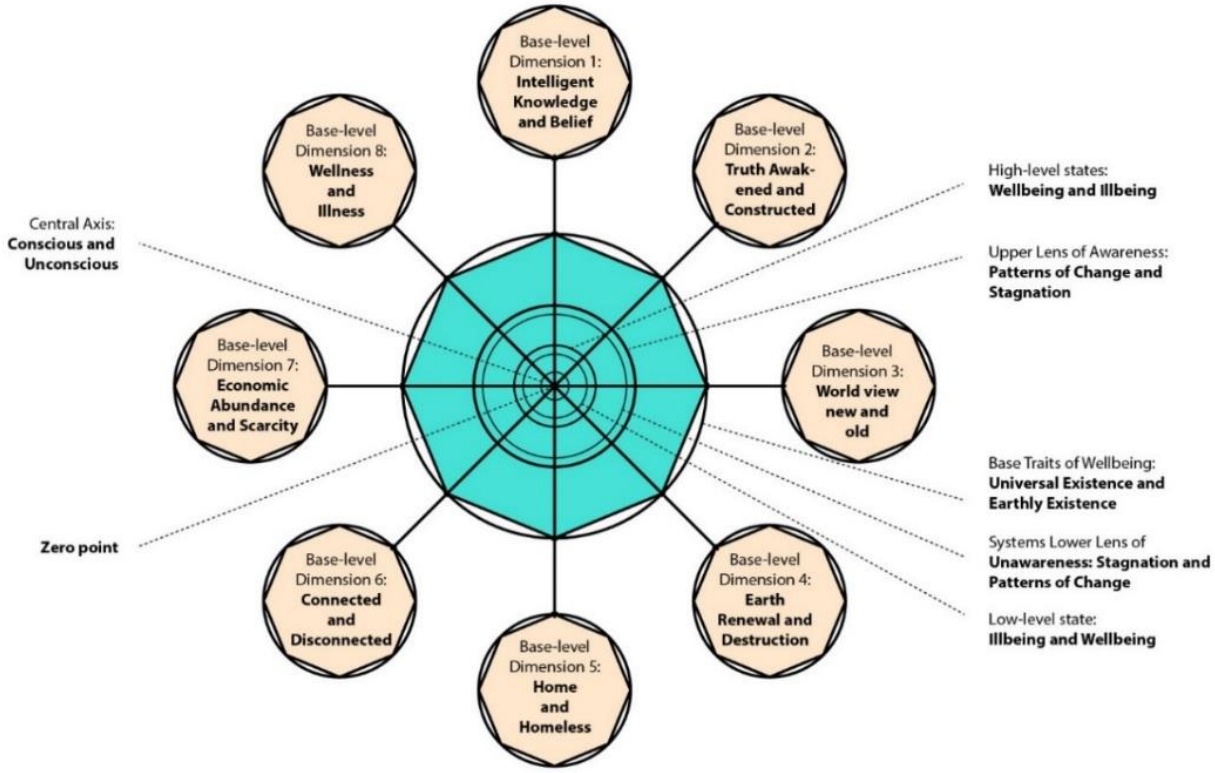

Figure 23: Holistic Well-being Dimensions Continuum 3, linear, binary and non-duality

Source: (Researcher constructed)

4.3.3 Theme 3: Self-reflecting measurement of well-being

While individual self-reflecting measurement of well-being self-reflecting measurement relies on a level of consciousness and self-honesty, it is the most accurate barometer of an individual's level of well-being and happiness. Self-measurement can be validated with actual physical hormone levels (Table 10).

Table 10: Theme 3: Self-reflecting measurement of personal well-being

Self-reflecting measurement of well-being	
You climb the well-being trajectory on your own. Learn throughexperiences and self-assessment. Everyone has a unique journey. Internal holistic well-being barometer to self-reflect. This is different for everyone based on social, economic, family values, nationality, and country. Therefore, we can manifest well-being as a self-reflective measurement that is different for everybody. Subjective well-being is internal, and objective well-being, which is external but superficial and based on instant gratification, can be managed as it does not last. You are your own measure of well-being, happiness, and Self-worth, which results in Self-realisation. The measurement is perceptions-based as we are all different, and therefore, well-being cannot be measured or weighted.	P7 P5 P10 P6 P4 P14 P11 P10 P8 P7 P16 P5
The lens of awareness, phases of integration and appreciation, self-reflecting as the eight paths align, you raise consciousness and have a clearer picture. It is a state of dynamic vibration which increases.	P15
Measured with quantum scientific medical devices and live bloodanalysis, I can measure what I feel and what I am unaware of, and it gives me satisfaction that I am with a practitioner who is on my level and can guide me. The HOA process gives me personal experience of changes, and I feel peace and joy. Higher levels of serotonin may indicate high levels of satisfaction, happiness and well-being. High levels of adrenalin and cortisol may measure high levels of stress, anxiety and Ill-being.	P1 P7 P16

Self-reflecting measurement of well-being	
Be mindful of your mind. Do you really believe that what you believe is real? Stillness and centredness exist in the non-reactive space from which to make decisions and self-reflect with discernment. The HAO emotional clearing is a phenomenal, instant experience. It delves into consciousness and relieves those old, stored emotions which need to go, and this increases a sense of well-being.	P8 P7 P15 P12 P16 P9 P2 P1

Source (Researcher constructed)

This theme highlights the personalised journey of well-being, emphasising the individual's ascent on the well-being trajectory. It emphasises experiential learning and self-assessment as integral components of this transformative journey. The internal holistic well-being barometer serves as a unique measure for each person, influenced by diverse factors such as social context, economics, family values, nationality, and country of residence. In recognising the subjectivity of well-being, the theme distinguishes between internal, subjective well-being and external, superficially managed objective well-being. The process involves self-reflection, culminating in an individual's self-realised lens of awareness. As the eight paths align, consciousness rises, creating a dynamic vibration and a clearer self-image. The theme underscores the significance of unlearning societal programming, with life experiences, love, and adversity serving as profound teachers. Medical levels of well-being and ill-being may be indicated by laboratory tests measuring serotonin, adrenalin, and cortisol levels. The inclusion of quantum scientific medical devices and live blood analysis adds a dimension of mindfulness and self-awareness, offering insights into one's well-being beyond conscious awareness with the HAO. The call to be mindful of one's mind, question personal beliefs, and cultivate stillness and centredness reflects a non-reactive space crucial for informed decision-making and meaningful self-reflection.

4.3.4 Theme 4: Motivation for implementation of a framework

Holistic well-being is achieved along the central consciousness axis through a quantum collapse alignment of what appears to be opposing, dual, well-being dimensions as unified,

binary, yin and yang, non-duality dimensions in Multidimensional Holistic Quantum Well-being Consciousness (Table 11).

Table 11: Theme 4: Health Status and realignment to holism

Motivation for assessing your health status and realignment to multidimensional holistic well-being	
The central axis, Consciousness, is the place to begin your move towards well-being. Once the central position is sorted out, the rest of the eight can balance in binary unity. Measured with quantum scientific medical devices and live bloodanalysis. Emotions are cleared with the unique HAO process. I can measure what I feel and what I was unaware of.	P1 P5 P10 P2
We are in perpetual reset mode along a continuum. There are many levels within us. To detoxify, we create space for creativity. Moreover, there are 'new ideas' to enter. The need to breathe and inspire	P16 P12 P9 P4
This results in an alchemical change within, and new ideas manifest as we expire. The interchange of oxygen in the body is essential to life, without which we will die. The quantum collapse results in change and is brought about by chaos, which is necessary for change.	
Happiness depends on our choices; even when an event happens, the outcome is determined by the decision you make at the time, and this affects your well-being. Individual choices play the most important role. It plays an important role irrespective of the dimension of well-being in question. You can decide how you want to be at the end—your choice decides the outcome. Decisions made in the field of universal consciousness are sub-consciousness decisions using non-locality as opposed to those made in the conscious emotional mind.	P9 P5 P10
To give is to create happiness; the more you give, the more happiness you experience	P10 P15

Motivation for assessing your health status and realignment to multidimensional holistic well-being	
Important to give to charity	
It is impossible to be happy 24 hours a day or be a well-being all day. Through daily practice, meditation, yoga, exercise, and self- training, we build resilience, which becomes sustainable. If we We do not have resilience, and we become reactive. We need to take full responsibility for our well-being	P5 P10 P15 P8
Life will always bring challenges, as this is how we grow – along the dimensions of well-being.	
The basis is unconditional love, as, after this, nothing known exists connected to nature and the Earth. Love, then be authentic, and then do authentic things. It is a vibration, a Life force, its energy, leading to fulfilment. Identification of who I am and what I love Secure your identity; otherwise, you will always be needy and adopt a scarcity mental construct (hold onto whatever you haveor get). This is fear-based.	P2 P9 P8 P4
Well-being is a personal, unique, ongoing process based on your unique disposition (based on the genes, environment, social,childhood, economic, etc.) The idea is to build inner resilience to withstand the ups and downs of life as an ongoing self-reflective practice; you have your built-in inner barometer. This creates an inner sense of self-worth. You are responsible for your well-being. It is an inner reflection of yourself and not built on external status, financial assets, or holidays, which is superficiality. One needs to turn psychologically inward. Inner happiness results from activity, making meaningful choices, meaningful social connections, serving humanity, and supporting others.	P10 P5 P6 P3
The purpose is freedom, which leads to fulfilment and happiness. Freedom is a heart/soul connection.	P10 P5

Motivation for assessing your health status and realignment to multidimensional holistic well-being	
	P3
In the unified field, the vortex of the torsion field holds well-being particles inperpetual harmonic spin. This is happening in a non-linear field and non-locality. This is non-linearity and non-existence at the zero point. The well-being dimensions are present in a unified binary field, yin and yang, representing non-duality. The well-being particles are equally represented, where death equals birth. Ill-being equals well-being.	P6 P2 P1 P15

Source: (Researcher constructed)

This theme emphasises the pivotal role of central consciousness as the starting point for the journey toward well-being. Participant insights stress that once the central position is harmonised, the remaining dimensions align in binary unity, fostering multidimensional holistic well-being. Incorporating quantum scientific medical devices, live blood analysis, and HAO emotional clearing add a unique dimension, enabling individuals to measure and comprehend aspects of their health that may otherwise remain unconscious. The theme introduces the concept of perpetual reset mode, highlighting the continuous transformative process within individuals. The detoxification process is seen as a mechanism to create space for creativity and usher in innovative ideas, illustrating the intricate connection between physical and mental well-being. The narrative underscores the significance of individual choices in shaping well-being across various dimensions. The individual act of giving is presented as a pathway to happiness, emphasising the importance of contributing to charitable causes. The theme acknowledges the inevitability of life challenges and advocates for daily practices, including meditation, yoga, exercise, and self-training, to build sustainable resilience. Love, authenticity, and self-identification emerge as foundational elements, with a call to secure one's identity and embrace a scarcity-free mindset. The interconnected nature of well-being, grounded in personal disposition and inner resilience, is portrayed in individuals as an ongoing self-reflective practice. The theme concludes with a philosophical perspective,

connecting well-being to freedom, fulfillment, and the non-linear, non-dual nature of the unified field.

The participant co-created the findings of the Multidimensional Holistic Quantum Well-being Framework (Table 12). The interview process had two parts: the first was to determine the known and missing dimensions, and the other was to determine what a multidimensional structure beyond three dimensions could look like. The researcher asked the participants to visualise the structure and then describe it.

Table 12: The Multidimensional Holistic Quantum Well-being Framework.

Multidimensional non-linear framework with holistic well-being dimensions oriented as dynamic binary particles and waves, displaying non-duality and non-locality.		
Dimensions of Multi-dimensionality Orienting holistic Well-being in multi-dimensionality	Heurist-Hermeneutical symmetrical above and below from the pilot interviews. The central axis of consciousness and unconsciousness from Heurist-Hermeneutical and all poles equal top and bottom points and eight circulating dimensional points. The central core axis rotates in universal consciousness around the zero-point as a continuum. This represents an awakening occurring in the world. Awareness that non-linear multidimensionality is necessary for the universal transformational shift. We see this occurring in the world and healing individuals. Awareness is key If operating from the ego, then it represents fighting the shift and resistance. The torus field creates an inflow. We perceive this as the vortex moves up and down the axis as we aspire for self-perfection High states of well-being result in laughter, joy, peace, and unconditional love. The upper lens of awareness creates a window beyond Earth, beyond duality, through which we experience well-being.	P1 P2 P6 P9 P5 P16 P7 P6 P2 P1 P6 P5 P2 P16 P2 P9 P12 P15 P6 P16 P13 P6 P15 P1 P2 P17 P6 P15
	Multidimensionality allows movement and particles to operate in	P6, P2 P7

Multidimensional non-linear framework with holistic well-being dimensions oriented as dynamic binary particles and waves, displaying non-duality and non-locality.		
	non-duality as particles and waves, a torsion field. The particles all have equal importance or weighting depending on when the person went out of alignment. If there was an impending quantum collapse, this could be in the way of a disease or an emotion such as anxiety. The multidimensional shape could be represented as a lingam, the formless universe bearer, signifying grand heavenly energy, offering ceaseless goodness. The shape comes to me as an angel with two enormous wings presenting as a hologram. The angel-being in the centre represents the self, and the wings represent self-transformation.	P16, P13 P16 P17

Source: (Researcher constructed)

Holistic Well-being Dimensions 3 and Spatial Continuum 3

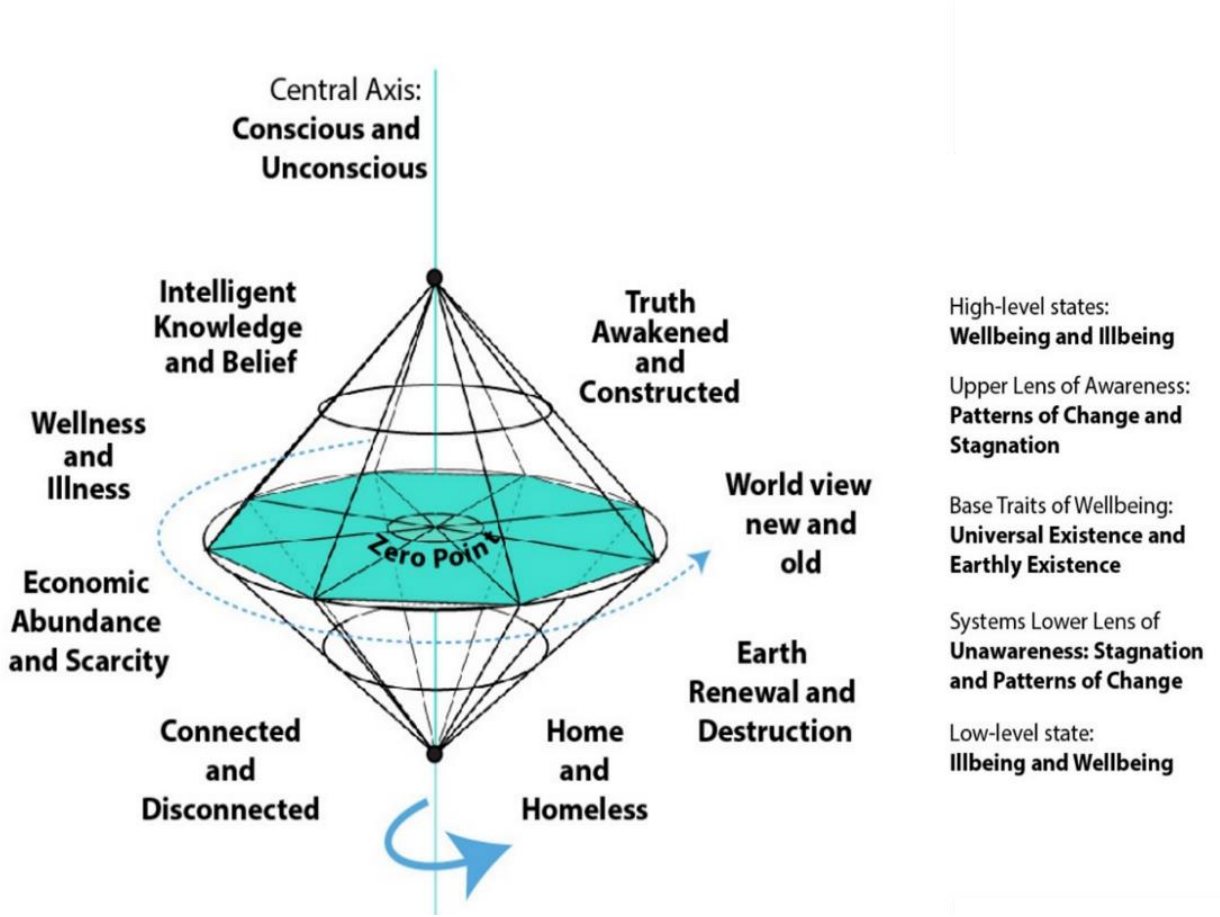

Figure 24: Holistic Well-being Continuum Dimensions 3 and Spatial 3, linear, binary, yin and yang, and non-duality

Source: (Researcher constructed)

The orientation of holistic well-being dimensions in non-duality within a multidimensional framework required the third paradigm shift from two- and three-dimensional localised linearity to non-local, non-linear multidimensionality. The framework was described by participants as formless, with a heavenly lingam shape and a torsion field enabling the well-being dimensions, after a quantum collapse, to have particle and wave dynamic movement in perpetual motion.

4.4 Findings from the Literature Review

4.4.1 Holism and reductionism

The overarching argument concerning the research problem of the world and humanity experiencing numerous instances of disease and ill-being is a consequence of a biomedical, mechanistic, exclusive reductionist world operating exclusively of a natural, Holistic, organic, authentic, inclusive, and coherent approach to well-being.

4.4.1.1 Increased incidence of chronic disease, mental health, and ill-being at the Centre.

In her Global Holistic Quantum Well-Being Centre in South Africa, the researcher seeks answers to close the gap between ill-being and well-being.

Many references were cited in the literature review of researchers who have studied topics about the increased incidence of chronic disease. In their way, these researchers have contributed to closing the gap between and causing movement towards the new paradigm, shifting back towards a new way of holistic well-being, thinking, and natural health. Natural and organic health are the philosophies of holism and Taoism. The interview findings indicated to the researcher what the gaps are and how to close them. The researcher reconfirmed her role both from the findings and the literature research to close the gap by:

- Educating and empowering the clients to take self-responsibility for their disease and the opportunity to gain experience about why it exists.
- Performing valid well-being baseline assessment measurements highlighting the physical risk factors of disease, such as poor nutrition, high toxicity, high stress, and poor lifestyle. Detoxification, stress, and lifestyle. These assessments will highlight the emotional-mental risk factors such as anxiety, depression, fear, anger, sadness, and hatred.
- Educating the client on holistic well-being, where both the physical and mental risks will be perfectly balanced as the client awakens to recognising both aspects of the well-being dimension, the yin and yang, in holistic unified binary non-duality.

- Here, the researcher recommends balancing nutrients to work in harmony with the body's innate ability to health, and the HAO emotional release quantum collapses to remove the shadows of the past inherited in the genes.
- Assist in preparing an agreed-upon process for the future, minimising risk factors as they focus on realigning themselves with their organic and authentic selves.

Individuals can move beyond the allure of instant gratification and short-lived happiness by focusing on long-term goals and deeper values. Understanding what you can control and what is beyond your control helps maintain clarity and prevents becoming overwhelmed by external issues, such as global crises or other people's problems.

Instead of being distracted by these external factors, individuals can focus on what truly matters and cultivate a meaningful engagement with life. This might involve tuning out from global events and media noise and redirecting your energy towards personal growth and self-discovery.

Engaging thoughtfully with global events and other people's challenges can provide valuable lessons, but it is essential to maintain emotional detachment. By reflecting inwardly and embracing a sense of surrender, you gain deeper insights and foster a stronger connection with yourself and the world around you. This approach promotes a shift from superficial concerns to a more profound and centred way of living, emphasising personal responsibility, inner peace, and meaningful understanding.

Happiness is nurtured through individual acts of kindness, which foster positive emotions and fulfill our needs. Altruism not only boosts happiness but also enhances mental and physical health. Self-awareness provides a sense of security and reduces fear-based behaviours. When driven by fear, people often turn to consumerism and other distractions, leading to dissatisfaction and poor well-being. Addressing this fear-based approach helps bridge this gap, fostering a more fulfilling and balanced life. Focusing on kindness and self-awareness creates a more sustainable path to happiness and health.

4.4.1.2 The contradiction between holistic well-being and Ill-being and the clearly defined gap between reductive duality and holistic non-duality

The researcher must educate on the significant programming between good or evil, and good, and evil. Holistic well-being is everywhere, and this is an awakened consciousness. The clients will need to experience quantum collapses to bring about these changes in consciousness, whereby they see that the duality has not served them. The awareness will extend to the clients becoming aware that duality makes them ill beings. If you move out of holism, you lose your centre point, and the body and mind emotions go out of sync, and you get sick. Research literature support and researcher experiences at the Global Holistic Quantum Well-being Centre confirm subjective happiness and how stress, anxiety, and depression affect internal happiness and satisfaction.

To move to the heart space from the duality of mind control and emotional constructs. Both researchers and research support the conclusion that consciousness affects disease. As one participant (P2) said, the body does not lie, and what you resist persists. In addition, being and non-being, this negative quality of duality causes disease, which is supported by research literature and researchers, which closes this gap.

4.4.1.3 A world programmed and brainwashed suggests a gap needs to be closed

The researcher consistently sees clients who have visited any number of professionals, sometimes up to forty, to try to heal. This type of patient does not let the researcher talk, knows everything, and is busy researching facts during the consultation. They are totally in their heads and do not pay any attention to what the researcher is saying—no wonder they have not healed. Furthermore, the practitioner they are visiting ignores what the client says and therefore does not understand, or if they have heard, they are reductionist and in duality and cannot treat the client. The practitioner takes on the role of the healer. The researcher must educate the client and clearly hear what the client is saying without indulging them in the symptomatic-diagnosis discussion, which they love. This study bridged this gap by including subjective discussion into objective holism.

4 4.1.4 Dualist well-being and holistic non-dualist well-being dimensions

Health practitioners exist in a dualist paradigm of consciousness and cannot extend beyond this. This is where the practitioner is located. Their decisions are based objectively on physical symptoms against well-being dimensions in duality, existing in an either-or paradigm. They fit in the bottom right quadrant of the Heurist medical doctor (Earth and Matter) and prescribe dualistic, synthetic medication (objective). This is why healing remains challenging, as they are not in the subjective conscious universal field of making informed decisions that do not harm the client. The doctors awakening to healing within holistic non-duality consciousness are moving into the new paradigm.

This paradigm affects not only the biomedical model but all other world models on well-being, whether reductionist or holistic well-being. This ego-filled, power-hungry world built on exclusion principles is reflected by humanity living in a world with wars, full of disease, and with individuals programmed to have an overriding approach: “What is mine is mine, and what is yours is mine.” This exclusion approach has resulted in many people being ill, where holistic well-being is everywhere. This gap was bridged by including dualistic well-being into holistic non-dualistic well-being, and it represents a contribution to new knowledge.

4.4.1.5 The re-emergence of natural health and natural disciplines

The timeous re-emergence of well-being in late modern capitalism and complimentary work re-introducing the CAM’s model advocating the inclusion of modern allopathic medicine into the natural disciplines of ancient holistic health and well-being. This holistic well-being approach offers clients natural alternatives to empower themselves to heal. There is no longer one doctor in a leading prescriptive role. The client can self-heal and transition to health and well-being with natural choices available. This is self-empowering for clients who are used to being told they are fine as the symptoms have gone, but they inherently know that they are not fine, as they still feel ill. This gap was bridged by including allopathic medicine in Holistic natural health and well-being.

4.4.1.6 Perceived measurement of holistic well-being

The holistic well-being dimensions are in binary non-duality and non-locality. The measurement is a self-measurement barometer. This measurement is unique to each person

and depends on their conscious understanding of the meaning of their life. Our happiness is because of our achieved well-being state. Our individual choices are responsible for our internally measured holistic well-being. We undergo quantum collapses to renew, re-order, and build life force.

Research literature indicates that a purely objective approach to measuring holistic well-being—focusing solely on hedonic aspects like happiness, sadness, pain, anger, and stress—fails to fully capture its complexity. This is because subjective holistic well-being exists within a unified field and cannot be measured linearly.

The researcher points out that while realists prefer tangible measurements to view the world as it is, idealists focus on how the world should be. Practical evidence, however, suggests that observing behaviour and functionality offers a more accurate reflection of holistic well-being. This is because subjective, Eudaimonic well-being is self-regulated by an internal sense of balance.

Understanding yourself enables you to express love, peace, joy, and freedom in a self-evident manner. Individuals achieve self-awareness through the Holistic Ancestral Orientation (HAO) system of self-transformation.

4.4.1.7 Perceived holistic well-being within HIELO: A Multidimensional Holistic Quantum Well-being Framework

The perceived gap between well-being in linearity and non-linearity has been bridged as linear; holistic well-being has been placed within non-linear multidimensionality in holistic consciousness and will contribute to new knowledge. The holistic well-being spinning pairs have an orientated unified field in binary, yin and yang, non-duality, and non-locality, around a central axis within a dynamic torsion field at the speed of light. The dimensions act like particles dissolving into one another and re-emerging somewhere else after undergoing quantum collapses. This is represented by Heurist, Hermeneutical centredness, and, as Julia sets in quantum physics, travelling at the speed of light. This is as far as modern-day scientists can mathematically calculate, and from here, scientists turn to the ancient Eastern Taoist philosophy in the unified field of consciousness, where experiences are felt. The healing

occurs at the scientifically cited zero-point within the eight binary trigrams of Taoism. The wise sages refer to experiences of healing.

Here is where the Global Holistic Quantum Well-being Centre clients feel unified in peace, joy, freedom, and unconditional love. Inspired and expired breath, high-frequency nutrition, and regular detoxification are vital in keeping the particles moving as quantum collapses occur. The quantum collapses are caused by chaos and bring about change at the zero point. This can be measured by the QUEX ED and live blood analysis before and after the HAO quantum collapse. As the person builds up resistance, they can withstand unexpected chaos and change and move through the eye of the storm in an ego-surrendered, non-reactive state. Choices made in the unified field can be taken as decisions; you have an inner knowing instead of the doubt and confusion of daily mental and emotional decisions.

4.4.1.8 Holistic Business Orientation (HBO)

Holistic businesses reflect high levels of authenticity in the new paradigm. An inclusive approach that incorporates employees and customers earns this recognition.

> *Integrity is related to industry-specific aspects and cultures. Integrity is essential to health and well-being. Always retain a balanced central point*. P2, P9, P8, P14. P15, P4, P5.

> *Businesses must show impeccable levels of honesty and trust to customers and employees to succeed in the new work paradigms*. P15

The TIPS framework recognises that the world of work is changing fast with the exponential increase of technological advances. Leaders and organisations need to change at a similar rate to remain resilient and relevant. This exponential change in organisations is only made possible through deliberate ideation and innovation of not only the product but all other components of the organisation can be innovated upon, such as the configuration, the culture, and the systems.

Furthermore, agile leadership and people need more relevant capabilities to build and manage these organisations. Otherwise, they may become casualties of change and disruptions such as the global pandemic and socio-economic nature. Hence, agile leaders and

organisations need a growth mindset, a holistic perspective, and an eco-systemic mindset of the macro system and its interrelationships as they navigate the winds of disruptive change and build sustainable and thriving organisations into the future.

The researcher concludes that the HBO system is ideal for businesses to focus on a paradigm shift once the individual business decision-makers have raised awareness of their obstacles (HAO) and clear them as they see how they are sabotaging progress.

4.5 Conclusion

Chapter Four presented the findings of an in-depth qualitative analysis of individual interviews, aligning with the thematic analysis methodology. The study explored well-being within holistic consciousness, contributing to a strategic framework for fostering holistic well-being. The objectives included understanding the challenges causing diminished health at the Global Holistic Quantum Well-being Centre, identifying holistic well-being dimensions, assessing their significance, and recommending a Multidimensional Holistic Quantum Well-being Framework. The research journey involved a meticulous manual coding analysis to construct meaning and interpretation. Thematic analysis was chosen to explore the transition from reductionist to Holistic perspectives. The emergent themes, derived from diverse participant perspectives, were Reductionist challenges, holistic well-being dimensions, Self-reflecting measurement of well-being, and Motivation for assessing health and well-being. Each theme contributed unique insights to the overarching exploration of holistic well-being consciousness. Themes related to the research objectives and questions emerged from the well-being dimensions and the quantum multidimensional structure.

Reductionist challenges critiqued existing paradigms, setting the stage for a nuanced exploration of holistic well-being. Addressing reductionism in healthcare and emphasising Holistic approaches could contribute to lowering stress levels, reducing the risk of burnout, and enhancing overall workforce well-being. Holistic well-being dimensions provided a comprehensive understanding of holistic unified binary, yin and yang, and well-being, encouraging individuals to make choices aligned with holistic principles. This theme advocated for perpetual, interconnected health, promoting a conscious shift toward a resilient, authentic, and nature-aligned approach to overall well-being.

Self-reflecting measurement emphasises the personalised well-being journey, focusing on experiential learning, self-assessment, and internal holistic well-being barometers. The theme distinguished between subjective and objective, linear and non-linear Well-being, incorporating quantum analysis for enhanced self-awareness. Motivation for assessing health underscored the pivotal role of central consciousness in fostering multidimensional holistic well-being. The themes highlighted perpetual reset modes, nutrition, detoxification, and the interconnectedness of choices, advocating for daily practices to build sustainable resilience. The qualitative exploration concluded by connecting the emergent themes to a Multidimensional Holistic Quantum Well-being Framework.

The four themes provide structure for developing a practical Multidimensional Holistic Quantum Well-being Framework. The emerging dimensions for the framework were The emerging dimensions of holistic well-being unified in binary, yin and yang, non-duality is conscious and unconsciousness, high states of well-being and ill-being, lens of patterns of change and stagnation, eight base traits of well-being (universal existence and earthly experience, truth awakened and constructed, world view new and old, Earth renewal and destruction, home and homeless, connected and disconnected, economic abundance and scarcity, wellness and illness), lens of patterns of stagnation and change, ill-being and well-being.

The emerging multidisciplinary torsion field framework enables the holistic well-being dimensions to behave as quantum dynamic particles in perpetual harmonic renewal. The quantum collapse is the instrument by which modern-day Western researchers explain the experience felt or seen by the ancient Eastern Taoist philosophers. This is the crux of this research, as without it, the ability to merge, blend, or draw a parallel between quantum physics and Eastern philosophies would not be possible. This chapter successfully represents the metamorphosis from localised duality to non-duality, non-locality, unified binary, yin and yang, and from reductionism to holism and from linear to non-linearity. It orientates holistic well-being within multidimensionality. The intricate relationships between global events, individual health, holistic well-being, and business evolution were discussed, offering valuable insights for individuals, organisations, and communities navigating the complexities of the

modern world. The next chapter discusses the findings contributing to the evolving holistic well-being consciousness field.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Introduction

This chapter presents the interview outcomes within the conceptual framework, establishing pertinent connections to the literature review. It unfolds the research findings derived from the meticulous process of data analysis. The study investigated well-being within the paradigm of holistic consciousness, revealing well-being dimensions and contemplating their alignment within a multidimensional, non-linear framework.

Furthermore, the research sought to scrutinise the dynamics of holistic well-being in the contemporary context, examining the dimensions that shape well-being and their harmonious integration within a multidimensional, non-linear framework. This exploration contributes to developing a strategic framework that fosters holistic well-being, which is the aim of this research. The intent is to provide a comprehensive tool for empowering individuals, organisations, and communities to embrace and elevate well-being, fostering harmony and navigating the complexities of the modern world.

The previous findings chapter (chapter four) documented the responses through thematic analysis, which recorded qualitative data collected from 16 semi-structured, in-depth, face-to-face interviews and one telephonic interview. Thematic analysis was employed, comprising steps such as familiarisation, coding, theme production, definition, labelling, and writing up. The researcher scrutinised the responses to discern specific trends, patterns, or themes leading to four overarching themes coalescing into holistic well-being dimensions. Their holistic well-being dimensions emerged from the themes oriented within a multidimensional non-linear torsion field framework. The subsequent sections provide a detailed exposition of these research findings, shedding light on the identified themes and their implications.

“The thematic analysis presented in this chapter has been revised to focus on the key themes that emerged from participant interviews, with an emphasis on the clarity and coherence of

each theme. These key themes are organised based on the research questions and objectives outlined in the introduction. Each theme is introduced with a brief explanation of its significance, followed by detailed descriptions supported by direct quotes and narratives from the participants. The identified themes include:

Reductionist Challenges Causing Diminished Health Status: This theme encapsulates participants' perspectives on how reductionist health models have led to a fragmented view of well-being. Quotes such as 'The focus on treating symptoms rather than causes has limited our understanding of true health' illustrate the perceived limitations of the reductionist approach. Participants described their experiences transitioning from conventional medical treatments to more integrative and holistic methods, which they felt addressed their overall well-being more comprehensively.

Holistic Well-being Dimensions Promoting Inclusive Health: This theme explores the various dimensions of holistic well-being that participants felt were missing in traditional healthcare models. Participants emphasized the importance of considering emotional, spiritual, and social aspects of health in addition to physical health. For example, one participant stated: 'Healing is not just about curing diseases; it is about achieving balance and harmony in every aspect of life.' Such narratives provide insight into the perceived gaps in mainstream healthcare approaches.

Self-Reflecting Measurement of Personal Well-being: Participants shared their views on self-assessment and personal responsibility for maintaining health. This theme highlights the role of self-awareness and reflection in achieving holistic well-being. Participants described various self-assessment tools and techniques to monitor their health, such as meditation, journaling, and regular check-ins with their emotional state.

Motivation for Implementing the Framework: This theme discusses the motivational factors that drive individuals and organisations to adopt the holistic quantum well-being framework. Participants mentioned wanting to create sustainable health change and foster environments

that promote holistic well-being. Quotes such as 'Implementing this framework has not only improved my health but also transformed my relationships and professional life' emphasize the broader impact of adopting a holistic approach.

5.2 Discussion Presentation of Research Findings

The outcomes derived from the findings, supported by the conceptual framework, are initially examined as emergent themes, reflecting a transition from reductionist approaches to a holistic perspective. This shift presents opportunities for advancing human development along the continuum of well-being consciousness within dimensions of Holistic Quantum Well-being in a multidimensional framework.

Table 13: Themes derived from the interviews help with the participants

Emergent Themes from Participant's Responses	
1.	Reductionist challenges causing diminished health status in the clients visiting the Global Holistic Quantum Well-being Centre
2.	Holistic well-being dimensions promoting perpetual harmonic all-inclusive health
3.	Self-reflecting measurement of personal well-being
4.	Motivation for assessing your health status and realignment to multidimensional holistic well-being consciousness

Source: (Researcher constructed)

The researcher unveils the emergent themes derived from the data analysis along with their associated findings. These themes are presented chronologically, offering the reader a clear understanding of how they progress and evolve. The findings associated with each theme offer valuable insights into the underlying patterns and trends within the data. These results are a foundation for drawing meaningful conclusions and formulating recommendations about the studied topic.

5.2.1 Theme 1: Reductionist challenges causing diminished health status

The research data powerfully highlights a crucial theme: the shift from a reductionist biomedical approach to a holistic perspective on well-being. Clients visiting the Global Holistic Quantum Well-being Centre brought to the researcher's attention the imperative need for a new paradigm in health and well-being. The researcher observed issues such as the excessive prescription of medicines, often providing little help and occasionally causing harm. Additionally, a lack of client self-empowerment and responsibility for their health, coupled with a rising incidence of chronic diseases and mental health issues, was evident (Duffy *et al*., 2011).

In the last ten years, the researcher has observed a significant shift in perspective among clients visiting the Global Holistic Quantum Well-being Centre. A discernible awakening is evident as clients increasingly question the roots of their illnesses, the persistent nature of chronic diseases despite medication, and the reasons for their overall sense of unwellness. A common expectation among many clients is that the researcher will play a central role in their healing process, illustrating the enduring influence of the biomedical model's programming. This model's conventional norms dictate that doctors or health practitioners wield supreme authority and decision-making power in addressing clients' health concerns.

> *P9 and P3 stated: "People are sick because the world is sick". "The global crisis requires a paradigm shift, which is already occurring globally. This is a transformational shift and an awakening". "We have reached capacity as a humanity, on every level, within the current consciousness. A gap in our true potential has been shown". "The medical health crisis is another example where the body is seen as a machine, and the mind and heart are separate." "There is no space for true consciousness; it is mind over matter." "The result is sick individuals who cannot get well and are not even symptom-free, showing that medicines do not have their disease under control." "I have been on medication for over ten years, and I am sicker than when I started. The blood pressure, blood sugar, and weight are more problematic". "The side effects of the medicines are terrible, and I wonder what to do." "I heard you can help me, but I prefer a more natural route now." "These medicines made me more ill." The medicines prescribed*

are in many cases harmful." P1 and P11, added that "the Medicine does not help me, that is why I do not take It." "Antibiotics are complete toxins and are mismanaged by the medical profession. They are overprescribed".

This is the most common problem individuals have. They have studied Dr. Google and tried to self-heal; however, their shelves are packed with products that are hardly opened and not taken. They are looking for a practical, natural approach to address their health issues.

According to P9 and P3, the prevailing global crisis calls for a paradigm shift, indicating a transformational awakening within humanity. *There exists a self-reflective mirror image between humanity and the world*. The participants emphasise that the current consciousness has reached its capacity, revealing a gap in our true potential. The participants argue that the medical health crisis is symptomatic of viewing the body as a machine, with a separation between the mind and heart, leaving no room for true consciousness. This perspective results in individuals who struggle to achieve wellness, let alone well-being, as medications fail to address the root causes of their ailments. One participant shared a personal experience, expressing dissatisfaction with a long-term medication regimen that led to worsening health conditions and undesirable side effects. P1 and P11 echoed these sentiments, highlighting a lack of effectiveness in prescribed medicines, particularly antibiotics, which they view as toxins and often mismanaged by the medical profession.

Participant P13 stated: "*Not everyone is sick, mainly out-of-balance. Those who know they are sick lack the energy or willpower to recover. In the beginning, I was not disciplined. I did not know where to go. Still, I am not one hundred percent sure; the ideal may be to live on a farm and grow my own healthy veggies; yes, this is ideal. Fresh water is a problem, and our bodies are eighty percent water. This affects our health. The reality is that things will not change that much unless we change. My consciousness is changing to a new way of organic thinking based on authenticity. You have guided me to this point of well-being for which I am grateful and raised my consciousness."*

This participant (P13) changed and has adopted personal responsibility to self-heal. She was in a stagnant rut exacerbated by dirty water and unhealthy food, disconnected from nature

and medicines, which are not assisting the process of well-being. This will lead to an out-of-alignment on a physical and emotional level. If the person cannot process information, it is difficult to awaken to a new consciousness even if the facts are in front of you, let alone address the shift. This participant's transformation is remarkable, as she has taken charge of her well-being by embracing personal responsibility for her health. Her previous state of being, characterised by stagnation and adversely affected by contaminated water, unhealthy dietary choices, and a disconnection from nature, underscores the impact of external factors on one's Holistic health. The ineffective nature of conventional medicines in supporting her healing journey further highlights the limitations of the current healthcare paradigm.

The acknowledgment that access to fresh water is a crucial element in overall health resonates with the understanding that our bodies predominantly comprise water. The participant's aspiration to live on a farm and cultivate healthy vegetables reflects a desire for a lifestyle aligned with natural, organic principles. This demonstrates a recognition of the interconnectedness between personal well-being and the environment.

Furthermore, the participant touches on the importance of mental and emotional alignment in self-healing. The idea that being out-of-balance on a physical and emotional level impedes the ability to process information and awaken to new consciousness speaks to the intricate relationship between the mind and body. It suggests that achieving a state of holistic well-being requires not only addressing physical ailments but also cultivating mental and emotional resilience. It is essential to delve into the root causes of a dis-order beyond the physical. Generally, the body speaks the mind and indicates the extent of the emotional dis-order.

In essence, this participant's journey exemplifies the profound impact of personal choices, environmental factors, and a shift in consciousness on the path to well-being. Her compelling narrative encourages a re-evaluation of conventional health practices and emphasises the transformative power of adopting a more holistic and self-directed approach to well-being in organisations, societies, and our global landscape.

> *P2 expressed: "We live in constant duality where good and evil/bad is reductionist; this is non-duality. We live happy or sad, fearful or courageous, functioning or apathetic,*

as ill beings or well beings. Duality is a mind space that takes us to the negative, reductive, and stressful space. P10 stated that "Holism takes us to the positive heart space." P5, P14, P15, "There needs to be blending of good and evil in the heart Centre." P12.

The insights shared by participants P2, P10, P5, P14, P15, and P12 offer a profound exploration into the nature of human experience and the contrasting paradigms of duality and holism. P2's observation that we often exist in a state of constant duality, where experiences are dichotomised into good or evil, reflects the prevalent reductionist mindset in society and within our businesses and management structures. This reductionist approach oversimplifies complex human experiences, forcing them into binary categories. P2 notes that the consequence is a mind space that often gravitates toward the negative, creating a reductive and stressful environment. P10's contribution introduces the concept of holism as an alternative to the reductionist perspective. Holism, according to P10, guides individuals to a positive heart space. This implies that embracing a Holistic worldview enables individuals to transcend the limitations of dualistic thinking and connect with a more positive and integrated aspect of themselves.

The perspectives shared by P5, P14, P15, and P12 emphasise the need to blend good and evil in daily activities. This notion aligns with the holistic approach, suggesting that true well-being arises from the harmonious integration of contrasting elements. Instead of viewing good and evil as opposites, participants foster balance and unity. The contrasting paradigms of duality and holism explore how individuals perceive and navigate the complexities of their experiences. The recognition of the limitations of reductionist thinking and the potential for positive transformation through holism underscores the importance of adopting a more integrated and nuanced approach to well-being. The call for blending good and evil within the heart Centre further emphasises the need for harmony and balance in one's understanding of self and the world. The reductionist approach has led to confusion in individuals. Good or evil programming has caused the development of mental constructs, often from an early age, leading to further distortions, specifically in emotions. The body heals when individuals reconnect with a Holistic world and observe a new way of thinking. The body itself is whole and operated holistically in the first place, which feeds into the workspaces.

"*Ego, greed, and power are destructive elements. Expressed by P5. P9 added, "We feel guilt and shame but tend to blame external factors for things that happen." P2, P10, P8, P12 echoed similar sentiments: "The ego distorts our thinking."*

The participant insights provide a comprehensive understanding of the destructive elements of ego, greed, and power. P12's addition that the ego is a mind construct and emotion-based highlights the intricate nature of this phenomenon. Acknowledging that the ego can distort our thinking aligns with the earlier observations about its negative impact on well-being. The mention of blame as a refusal to look inward and accept full responsibility deepens the discussion. It sheds light on the psychological defence mechanism that often accompanies ego-driven actions. By attributing blame to external factors, individuals may unconsciously avoid confronting their role. This aspect adds a layer of complexity to the exploration of the ego, demonstrating its potential to hinder personal growth and self-awareness. Furthermore, the observation that individuals operate with an insatiable desire to own more and have more introduces the element of greed. This voracious appetite for accumulation can contribute to a perpetual cycle of dissatisfaction and discontent. The intertwining of ego, blame, and greed creates a multifaceted dynamic that influences individual behaviours and societal norms.

The collective insights emphasise the need for introspection and self-awareness to counteract the destructive impact of ego-driven tendencies. The discussion underscores the interconnectedness of ego, greed, and power, illustrating how these elements can collectively contribute to distorted thinking and hinder personal and societal well-being.

External short-lived happiness is instant gratification; it is external as opposed to living an externally happy life by going to movies, going on holiday, and superficially. It does not lead to inner satisfaction (P10, P15, P12, P16, P7). "Well-being and happiness are transient" (P15).

The participants' reflections on external short-lived happiness provide valuable insights into the nuanced nature of well-being and satisfaction. The consensus among P10, P15, P12, P16, and P7 is that instant gratification, derived from external sources such as going to movies or being on holiday, offers a form of short-lived happiness. This happiness is described as external, suggesting it is contingent on external stimuli and experiences. The distinction

between living an externally happy life, which encompasses activities like going to movies or being on holiday, and attaining inner satisfaction implies a deeper layer of well-being. Participants emphasise that external, superficial sources of happiness may bring immediate joy but lack the enduring quality that contributes to overall life satisfaction.

P15's statement, "Well-being and happiness are transient," encapsulates these emotions' temporal and fleeting nature. This perspective aligns with the broader understanding that external factors alone do not sustain long-term well-being. It can be inferred that the participants advocate for a more holistic and internalised approach to well-being. The implication is that true and lasting satisfaction arises from a deeper connection with oneself, emphasising inner contentment over the ephemeral pleasures external stimuli offer. This perspective aligns with the concept of enduring happiness rooted in personal fulfillment, meaningful connections, and a sense of purpose. The participants' viewpoints underscore the importance of distinguishing between short-lived external happiness and the more profound, enduring well-being that stems from internal satisfaction and a holistic approach to life. This discussion prompts reflection on the nature of happiness and encourages a deeper exploration of sources contributing to sustained well-being.

> *"Sadness and the associated anxiety and depression are about what we have ignored for so long, and this leads to disease (Wakefield, 2016). You wind down to the Ill-being position on the central axis when sick. Chronic disease is dependent on the body's weak areas, and hereditary factors such as smoking and alcohol consumption by adults affect the children," stated P9. P2 added, "Most often, emotions are passed down and reflected in the organs and systems of the body."*

Clients often inquire whether their poor lung condition is connected to their mother's lung problem. The key lies in exploring the emotional underpinnings behind the physical manifestation. It is not uncommon for clients to express a sense of sadness along with their physical ailments. This underscores the need for emotional healing to address the root cause that extends beyond the physical symptoms. Delving into the emotional aspects becomes imperative for a comprehensive understanding and holistic approach to well-being. A more

nuanced and compelling path toward healing and overall well-being can be pursued by acknowledging and addressing the emotional dimensions.

> *P4: Time is speeding up, and we have the added effect of technology, speeding up things more than we ever dreamed of. The world is at a smaller pace as a result, and this has advantages and disadvantages. Technology has a negative impact on health due to EMF. So, we sit in duality with the good and the bad. One day, there will be a technology solution that is non-toxic; maybe this is what is referred to as free energy. The truths and untruths are revealed at a rapid rate due to technology. The deception makes us ill. We need to use the gut-brain connection to determine truth. Through technology, we have become too desk-bound, and this causes sitting disease.*

This statement points out reductionist thinking, emphasising the importance of balancing what we have created and what is at our disposal. Numerous clients present issues such as eye problems, weight concerns, digestion issues, and fertility problems attributed to a sedentary lifestyle and low oxygen levels at the Global Holistic Quantum Well-being Centre. The statement underscores the impact of reductionist thinking on our well-being, emphasising the need for a balanced approach to what we have created and what is at our disposal. The mention of clients experiencing eye problems, weight issues, digestion issues, and fertility problems due to a sedentary lifestyle and low oxygen levels highlights the consequences of this imbalanced, reductionist perspective. It calls to reevaluate our lifestyle, establish personal nutritional and detoxification programmes highlighting choices and strive for a more Holistic and balanced approach to health and well-being, acknowledging the interconnectedness of physical activity, oxygen levels, and overall vitality.

> *"No one educates you properly; we learn as we live. Life is about continuous learning and self-reflection. It is essential to unlearn the programming we receive from home, school, and individuals who often serve as our best teachers. Adversity often becomes our most profound instructor. However, pursuing false comfort and avoiding confronting issues is a common tendency. Individuals may attempt to hinder your progress, making it futile to seek opinions from those who are not in your shoes." (P7, P2, P10, P9)*

Some educational institutions often reflect this approach in a reductionist world, where the whole is broken down into parts. Practitioners who practice holistic health generally combine holistic health modalities, and the focus is not on non-duality, binary, yin, and yang. Very few practitioners in the West go beyond this. Similarly, in the biomedical healthcare model, clients may visit multiple specialists without an interlinking or holistic approach to their overall health. This fragmented approach leads to the prescription of more products, often at higher doses, contributing to an increased state of Ill-being. The lack of coordination among specialists highlights the need for a more coherent, integrated, and holistic healthcare system that considers the interconnectedness of various health factors and ventures into non-duality, binary, yin and yang, including tapping into the wisdom to enable emotional release in the unified field of consciousness.

This emerging trend of clients taking ownership of their health and embracing self-responsibility is catalysing a transformation in well-being consciousness. The concept of well-being consciousness, a relatively recent development, appears to have surfaced at the onset of this century. Researchers began recognising that well-being transcends the confines of wellness, and well-being consciousness is an independent entity (Viveros, 2023). This emergence holds significance, especially amid the ongoing global meta-crisis, where outdated models and post-capitalism exhibit gross inequalities and need replacement with a focus on social and economic well-being, as confirmed by Butler (2019) and Neilson (2022). It could be argued that this marks the preparation for a paradigm shift in global consciousness toward holism, expansion, multipolarity, and non-duality. Additionally, it may signify a heightened awareness among humanity about the quality of life they lead and whether it truly serves them. The current momentum, intensified by the COVID-19 epidemic, indicates a growing conscious consideration of well-being and authenticity. These trends collectively reflect a positive shift toward the adoption of new perspectives.

5.2.2 Theme 2: Holistic Well-being Dimensions Promoting All-inclusive Health

Health is beyond the physical body. A healthy outlook leads to well-being and will continue to build well-being. A healthy outlook is a balanced view and comes from perpetual harmonic renewal in holistic non-duality.

P9, P2, P5, P10: "A healthy outlook on all dimensions in life is not gross body health. It is about how to keep the balance. Village individuals living authentically in nature are happy because they have minimal greed and ego as limited means and resources; they have more rhythm, are more fulfilled, and are more contented. You are distracted when you want more. Wanting immediate gratification. A healthy outlook is my temple. These eight dimensions take us to a central point of duality and non-linearity. Here, we break out of reductionist consciousness and see everything as included, equal, and dynamic".

P8, P3, P15: "The eight dimensions are a very important space, but the core is the central point; we have choices, which is what affects what happens. These eight points are interdependent. These instruments are for us to advance. Once in alignment, we have the knowledge to advance".

P5, P9, P2: "The eight Base trait points are illusionary distractions; they hold the drama of life. Life is not about either, or it's about everything. We can either grow or get caught up in the drama. This choice comes with consciousness and lifting the mental constructs that keep us bound in duality. Need to find the truth. Universal truth is the ultimate truth, yes or no".

These eight Base well-being traits are interlinked with the high states of well-being. They need to be balanced to move through the lens of awareness to raise consciousness and well-being. The perspectives shared by participants P9, P2, P5, and P10 highlight a holistic approach to well-being that extends beyond physical health. They emphasise the importance of maintaining balance across various dimensions of life. The reference to village individuals being happier due to minimal greed and ego, coupled with limited means and resources, suggests a connection between simplicity and contentment. The notion of distraction arising from an incessant desire for more resonates with the idea of immediate gratification hindering a healthy outlook.

The participants stress the significance of cultivating a healthy outlook as a temple, suggesting that this Holistic approach becomes a sacred and central point in their lives. The mention of eight dimensions leading to a central point of duality and non-linearity indicates a departure

from reductionist thinking. In this Holistic perspective, everything is seen as interconnected, equal, and dynamic, breaking away from a more simplistic and linear understanding of well-being. These participants advocate for a comprehensive understanding of well-being encompassing various dimensions and transcending materialistic pursuits, pointing towards a more balanced and fulfilling life.

> *P2, P14: "The body is a good barometer of your health as the body does not lie; emotional Illness is from unresolved issues. What your resist persists".*
>
> P5: "*So many individuals resist change, preferring to remain blocked and resist a move toward well-being. The body becomes diseased."*

Genetics, epigenetics, and the environment are responsible for well-being (Capra & Luigi, 2016; Dubounet, 2017; Lipton, 2009; Steiner, 1995, cited in Paull, 2022), upbringing, and social. Most of this is unconscious. Being authentic means observing nature and respecting the planet, its individuals, and everything living and non-living in harmony within the world that surrounds us.

These are largely responsible for the distortions we see in health today. The diseases and emotions are passed down the lineages and become more distorted as the generations continue. Many diseases are based on our consciousness, and we see them daily. Once the distortion becomes genetic, the disease is passed down permanently, reoccurring earlier in each subsequent generation, for example, diabetes, heart disease, and circulation. True health and healing come from living in harmony with nature and the world surrounding humans. The more grounded and earthed an individual, the more opportunity there is to be connected with nature, centred, and authentic. Those individuals living in cities are generally less grounded and more stressed than individuals living in the country. People in the country need and want less as they are fulfilled by nature, and the consumerism temptation is far less. Humans are interconnected and interdependent with the soil, plants, animals, other humans, and the cosmos.

What you consume affects your health. If you block a natural healing crisis, you block the potential to go through a healing crisis. Modern medicine does this; it interferes with the body's natural ability to heal. Allopathic medicine is synthetic and toxic to the body.

> *"Food is medicine, and what you eat affects what you think and what you do (Steiner). We need to nourish ourselves adequately. It's not only food, but also sunlight, Earth, air, water, stimulating relationships, creativity, good company, and time to relax" (P1, P16, P11, P12, P14).*

The assertion that "food is medicine" encapsulates a profound understanding of the intricate connection between our dietary choices and overall well-being. This perspective, attributed to Steiner, underscores the significance of nourishing our bodies for physical health and mental and emotional vitality. The participants (P1, P16, P11, P12, P14) express a collective recognition of the holistic nature of well-being, emphasising that what we consume has a direct impact on our thoughts and actions. Beyond the realm of food, these participants highlight the broader spectrum of elements essential for comprehensive nourishment. Sunlight, Earth, air, and water are vital components of a holistic lifestyle, aligning with the understanding that our connection to the natural environment profoundly influences our well-being. Including stimulating relationships, creativity, good company, and time to relax further emphasises the multifaceted nature of well-being.

This Holistic perspective invites a Paradigm to shift away from reductionist thinking, recognising that well-being encompasses more than just isolated dietary choices. It encourages a more mindful and intentional approach to life, where individuals actively engage with various elements contributing to their overall health. By embracing this comprehensive view of well-being, individuals can cultivate a more balanced and harmonious existence, promoting physical health and mental and emotional resilience.

> *P15: "Financial integrity and truth are key to growth on all levels. How much is enough? The capitalist system has created a divide between the haves and the have-nots, and neither is well-being-centred. Our code of ethics governs what we do, and the level at which we operate governs our dynamism. We reflect the outer world".*

The insight shared by P15 underscores the pivotal role of financial integrity and truth in fostering growth across all dimensions of life. The participant prompts a critical reflection on the pervasive influence of the capitalist system, highlighting its role in perpetuating a socio-economic divide between the privileged "haves" and the marginalised "have-nots." Acknowledging that neither extreme is well-being-centred suggests a need to re-evaluate societal priorities. The reference to the code of ethics as a governing force adds an ethical dimension to the discussion, emphasising the importance of aligning individual and collective actions with principles that prioritise truth and integrity. The participant suggests that these ethical considerations are fundamental to determining the level at which individuals operate and, by extension, influence the dynamism of the broader social landscape.

Moreover, the notion that individuals reflect the outer world suggests a reciprocal relationship between personal ethical choices and the societal environment. This perspective implies that individuals contribute to a more ethical and harmonious external reality by embodying financial integrity and truth. The participant's commentary invites contemplation on the broader implications of financial practices and ethical considerations, advocating for a more balanced and holistic well-being-centric approach to economic systems and individual conduct. The reductionist and capitalist approaches have resulted in money accumulating in the hands of a few. There is a possibility that well-being, only emerging in this century, may have occurred spontaneously to heal the wounds of capitalistic reductionism.

5.2.3 Theme 3: Self-reflecting Measurement of Personal Well-being

This theme expands on an individual's innate ability to self-measure using known information from the existential universal field. Individual awareness creates a knowing that the body reflects emotions and that feeling ill or well is a true reflection of emotions.

> *"You climb the well-being trajectory on your own. Learn through experiences and self-assessment. Internal holistic well-being barometer to self-reflect. This differs for everyone based on social, economic, family values, nationality, and country. Therefore, we can manifest well-being as a self-reflective measurement that is different for*

everybody. Subjective well-being is internal; objective well-being can be managed as it is external but superficial." (P10, 2, 5, 10, 6).

"Lens of awareness, phases of integration and appreciation, self-reflecting as the eight paths align you raise consciousness and have a clearer picture. It is a state of dynamic vibration which increases." (P15).

The participants felt this was key to continuous upward movement as holistic well-being consciousness deepened. When apathy exists, the downward slide is inevitable. The participants' perspectives highlight the individual nature of the well-being trajectory, emphasising personal growth through experiences and self-assessment. The internal holistic well-being barometer serves as a tool for self-reflection, acknowledging that its manifestation varies based on social, economic, family values, nationality, and country. This underscores the uniqueness of well-being as a self-reflective measurement for everyone. The distinction between subjective well-being, an internal aspect, and objective well-being, which can be externally managed but may be superficial, adds coherence to the understanding of well-being.

The concept of the lens of awareness, phases of integration and appreciation, and self-reflection aligning with the eight paths signify a dynamic process of raising consciousness. The participants describe this as a state of dynamic vibration that increases over time. This underscores the idea that active engagement with one's internal state, integration of experiences, and appreciation of various aspects contribute to a clearer picture of well-being. Continuous alignment with these elements is seen as a critical factor in fostering heightened awareness.

“In this Centre, I received a health baseline assessment measuring my risk factors and root causes of disease. Measured with quantum scientific medical devices, live blood analysis, and released with HAO, I can measure what I feel and what I am unaware of, and it gives me a level of satisfaction that I am at the right place and with a practitioner who can educate me and assist me along my health journey.” (P1, P17, P12, P9, P7).

"Be mindful of your mind as it leads to emotional decisions and stress. It distorts reality based on emotions. Then, discerning the truth is difficult. Do you really believe that what you believe is real? We need a still and centred mind and to operate from a non-reactive space to make decisions and self-reflect with discernment". The HAO emotional release gives me the truth and an experience of peace. (P8, P2, P1, P4, P6, P10).

"Life is too busy with distractions to be still in this capitalistic rat race in which we live," P16 adds. "Individuals and children grind their teeth until there is virtually no tooth left, and they need a mouth brace to prevent further damage and pain. Individuals also forget to breathe through their noses, leading to too little oxygen flow. Too little oxygen affects our thinking. We need to all stop and breathe."

5.2.4 Theme 4: Motivation for Implementing the Framework

Individuals are reactive when they live in the mind, which causes stress and confusion. Their worldly experiences create stress, as they exist in a confused world filled with duality, leading to more stress and confusion and increased symptomatic *grinding of the teeth.* In the non-existent unified field, the mentally constructed conscious world where clients exist is not the same as Multidimensional Holistic Quantum Well-being Consciousness in the non-existent unified field. Here, the sub-conscious and superconscious memories exist in quantum non-locality, which means that consciousness and wisdom are all-encompassing and everywhere. At the researcher's Global Holistic Quantum Well-being Centre, clients are educated on the difference between consciousness in the world in which they exist and consciousness in the non-existent universal field. This is important as too many clients live within the mental constructs developed epigenetically out of earthly experiences designed as opportunities to enhance awareness from which to learn and raise consciousness. The mental constructs are reductive mental constructs and result in blame, victimization, poor self-worth, and self-image. Findings are stored in the cellular memory, where disorder can manifest. At the Centre, individuals can address and clear the cellular memory, experience a quantum collapse, and an immediate universal paradigm shift at the Zero point using an emotional clearing process called HAO (Mackenzie & Johnson, 2023). Here, they experience universal

wisdom and find answers to unresolved emotional issues presenting in the physical and through the quantum collapse at the central zero-point within the unified field of non-existent consciousness, where they reportedly and visibly experience peace, happiness, unconditional love, and joy. This aligns with the participants' unique views on self-reflection, consciousness, and dynamic vibration, fostering a deeper connection to well-being. This contributes to the research findings, leading individuals to understand who they are better and the states of holistic quantum well-being.

> *"The central Consciousness is the place to begin your move towards well-being. The rest of the eight dimensions can balance once the central position is in unified, binary, non-duality balance. Until then, it has been like a checkers board, with individuals hopping from one dimension to another. The measured holistic quantum assessments and live blood analysis measure what I feel and highlight what I am unaware of. (P1, P5, P10, and P2). This gives me a baseline from where to see the resistance in my life and restore my health." (P6).*

This client's proactive approach to regular holistic health assessments and HAO emotional clearing reflects a commitment to preventive care rather than waiting until issues escalate. In a reductionist paradigm, individuals typically consult doctors only when they are already unwell. The conventional medical system often lacks incentives for health checkups for those considered healthy, as medical aid coverage prioritises reactive healthcare over proactive measures. The client's strategy aligns with the Holistic paradigm, emphasising the importance of continuous monitoring and preventive actions for overall well-being.

> *P16, P12, P9: "We are in perpetual reset mode along a continuum. There are many levels within us. To detoxify, we create space for creativity and the 'new ideas'' to enter. The need to breathe and inspire results in an alchemical change, and new ideas manifest as we expire. The interchange of oxygen in the body is essential to life, without which we will die. The quantum collapse results in change and is brought about by chaos. Chaos is necessary for change".*

P16, P12, and P9 emphasise the perpetual reset along a continuum, underscoring the multifaceted nature of our existence. Detoxification is not merely a physical process but

extends to creating mental and emotional space for creativity and new ideas. Breathing and inspiration play pivotal roles, catalysing alchemical changes within ourselves. The interchange of oxygen in our bodies, vital for life, symbolises the transformative power inherent in breathing.

The mention of the quantum collapse resulting from chaos suggests that change, though disruptive, is integral to holistic well-being. Holistic, conscious well-being, as described by the participants, is not a static destination but an ongoing journey. It mirrors the spontaneous, harmonious renewal observed in all living things, resonating with a unified energy that perpetuates a state of balance and renewal. This perspective underscores the interconnectedness of physical, mental, and spiritual dimensions in the Holistic approach to well-being.

> *P9, P5, P10. P2: "Happiness depends on our choices; even when an event happens, the outcome is determined by your decision, which affects your well-being. Individual choices play the most important role irrespective of the dimension of well-being in question – you can decide how you want to be at the end of your choice. We have free choice, and the outcome is our responsibility. The more centred we are, the more the choice is made from the unified field of wisdom and will be the right answer. The conscious mind will give us one choice. "*

We have a choice, which depends on factors such as emotional state and how centred we are around the eight base traits of well-being. These eight base traits are interlinked, meaning that factors affecting our lives can shift among the eight and reappear in different forms of a similar problem. The dimensions act as the nodes of the heuristic and Taoist trigrams, dissolving into one another and reappearing in a greater change from having undergone a quantum collapse, and a new paradigm appears.

> *"To give is to create happiness; the more you give, the more happiness you experience. P5 important to give to charity" (10, 15).*

Research confirmed (Oishi *et al*., 2007) that happiness influences functionality and that those with the greatest happiness build closeness in relationships and volunteer work. Those who

earn a high income are educated, and those in politics show lower happiness levels. P5 and P2 confirm that the researchers measured and observed the conclusion that choices, opportunities, and distractions in modern life have failed to enhance happiness.

> *P10, P15, P8: "It is impossible to be happy 24 hours a day or to be a well-being all day. Through daily practice, meditation, yoga, exercise, and self-training, we build resilience that becomes sustainable. If we do not have resilience, we become reactive. We need to take full responsibility for our well-being P5. Life will always bring challenges, as this is how we grow – along the dimensions of well-being.*
>
> *They question what exists beyond holistic well-being consciousness at the zero point, and if the basis is unconditional love, then nothing known exists after this. We need to remain connected to nature and the Earth" P2. P9 adds, "Love exists first, then be authentic, then do authentic things. It is a vibration. P9 and P2, P6, P12, P17, and P10 agree that "It is important to identify who I am and what I love. P9 and P2 say it is important to secure your identity; otherwise, you will always be needy and adopt a scarcity mental construct. Holding onto whatever you have or getting" P2, P9, P8 is unnecessary.*
>
> *P10 strongly felt that "well-being is a personal, unique, ongoing process based on your unique disposition based on aspects like the genes, environment, social, childhood, economic. The idea is to build inner resilience to withstand the ups and downs of life as an ongoing self-reflective practice; you have your built-in inner barometer. This builds an inner sense of self-worth. You are responsible for your Well-being. It is an inner reflection of yourself and not built on external status, financial assets, or holidays, which is superficiality. One needs to turn psychologically inward. Inner Happiness results from activity, making meaningful choices, meaningful social connections, serving humanity, and supporting others P5, P6, P3, P12, P14, P8, and P4*

The participants eloquently express a profound insight into the connection between understanding life's meaning, purpose, freedom, and holistic well-being. Beyond mere existence, grasping the meaning of life provides a guiding purpose, setting the stage for a

profound sense of freedom. In this liberated state, individuals experience a heightened sense of fulfilment and happiness, reflecting the interconnected nature of these elements.

As holistic well-being consciousness deepens, acknowledging challenges becomes crucial to personal growth and purification. The notion of facing challenges to grow suggests an alchemical process where obstacles are catalysts for transformation. This perspective aligns with the idea that adversity can be a stepping stone toward a more profound understanding of oneself and a richer holistic well-being experience. It emphasises the dynamic and evolving nature of the journey towards comprehensive life fulfilment.

> *"In the unified field, the torsion field holds well-being particles in perpetual harmonic spin (PHS). The well-being dimensions are in a unified binary, yin and yang, and non-duality. Death equals birth and vice versa. This is non-linearity and non-duality." P6, P2, P1, P15"*

The clients easily understood quantum physics and holistic Taoism and added valuable information on quantum collapse and its role in healing and creating higher consciousness. They enlightened the researcher on the dimensions of the theory behind the quantum collapse. Paradigm shifts occur all the time if we are living organisms. The participants offer a profound exploration of holistic well-being within the context of the unified field. The concept of the torsion field holding well-being particles in PHS reflects a dynamic and continuous state of equilibrium. As described by the participants, this perpetual spin signifies the interconnectedness of the well-being dimensions within the unified binary system, embodying the principles of yin and yang and non-duality.

The assertion that death equals birth and vice versa introduces the intriguing perspective of non-linearity and non-duality. In this paradigm, the participants suggest a cyclical nature where transitions between life and death are not linear but part of an intricate, interconnected web. This perspective aligns with Holistic philosophies that view life and death as harmonious components of a greater whole.

The findings presented by the participants emphasise the importance of recognising the non-linear and non-dual nature of well-being, offering a Holistic lens through which to perceive existence as an ongoing, harmonious dance within the unified field.

5.2.5 Reductionism into Holism, Quantum Collapse and Three Paradigm Shifts

This section depicts the three Paradigm shifts and the Multidimensional Well-Being dimensions in the three-dimensional structure, cube, and sphere, explaining the quantum collapse and supporting Conceptual Framework Theories on how the emergence of holistic well-being dimensions and the Multidimensional Holistic Quantum Well-being Framework physically occurs (Figure 25). This information emerged in the post-interview discussions.

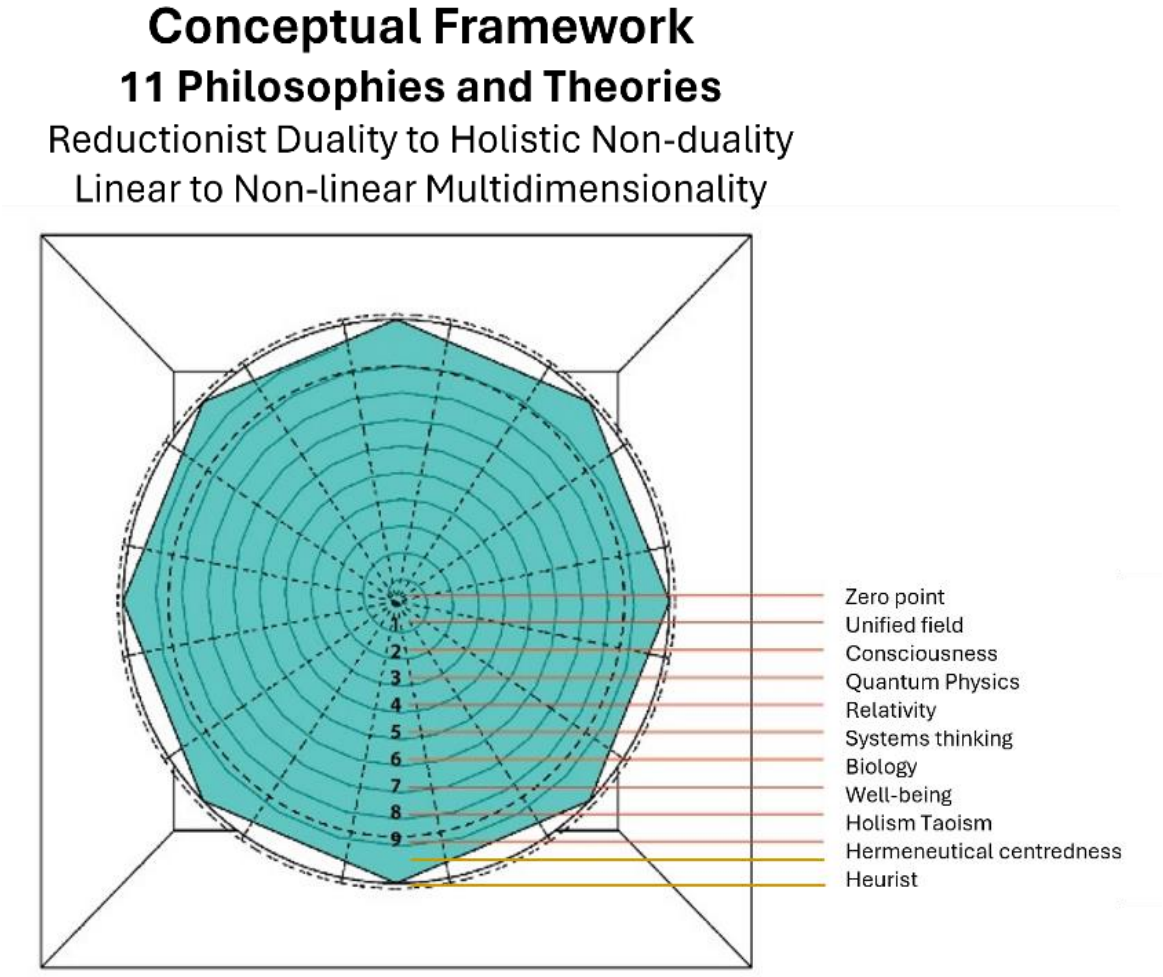

Figure 25: Unified theories causing the quantum collapse in a cube and sphere.

Source:(Researcher Created)

The unified theories, still bound in two- and three-dimensional cubes and a sphere space, are responsible for enabling and supporting the quantum collapse from multi-level well-being to holistic well-being and for the framework to shift from two- and three-dimensional to four dimensions and beyond (Figure 26). The red rings within the sphere and the cube represent the multi-layered high to low levels of well-being. The cross-section is the Base-level dimensions.

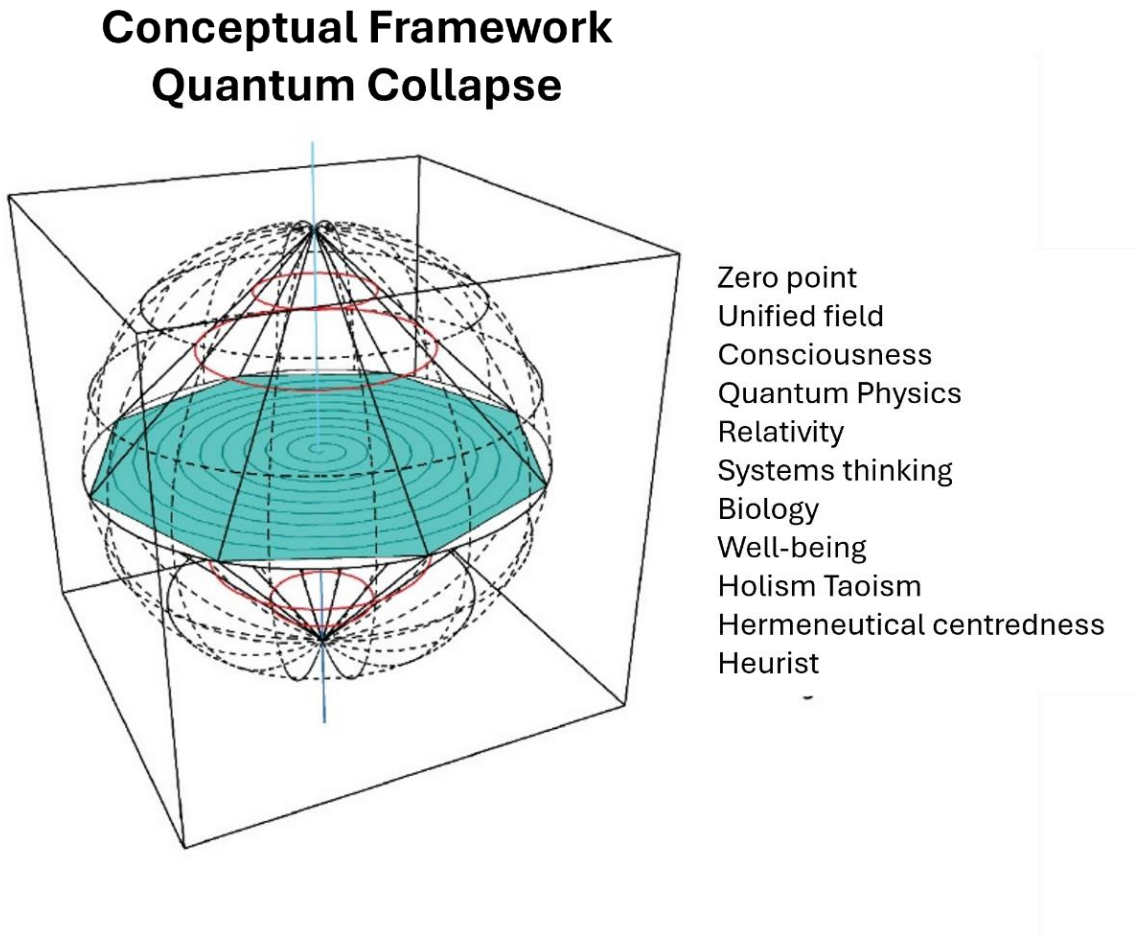

Figure 26: The unified theories causing the quantum collapse in a cube and a sphere

Source: (Researcher created)

The collapse of the three-dimensional dimensions by a deconstructive, contracting inward force to the zero-point of change and after that a reconstructive, expansive outward force causing repatterning towards a new reorganised holistic approach results where the well-being dimensions flattened and unified becoming a series of well-being planes within the diamond representing three-dimensional relatedness and movement, depicted as collapsed well-being linear straight-lined planes moving unidirectionally within the diamond, within a sphere, withing a three-dimensional Euclidean cube.

This shift shows the collapse of the well-being dimensions and the move to a three-dimensional framework. The collapse is represented in the holistic paradigm shift 2 and Figures 27, 28, 29, 30, 31, and 32 embody a shift from a reductionistic, separate, mechanistic, exclusive, independent, opposing, dualistic grouping of merged current and missing exclusive wellness and well-being dimensions within two-dimensional, linear structures to a holistic, symmetrically spatial, inclusive, interrelated, integrated, three-dimensional, framework.

Unified well-being dimensions and the spiral of integrated theories as straight lines, as a cross-section of the Base-level of well-being and for the multidimensional framework (Figure 27). Figure 27 shows the dual, equal, and opposite golden mean spirals moving in unison.

Straight Line

Unified Well-being Dimensions Integrating Holism Philosophies and Theories

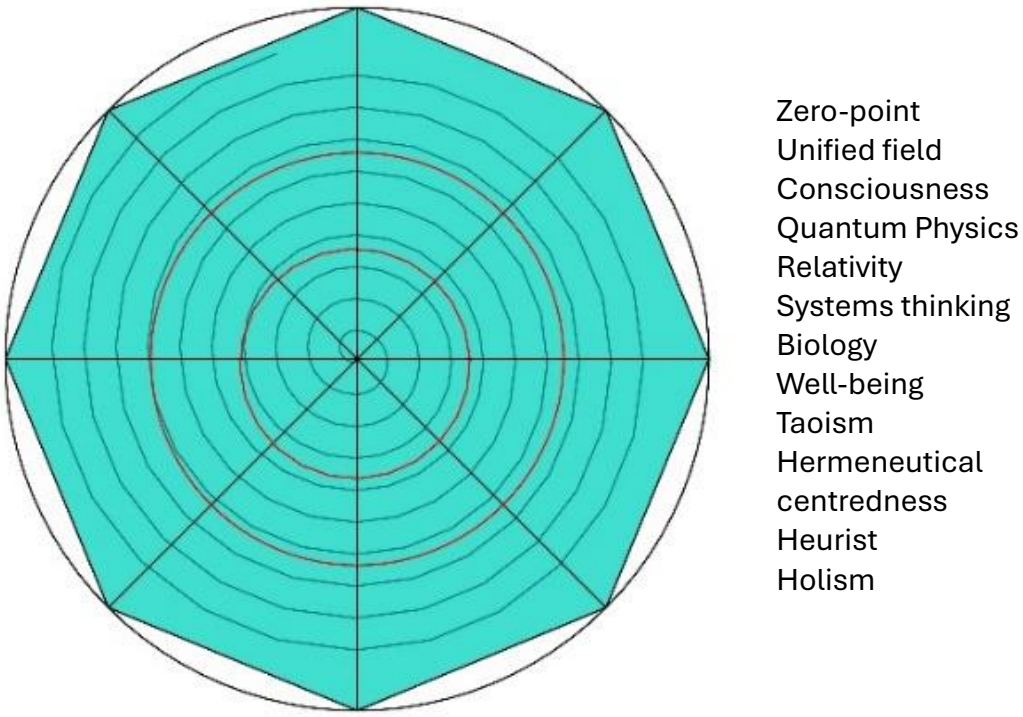

Figure 27: Unified Well-being dimensions, spirals of integrated theories in a straight line.

Source: (Researcher created)

Well-being dimensions, spirals of integrated theories, and straight lines are shown around a central axis (Figure 28). It shows a cross-section through one level, at the base-level well-being.

Straight Line within Cube and Circle 3D

Unified Well-being Dimensions Integrating Theories

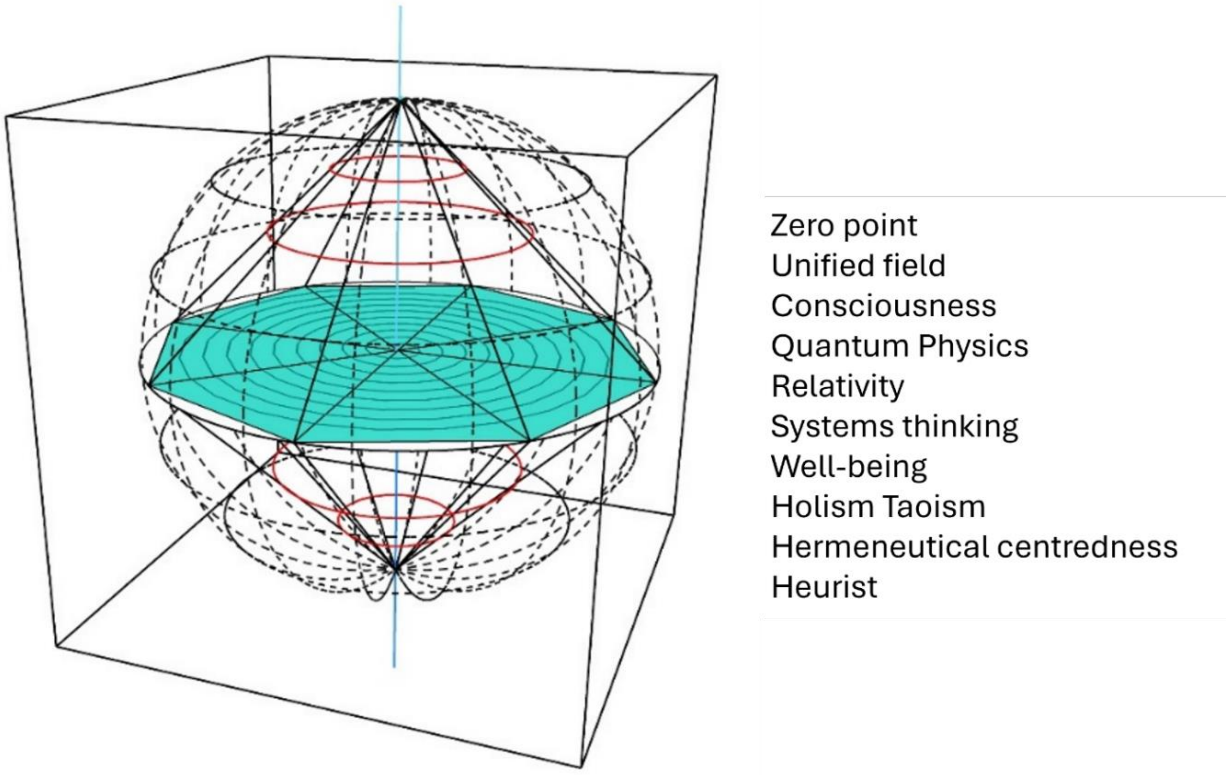

Figure 28: Unified Well-being dimensions, spirals of integrated theories in a straight line

Source: (researcher created)

The holistic theories support the forces of chaos (entropy) converging towards the central zero-point, causing deconstruction, disorder, and disharmony. These forces also cause the straight lines to bend, as shown in cross-sections (Figure 29) and side view (Figure 30).

Chaos Causing Straight Lines to Curve

Converging Forces Moving to Zero-Point

Approaching the Quantum Collapse

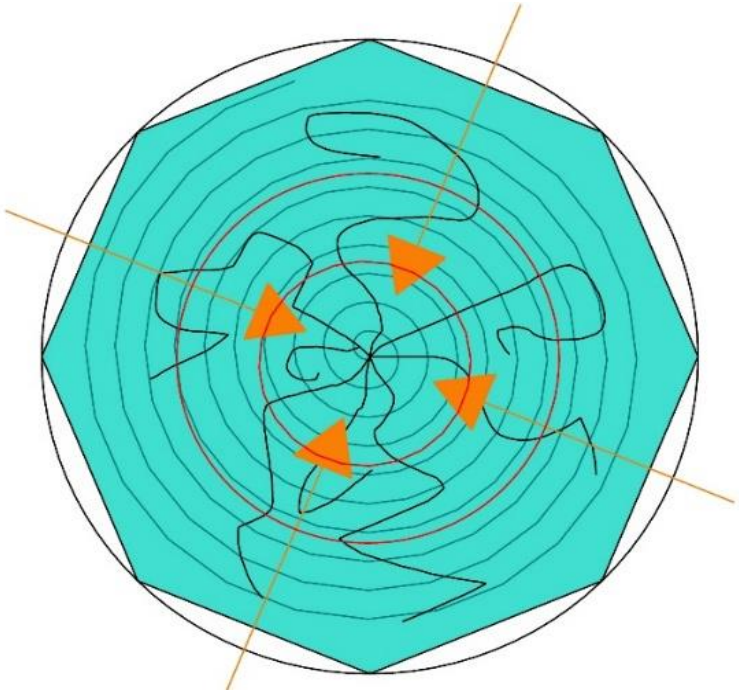

Figure 29: Deconstruction. Disorder and disharmony cause straight lines to bend.

Source: (Researcher created)

The deconstruction, contraction, disorder, and disharmony causing straight lines to bend are shown (Figure 30). The convergence causes the shift from the cube and sphere to multidimensionality, which is shown as disintegrating lines.

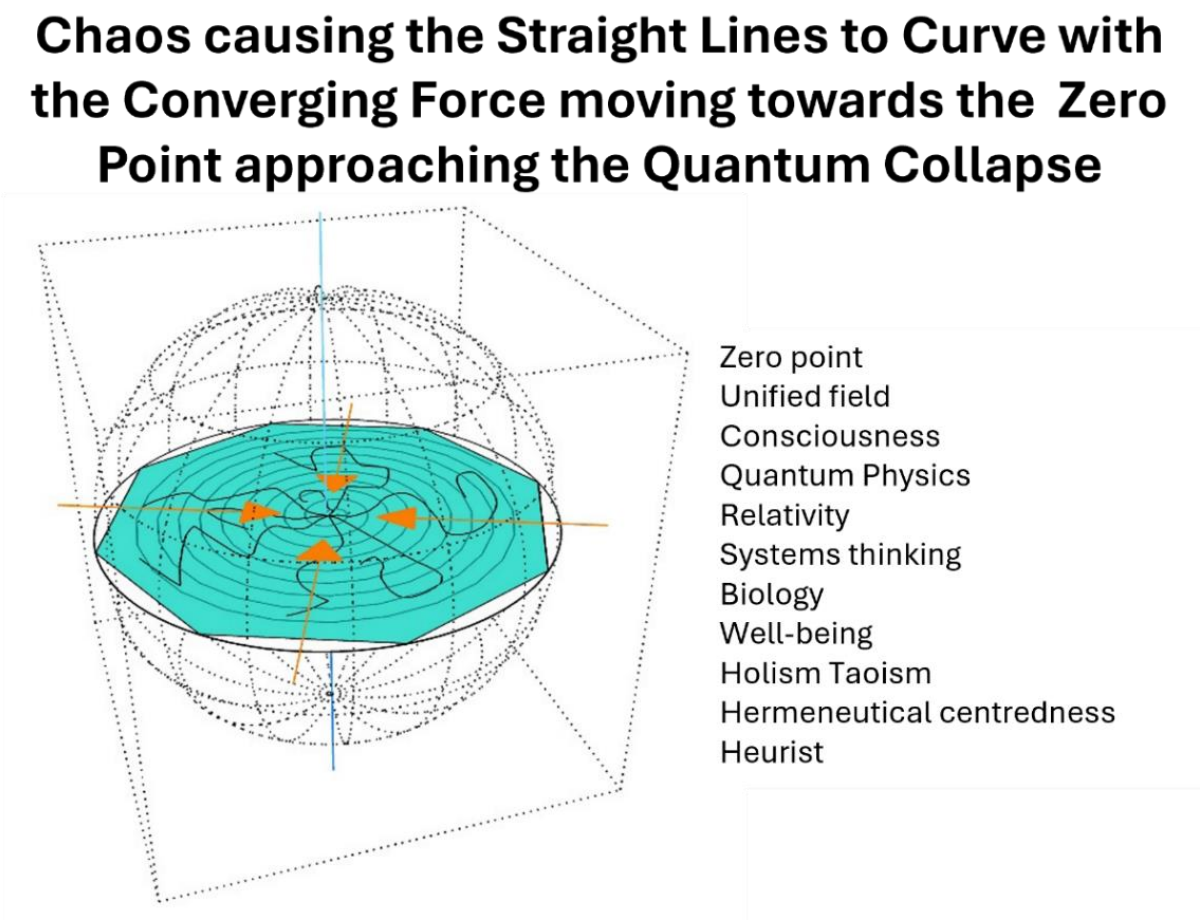

Figure 30: Deconstruction. Contraction, disorder, and disharmony cause straight lines to bend.

Source: (Researcher constructed)

The findings resulting from the emerging themes refer to the quantum shifts occurring via quantum collapses within a multidimensional torsion field:

5.2.5.1 From reductionism to holism,

5.2.5.2 From illness/wellness to well-being to holistic well-being,

5.2.5.3 From visible two- and three-dimensions to invisible four- and multiple-dimensions, and

5.2.5.4 From a low conscious ill-being state to a higher conscious well-being state through raised awareness, self-discovery, and self-transformation using the HAO emotional release.

The researcher discusses how paradigm shifts and raised consciousness occur via quantum collapses using quantum physics. In summary, the turning point at the Zero-point quantum collapse is where the new rising and emerging paradigm lines cross the old and declining paradigm lines (Capra, 1982, 2010). After that, re-ordering, re-construction, expansion, harmony, and negentropy emerged. There is a higher vibrational spin compared to before the quantum collapse. Here, reductionism shifts to holism; the well-being dimensions are now holistic well-being dimensions, and the framework is a Multidimensional Holistic Quantum Well-being Framework. Once the forces have converged and the quantum collapse at zero point has occurred, the divergence takes place and re-ordering (Capra, 1982, 2010). The pivotal moment of the quantum collapse is illustrated in Figure 31. This quantum collapse leading to a higher consciousness relates to the findings where the dimensions existed in duality, poles apart. Once the quantum shifts had occurred, the dimensions were in a binary, yin, and yang unified field as particles in motion undergoing perpetual renewal.

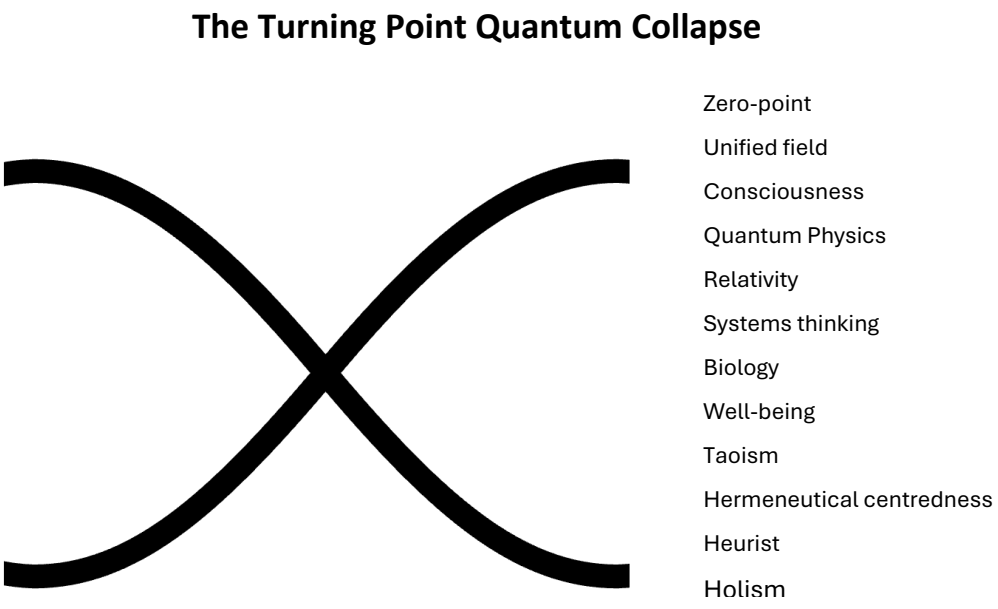

Figure 31: The turning point at the Zero-point quantum collapse

Source: (Capra, 1991, 2010; Capra & Luigi, 2016)

When the new paradigm emerges after the quantum collapse, the forces expand. This is followed by reconstruction; the curved lines reorder, and harmony returns. The negentropy created is of a higher vibration than before the quantum collapse (Figures 32 and 33). The well-being dimensions are holistic and oriented in the Multidimensional Holistic Quantum Well-being Framework.

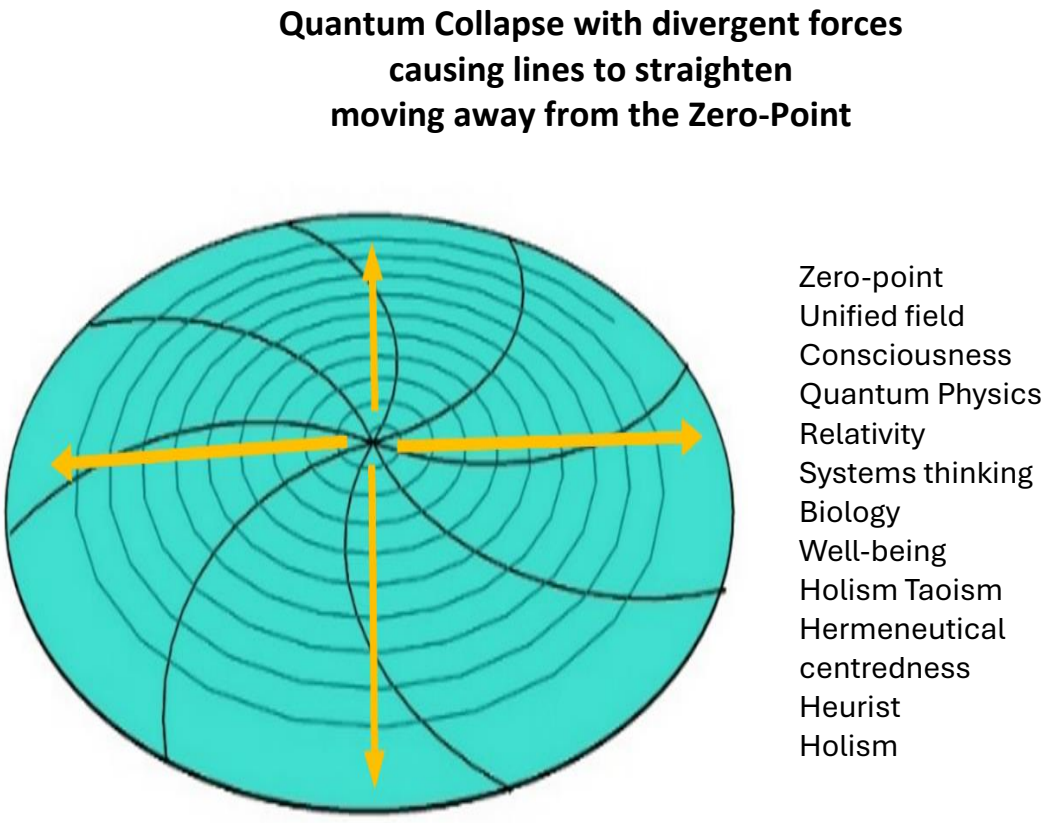

Figure 32: Re-construction, expansion, curved lines re-order, and harmony returns

Source: (Researcher created)

The resulting reconstruction, expansion, re-ordering of curved lines, and the return of harmony create negentropy. This negentropy, or life force, occurs at a higher vibration than before the quantum collapse. The Taoist eight hexagrams and the rest of the theories of this study have surrounded the holistic well-being dimensions oriented within the newly formed Multidimensional Holistic Quantum Well-being Framework (Figure 33). The eight Immortal

Healers, represented by the eight hexagrams, and the five elements are responsible for the changes in health, healing, and well-being that follow the quantum collapse.

Harmony and order at a higher vibration of Consciousness

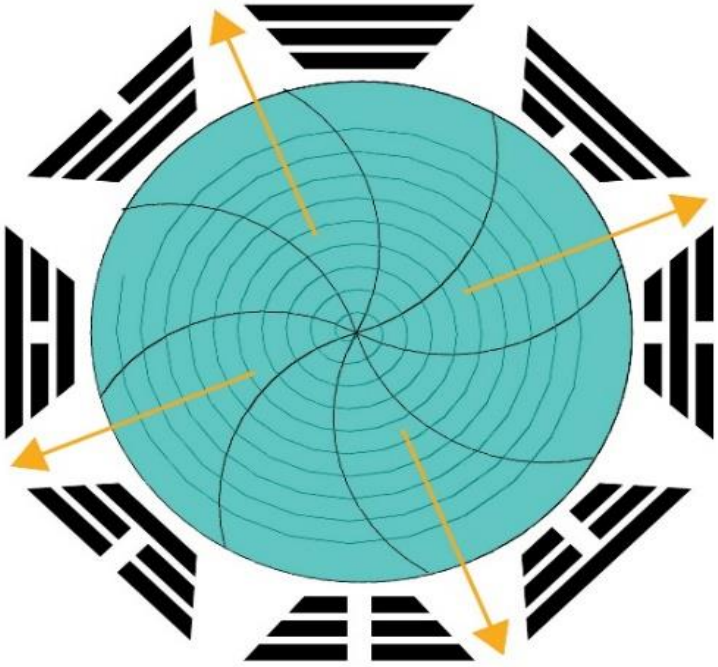

Figure 33: Re-construction, expansion, curved lines re-order, and harmony returns

Source:(Researcher Created)

The natural self-ordering process in this study is expanded upon by modern-day theories and ancient philosophies, which demonstrate that, at a spontaneously occurring turning point, a natural deconstructive, inward-directed contracting force emerges to cause self-ordering and through repatterning in the unified field at the zero-point. Within the Well-being Dimensions Continuum 3 and the Well-being Spatial Continuum framework occurs a natural deconstructive force causing the bending of the straight lines planes in the octagon to form curved lines reconstructing, as particles and scalar waves in motion within the Golden mean spirals and the Fibonacci sequence patterns (Figures 33 and 34). This causes the simultaneous disintegration of the boundaries of the diamond, the sphere, and the cube. This shift releases

all the well-being dimensions as binary, non-duality particles in free motion in the I-Ching hexagrams within a four-dimensional, unified field in dynamic free movement, unbounded and without structure, carrying higher energy, order, displaying coherence, with equal importance and equal weighting. After that, represented as particles continuously self-ordering and repatterning where the past, present, and future occur concurrently represented in a Multidimensional Holistic Quantum Well-being Framework, in a self-ordering torsion field in perpetual motion.

A quantum collapse occurs when there is chaos and stress on a system, and the golden mean ratios and spins are out of alignment in disharmony. This causes a contraction of forces and movement inwards towards the centre point, the zero-point, where the dynamic, deconstructive interaction between charged particles occurs, which is then reconstructed, and a new harmonic pattern of change emerges carrying a higher energy and electro-magnetic spin than before the deconstruction. This dynamic change causes an outward expansion of movement back to another point in space-time, emerging as a new pattern of change. The Julia sets best describe this phenomenon, which is otherwise experienced by the Eastern mystics in deep meditation (Figures 33 and 34).

The Torsion field as the Multidimensional Holistic Quantum Well-being Framework, representing Paradigm Shift 3, depicts the dynamic interplay of well-being particles as binary hexagrams within multidimensional fields defined by the eight trigrams (Figure 34). This framework paves the way for the emergence of the Holistic Integrated Epigenetic Life orientation (HIELO) framework, reflecting humanity's inherent existence in unified binary non-duality, dynamically evolving in perpetual harmony in a non-linear, non-local multidimensional space as a conscious, holistic, well-being.

Multidimensional Holistic Quantum Well-being
HIELO Framework
with Dimensions as Particles at the Zero-point in a Torsion Field
Non-linear, Binary, Yin and Yang, Non-local and Non-duality

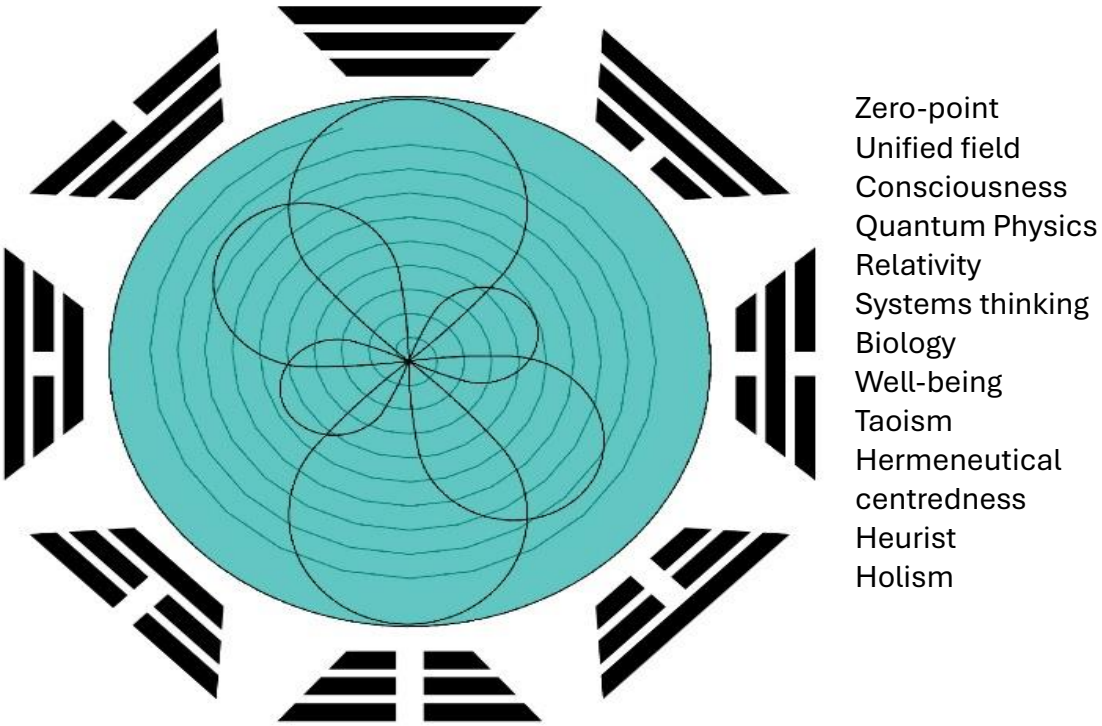

Figure 34: Holistic Quantum Well-being within a multidimensional quantum torsion field HIELO framework, top-down view.

Source: (Researcher co-created)

As the Multidimensional Holistic Quantum Well-being Framework, the Torsion field represents Paradigm Shift 3 (Figure 35) and depicts the dynamic interplay of well-being particles as binary hexagrams within multidimensional fields defined by the eight trigrams. This framework paves the way for the emergence of the Holistic Integrated Epigenetic Life Orientation (HIELO) framework reflecting humanity's inherent existence in unified binary non-duality, dynamically evolving in perpetual harmony in a non-linear, non-local multidimensional space as a conscious, holistic well-being.

Multidimensional Holistic Quantum Well-being
HIELO Framework
with Dimensions as Particles at the Zero-point in a Torsion Field
Non-linear, Binary, Yin and Yang, Non-local and Non-duality

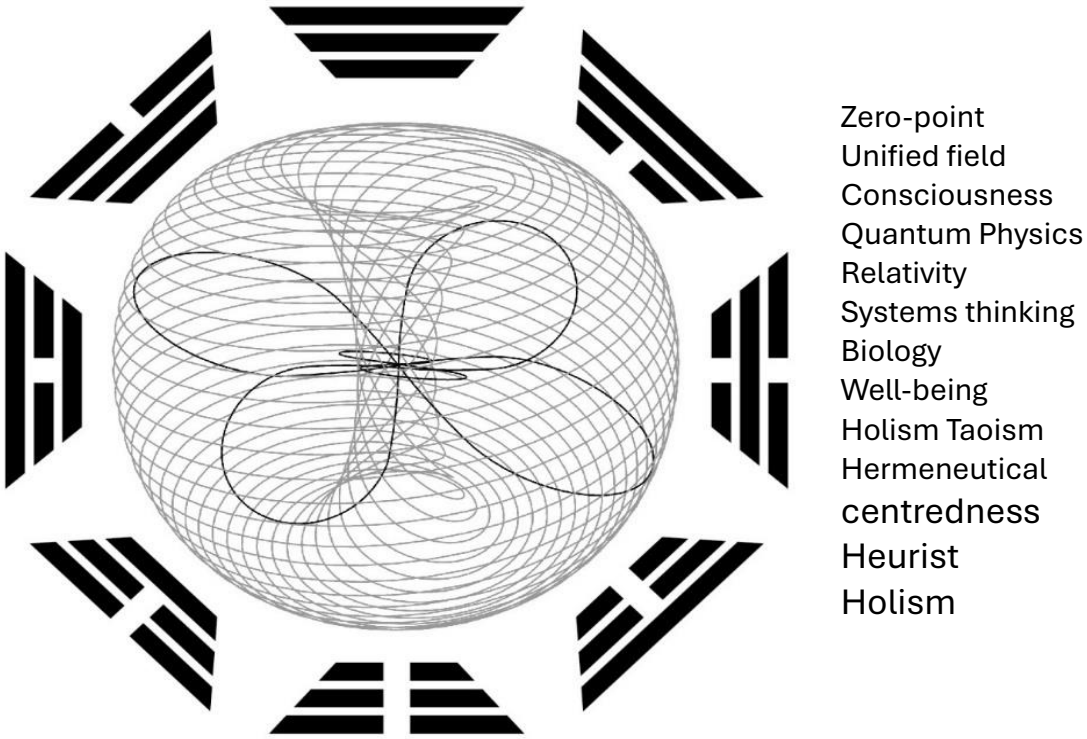

Figure 35: The HIELO framework, Holistic Well-being within a Multidimensional Quantum Torsion Field

Source: (Researcher co-created)

The multidimensional torsion field dynamism within which the quantum collapse enabled non-linear and non-verbal healing creates individuals, organisations, and the world, to exhibit enhanced holistic coherence and natural adaptation to PHR within fields. The torsion field displays quantum-relativity properties of unified binary, yin and yang, non-linearity, and non-duality, creating non-local interactions. Dimensions are represented as dynamic particles of quanta packets of energy showing uncertain, indeterminate probabilities cohesively entwined and entangled in PHS. These fields link physical, neurological, emotional, and

spiritual phenomena and reflect a holistic understanding of the universe as a unified entity that connects everything through subtle energy. Quantum collapses repeat, but not exactly, as the emerging particles have a higher vibration and a different expression or pattern of change. The torsion fields display perpetual dynamic, electromagnetic motion in relative quantum space. The perpetual renewal of energy, or negentropy, sustains life as a life force. The shifts happen when one living form folds out of another, creating a pattern of change. The past, present, and future are experienced concurrently. Movement in these fields is unidirectional. The shifts in torsion fields are characterised as particles and scalar waves in motion.

The Torsion field of earthly experiential and existential healing arises out of chaos, for example, where an out-of-alignment well-being dimension causes body pain, illness, or discomfort, reaching a threshold or turning point, causing spontaneous natural deconstructive forces to cause a quantum collapse at the zero point with natural spontaneous reconstructive repatterning and self-ordering resulting in a raised awareness heightened consciousness. This process occurs within the torsion field of moving particles as scalar waves within the vortex created by opposing yin and yang golden mean spirals.

The final embedding of the well-being dimensions as curved lines and particles, in this study, is when the well-being dimensions and themes were put under pressure due to systemic chaos and or gravity, causing the golden mean curved lines to twist and turn in on themselves and form a torsion field with as a double vortex four-dimensional doughnut shape in dynamic movement within which change occurs. It is a multidimensional and electro-magnetic form, forcing the field up and down the vortex. This is where the apparent opposite pairs have transcended, are non-linear, and are represented as binary forms, joined in unity as yin and yang, within the Zero-point in the central vortex.

5.2.6 The Multidimensional Holistic Quantum Well-being Framework

This framework assesses your health status and realignment to multidimensional holistic well-being consciousness. The interview findings are practical and easy to pick up and use regardless of whether you are an individual, health practitioner, business owner, community head, or country leader. The self-assessment barometer for the assessment of well-being and

to monitor progress that lies within the framework as self-transformation/business transformation evolve

Three significant findings were realised, providing answers to the questions in this study, and these are:

Firstly, the apparent opposing duality existing between the dimensions, which is a non-duality, binary, yin and yang existence between the dimensions of the High- and Low-level states of Well-being and Ill-being, between the Upper and Lower lens dimensions of awareness and unawareness and within the eight Base-level dimensions, for example, contented and discontented or happiness and sadness, being different aspects of the same dimensions in a different state along a continuum; in a unified field;

Secondly, the Centre point of the consciousness and unconsciousness axis carries the zero point of oneness within which the quantum collapse happens and from which the patterns of change emerge renewed and

Thirdly, a multidimensional torsion field scalar waves allow a *sucking in*, contracting, and deconstructive force, carrying the old energy required for the dynamic quantum collapse to occur at the zero point in the vortex, enabling repatterning and renewal to happen, and then the field allows a *pushing out*, expanding, and reconstructive force, carrying the newly created energy, on an ongoing perpetual renewal basis.

5.2.6.1 Centre axis: Consciousness and Unconscious

These dimensions are missing from the secondary research, and in this study, they are placed within the Consciousness central continuum axis of the Holistic framework. *Knowing yourself* in existential consciousness differs from the earthly experiential reference to Know Thyself in Base Dimension 2: Truth Awakened and Constructed.

The central axis core is where consciousness and unconsciousness reside, in binary yin and yang in non-duality and multidimensionality.

> *The world is experiencing an overwhelming awakening as it changes and moves into a new paradigm. We have reached capacity with the current models, and it is time to change*. P9, P2, P1, P12, P10, P4, P5, P13.

The highest frequency is at the central point where you find love and detachment. P2, P4, P16, P6.

The central point in the middle is the zero point, the seat of universal consciousness. At a zero point of consciousness, when the eight base traits are balanced, individuals experience love, peace, joy, and happiness.

Purpose and Aimless

This exists along the centralised axis of Consciousness

Start with love, then be, then do. P2, P9, P12, P4, P13, P3. *Abundance exists in different ways, such as money; we are in a static situation and need to get out and fix this. The pandemic forced individuals to self-evaluate.*

Our Identity is about who we are and what we love. It is necessary to secure your identity as an insecure person will always be needy. An insecure person will always be needy. P9 P16 P2

Your purpose is the real you, your essence. It reveals your unique responsibility. P2, P4, P8.

When you detox, you get the muck out of the way, and then you can see your purpose. Use the eight instruments to advance. The more you touch your purpose, the more life becomes subtle. P9. I aim to aspire to self-perfection. P6.P2.

Self-actualisation and Unknown

This is about "who I am". One needs to determine what one's identity is. Individuals need to self-reflect and look deeper at who they are and what they do. The universe will always help you. Then, the progress is via self-transformation For self-actualisation P9. I aim for self-perfection. P2, P16, P6, P4, P17.

This framework will bring individuals back into awareness that this is who I am and what I do – we fell asleep and need to wake up and reset. We must stay aware that we do not want to sleep. The frequency inside you is high, and those around you are low, so be aware.

Another thing to ask oneself is, did I live my day, or did my day live me? Life will trust you if you act and show self-respect when you plan to do things. If you do not act, then life does not trust you. P9. Power is in the moment – touch truth and say promise, plan, and practice, and this brings peace – and then you grow due to the action. This is the power of intention, promise, plan, and practice, which becomes manifestation. Here, potential energy becomes kinetic energy. P9, P7, P8.

This is the right moment to act; the universe works quickly if given the chance. Every second is valuable. However, time is irrelevant if the realisation of this point in time – now – is realised. P2, P4.

Unconditional love and Hatred

Unconditional love is at the core, at the central zero point.

When we are in a permanent state of reset, a continuum, the basis is love. Love potentiates; you give love and get back 10-fold. P16, P9, P2, P4

Love, then be, then do; this equals authenticity and creates an authentic vibration. We forget to be, due to the distraction of the eight dimensions, and then forget to be. Soul-conscious energy is blissful, deep, subtle, and limitless. There is no power, greed, lust, sadness, and attachment. It is important to find eternal, infinite energy within. Individuals look externally full of distraction, money, and ego – unsustainable. It should not be a decision to be sick – if you get sick, you wind down the central axis to illness and illness at the bottom. P9, P16*, P2, P1, P4. P8, P16, P5.*

We have a choice to set our vibration. The result of holding our vibration in neutrality is that it is present non-reactive and non-judgemental. P2, P1, P16, P9, P10, P5.

The starting place is the core, the soul aspects—peace, love, joy, and happiness. Connect with yourself to live in peace, love, and purity. Once the eight dimensions are taken care of, unconditional love is a place of surrender, no ego, and no resistance.

5.2.6.2 High-level states: Well-being and Ill-being

Well-being, ease, birth, and renewal are opposites along the central axis in the framework, as are low-level states of illness, disease, death, and despair. The well-being dimensions are distinctly represented in this dynamic and perpetually moving framework. These dimensions are missing from the secondary research and are placed within a holistic perspective.

To experience these binary, non-duality high- and low-level neutral states of well-being, one can understand this from a scientific awareness and understanding of Holism in biology, systems thinking, relativity, the quantum field, the zero-point in the unified field and from having had an Eastern mystical healing experience in the unified field. Both demonstrate that everything is interconnected, interrelated, and interdependent. To show how one or an organisation can move through the high-low states and upper-lower lenses and align the eight Base traits, to know that these states represent a dynamic transient point in time and are ever evolving along a continuum through perpetual renewal, which occurs spontaneously and never repeats exactly is practically represented in this study.

Wisdom and Foolish

Wisdom of our true existence is acquired as one experiences the cycles of order, chaos, repatterning, and re-ordering of higher vibrational frequencies, as evidenced by a faster spin around the central axis.

> *The universal knowledge in the morphogenic field is where true and authentic wisdom has always been. Those individuals and businesses who tap into this wisdom will be guided accurately to the future due to heightened awareness.* P2, P16, P15, P4, P12, P7.

> *This dimension and its themes must be mastered and balanced to transcend true well-being and higher consciousness states of unconditional love. The DNA and cells of the body, the mind, the emotions, and the spirit respond in unison positively and re-pattern to a centred, happy, wise, fulfilled, and peaceful state of well-being*. P16, P4, P10. P5.

> *When we get ill, this state represents a person or organisation that is out of balance, out of sync, impoverished, and needs the body, mind, emotions, and spirit to restore harmony and homeostasis*. P2, P15, P4, P6.

Present, Centred and Grateful, and Scattered and Ungrateful

This is the beginning and end point of existence. From this crucial point, all personal and organisational information is received and from where decisions should be made. Present, Centred, and Grateful means that a person operates from a place of neutrality, a Zero-based point of non-locality from where inner peace flows—operating from conscious central point results in gratitude, humility, patience, and contentment flow.

> *Perseverance, patience, and purity create peace within the self. Thoughtful actions and doing the right things bring peace and love or love. It is about being pure in thought, word, and deed. Focusing on what you think, say, and do is fundamental to reducing karma. Be aware of your reflection resonance as individuals react to this. As with anything, there are no half-measures*. P16, P6

> *A balanced approach is about the yin and yang being balanced, positive and negative. Self-awareness brings this balance; we need balance within so that the cells can function properly. From the mitochondria in the cells to the arteries and veins to the nerves and muscles*. P16, P12, P2.

> *One needs to master tolerance and patience to be truly centred, and this occurs once everyone is accepted.* P2, P16, P9, P4.

> *The more centred we are, the more at peace we are, and the easier it is to cope with unexpected chaos and change as we can adjust back to equilibrium more easily.* P16, P2, P9, P4, P5.

Operating from a present-centred, still pace using the gut-brain, as mentioned in Taoist teachings, enables one to remain calm and collected and make wise decisions. This is important for both individuals and organisations. Judgment is an ego-centred construct and usually relates to inconsistency within the person.

Joy and Sadness

Every person has a right to experience joy and to live a happy, free, and fulfilled life. For this to occur, the ego needs to surrender, and the non-serving mental constructs must be put into place as false comfort zones. These constructs block individuals from achieving this High-level state of well-being, awareness to fulfil a purpose, and awakening to consciousness. In the same way, this theme applies to organisations that operate ego-based and are stuck in old paradigms that do not or no longer serve them.

> *Sorrow is a product of what we have ignored over time, and this causes lung disease. It starts with anxiety and can lead to depression P9. Emotional blockages will interfere with the joy-sorrow alignment and can easily be released through HAO*. P2, P4, P5.

They are unlikely to experience joy, happiness, fulfilment, and freedom because they are unaware of the present and future and are too ego-based. Most often, individuals have experienced these states and are unaware of or forget them due to the transient nature of these states of well-being and the next wave of chaos.

Give and Receive

> *Freedom of choice exists as we can choose anytime if the proverbial glass is either half full or half empty. Self-realisation of free choice frees one up from the themes in this dimension of well-being, which can develop into blockages*. P9, P10, P5, P16.
>
> *Self-responsibility arises from self-realisation as the responsibility to action exists once realisation occurs. It is as important to give as it is to receive; both heal the body and encourage well-being. Freedom is boundaryless, and we have unlimited potential to assist and help individuals*. P4, P9, P2.
>
> *Acts of giving and doing good affect the body on a cellular level, raise your resonance, and bring about peace.* P16.

Non-reactive and Reactive

Being centred, present, and not judging are precursors to non-reaction. Reaction can be anger, blame, fear, or sadness, which means an unresolved emotional issue is within.

> *If you react, the ego is involved, and there is an out-of-alignment in the body, mind, emotions, or spirit*. P2, P4, P9, P5.

Some clients react to things that are not their business, creating further disorder and disease within the company.

Intuition and Unimaginative

Creativity and Intuition assist in realising that one needs to surrender the ego and trust in the universe, allowing for the free flow of knowledge through harnessing the other themes discussed above.

When one lets go of old paradigms and structures that are not serving them, infinite creativity, intuition, imagination, and inspiration flow. P2, P6, P12.

What blocks us is surrendering, letting go of situations, and failing to learn the lessons. Humans face a major obstacle in being aware of the universal flow of things in accordance with universal wisdom, as is an inability to trust this flow instead of trusting false mental constructs and false comfort zones.

Toxicity and disease obstruct cognitive clarity, impairing individuals' ability to think coherently and live productively. This impairment, characterised by diminished inspiration, imagination, and creativity, often contributes to physiological disarray within the body.

5.2.6.3 Upper Lens: Patterns of change and stagnation

This is a lens of awareness through which clients pass frequently as their consciousness is raised.

> *A lens of awareness and reflection between the Base-level traits and High-level states was added as an interface of awareness of Holistic knowledge representing reflective phases of integration and awareness through which one passes to reach the High-level state of well-being*. P3, P15.

This would occur once there was a realisation that the Base-level traits had to be in balance; evolution was an ongoing continuum occurring through chaos, repatterning, and order, knowing that the biology and DNA of humans and the organic nature of a business undergoes continual change and perpetual renewal and that the organisation exists in a quantum universal system and world interconnected and interdependent upon each other.

> *The quantum collapse describes this re-awakening as an inward contracting force, deconstructing the old patterns that reach the central zero-point. This is where the dynamic interaction happens and the repatterning as the force changes direction and moves outwards with a new physical, neurological, emotional, and spiritual energetic pattern with the particles moving with a higher velocity and dynamism.* P6, P16, P4, P8, P5.

Figures 25 to 35 demonstrate the process of moving from three to four dimensions by the collapse of the framework and the re-emergence of a different orbital nature.

> *Where the collapse does not occur is where illness sets in; the human stagnates physically, neurologically, emotionally, and spiritually; the laws of thermodynamics set in as opposed to quantum biological laws of negentropy; and the life force diminishes*. P2, P6, P16. P4, P5.

The value of this lens of awareness presents biological, systems thinking, relativity, and quantum field principles of change that, when understood nonverbally and nonlinearly, usually by experiences, enable one to pass through to the High-level dynamic states of well-being and beyond to consciousness, unconditional love, the zero-point, and divinity.

The Holistic themes presented here are represented by the eight trigram patterns of change of the I-Ching Book of Change, Taoist five yin and yang principles of change, within the relativity-quantum field, to be explored by the participants. The biology and DNA arising from the morphogenic field resonate with these five principles of change adaptation and adjustment as re-remembrance occurs and a deepening of the re-connection to the self exists. This results in a dynamic movement through the lens transcending to the High-level states of

well-being. These themes of awareness and awakening to a Holistic worldview were missing as dimensions and themes are included hereunder:

Integration and Disintegration

From a Holistic quantum perspective, it is necessary to have a Holistic view of everything integrated and interrelated (Laszlo, 2013).

> *Awareness and awakening to change as an instrument to shift individual lives and organisational strength are crucial for forward, dynamic movement and to avoid stagnation.* P16, P17, P3.

The Tao principles embrace holism, everything—patterns of change and inclusion.

Multidimensional and two- and three-dimensional

We are suspended in multidimensional and infinite *space,* presenting infinite possibilities. Depending on our levels of awareness and understanding of holism, which encompasses biology, quantum-relativity, and systems thinking, this can be daunting and exciting for some.

> *The universe is a dynamic expanse of nothingness*. P16. *It is where the zero point is. P2. It is beyond visibility and comprehension.* P2, P6, P13, P12.

A quantum collapse, enabled by the conceptual model of philosophies and theories, was induced by stress and chaos from the failing biomedical approach. The collapse was from the two—and three-dimensional reductive, linear, exclusive, duality organograms and circular wellness well-being wheels to a Holistic, non-linear, all-inclusive, non-duality multidimensional torsion field displaying non-locality. The interviews reveal the emerging missing inclusive well-being dimensions, which once reached a state of oneness in binary holism, could take their place, displaying dynamic particle movement and undergoing change and renewal.

The continual repatterning and re-ordering of the dimensions within the multidimensional torsion field, behaving as particles, resulted in more inclusive, interdependent, interrelated well-being dimensions where the High- and Low-level states, Base-level traits, and the Upper

and Lower Lenses of Awareness in the symmetrical octagon spinning around the central axis representing consciousness and a zero-point

Interconnected and Disconnected

In a quantum system, we are all interrelated and interdependent, and we operate within networks that are not static and change continuously. This means that what you think, say, or do affects every particle or wave within the living things in the quantum morphogenic field.

> *How and where we live affects our happiness and harmony. Individuals live in concrete cities devoid of nature and have forgotten that we need to live in harmony with everything around us. Everything has a resonance, a field.* P16, P15, P1, P5, P7, P6.
>
> *This disconnect is self-evident in the disconnect from oneself. Interconnection is the way of the Tao.* P2, P4, P1, P10, P12, P15, P6.

Being in the central point of peace enables individuals to withstand change and chaos and restore disharmony.

Space-Time Relativity and Earthbound

Since space cannot be separated from time in relativity theory, the curvature caused by gravity cannot be limited to three-dimensional space but extends to four dimensions. From a Holistic perspective, this relates to the spatial arrangement of the framework used in this study. The deconstruction and re-construction of chaos, re-pattern, re-order, and renewal at a higher vibration occurs spontaneously and often without warning. It is not linked to earthly time and can happen in infinite space.

> *Earthly time is irrelevant to Holistic change as it moves along the Well-being Continuum of life*. P2, P4, P9, P16.

The themes in the High-level awareness support this time-independent challenge and shift individuals to order calmly and peacefully along the continuum.

Energy and Lethargy

All matter exists as particles and waves constantly in dynamic motion, which realise higher vibrations of renewal following chaos and change. This enables paradigm shifts to occur biologically from DNA and results in the manifestation of kinetic energy and potential energy.

> *If the body is stagnant and has a low frequency, then it cannot be easy to want to shift*. P2, P13, P14.

In humans, this shifting occurs if the body has the correct electromagnetic potential for change, also known as life force or negentropy. A shift raises the electromagnetic potential, or the vortex spin, creating a higher resonance frequency and a body, mind, emotional, and spiritual-centred approach.

Perpetual Renewal and Old Paradigm

In holism, particles are in a constant, continual state of change and Perpetual Renewal, interacting with environmental stimuli. Following the laws of Holistic systems, fractals never repeat exactly, and the expression of this framework never repeats exactly either, as this framework embeds holistic well-being within the quantum framework.

> *Just water carrying a leaf that flows down the river in a dynamic state of movement, passing around rocks or going over them. It creates vortices in seamless changing patterns, in continual movement onwards. This is true surrender*. P2

Biology and DNA High-order and Low-order

The morphogenic field is responsible for evolutionary change and shifting humans along the continuum of life. The cosmic dust falling to Earth in the form of matter, nutrition, and microbes will cause spontaneous DNA shifting via metamorphosis, which occurs when the orientation of the living organism is in alignment and has a charged electromagnetic potential.

Kozyrev (1958) confirmed that DNA emits a torsion field wave and proved conclusively the existence of this energy, demonstrating that, like time (and like DNA), it flows in a sacred geometric spiral. He proved the multidimensionality of the torsion field and demonstrated that every living thing has moving particles that emit a torsion wave. Dubounet (2022) confirmed that DNA is quanta particles in motion.

> *Eating and living not in accordance with nature will lower your resonance and affect the DNA, as toxins alter the DNA.* P16, P13, P17, P3, P6.

Templeton and Dunlap *(2003) explained the unfoldment of our purpose held within the DNA as vibrating points, hence the unfoldment of the golden mean* within the state of well-being.

Courage and Fear

Not everyone is ready or has the courage to face their most feared emotions. One of the biggest problems in moving forward is deconstructing the mental constructs holding individuals back, preventing dynamic forward movement, and keeping it in sync with the unified field. This requires emotional work by specialised practitioners to create a quantum collapse, deconstruct, clear, and reconstruct to enable shifts. Once individuals feel the quantum shifts, they become aware of the power of the unified field. In this context, aimlessness transitions to purposeful engagement as awareness increases and consciousness expands. Individuals begin to perceive beyond the superficial masks and mental constructs that previously obscured their understanding. They see these constructs no longer serve them and shift. This occurs with all individuals worldwide, all ages and races, and with any disorder regardless of willpower, which is a force, rather than destiny, which is a flow.

> *Working with the HAO, emotional release is a natural and grounded way to release emotions, self-transform, and release disease stored in the body.* P2

The eight dimensions are interconnected, interrelated, and integrated, showing overlap within the framework's dimensional themes and dimensions and themes. This integration is due to particles being in dynamic motion, dissolving into one another and remerging, repatterned, and reordered. These traits represent the experiences and challenges individuals and organisations face and, through re-ordering, move up the central axis to reach states of well-being through the upper lens.

5.2.6.4 Base-level Traits of Well-being: Universal existence and Earthly experience

The eight dimensions are interconnected, interdependent, and interrelated as particles in motion dissolve into each other within themes, dimensions, and other dimensions in the unified field. These eight dimensions represent where life's experiences and challenges,

stagnation and fear, are overcome and re-aligned to shift up the central axis to well-being. These dimensions and themes were missing in terms of being placed within a Holistic framework that is interdependent and interlinked.

> *The eight dimensions are significant spaces, but the core is the central point; we have choices that affect what happens. These eight points are interdependent. These instruments are for us to advance. Once in alignment, we have the knowledge to* advance. P9, P2, P5, P4, P16., P10

> *The eight dimensions show us the weak areas to work on and which areas no longer serve you, and then you move to the central point of consciousness. Sometimes, we are forced through incidents to realise the weak points, such as an incident, injury, sickness, or loss.* P9, P5, P4, P16.

> *One can also get caught up in the eight dimensions' ego-consciousness and be distracted. What you resist persists*. P2, P9.

One participant narrated her life story and integrated it into her life path. She saw a constant renewal in all 8-dimensional areas and a positive shift upwards to the central point of consciousness, thus validating the powerful HAO experience within the interviews.

> *The eight base trait points are illusionary distractions; they hold the drama of life. Life is not about either or it is about everything*. P9 P2 P5 P4, P16

Base dimension 1: Intelligent Knowledge and Belief

True wisdom and intellect result from the answers found in the unified field. While Education in its current abstract form was mentioned in the secondary research, the missing representation was education in the form of actual knowledge instead of a belief. Individuals in the old paradigm readily accept information and education as the truth without discernment, investigation, and acceptance of the truth, which is often deception and has no validation. Holistic, authentic, existential, and universal wisdom did not consider education. Learning from life's "mistakes" and not repeating them is to have reordered and re-aligned oneself within this dimension and theme. Self-knowledge has a higher vibration and is discussed in the following theme.

Learning Experiential and Academic

Academic learning was a current dimension, and experiential learning emerged as missing. A stimulated and active mind is essential for well-being, as stagnation leads to degeneration, loss of interest, and apathy. Individuals can learn via the old paradigm and learn in an abstract way, which does not equip workers with the ability to be functional in their first job.

> *Working on old ways to renew and review old ideas and paradigms is important. P7. We have the technology to do this to do this today, but we are stuck in the old alignment* P5. P4, P8.

> *Leading edge and up-to-date knowledge are seldom in the school or university curriculum. Individuals attending a Technikon type of institution usually learn experientially and practically and can be functional and productive at an earlier stage. Unfortunately, many of these Technikons have closed due to lack of funding. Similarly, the artisans of previous times, where knowledge and hands-on training were passed down through families, no longer exist as before. P15.*

Businesses are increasingly adopting ongoing training programs to bolster the competencies of their employees within the workplace. A notable trend in Europe, particularly in Norway, involves the strategic reemployment of retirees. This practice capitalises on retirees' extensive experience and expertise to mentor younger employees, enabling companies to leverage age diversity to improve organisational performance, especially in sectors experiencing a surplus of retirees and a shortage of younger workers.

Consistent with a broader global trend towards extending working lives, Norway has recently amended the mandatory retirement age (MRA) from 70 to 72 years. This legislative reform aims to promote prolonged employment among older age groups and address age-related discrimination in the workplace. Similarly, Italy recognises retirees as a valuable form of human capital, particularly in the railway sector, where experienced pensioners are being re-employed to transfer their skills to younger staff members.

The growing age diversity within the workforce has garnered considerable academic attention, particularly concerning its impact on organisational outcomes. This research

contributes to a deeper understanding of how age-diverse workforces can enhance organisational value by developing knowledge-based resources, specifically human and social capital. Furthermore, it suggests encouraging capable retirees to continue working rather than mandating their retirement, which may increase employee satisfaction and overall well-being.

Online learning has increased considerably in recent years due to technological advancements and the COVID-19 pandemic, where individuals found themselves out of work or retrenched and were forced to build their economies. This can be viewed as incredibly positive as it will encourage small to medium business development and self-responsibility. This researcher suggests that within the Multidimensional Holistic Quantum Well-being Framework, both types of learning are used by individuals and businesses to further their knowledge bases. The TIPS framework provides for academic and experiential learning systems, producing passionate, self-achieving, creative, innovative, and dynamic workers.

> *Awareness is greater than education*. P16, P2, P6, P9, P7.
>
> *Education is critical to understanding yourself in order to heal. You need an open mind. Need to understand self inwardly and outwardly. If there is incongruence between these two, then it creates emotional issues. This causes your immunity to decline, and then you can get infections. Antibiotics are acidic and cause disease. Then eating nourishing food reduces and stress increases. Diseases are transported in the blood and cause more disease.* P16, P13, P3, P4, P6, P7.
>
> *We need to know more about the body and the consequences of disease. Most allopathic medications can cause physical side effects. The side effects can cause mental aberrations. This affects how we process experiences and function in the world.* P16, P2, P3, P4, P11.
>
> *We also need to know the value of change and how to cope with change. Regaining our equilibrium is important to balancing our spiritual energy.* P16, P9, P2, P8.
>
> *Education should start with values; after that, learning comes easily.* P16, P15.

Fit and unfit to learn

Stress is a known theme from secondary research and a contributing factor affecting a person's physical, mental, emotional, and physical state and ability to learn. Stress is related to all diseases. Stressed organisations were a missing theme. A stressed person or organisation will block opportunities for learning and interfere with the decisions taken due to a lack of discernment, brain fog or belief in unvalidated information. This will cause wrong choices to be made, waste time and energy, demotivate individuals, and create segmented and independent business divisions as opposed to interdependent and interconnected businesses able to distinguish knowledge from belief. Personal emotional cleansing and opportunities to destress techniques are recommended.

> *Being in the wrong job will cause stress, unhappiness, and ill health, while the opposite results in well-being, satisfaction, and organic growth in the businesses*. P16, P13, P4, P5.

> *Stress affects gut health, which is related to gut-brain health. Stress increases adrenalin and cortisol levels, which depletes the microbes in the gut necessary for the digestion of food and the manufacture of serotonin and B vitamins for stress. This further increases stress and can cause depression*. P2, P16, P6, P4

This theme of the Gut-Brain axis and the Holistic interdependency and inter-relationship of the whole body was missing. The participants agreed that it is critical to have the ability to think and learn. “All disease begins in the gut” (Hippocrates), as gut disease contributes to brain fog, poor concentration, lack of focus, and memory loss. Toxicity and calcification of the brain result in diseases like Dementia, Alzheimer’s, and Parkinson’s diseases, anxiety, and depression, resulting in hopeless despair, and this makes it hard to think clearly and learn. Breathing allows in and out movement between the eight dimensions and enables the body to digest, absorb, and metabolise nutrients to get to the cells. These functions do not happen if the body has dis-ease, resulting in a reduced ability to think and make wise decisions.

Employed and Unemployed

The known theme relating to the nature of work needs to be addressed, and organisations should follow the TIPS organisational framework, creating passionate, fulfilled workers who

do meaningful jobs. The COVID-19 pandemic resulted in those individuals thinking they had sheltered employment, threatened jobs, or lost jobs. Some workers realised they needed to form their economy and left old paradigm businesses to follow their passion. Other workers were forced out of their perceived comfort zone and were retrenched.

Your purpose can drive your vocation. P16, P5, P4, P5.

Regarding purpose, Templeton and Dunlap (2003) observed that the painter must paint, and the music conductor must conduct the music. Laszlo (2016) understands that seeking the purpose of life is a significant, indeed a vitally important, endeavour. Laszlo (2023) alleges that life's purpose is within and not beyond us and the world and is encoded in every cell of every living being …. within the all-encompassing consciousness of the cosmos.

Well-being is affected by low job satisfaction and poor working conditions. P15, P1, P43.

The TIPS framework follows the systems paradigm of organisations and individuals working there. It recommends that organisations create workers with passion and creativity, have a culture where workers are allowed to fail and recognised for self-achievement, and encourage networking within and outside the organisation. The Job versus Vocation is discussed under the finance and economics dimension, exploring where purpose can be fulfilled within one's chosen vocation.

Infinite Universe and Finite Earth

Awareness of the infinite existential universe and the finite, limited Earth assists in understanding the challenges we face on Earth. Earth's experiential existence is based on emotionally constructed knowledge, understood by the Eastern mystics, the Holistic I-Ching Taoism yin and yang principles of change. While Universal This understanding was missing as a dimension or theme in the secondary research. This means determining the truth, represented in the higher dimensions around the central axis. Where does one go to learn or understand universal existential knowledge? One is not taught this at school and hardly ever at home; therefore, one learns this mainly through life experiences and if one is awakened to books and courses. One develops existential knowledge by understanding the quantum

morphogenic field of existence. When applied to companies, the universal existential knowledge results in organic and sustainable growth, whereby businesses can move along the business continuum with perpetual renewal. By being present, one can tap into the existential knowledge and wisdom.

> *The participants agreed that education on values, purpose, and recognition of one's ability to tap into our innate wisdom is non-existent in the Western world. If education started with these points and values and encouraged self-learning, then learning would be heart- and soul-centred, and making correct decisions would become easy*. P16, P5, P2, P5, P2, P6, P4, P7.

The education system could add to their curriculum the study of what lies beyond the Earth and everyday living. A more expansive holistic education that delves into subjects beyond the textbook would broaden education, awareness, and consciousness. This would create an expanded awareness and consciousness and a more profound reverence for the Earth, Nature, and why humans are born. It would also minimise the entrapment in the eight base dimensions discussed in the findings as mental constructs and distractions. Adding meaningful information would prepare young adults for adulthood, parenting, and retirement.

Self-learning and Rote learning

Self-learning and growth result in deprogramming the old and reprogramming the new. This missing theme focuses on misinformation and deception, where outdated educational programs lead individuals to believe misinformation and outdated information. A lag effect frequently occurs before contemporary information is integrated into textbooks and curricula.

> *Social media and television are also responsible for programming and disseminating false information. This calls for discernment, critical thinking, and a paradigm shift to authenticity and truth. Individuals need to reconnect to themselves and allow the new paradigm to shift and emerge. P8, P2, P9, P4, P7, P8.*

Eastern learning identifies with self-learning and exploration instead of abstract rote learning of facts. Some individuals learn experientially and existentially, which falls into epigenetics. Individuals either learn from perceived mistakes or obstacles by raising awareness of the learning or remain in the victim-blame state where emotions are trapped, and the body reacts. Self-learning is existential; rote learning of facts is not even experiential; it is abstract. A graduate can be of quality without experience in a chosen field (Sruthi, 2020).

Self-learning is self-transformation as it is experiential and raises awareness of higher consciousness.

Holistic and Reductionistic

Holistic teaching is partially understood. However, it is an earthly construct with an experiential meaning, whereas holism takes on an existential meaning, missing from the secondary wellness and well-being theories. Reductionism creates business units that lack interdependency and interrelationships compared to a holistic quantum approach to business and learning.

> *The teaching method in the old paradigm at schools and universities is also reductionist and lacks an existential Holistic orientation. This results in levels of separate existence. The biomedical model and the rest of the old paradigm world models are threatened if they do not change and meet the current world, worker, and consumer requirements. P17.*
>
> *Learning comes both from the physical plane and the astral plane. There is a healing force in the astral plane, which, if you tune in, you can download information. There are many dimensions. This is not how doctors are taught. They are exposed to symptoms and diagnoses*. P16, P2, P9, P17.

Experiential Holistic healing considers several disciplines and uses a team approach. This potentiates the result and educates the client.

The two existential holistic opportunities are the Laszlo Institute for a New Paradigm in Europe and Mantak Chia's Tao Garden in Thailand. Da Vinci University follows a unique TIPS framework.

Base Dimension 2: Truth Awakened and Constructed

The findings show that the current world reductionist models play into constructed truth or untruths and do not understand true Universal Existence. It is often referred to as being spiritual, and one needs to understand what this is within the Holistic morphogenic field. Increased awareness from a Holistic perspective and what spirituality is within the universal morphogenic field, which always is, will result in a paradigm shift needed to enhance the well-being of humans and businesses. The deeper Holistic understanding of the Universal Awakened Truth dimension was missing from the secondary research. Earthly existence relates to the three-dimensional reality humans live in daily. It becomes their distorted, mentally constructed reality of earthly existence based on experience, not universal authentic existential truth.

Cosmic Knowledge and Unawareness

> *Awareness of cosmic knowledge is important.* P16.

This shift from spiritual or cosmic unawareness to awareness was a missing theme missing from the research. Belief is believing something without validation and verification, whereas knowledge has evidence and can be validated and verified. Belief is often clouded by deception, whereas knowledge shows the truth and can be trusted. Self-realisation will highlight the need to trust inner universal knowingness and authenticity. By embracing the truths of

the past, present, and future, humans and businesses can be guided to achieve a state of well-being.

> *Know who we are so we can self-heal.* P2. P6, P16.
> *Inspiration, imagination, and intuition allow for spiritual knowledge, which then is transferred from potential energy to kinetic energy*. P2.

The breath is vital to 'inspire,' leading to imagination and intuition.

Religion and Universal Truth

Religion as a belief is a manufactured construct and has caused wars worldwide and a lack of interdependency and interconnectedness among humans. For this reason, individuals need to decide what aspects serve them, which will result in higher well-being.

> *Being true to oneself is being authentic. P9. Search for the truth. The universe listens to you. Trust. Do not get caught in the distractions of life, the drama of life. The correct response to events is the right method. The things you resist come back to you. If chaos comes, feel it and do what you must do. See, the eight points will create change and impact one another in an interconnected and interdependent way. The main health issues will be resolved if we follow peace, joy, love, and happiness. P9.P2. P6, P7, P8, P16, P15, P5.*

Non-truth and immorality lead to sickness, as these themes are present in the body's biology and will speak through the body as illness and restlessness instead of well-being and peace.

> *The truth and deception are being revealed. Good vs evil is being questioned. As mentioned above, trust in the universal truths is required for well-being.* P8, P2, P7.

Ego and Humility

The ego is a manufactured construct based on programming from the past, hereditary, and current experiences. Soul qualities are humility, gratitude, patience, and contentment, which lead to well-being.

> *Gratitude teaches us a lot; before this comes patience and contentment. P8*

> *Aspiration from the soul space leads to inspiration, imagination, and intuition, resulting in abundance. One needs gratitude and patience first. This requires surrendering.* P4, P9, P16, P3.

These key concepts need to be taught and experienced to understand the destruction of the ego and to live a different life of well-being. An ego-centred person or business culture will lack interdependence and interrelationships and operate in isolation, not achieving true potential. Being Ego-based is reductionist and will result in self-sabotage as humans and within organisations. The TIPS framework restores organisational balance and well-being by

restoring vitality and ensuring that the life force flows within the organisation. This is a missing theme.

Life's Continuum and Brokenness

Understanding the ongoing continuum of life, pre-birth, and post-death, from where we come and to where we return in the quantum space of perpetual renewal, is essential to find peace. It is important to know that experiences are not mistakes and happen by design as opportunities to learn and grow instead of experiences against which to hold grudges and blame. Humans need to take self-responsibility for their actions for their actions and grow, thereby restoring a centralised balance.

> *Self-transformation is key; this is how we grow.* P2, P6, P3.

This is important as otherwise, humans are known to take these unfinished emotions to the grave instead of releasing them, self-educating, and the gift of learning and growth.

> *The framework enables individuals to grow from within by revisiting the eight dimensions and repeating the move through the lens of awareness to realising raised consciousness and keeping growing along their continuum. Well-being is a journey, not a destiny*. P6, P8, P5, P7, P3, P1, P4, P9, P10, P17, P14, P16, P1, P15, P13.

This asks individuals to be nonreactive and have a nonjudgmental awareness approach to themselves, others, and organisations. Organisations have a long-term view of their purpose and will plan with this focus. The research discussed this theme as the wellness continuum but did not include a holistic well-being continuum.

Centred and Scattered

The literature review lacks the Holistic unified binary Centredness dimension, apart from the models used to define well-being more from a systems duality perspective. Holistic well-being consciousness centredness is in zero-based non-locality, where peace, stillness, and mindlessness exist. It is a meditative state that keeps individuals in perpetual renewal and balance. Here, the mind is quiet, without judgment or reaction.

Focus is on the project at hand, ignoring all forms of distraction. P4

The central axis of this framework is the well-being balance point. This is key to organisational well-being where the culture can be non-judgmental and non-reactive, interactions with leaders, human resources and customers are conducted from the universal centredness point, and win-win results are achieved.

Evolution and Devolution

This theme is missing from the wellness research and included here as each person is on their evolutionary journey and along their continuum, ordering and re-ordering themselves around the eight Base-level traits, centrally along the axis from ill-being to well-being states and consciousness, while humanity evolves collectively.

We are constantly changing; we either evolve and grow or devolve and die. To evolve awareness, one needs to awaken to the value of experiencing events and the requirement to surrender to them and learn the lessons. The lessons we learn evolve us.

> *Life is unpredictable and transitory, collapsing and remerging constantly. It depends on how you respond to the changes. It is best not to respond but rather be solution-based, positively affecting others.* P6, P8.
>
> *Individuals can learn through your experience. Life is a unique experience; love the sinner but not the sin. Let anyone stop you from developing and exploring; do what makes you happy.* P6, P8, P4.

A species evolves along a continuum through biology and DNA via sun photons, specific electromagnetic frequencies, cosmic nutrients, and microbes. Evolution is ongoing and occurs daily regardless of whether humans and businesses are conscious of this or not. Life on this planet has survived, irrespective of times of close extinction and rebirth. This understanding will also need to be taught and experienced as humans evolve. Organisations must be made aware of order and re-order within the framework and follow the TIPS framework with a longer-term view.

Self-Responsible and Irresponsible

This theme is missing in the wellness research and feeds into the central axis of the framework within the High-level states of holistic well-being. We are responsible for our lives and fulfilling our purpose, which is our unique responsibility. A mature awareness of self-responsibility is brought about from teachings and human experiences, which results in higher well-being.

> *Individuals are quick to blame others for wrongdoings, but we are responsible for everything we experience, and it is up to us to grow from the lesson and not remain stuck in the trauma of events.* P2, P13.*P4.*

Organisations are also responsible for offering authentic products and services to the world and fulfilling their purpose.

Manifestation and Apathy

Innovation and manifestation are missing themes, but they are included in this study as creativity is a holistic well-being approach for humans and organisations.

> *It is necessary to detox and cleanse the body of unwanted toxins to raise energy levels so we can have the perseverance, patience, and purity to get things done. We need the courage to change.* P14, 16, P4, P15, P3, P2.

Dreaming uses infinite inspiration, intuition, and imagination in the universal field of opportunities, which exist as kinetic energy and hold the key to earthly manifestation in the form of potential energy. Innovation is for humans and organisations and is demonstrated by actions taken. The TIPS framework includes this theme.

Universal Essence and Mental constructs

This theme is not well documented, if at all, in the research literature and is included here as it can be that there are potential blockages to individuals achieving high states of well-being. Humans set up mental constructs at incredibly young ages as coping mechanisms based on trauma from genetic hereditary factors. Epigenetic experiences, like cellular memories, run alongside genetic and earthly experiences. The mind needs to be at rest, empty, and at peace.

> *The mind is a vehicle through which we obtain universal field knowledge when in a peaceful and centred state. Over-rationalisation, mental anguish and self-sabotage lead to stress, unrest, and disease.* P16, P2, P9, P4.

Know Thyself and Distorted View

This theme is included in the research; however, it is only within the realms of daily life and does not penetrate deeper into the morphogenic field and along life's evolving continuum. Who I am speaking to is an individual's purpose and identity. Experienced health practitioners can assist individuals in unravelling who they are and facilitate a true, holistic, universal re-connection to self through processing. The HAO is one method to release stuck emotions.

> *This type of processing places the experiences into the true existential consciousness instead of the limited existence being placed into experiences on Earth. This knowingness will raise well-being*. P5, P2, P9.

Organisations that value a holistic purpose and know their role in evolution will also ask, "Who am I, or who are we?" Once answered, this question could take the organisation to a higher state of well-being.

Base Dimension 3: World View New and Old

The old paradigm models, which are reductionist, unipolar, and ego-centred, especially in Western culture, hold a value of "what is mine is mine and what is yours is also mine." We have witnessed the demise of these vast organizations over recent years. Organisations need to adopt a holistic well-being approach to the organisational structure, its individuals, and customers, as well as a win-win approach. The state of the world shows that the current world framework does not serve humanity, as reflected in the dimensions and themes discussed in this study, such as the East-West conflict, wars, poverty, illnesses, and natural disasters. The state of the world affects countries, governments, states, organisations, corporations, communities, and families. Most of the problems in today's world are due to the reductionist approach and the belief that the mental constructs based on experiences are the truth, not realising how these constructs form and their role in bringing about quantum collapse, shift,

and change, where individuals remain stuck in the false beliefs sometimes until they die or in the case of organisations, where the leader retires or moves away.

Soul-centred and Ego-centred

Ego-centred and greed-based organisations are not operating in the best interests of humanity and nature.

> *The state of the world is ego-driven and not organic. The world is full of deception and not the truth.* P2, P5, P7, P8.
>
> *World peace is essential, and the world will get more chaotic*. P8.

Unemployment is rising, and people depend more on social support grants, which could indicate a lack of inspiration, imagination, and intuition. An Ego-centred world lacks fairness and social justice, with little interconnectedness and interdependence. However, this dimension was mentioned in the research, not within the context of long-term holism.

> *If you identify a crisis, then the ego is ego-consciousness. Ho'oponopono is good to clear the mind.* P2.

In this study, the participants expanded on and explored how the state of the world affects the well-being of individuals and organisations. Being soul-centred and showing humility, gratitude, and patience are values often missing in the old paradigm and are required in the new one. They will occur through the deconstruction of the old and re-construction to the new Holistic, quantum-relativity consciousness, bringing about biological and DNA shifts.

Deprogramming and Programming

This theme relates to outer influences such as the news, television, radio, and advertising that condition individuals into believing false illusions and lies. This reflection raises essential questions about how individuals perceive truth in media, particularly television programmes, and the broader implications of this perception on the personal and collective consciousness.

When individuals engage with television programmes, their ability to discern the truth can be influenced by various factors such as critical thinking, cognitive biases, emotional responses, cultural context, and social influence. Some individuals rely on their intuition or inner wisdom

to gauge authenticity. This involves a deeper awareness of self and an understanding that transcends immediate beliefs. The challenge lies in navigating the conflict between personal belief systems and this inner knowing, which is the universal truth.

The "believed truth" versus "existential truth" captures a crucial dichotomy. Believed truth often comprises subjective interpretations informed by personal experiences, societal constructs, and emotional responses. In contrast, existential truth refers to universal principles or wisdom that transcend individual experiences and are rooted in a broader understanding of existence.

The potential to become trapped in deceptive narratives underscores the importance of fostering media literacy and self-awareness. Encouraging individuals to cultivate a critical consciousness, engage with diverse viewpoints, and maintain a connection to their intuition can help mitigate the dissonance between believed truths and existential realities.

The interplay between media consumption, personal belief systems, and universal truths reflects a complex relationship that impacts individual and collective understanding. Striving for discernment in what we consume can foster more profound insight into ourselves and the world around us.

Your perspective is yours, and no -one can say you are wrong. P3.

Absolutely. Everyone has a unique perspective shaped by their experiences, beliefs, and values. Respecting diverse viewpoints is essential, as they can lead to greater understanding and empathy among individuals. Open dialogue encourages growth and helps us see the world through different lenses.

Technology has created an imbalance. Do not fear it; use it to your advantage. P8, P3, P4. *The Metaverse is causing more deception, depending on how you react. Sift through the good and the evil. The universal truth is the ultimate truth. Mental health problems have increased since COVID-19, alongside the expansion in information technology and 5G electromagnetic frequencies*.

There is a lack of authenticity, inner wisdom, and self-reflection, and humans and organisations often do not honour codes of ethics in terms of actions to achieve ego-driven

greed goals devoid of consciousness, truth, and kindness. Has this come about due to programming, and does it need to be deprogrammed via a quantum shift in consciousness?

Adequate Resources and Overconsumption

This relates to money, food, water, electrical power, and human resources education. It comes from a construct of fear, scarcity, and poverty. Is there a shortage of resources? This is discussed under the finance and economics dimension as it relates to " how much is enough" and the abundance of resources.

> *It is exciting when one considers what can happen and what is happening as it will relate to all the eight areas*. *The old models have not worked, and we are rethinking things through technology. Move to a resource and skills-based economy.* P8, P5. P4.
>
> *It is the age of Aquarius, which is the age of technology, so use it to our advantage*. P8

The research discusses this theme as far as sustainability is concerned; however, the focus is on diminishing resources and not on renewal and using what the Earth has more effectively, such as solar power, desalination plants, the Earth, sun, and air, for health, nutrition, and well-being.

Localisation and Globalisation

This was not a known theme. Localisation relates to the globalisation monopoly, dehumanization, trends being broken down, and organisations starting to realise that bigger is not always better, and they start to focus on the local markets' specific needs. Smarter and smaller localised organisations can offer the same if not better, services and products that larger, slower-paced organisations can offer and are attracting business. These organisations use technology, innovation, and speed to advance, which are key to the future well-being of the world's organisations. The larger industries are being challenged by the short to medium-sized organisations that have 'Uberised' their organisation and turnaround times creatively and innovatively. Young individuals are seeking work in these types of organisations or developing their own economies. Once a new business is successful, the owners use technology to go global and utilise economies of scale. Often, local businesses with proven track records move globally without losing the humanisation aspect of the business.

The rising prevalence of chronic and mental illnesses mirrors broader societal and global conditions. Today's children are being born into unprecedented global crises marked by chaos, fear-driven societies, resource scarcity, poverty, and stressed parents with limited time for their children. Many children face dire situations including child labour, orphanhood due to HIV/AIDS or war, adoption issues, sexual abuse, foetal alcohol/substance abuse syndrome, physical abuse, human trafficking, malnutrition, and neglect. These adverse conditions often lead to long-term imbalances and disorders as they grow (Delpierre, 2021; Thomas, 2022; Bibas, 2024).

Conversely, some children are born into environments of apparent abundance yet may experience overprotection and suffocating security. This duality highlights opposing forces at different ends of a continuum. From a holistic existential perspective, these circumstances are considered part of a larger, intended order. Individuals are encouraged to embrace their realities, take responsibility for their life outcomes, and understand that challenges are lessons for personal growth and consciousness expansion (Delpierre, 2021; Thomas, 2022; Bibas, 2024, Johnson, 2022).

Technological advancement has significantly altered how children spend their time, reducing opportunities for indoor and outdoor play. While this shift has certain drawbacks, technology also offers notable advantages. It has made learning more accessible and efficient, enabling children to acquire knowledge more rapidly than before. Today, children can quickly find answers to their questions through internet searches, bypassing the need for traditional library research and encyclopaedic reading.

Furthermore, technology allows students and school leavers to earn money and start businesses with minimal or no initial investment, leveraging their mobile phones as platforms for entrepreneurial activities.

> *Love and happiness come out of chaos over time. The central point of Consciousness is where we need to focus. It's where the highest frequency is, and it is here that we should operate from.* P11, P10. *The integration of the eight points is what we can aim for to transcend consciousnes*s. P11, P10, P2, P5, P9.

Organisations and families that have adapted to the new paradigm are experiencing enhanced levels of wellness and well-being. The research explores this theme, though specific solutions for adopting a holistic perspective are not addressed. The COVID-19 pandemic has further exacerbated chaos, leading to quantum collapses and significant shifts in paradigms related to wellness and well-being.

Disasters, Natural and Man-made

Nature reflects humanity's inner state and of organisations. Nature and the Earth are also evolving, as are the world and humanity.

> *Most disasters are man-made by greed and ego. P2*

We see the Earth and nature renewing through climate change, floods, droughts, earthquakes, extreme cold, heatwaves,

Individual perspective and Herd mentality

The individual lens shows that individuals are not the same and hold differing views on the world. Using this framework and holism, this study discusses the participant's views on tolerance and acceptance of all. Humans and organisations are constantly moving along continuums and evolving. The focus is on the individual within the collective.

> *Only realign with the inherited patterns if they serve you; it must be worth it. Eustress is good stress, and some individuals thrive on it. Eustress is good. I don't get stressed or tired if I do what I love. Then, I received a high rating of well-being satisfaction. This is age-related*. P8, P5 P4, P5.
>
> *Manage your day, and don't let your day manage you. An early morning routine prepares you for the day*. *A business owner in India does this; he eats a clean organic diet and focuses on peace and harmony within his organisation, the world, and countries. He supports his family and follows a humanitarian model. He is humble and supports his staff of thousands of individuals; he sees them as part of the vine*. P9.
>
> *Take time to smell the flowers in our mad and chaotic world*. P9.

The TIPS framework allows for individual expression and leads to higher states of well-being. This study expands upon a theme used in the research but without the context of holism and

the individual's continuum. Many have their eyes open but are blind to the current realities due to the programming and deception spoken about in the above points.

Oneness and Duality

The duality of the material world, for example, good versus evil, keeps individuals trapped in a dependent space, separate and disconnected and not interrelated and interconnected. This attempt at further separation was seen during the COVID-19 pandemic and the intense use of social media occurred. The disconnect of humans from nature, authenticity, and the truth has led to an increased separation among individuals continually distracted by social media, world events, and distractions.

> *There is so much superficiality in the world. Individuals have a sense of low self-worth, accumulate assets, and achieve status, and these are all outer manifestations of world success and totally ego-driven and in duality. P11, There is an overconsumption in the world, too much consumerism, and inadequate resources. Self-reflection is critical in the outer world. P2, P12. Create inner dynamism irrespective of the world. Have your own inner code of ethics, integrity, and truth*. P13, P6, P7
> *We need to build oneness and not support duality*. P9, P2.

This theme is more relevant now due to the pandemic and increased external distractions, which are taking individuals away from inward-directed thoughts and healing, which increases well-being. This study focuses on the collapse of duality and the move to oneness within the unified field experienced by the Eastern philosophies, The I-Ching Book of Change, and the Tao.

Base Dimension 4: Earth Renewal and Destruction

The current reductionist-focused agroecology and environmental models have not demonstrated sustainability regarding food, renewable energy, and resources. Seeds are not able to replicate due to genetic engineering, and farmers go out of business from having to buy seeds annually; crops are sprayed with chemical pesticides, and the soil is fed with synthetic and toxic fertilisers, leaving residues in the foods we eat, creating illness as a Sustainable framework is not serving humanity. There are few global plans to assist farmers

in growing naturally healthy food, nor is there any support for small-scale farmers to farm naturally. The industrialisation has led to a poisoned planet.

Environment Sustainable and Unsustainable

The plants, animals, soil, and human kingdoms must live harmoniously on the Earth, each interconnected and interrelated to each other and the cosmos in the quantum universal field.

> *The environment has always provided abundantly for humanity*. P6
>
> *The agricultural model does not serve humanity. Food sovereignty is cautionary; we overconsume while the rest of the world is starving. The crops are treated so the seeds do not germinate for the sake of greed. We should look to grow our own food and have small-medium farms, not farming monocrops.* P15, P3, P4*.*
> *The answers to renewable energy lie in nature, and if we follow these laws, there is abundance, as seen with biomimicry*. B15.

Man, who is responsible for the destruction of nature and the Earth, has devastated it. This devastation of the environment includes deforestation, production of chemical and environmental toxins, exploitation of fossil fuels, fracking, mining, industrial pollution, synthetic medicines, hormones, and drugs, over-farming of land, and climate change, which has led to the decline of the Earth and unsustainable resource management.

Sunlight Outdoors and Indoors

Humanity relies on sunlight, Earth electromagnetism, water, air, and energy from food to build life force and vitality. However, most large cities are so polluted that sunlight's photons cannot penetrate and feed humans, animals, and plants.

> *Sunlight is the primary nutrition for the planet and individuals*. P13, P17, P4.
>
> *Many individuals are desk-bound and sit in front of laptops in four-cornered rooms with flat ceilings that draw out the vital electrons from humans and reduce life force. They often never see the sun, allow the photons to enter the eyes, or feel the healing rays on their skin*. P16

In many countries, individuals leave for work in the dark and arrive home in the dark without having spent any time outside in the sun or on the Earth.

Earth Preservation and Destruction

The Earth's crust is key and vital to human existence on the Earth as it grows our food, grounds humans, and provides electromagnetic charge for life force.

> *The Earth will provide so long as we take care of it*. P15, P6, p16
>
> *Sustainable resource management is required. We should get out of the labs and start observing nature. Use technology to save time and money. P15, P5, P8, P4,*
> *Over-consumerism is a problem; how many clothes can we wear? P16, P2.*

Lightning strikes every minute/second, charging the Earth for us humans to live. The amount of soil erosion on the planet is evidenced by humans not caring for the Earth as responsible custodians.

Air Clean and Polluted

The world's air in cities is polluted by industry and car fumes, causing toxic acid rain. Low oxygen levels in cities result in increased illnesses.

> *Without oxygen, the human body and all living things die*. P6. P15. P13, P17.

The deforestation occurring worldwide has led to fewer trees remaining to produce oxygen for the Earth's living creatures.

Water Supply and Scarcity

Most of the plant's water is polluted with farm insecticides, hormones, and industrial chemical run-off. Water purification systems cannot remove these chemicals, and they end up in drinking water and food manufacturing plants. Water purification and filtering plants such as reverse osmosis water filters are corrosive to the body; they often leave the water acidic and unstructured and low in life force, which is difficult for the body to absorb and use.

> *Humans become dehydrated, and disease follows. This also causes dryness and over-hydration, whereby we lose our vital minerals as the osmosis of our minerals and*

electrons leaves the body to balance the unstructured and polluted water we drink. P13, P4, P16, p17

Severe natural disasters like drought kill plants, animals, and humans. The research literature does not know this theme.

Food Natural and Synthetic

Plants photosynthesise by entrapping photons from the sun and converting them to glucose and oxygen. This is food for humans and animals.

The food and water are contaminated by Genetically modified organisms, insecticides, and pesticides, exposed to industrial toxins, and then the food is processed. P16, P3, P6, P9, P4.

As mentioned above, factory-farmed food does little to improve human health. Processed and synthetic food is most likely harmful to the body. It will lead to illness and eventual extinction unless humanity grows its food or a paradigm shift occurs to return to natural farming methods.

Fauna and Flora Survival and Extinction

Evidence of extinction occurs daily, and the Earth has lost many species of plants and animals.

Many plants and animals are going extinct. P15, P6

We need to reconnect to nature and the important Earth. P9, P2, P1.

This is due to the amount of toxins in the air, water, food, and electromagnetic radiation. Bee populations worldwide are also reducing due to these causes and unnatural mono-crop farming. Bees fertilise plants to make food, and without this, food supplies will reduce.

Power Fossil Fuel and Natural Renewable Sources

Fossil fuels, oil, and gas are the primary sources of energy used to run homes and organisations, drive cars, and support the industry worldwide today. However, obtaining fossil fuels is destructive to nature, animals, and humans. When used, these fuels release toxic fumes to the Earth.

Deforestation, fracking, and mining all affect the ecology, fauna, and flora. P14, P10

Renewable forms of energy are already available, such as solar power, wind power, water turbines, and hydroelectric power, which have a less toxic impact on the Earth. Humans also need to reduce their carbon footprint to avoid destroying the Earth.

> *Sustainable resource management is required. We should get out of the labs and start observing nature. Use technology to save time and money*. P15, P6, P4, P8.
>
> Solar power is renewable energy. Wind turbines and water turbines run along rivers. We have the technology and resources. P15, P17, P11, P5, P4, P8.

This requires awareness and consciousness and will lead to well-being. Life force applies to the Earth, humans, and organisations, which need

Life Force Negentropy and Entropy

Life force, or negentropy, is humanity's universal power. It keeps us alive with charged electron flow. Life force is depleted by toxins, infections, electromagnetic emissions, thoughts, wrong jobs, and poor relationships, reducing well-being. A decline in architecture is seen in the modern-day shift from organically designed buildings of the past to modern four-walled rooms with flat ceilings made of concrete with damp proofing to block out the Earth's energy. This is opposite to the round, dome-shaped clay houses with mud floors where the ancestors lived full of life force, vitality, and well-being. P10.

> *Radiation will lead to reduced electric charge in the body, reduced life force, disease, and Ill-being. Therefore, building a life force leads to increased resonance and connection to consciousness and connection to the universal flow of wisdom and achievement of purpose. P16, P1, P4, P6, P7, P8.*

The overuse of technology, mobile phones, television, and computers has led to individuals being exposed to far more radiation than before, sitting indoors more, in the sun less, sleeping less, being disconnected from the Earth with disrupted circadian rhythms, mealtimes in the car or front of the television or computer, eating poor quality food, and often eating with emotions such as fear, anger, grief, or hatred.

Base Dimension 5: Home and Homeless

Most of the world's population do not own their own home or are homeless, living standards are poor, sanitation is poor, overcrowding exists, and safety and security are concerns.

> *For most, the current residential city framework does not lead to human well-being* P16.

> *Businesses are inorganic, grey, and airconditioned all year round, which leads to 'sick building syndrome", and there is little greenery or outside spaces for employees to walk about during lunch*. P16. P10, P1*.*

> *Canteens serve cooked food containing heated oils, sugars, and loads of carbohydrates, which sitting employees do not need. Therefore, this food is not conducive to well-being, creativity, inspiration, imagination, or intuition*. P15*. This results in sick employees with low oxygen levels, thick blood, and many days off on sick leave. Need large windows which open to let the sunlight photons in.* P16*.*

This home and business environment care is also called home or business ecology. Staff usually have no opportunities to de-stress and receive emotional, nutritional, or lifestyle assistance, and few buildings have gyms.

> *The current office space as a framework for well-being does not lead to well-being.* P16.

This theme is known in the research literature, and this study shows the emerging important dimensions and themes of importance within the Holistic perspective. The missing question from the research was whether our earthly home is our real home or merely here to house us while we have earthly experiences. The real home is in the existential unified field of the Zero-point or beyond at the place of divinity.

Home or Organisational Spacious or Cramped

The physical place where one rests and reflects inwardly is one's residence or home; it can be the office or desk space in an organisational workplace. It is the place where the physical body sleeps and rejuvenates, restoring the nervous system and building immunity and a sense of well-being. This inner space reflects self-image, cleanliness, and windows to let in light and

air. This relates to climate and heating or cooling systems. How close the home is to amenities, overcrowding, and lack of green spaces will decrease well-being.

> *The style of the home and shape are organic and natural*. P10, P16.

The organisation's image is also reflected physically by the organisation of the premises, what they look like, where they are situated, cleanliness, openness, light, green spaces, and happy faces among the workers' business images. This place is affected by other industries, climate, and air quality.

Safe and Unsafe

> *Place to destress, reflect, be safe, have growth protection, and be innovative. It is a reflection of yourself, where you can express your inner beauty. Innovate your home and make it special; it houses your body. Home is a place to destress, detox from the day, and rest. Home is a place of food and shelter. My garden is* therapeutic. P3, P2, P1, P4, P5, P6, P7, P8, P9, P10, P11, P12, P13, P14, P15, P16, P17,

The home should be a place of safety, a place to destress and self-reflect, a place from which to grow and increase well-being.

> *Place of safety where the inner and outer life reflect. Physical safety and security from crime and abuse are important. Amenities should be close by, or else there can be long distances to travel by foot or car. Plans need to be made to accommodate load shedding and power outages in extreme weather. Plans to be made to accommodate load shedding will increase comfort, especially if cold and hungry* P10, P1, P4, P8.

Often, safety and security factors affect well-being, and individuals become ill due to overcrowding, crime rates and abuse.

> *Place to destress, reflect, safe, growth protection, be innovative as this reflects yourself, where you can express your inner beauty. Innovate your home and make it special, it houses your body. Home is a place to destress and detox from the day and to rest. Home is place of food and shelter. My garden is therapeutic.* P12, P8, P5, P6, P3, P2, P1, P17, P11, P5, P7, P8, P12, P14, P15, P16, P17.

Organisational policies should address worker safety from a crime and abuse perspective. Councillors could assist individuals with nutritional, stress, and emotional factors. Buildings need to be in safe areas to protect workers on their way to and from work.

> *Home /offices are more popular and he*althier. P7, P5.

Since COVID-19, individuals and organisations have flexible arrangements for some employees, who can choose their workplace. Many choose to work from home.

Natural and Synthetic

> *Environments with a high level of authentic and natural space around them will have higher well-being that organisations that are in polluted areas. We are seeing the rise of work-play-eat environments, bringing workers closer to the workplace and increasing well-being*. P3, P2, P1, P4, P5, P6, P7, P8, P9, P10, P11, P12, P13, P14, P15, P16, P17.

Gardens and nature are therapeutic places where individuals can reconnect with nature, the sun, and Earth, breathe oxygen-rich air, hear the birds, and see insects. This is key for increasing well-being in both homes and organisations, and a paradigm shift is necessary here.

Clean and Dirty

This is most important for well-being. Damp houses or buildings with mould will cause lung and systemic infections and Ill-being. Dusty and dirty homes and buildings will attract pests, and organisms will grow and make individuals ill.

> *Home cleanliness is most important* P10, P3, P2.

> *Clean homes and buildings will result in well-being and happiness*. P3, P5, P9.

Climate Suitable and Harsh

> *Climate affects how we live: hot or cold, wet or dry, dark or light, and this can affect our physical and mental state* P10, P7, P5, P9.

The areas in the world where the individuals have lived for well over a hundred years reveal them living in moderate climates, eating off the land, doing physical work, spending time in

the sunlight, touching the soil, breathing in good quality air, and drinking pure water. These individuals have low stress levels and high social interaction and well-being in comparison to those individuals living in extreme climates, with shortened sunlight hours, experiencing high levels of anxiety and depression.

> *Okinawan culture is based on longevity, health, and well-being, sustained through diet, exercise, spiritual belief, mental exercises, and creativity. Those living authentically in villages have greater peace and possibly are more evolved*. P2, P5, P1, P3, P13.

Organisations in climates where buildings are artificially heated in winter and cooled in summer can be contaminated by the air filters if they are not replaced regularly. Rainy and moist climates can create damp buildings, as mentioned before, and make individuals sick. Individuals living and working in countries with little sunlight have shown increased incidences of depression and lowered well-being.

Base Dimension 6: Humans Connected and Disconnected

The current social framework based on programming, social networking, and TV has disconnected us from nature and our authentic selves. A distorted view of reality and loss of integrity has led to illness and disease and not well-being. The nuclear family has been dismantled, and a lot of pain and suffering has resulted in stressed and anxious individuals filled with fear, anger, sadness, grief, hatred, and envy, ill and with poor self-worth, self-pride, and many in a space of hopeless despair. This shows a biomedical model incapable of dealing with these modern-day needs. This dimension aims to realign the distortion and readdresses humanity's true and authentic socialisation to reconnect individuals within an interconnected field to achieve well-being.

Humanity's Evolution and Devolution

Mankind’s current evolution comes from scarcity and poverty, combined with a resource-piling culture that has created a huge dependence on money to accrue resources for use now and in the future, “in case they are needed,” instead of acknowledging abundance with gratitude, contentment, and aspiration.

> *Genetics, epigenetics, and Environmental factors play a part in our evolution and are mostly unconscious. The reductionist approach began with the ancestors influenced by the world around them. We are fully responsible.* P2, P16, P3, P5.

This stance, with greed as the basis, has led, in some instances, to a huge and insatiable need and determination to make money at all costs, on the one hand creating wealthy individuals, and, in other instances, a lack of motivation, no money, poverty, unemployment, and the need for government handouts or handouts from other individuals as an expectation or entitlement, creating a huge poverty consciousness, leading to the imbalances seen today.

> *Move to go digital - money – crypto, COVID, zoom hybrid meetings – increase productivity, reduce travel – not all good see genetically modified foods*. P8, P5*. We need to go back to nature.* P2, P4.

Both sides are driven by the poverty and scarcity framework and illness, suffering, and grief, and neither is happier or better than the other. Build a culture of knowledge, self-respect, self-worth, authenticity, and integrity.

Family Connection and Disconnection

Industrialisation and individuals working away from home, long hours, and in unsuitable work environments have destroyed the nuclear family.

> *Human relationships begin at home. This is key. We need to learn how to live with respect for our ancestors, which is crucial.* P16, P7, P5

> *Mankind is social. Family is key to building a social society and to preparing humans for the future. Relationships and partners are difficult to maintain when the world is full of distractions, which results in disconnection*. P1, P2, P7, P16, P15, P9, P17, P4.

Our primary place of learning is in the home and from parents and grandparents who are left to die in old age homes separate from the families, while the families travel the world, and the parents work exceptionally long hours.

> *Knowledge from our parents who misguide us and teach us based on their self-perpetuating framework from the ancestors. Parents grow you. Re-examine the role of parents.* P3, P17, P10, P2, P4, P5.

What we do learn from our parents is their programming, which gets passed down from generation to generation. This self-perpetuates the distortion and the setting up of mental constructs that do not serve us and continue with each generation, with a loss of true connection to oneself, soul, and the quantum universe.

> *Childhood experiences and trauma set the scene for mental constructs to be formed. These are not addressed, and individuals who live with these constructs their whole lives are sometimes unaware. P3, P17, P10, P2, P8.*

The partnership in the home and dynamics between the husband and wife, or partner, is blurred and distorted with programming and learned expectations, role confusion, for example, home executive versus income provider.

> *Home executive roles vs income producer roles are often confused, and this causes stress. Financial aspects also cause stress*. P10, P1.

One such construct is that men are supposed to fix things that no longer serve them. Women wanting emancipation and working long hours and then coming home to tend to household chores, prepare food, and sort out homework no longer served them. At the same time, the paradigm supports the man almost exclusively working and contributing little to the energy-sapping home and family requirements. Individuals may have more than one partner in their lifetime.

> *Sexism and racialism are the results of a system of duality. Racialism interferes with families and the social environment. In the West, traditionally, society uses the man's name as the family surname, and the house is bought in his name; this is sexism*. P1, P7, P13, P3, P8.

> *Social conditioning and programming occur due to social media, family meal interruptions, cell phones, mealtimes, and TV at mealtimes, all of which interfere with social dynamics*. P8, P5, P1, P13, P17, P7.

> *First, relationships are built at home. Parents are too busy to see their children. Family and social Interpersonal relationships suffer, and individuals do not see each other.* P1, P2, P16, P17.

Children growing up as products of the modern world seem to be fraught with emotional, neurological, and health problems and appear to be spiritually disconnected and unstable as the system places pressure on them to grow up quickly and become independent as soon as possible. Their childhood experiences have determined the mental constructs they set up as tiny children and relate to ancestorial genetics and epigenetics. The home is no longer a safe place to learn and develop. The parents are most often absent, with children being placed in child care from as little as a few months old, aftercare after school, perhaps boarding school, studies away from home, and as such, leaving little time for parental guidance and an understanding of life, mealtimes around the table with discussion are missing as children and parents are in their mobile phones or watching the news at mealtimes leaving little time for children to get answers to questions they may have for growth and development leading to feelings of rejection, abandonment and hopeless despair.

> *Self-pride/determination begins at home, and individuals have low self-esteem and project it outwards, pretending and looking for external gratification. This reduces well-being and self-worth. P8, P5. Self-respect and self-worth among individuals are low, and so, therefore, are life satisfaction and well-being*. P10, P17, P13.

The increase in a culture fraught with addictions and suicides refers to the above. Future generations must grow up in a culture practising contentment, gratitude, aspirations, and creativity.

Relationships and Lonely

Humans need to create a culture of community where caring, kindness, and support exist. This is a paradigm shift from the existing programming, which focuses on self-gratification, ego, and win-lose situations.

> *Humans are social creatures. Many individuals, children, and the elderly are lonely, which creates disconnection and disease. Social support is poor. Babies are left with*

caregivers or sent to baby care from very young ages as parents need double incomes. P15, P5, P7, P8, P12, P1, P2, P4.

Creating new caring communities that are self-sustaining, interdependent, and interrelated with shared resources will evolve if humanity is to exist in the future. These communities will collectively create new countries and a new world with different values and elevated levels of well-being. The old paradigm has created lonely, unhappy, and aimless individuals lacking the support of friends, relationships, and society. Societal loneliness is a significant factor contributing to stress and illness.

Businesses that create the same culture and care for workers and customers will have increased well-being and less absenteeism.

A culture that embraces morality, truth, and respect for self and others is critical to our wellness and well-being. We are interconnected and interdependent, and our cellular structure affects our ultimate happiness.

Freedom of Choice or Restricted

The world and humanity have evolved into a social networking culture through technology, positively and negatively affecting well-being and belonging. Beneficial effects are that one can contact individuals worldwide in seconds and hear up-to-the-minute news from family and friends. This has increased our well-being and our interconnectedness. The world has become smaller. The detrimental effects are that social networking has overtaken our lives, privacy, and time. It has even resulted in physical distortions of the neck and body and increased sitting disease. Social networking has become a replacement for authentic physical interaction and the formation of genuine relationships. The desire for dopamine-endorphin release causes the addiction. Mostly, it is an unproductive distraction and an opportunity for individuals to become programmed. The new Metaverse is a glorified wonder mall that will increase the isolation and dependency on social media distractions. Children tend to follow their parent's values, worldviews, and habits. Individuals are distracted and feel separated, excluded, and trapped, which leads to Ill-being and disease.

Belonging is created by socialising; Metaverse, wonder malls, and Facebook destroy this social web. P8, P1, P2, P3.

Social media, Metaverse, web design, augmented reality…... this affects us all and creates instant gratification …… in the matrix, we will lose freedom, and our thoughts and minds can be controlled ….. with AI, we will become human machines, and we become dependent upon AI. P8, P5, P13, P2.

The programming of distortions in wealth, religion, racialism, and religion creates separatism and a lack of freedom of choice. These ego-based and manufactured constructs are fear-based and no longer serve humanity.

The new paradigm shift will show individuals evolving to become more independent and individualistic in purpose within a collective group of individuals. These evolved individuals will be more spiritually inclined, stand in their power, exert freedom of choice, and focus on the quantum field and universal wisdom as opposed to the unevolved focusing on earthly gurus, the worshipping of false gods, becoming part of satanic rituals, drugs, and alcohol, where one has handed over of one's power to be taken over and manipulated by cults and sects. Forming soul groups of like-minded individuals will increase social cohesion and well-being.

Base Dimension 7: Economic Abundance and Scarcity

The current financial and economic frameworks are breaking down. They are no longer serving humanity, as seen by the worldwide crumbling of the old paradigm and the emergence of newer currencies and talk of emerging new frameworks such as digital currencies and resource-based currencies. Recently, the petrodollar has been replaced with other currencies used to purchase oil. A central banking digital currency is close to being released, and banks will see all the transactions individuals make as hard currency will no longer be available. At this stage in world politics, one cannot conclude whether capitalism, communism, or socialism have served the individuals. However, a new paradigm shift is required using the best of all three systems and where it is a win-win for everybody and organisations.

Fiat currency is not on the gold standard, which has enabled printing fake money, hyperinflation, and rising costs. This is not conducive to growth and stability. Wars are being fought centred around power and ownership of oil, land and resources and have greed and ego-based motivations, which do not have humanity at the Centre point. This dimension will assist in realigning this inconsistency and a paradigm shift in thinking and increased well-being. This is missing in the research.

Money Friend and Foe

Our perceptions stem from our parents and life experiences. They are mostly status ego-driven and materialistic. The mental construct of scarcity and poverty in which humanity lives is not conducive to creating well-being.

> *The duality between poverty and scarcity versus excess and the unsatiable needs of humans to gather assets at all costs both limit evolution and are mostly driven by fear. P13, P15, P10, P2, P3, P4.*

For most individuals who live from paycheck to paycheck or meal to meal, money is often seen as an end to a means. However, the spiritualisation of money is what was intended, where money represents abundance and is a means to exchange goods.

> *Money is the root of all evil and has led to ill beings, some of whom see money as their God*. P2, P4, P5, P7, P10, P16.

Enough and Insufficient

For most individuals, your wealth, in the current financial model, reflects your status in life, regardless of morals and ethics. We are experiencing extreme wealth and poverty worldwide, and this distribution could be equalised by a new system where everybody shares and contributes equally.

What is enough for everyone? Is money based on status and ego? The financial system has shattered worldwide, and the financial model has not worked. We need a total reassessment of the financial system. The spiritual approach to money should be considered. There is a lot of stress over money, such as fear.

The insatiable need for organisational growth at all costs and profit and shareholding growth creates inequality versus organic growth, where everybody benefits, and growth and scarcity and poverty are replaced with limitless possibilities and abundance. P3 P15 P10 P2, P7, P2, P15.

The ego and greed around resources have influenced our belief system. P2. P15 P4 P5.

Organisations are motivated by profit and share values at the expense of individuals. A new model will show organic and authentic growth where everybody shares, interdependent and interrelated dimensions are kept in harmony, and scarcity and poverty have been abandoned as not serving humanity.

There is enough money to circulate to bring about organic wealth, abundance, and well-being. If the money is circulated and used organically, there is enough for everyone.

Survival, scarcity, or excess is a lens for the very ill. P4, P13, P3.

This is a missing theme. Humanity will see enough for all when an evolved paradigm for abundance emerges, increasing well-being.

Integrity and Dishonesty

The current ego- and greed-based monetary system has led to Ponzi schemes, fraud, crime, kidnapping, and scamming, which are increasing now more than ever due to information technology. Evolving humans and organisations must increase their awareness of integrity and authenticity. There is no substitute for honesty. The keys here are morality and the truth, as these qualities increase well-being.

Truth, integrity, and authenticity will always prevail. The reductionist financial system does not reflect this, as it is ego- and greed-driven. Individuals become unbalanced and out of sync with reality.

Integrity is related to industry-specific aspects and cultures. Integrity is essential to health and well-being. Always retain a balanced central point. P2, P9, P8, P14. P15, P4, P5.

Financial schemes, embezzlement, laundering, and a winner-takes-all approach are greed-driven. They have negative aspects and are disrespectful of the use of money. They tend to block the flow of money and limit world abundance.

Education and Charity

Increased awareness and training of individuals in vocations where they are valuable, able to achieve, and able to use their innovation and creativity skills will result in more money circulating and increased wealth on Earth. For this to happen, humans must occupy the central balanced position on the axis of this Holistic framework.

> *Giving to charity is important, but it encourages individuals to sit back and expect handouts. Teaching individuals skills is far more important as it gives individuals a sense of self-worth and achievement. P*15, P6.

The participants discussed the role of non-governmental organisations and how they have not achieved their purpose, many of which are using the money for self-use.

Vocation, Job and Jobless

The research discussed jobs; however, vocation is a newly emerging theme. Many individuals perform jobs that have no meaning daily, which makes the body, mind, and emotions stressed, dis-eased, and ill, as opposed to well-being with happy and joyful humans.

> *Vocational work is your purpose, where money is secondary, and what you do creates well-being; your job is what you are paid to do.* P13, P17, P16., P4, P8.

The number of sick days, absenteeism, and low productivity within organisations show that something is out of balance. The key to motivation and happiness is to be recognised for your contributions and rewarded, quite the opposite of what happens in most organisations, which are rife with greed, political backstabbing, ego, and lies. The TIPS framework addresses the new emerging organisations based on serving the workers and the customers, which is a fundamental shift from the old paradigm.

There are several ways in which an individual can be assessed for the right career and job. However, not much has been researched or measured on one's vocation. Vocation

incorporates one's purpose and passion, forming a soul perspective that relates to a higher level of well-being. The vocation can change if one is in tune with the soul and existential knowledge. If businesses are tuned in to universal knowledge, they can be more transparent about their purpose and passion to grow organically and consciously, incorporating change as necessary. The COVID-19 pandemic forced businesses to be more on-time, authentic, effective, and even more human resource- and customer-centred. Individuals also realise their self-responsibility in finding the right vocation and needing to obtain the correct skill levels for the position.

Financial Knowledge and Lack

The participants agreed that the schooling system could focus on teaching all students about money, its value, and managing the money flow.

> *There has been much destruction by NGOs. We need to be clear on which charities are given donations and whether the poor use the money to fish. Financial growth should be organic and sustainable. How much is enough? Poverty versus excess in this world. P15, P4.*
>
> *Discurrency as we move to new options for financial instruments. Resource-based economies and skill value are important going forward*. P8, P5.

Worldly financial chaos shows the need for destruction and renewal to reconstruct a higher order.

Base Dimension 8: Wellness and Illness

The current biomedical model is reductionist and seldom creates a shift from illness to wellness; therefore, it does not lead to well-being and needs to shift to serve humanity fully. What is needed is a new paradigm shift towards a system-based model, including what is working in the current biomedical model.

This will create individuals moving from illness/wellness to well-being. Up until now, most individuals seeking medical assistance are no longer ill, for example, symptoms, but are still ill as they are living on synthetic and toxic medications, often for years at a time. These

individuals are searching for something that will make them feel better and well. At the Global Holistic Quantum Well-being Centre, client appointments are one hour instead of fifteen minutes based on the current biomedical framework. It is not until the root causes and emotions, as the primary root cause, are released in the quantum field that a fundamental shift in the disease is noticed and a shift to wellness and well-being.

The biomedical framework seldom uses a team of experts who jointly determine the root causes and risks and agree on the required medication and final outcomes. All too often, the client arrives and is on several medications prescribed by up to three doctors or health practitioners, and one does not know what the other has prescribed.

The incidence of stress, chronic disease, mental disease, and addictions have escalated since the COVID-19 pandemic, with little hope of achieving wellness within the current biomedical framework. Individuals expect to “get better soon,” and this is not happening as there are several factors that, when combined in an integrated and interdependent way, will produce wellness and well-being. When individuals appreciate that wellness is a journey along a continuum, which can change at any one moment depending on the relevance of the other dimensions discussed in this research and the desires of the soul to release the old no longer serving paradigms and assist in the shift of the person to evolve to newer paradigms, then they will understand well-being, happiness, freedom, and fulfilment.

The state of well-being is also not a destiny but an upward-moving continuum that can increase as one attains higher awareness and appreciation for our purpose. Health and wellness, therefore, can assist individuals in moving along the continuum by focusing on lifestyle, moderating stress, eating nutritious foods, detoxification, emotional release, and keeping good company. This will increase their alignment with the interrelated and interconnected system of the infinite quantum universe.

This dimension and the themes relate to the physical body, enabling us to live our life on the Earth and houses humans' earthly biology, neurological, emotional, and spiritual aspects. Biology and DNA will be discussed as a theme later in the findings in the framework's Phases of Integration Lens section. Most of the secondary research has covered this dimension very well in terms of wellness but not well-being, which is where the missing themes are. Also, the

secondary research does not relate to the body as a system, interdependent and interrelated within and without its existence on Earth. The secondary researched frameworks and frameworks are mostly linear as opposed to three-dimensional and multidimensional frameworks operating in time and space. These themes are interrelated to the other dimensions and themes already discussed. The participants felt that as the body enables life on Earth, it could have an essential preference over the other dimensions. However, all the dimensions are interrelated and integrated as the body, which is equally affected by all the dimensions.

Healing Inclusive and Exclusive

A reductive biomedical model is a mechanistic approach to a living organism, and it does not pay attention to the interplay between harmony and holism that must be created for optimal health.

> *Diagnosis is a technical approach applied to a living being. You get symptomatic relief with synthetic medications. Many individuals are victims of the medical fraternity. Do not let anyone stop you from following your health journey. Einstein said you cannot fix problems using the same thing that caused it. Many individuals today look for natural ways to heal*. P5, P2, P10, P15, P3, P16.
>
> *There is an inner and outer healing process, and education is essential to reawakening the yin and yang, which brings about stability and reduces stress*. P16, P2, P4.

The modern-day Western view of Holistic health and well-being is an earthly construct associated with an external approach to medical health and wellness using natural healing modalities, nutrition, and herbs other than allopathic medicine. Still, it remains exclusive because it does not entirely focus on the body as a living being within a universal holism. It is also often associated with integrated practitioners or functional practitioners in name. Still, it does not embrace holism like Eastern Traditional Chinese Medicine, where the Holistic focus is inclusive and on balancing a person's yin and yang energy. Thus, modern medicine still functions in the reductionist paradigm. Holism and well-being embrace a universal Holistic

approach where the four earthly kingdoms are interconnected and interrelated. These are the soil, plants, animals, and humans intertwined with the cosmos.

> *Taoism includes balancing the physical, neurological, emotional, and spiritual body to build Chi, lifeforce, or prana negentropy by balancing yin and yang, positive and negative. Natural plant food is best also balanced in yin and yang. P2, P4, P5, P6.*
>
> *Individuals live in a world of confusion about their health ailments and diseases on a physical level, and from an emotional level, they border on insanity. This is due to the current model for health not working. Mental health disorders have increased since the pandemic with little sign of abating*. P2, P3, P16, P4, P8.

In the same way, wellness in the body needs to observe the interconnectedness of the body parts, which are networked to make a whole, and the body with the mind, emotions, and spirit.

> *The quality of our food has weakened over the years, and its nutrient values are low. This is due to factory farming and storage methods. Cooking also reduces the nutritional content of food, which means that the cells are not being adequately nourished.* P2, P3, P1, P13, P17, P12, P11, P10, P14, P15.

The body operates within an environment not always conducive to health, air quality, water quality, food quality, environmental and chemical toxins, poor climate, office desk-bound jobs, programming from social media and television, poor living conditions, and individuals who are trapped in their mental ego-based constructs all affect wellness and well-being. High stress levels are measured as high adrenalin and cortisol, low immunity, low neurotransmitters, poor breathing, and low oxygen levels,

> *The body is an important place to begin achieving well-being and consciousness. P8. The body will reveal a sense of well-being by measuring serotonin hormone levels. P16. Measurement of physical health is possible with devices (QUEX ED/SCIO) and laboratory tests, but emotional health is not easy. There is much more to feeling well and being well-being. The emotional legacies are carried forward with each*

generation. Happiness is a feeling and is based on your own feelings. P8, P5, P2, P10, P16, P4, P5.

In practice, at the Centre, individuals often do not know how they feel. This is often skewed, as individuals do not know how they feel; there is a numbness. Perhaps individuals get used to being just okay. However, they book an appointment because they know deep down that there is something out of alignment.

Health issues affecting wellness and well-being arising out of the reductionist approach include:

> *Congenital disabilities, genetic defects, and diseases like autism are increasing. Physical or emotional trauma can cause displacement from the Centre point of stillness. Mental illness is increasing, and the medical profession has yet to stabilise individuals physically or mentally. Experiences of medical negligence are every day. Little is done to educate individuals on the prevention of disease; on the contrary, things to encourage disease are marketed, especially harmful drug side effects. P13, P1, P3, P4, P5, P8, P11, P7.*

> *Modern world media has dissipated and distorted sexual health and sexual energy. Individuals suffer from poor libido and infertility. Sexual additions and perversions are increasing. Sexual identity confusion can lead to displacement from the central point of stillness. Transgenderism and de-transition are growing, and only time will tell. Other addictions, such as drugs and alcohol, are also increasing, especially since the pandemic. Individuals feel discriminated against. P13, P2, P3, P2.*

The health practitioner's role is to educate the client, nourish and detox both emotionally and physically, with the ultimate decision and responsibility for health being the client.

This dimension of wellness and illness is also interconnected and interrelated to well-being and consciousness. The known wellness themes were combined with the missing and emerging themes to co-create this dimension.

Photo-Electric-Magnetic Beings Charged and Discharged

Humans are photonic, electromagnetic, and sensory beings, and therefore, need to be constantly aligned with the quantum field and to electrically charge the body to raise life force and keep the body in a state of negentropy. The crucial contributors to charging the body and raising the life force are sunlight, Earth grounding, electro-magnetism, air, water (spring water is in the quantum state), minerals, essential proteins (nucleoproteins, enzymes (vitamins), hormones, neurotransmitters), essential oils (ALA, DHA, and EPA), food which is entrapped sunlight photons in the form of electrons made by the process of photosynthesis (nutrient-dense, natural, nature-made, quantum state, organic, pure, whole food and animal- and plant-based foods. Examples of these high-frequency, electron-dense foods that interact with sunlight and electromagnetically charge the body are Ormus gold milk, zeolite, bee pollen, Blue-green algae, medicinal mushrooms, seaweed, grasses, sprouts, and organic fruit and nuts. By keeping the body fully charged and the life force high, we maintain our levitational evolving crystalline structure and avoid gravitational calcification and degeneration. Food is discussed in the theme below.

> *The body is a photoelectric battery that needs to be charged daily to create entropy. Life force is central to electron flow and keeping the battery charged. All eight dimensions can affect the charge of the body's battery. P2, P,3 P5, P16, P4.*

Adrenal failure, also known as chronic fatigue, is found to be present in six out of seven individuals (Dubounet, 2022). This is mainly due to a lack of charge and a dissipation of sexual energy. Much emphasis is placed on base-chakra sexual health relating to lust and the act of sex, which has overruled the true essence of sexual energy (Chia & Wei, 2012, mentioned in Westmoquette, 2021). This energy is one of our ancestors' most significant sources, and it is known and used correctly to enhance well-being. The lack of charge and low life force, known as chronic fatigue, is one of the major causes of the dissipation of this sexual energy, resulting in adrenal failure. Ormus M+ State gold is a superconductor and transducer and can be used to charge the body.

The body needs to be charged, where volts x amps equal resistance to the flow of electrons in the body and obstruction to cure (Dubounet, 2022). A positive atmosphere continuously discharges the body. Metabolic processes like breathing and eating cause the production of

free radicals and waste, cell degeneration occurs all the time, and everyday living uses up vital photons and electrons.

The costs of medical care can be exorbitant, so prevention is always better than waiting for it when it is too late. Most key factors are free, for example, sun, Earth, air, access to water, and walking. Furthermore, up to two-thirds of nutrients can be obtained from the sun and the earthing.

Genetics and Epigenetics Coded and Uncoded

The biological and DNA continuum evolves naturally due to the tons of cosmic dust that fall daily onto the Earth, including high-frequency nutrients and beneficial microbes. These nutrients create authentic and organic evolution of humans who are well-being, balanced, and conscious in the Holistic morphogenic field. Replica RNA and DNA bacterial cell wall fragments will assist with resetting the RNA and DNA in the nucleus.

> *Genetics, epigenetics, and the environment in which we live affect our health status and well-being. The biology of the DNA is affected by these emotional memories and can be healed with Holistic Ancestral Healing. Immunity is boosted once we detox from emotions and physical toxins*. P2, P3, P5, P16, P17, P4.

Distortions to the natural order of evolution are toxins, which are environmental and chemical, genetically modified foods, overprocessed foods, oxidised foods, free radicals, medicines, drugs, emotional states, neurological diseases, and a lack of spiritual alignment.

Immunity and Vulnerability

Microbes assimilate nutrients after digestion, which are taken into the blood system and transported to the cell membrane. These microbes are responsible for human immunity and imprint on the body's genes, carrying wisdom, especially in the colon. They assist the body's natural defence system, where the bone marrow produces stem cells, red blood cells, white blood cells, platelets, NPK cells, and B- and T-cells to ward off infection and invading toxins. Long-term stress, poor lifestyle, poor nutrition, and an overload of toxins will deplete the body's immune system.

Antioxidants such as Superoxide dismutase (SOD), Glutathione, and Vitamin C are responsible for neutralising free radicals. Oxidants, like oxygen, are responsible for the removal of the electron envelope of the free radical, rendering the sub-atomic particles inactive.

> *Long-term stress causes the continual release of adrenalin and cortisol, eventually causing adrenal fatigue and lowered immunity. The body has little electric charge or energy to digest and absorb vital nutrients and fight off infection or toxic invaders*. P16, P2, P4.

This unique theme emerged from this study as an essential theme to build the strength of the body to support the mind, emotions, and spirit.

Cell Nutrition and Malnutrition

Oxygen is the primary nutrient, after sunlight photons and the Earth's electromagnetic charge. It is inhaled through the nose and reaches the lungs, where it is absorbed into the bloodstream and carried to the cells for use in the cell to make energy.

Food is the grossest form of nutrition available to the body as it requires the most energy to enable the nutrients to be digested and absorbed through the gut lining in the form of simple sugars, amino acids, oils, minerals, vitamins, and phytosterols. The digestion of food into the most straightforward form requires the presence of essential beneficial microbes to assist with the breakdown in the gastrointestinal tract. Plant fibre helps absorb digested food into the blood to travel to the cells to be used by the cell to make energy. Pollen, Medicinal mushrooms, algae, seaweed, grasses, sprouts, organic nuts, organic seeds, and organic fruit are the easiest to digest as they exist in the simplest forms and have high life force.

Therefore, the body, mind, and emotions need to be resting and centred when food is consumed to allow for the required enzymes and acid to be secreted and for blood to reach the gastrointestinal tract for optimal digestion, absorption, and metabolism. Some individuals have a skewed relationship with food, usually stemming from a childhood trauma and mental construct.

> *Many individuals binge eat or starve themselves due to stress. This relationship is unhealthy. Our attitude towards food is of paramount importance. Emotions control*

the way we eat. If stressed, one should not eat as it cannot digest, and you get sick. P5, P4.

Individuals seen in the Centre are eating poor-quality foods, and in many instances, the food is making them sick and diseased—prevention and realignment of disease. Food quality is a significant concern, considering the farming methods and poor soil fertility. P2, P1, P3, P4, P16, P7, P9, P12, P2, P5.

The quality of the food we eat, how we eat it, and our emotional state affect absorption, our thoughts, and our actions.

Internal health starts with environmental health, using the natural sun, wind, and nature, which, together with our DNA, make us aware of conscious living. P16, P15, P3, P6, P8.

Therefore, one needs to be mindful of nutrient intake and see it as fuel affecting our electron spin and manifestation of purpose.

Cell Detoxification and Toxicity

A daily accumulation of toxins must be removed from the body, mind, emotions, and spirit to maintain wellness and achieve well-being. Constant and daily removal of toxins keeps the body in a maximised state of health and is a vehicle to reach higher well-being, happiness, freedom, and fulfilment. Oxygen is the primary detoxifier of the body.

Toxins such as farming chemicals, environmental and chemical toxins, electromagnetic radiation, and parasites negatively affect our health and emotions. Congenital disabilities can result. Toxins reduce our immunity. Hormones in the water can cause the feminisation of the planet. Regular detoxification of the mind and body is essential. P16, P13, P2, P17, P4.

Daily toxic exposure to toxins like environmental, chemical, industrial, medicines, drugs, thoughts, emotions, parasites, pathogens, genetically modified foods, heavy metals, nuclear radiation, microwave radiation, electromagnetic frequencies, and mobile phones and mobile cell towers cause dangerous free radicals in the body. Natural and safe methods to detoxify include oxidation, antioxidation, herbs, Ormus gold, nutrient superfoods, zeolite, effective

beneficial microbes, sauna, massage, emotional clearing, and electromagnetic bio resonance realignment.

Relaxed and Stressed

Both the neurological and hormonal systems are affected by stress. Long-term stress results in adrenal failure, lowered and weak immunity and metabolic syndrome, mental disease, emotional instability, depression, and spiritual conflict.

> *The Overstimulation of the sympathetic nervous system through stress activates the fight-or-flight response, and on a long-term ongoing basis, this results in a lowered parasympathetic nervous response for the involuntary processes such as digestion, elimination, circulation, and healing that occur when we sleep. The body cells go out of alignment, and the body becomes ill.* P16, P2, P4, P5.

Individuals seek ways to reduce stress, and Hedonistic theories focus on pleasure playing a central role. Psychological hedonism claims that human behaviour is determined by desires to increase pleasure and decrease pain. It is about individuals wanting to *feel something*; they desire communal emotional release and seek enchantment in trending cultural gathering spaces. Sometimes, this can be confused with a need to avoid or block stress and stressful situations. This contrasts with Eudiamonic satisfaction, where individuals seek self-actualisation.

Individuals seeking self-actualisation through stress reduction are focussing on well-being and wellness options. The global wellness market will be worth 5.6 trillion USD in 2022, showing a 12.1% compounded annual growth rate from 2020-2022 since COVID-19. The growing surge in attention to wellness is experienced in the Global Holistic Quantum Well-being Centre. For example, ten years ago, people thought vegetable juicing was for vegans and vegetarians and never knew about fasting. These days, clients are well-read and are looking for natural options for natural health guidance; choose natural and chemical-free spas with saltwater pools, holidays, and nature breaks.

Home Well-being: The participants spoke on wellness trends focusing on the home and lighting, nature, open windows, food, growing vegetables and fruit, gym rooms, and exercising as a high priority.

Here is a list of well-being and wellness trends, including those you mentioned and additional trends that are currently shaping the landscape: Overlay with the HIELO, HAO, and HBO

Workplace well-being and employee wellness and stress reduction: Businesses are far more aware now, since the COVID-19 pandemic, and are realising that an employee zero-sum-game has not worked. Much reform is required here to shift businesses to a holistic well-being orientation. The HIELO, including the TIPS framework HAO, HBO will assist significantly in shifting and balancing the workplace so leaders, businesses, and employees can reach greater heights. Workplace well-being initiatives and programs aimed at enhancing employees' physical, mental, and emotional health in the workplace, including wellness programs, mental health support, and work-life balance strategies. Wellness workplaces are on the increase. An excellent example of Huawei is a live, sleep, educate, and work environment owned wholly by its employees, and its mandate is to serve humanity, transforming lives for the better.

Business Holistic Well-being Retreats: Corporate retreats enhance team cohesion, reduce stress, and promote well-being through wellness activities, workshops, and relaxation. The focus is on HEILO, including the TIPS framework, HAO, and HBO.

Self-Care and Slow Living Lifestyle: Emphasising mindful living and personal well-being through mindfulness, meditation, reducing stress, and embracing a slower, more intentional lifestyle.

Well-being Real Estate: Development and design of residential and commercial spaces that prioritize health and wellness features, including green building practices, access to nature, and wellness amenities.

Well-being Travel: Travel experiences promote relaxation, rejuvenation, and personal growth, often incorporating wellness activities, mindfulness practices, and holistic health experiences.

Well-being Tourism: Tourism focuses on health and wellness experiences, including spa retreats, yoga vacations, and destinations that offer holistic treatments and relaxation.

Medical Well-being Tourism: Travel to seek medical treatments or wellness therapies that may not be available or affordable in one's home country, including specialised medical care and alternative health treatments.

Business Well-being Retreats: Corporate retreats enhance team cohesion, reduce stress, and promote well-being through wellness activities, workshops, and relaxation.

Fitness and Wellness Technology: Integrating technology in health and wellness, including wearable fitness trackers, health apps, virtual fitness classes, and telehealth services.

Functional Medicine and Personalized Health focus on individualised care and addressing the root causes of health issues through lifestyle changes, nutrition, and holistic practices.

Nutritional Wellness: Trends in diet and nutrition that emphasise whole foods, plant-based diets, and functional foods that support health and well-being.

Eco-Wellness and Sustainable Living: Emphasis on living in harmony with the environment through sustainable practices, eco-friendly products, and reducing one's ecological footprint.

Community and Social Wellness: Building and nurturing supportive communities that promote social connection, inclusivity, and mutual support for improved overall well-being.

Well-being tourism: HIELO and HAO emotional renewal, metal removal, natural sanctuaries in nature and away from radiation, meditation retreats, spa retreats, and Spa and wellness technology**.**

Holistic tourism **–** self-transformation and self-discovery in natural environmentally friendly sanctuaries. HEILO and HAO

These holistic well-being trends are associated with the stress and imbalance in the world due to the consequences of the world, economy, Earth, health, education, spiritual awakening, and the well-being-related dimensions listed in this study. There is an imbalance in the yin and yang of the world, being too yang and masculine. The increase in chronic medications prescribed for weight loss, blood pressure, heart, blood sugar, and cancer are also consequences of the out-of-balance world, the chaos, and the consequent out-of-alignment of the human body, mind, emotions, and spirit (Global Wellness, 2023). These diseases and

disorders reinforce the reasons for HIELO, HBO, and HAO. The TIPS framework is vital for workplace innovation in all areas of business. Lifestyle Healthy and Unhealthy

Healthy movement and exercise were known themes essential to maximised health and wellness, e.g., walking, running, sailing, canoeing, sport, gym, dancing, Tao Chi, qi kung and yoga. Overly excessive sitting indoors without movement, either in a Chair at home or in the office, results in a modern-day Sitting disease. This affects an individual's circulation, posture, vitality, and other diseases and illnesses.

Healthy recreational activities emerged, such as sewing, crafts, playing musical instruments,

> *Basic body self-care entails water, air, sunshine, and earthing. These are almost forgotten and not mentioned when one visits the doctor*. P2, P16, p17.

Creative arts, dancing, and singing are other ways to keep the vital life force energy flowing.

> *Singing and being creative and innovative will increase wellness and well-being. P13, P17.*
>
> *Movement is key to keeping the circulation and energy flow in the body. If there is no movement, then the body stops conducting electricity. Moreover, the body is capable of conducting electricity*. P13, P5, P2.
>
> *The body must move to keep electrically charged and for the blood to circulate oxygen and food. Movements such as karate, yoga, tai chi, dancing, walking, and massage will do this*. P4, P2, P3.

Healthy relationships emerged as being vital to maintaining wellness and well-being. Where one spends recreational time with someone who will either increase or reduce the life force. Many individuals are in toxic relationships, which reduces lifeforce and well-being.

Self-healing and Powerless

Clients need to recognise that they heal themselves and that the current paradigm has not served them and put them in a position of weakness. Clients must take responsibility for self-healing the illness or inconsistency in the body, mind, emotions, and spirit. They need to be

educated and empowered to make informed decisions about what will best assist them in healing and taking responsibility for the illness.

When clients experience untoward circumstances and disorder in the body, they need to be aware that this is their responsibility; they should no longer blame others. Self-transformation is also their responsibility. They search for that one magic bottle that will sort out their problem, regardless of whether it is allopathic or natural. Healing is beyond the physical.

> *We can all heal ourselves; modern-day doctors do not use the astral place to download healing information. P16*. We need to awaken to natural health; we know we have the manual but do not remember. P16, P13, P17.
>
> *We all can heal ourselves, but modern-day doctors do not use the astral plane to download healing information*. P16., P13, P17.

The current biomedical model has programmed clients to listen to what the doctor says and follow. Clients are disempowered when doctors tell them to tell individuals how to get better by prescribing synthetic toxic medication that is unable to affect wellness in the long term. Hippocrates said, “Physician heal thyself.” Many individuals are walking around “vertically” ill today, with symptoms still presenting, not feeling well, and searching for other options. This is an excellent evolutionary step towards self-empowerment, self-healing, and self-transformation.

If illness is experienced, usually in pain or inflammation, the body communicates that something is out of alignment. From a holistic perspective, first, the root causes of the disease need to be identified, and then the health risks need to be identified. After that, healing and realignment can occur. These diseases are points of chaos within the individual’s body, mind, emotions, or spirit, which require re-patterning and re-order as the person moves along their life’s continuum. Overcoming disease results in a higher electron spin, vitality within the body, and well-being. This is the nature of disease and should be explained to clients to understand the role of disease better, and the subsequent appearance of disease may be better understood. The ancestors knew this, took responsibility for their disease, and worked on realigning the inconsistencies without expectation or timeframe.

Self-respect, Self-care, and **c**leanliness are critical to wellness and well-being. Wise choices are hard to make given the amount of external programming that humans are exposed to daily, which has a negative impact on humanity as it misleads them to believe in an untrue existence removed from truth and authenticity. This has led to greed, desire, and envy, leading to self-abuse, addictions, and overconsumption, which are counterintuitive to health and wellness. This will disrupt the pathway to well-being and ill-being results.

Longevity and Aging

The Western obsession with preventing aging is a symptom of materialism; it is also a by-product of programming and ego-driven. The reality is that due to lifestyle, stress, toxicity, and poor nutrition, in most individuals, by age sixty, the genes are damaged, individuals no longer produce sufficient stem cells to ward off aging, and degeneration becomes inevitable sooner than the natural aging process. Biohacking is an attempt to control biology and defy disease, decay, and death so we can become superhuman. Globally, there are massive amounts spent on delaying human death. Many moves are afoot to re-engineer stem cells and directly brain stem cells through neuroplasticity and stem cell implantation. The regeneration of adult stem cells can occur through changes in lifestyle, reduced stress, and the use of super nutrients and herbs.

> *The Ormus gold and Cell Vitality OxyMinerals will activate the cell membrane and the mitochondria so that the body can produce energy and self-heal. P16.*

Ormus gold nutrition in the quantum state and cell oxygen nutrients and detoxifiers are instrumental in nourishing and detoxifying the cells, allowing energy to flow, thus aiding in a client's journey to a sense of well-being. Probiotics are another source of antiaging due to the effects on the body to digest food and clear toxins and invading organisms. Individuals living in the Blue Zones of the world age far less than modern-day Western individuals, live far longer without medication, and are less stressed. They follow Taoist yin and yang holism and harmony. This theme emerged in this study and is a missing well-being factor.

A team of Experts and a Single Practitioner

The current biomedical framework relies on a diagnosis in fifteen-minute appointments followed by a prescription. There is little consultation or inquiry into why individuals are ill, identifying root causes, or a complete assessment of the health risk factors. This reductionist approach to removing symptoms does not focus on disease causes.

> *Since when can one rely on one person to diagnose and treat you? What happened to the team of experts? What happened to the person's education so that the person could make an informed decision about their health and what would work best to heal themselves … power was taken from the individual. Doctors tell individuals how to get better by prescribing synthetic toxic medication not able to affect wellness in the long term – still ill but symptom-free. P3, P16, P4, P2, P7.*

The team of experts must first understand that they do not heal the clients; they are the educators, and the client assumes full responsibility for their healing. Given the correct nutrition and detoxification programme, the body's innate ability to self-heal is actioned, which is far more advanced than the human mind in that the human body, mind, emotions, and spirit are all interconnected and interrelated in the quantum universe. Secondly, to identify the root causes of disease; thirdly, to evaluate the risk factors; and finally, to decide on a natural, Holistic way forward to realign body, mind, emotions, and spirit. This way forward should include natural healing modalities, reduced stress, lifestyle improvements, adequate nourishment to feed the cells, and a detoxification process to eliminate waste from the cells and remove degenerative tissue from the body.

Healing Modalities Natural and Allopathic

The reintroduction and inclusion of natural Holistic healing modalities in modern-day developing countries to holistically assist in managing disease is part of a new quantum Holistic medical paradigm. It includes, but is not limited to, those modalities listed in the CAM research report, and the participants added some new additions to the model. Allopathy is recommended for acute situations in which it has demonstrated significant efficacy.

> *An inclusive approach would be to include the best of all options at the correct time.* P2.

While ancient Eastern traditional Chinese medicines included a natural approach, and some modern-day modalities focus on nutrition and the prevention of chronic disorders, modern allopathic medicine focuses on the acute presentations of disease and emergencies.

Some of these natural healing modalities include:

Holistic health disciplines:

- Traditional Chinese Medicine (TCM) enhances overall health by balancing the body's vital energy, or Qi, through acupuncture, herbal remedies, and dietary adjustments. It addresses underlying imbalances and promotes healing by restoring harmony within the body's energy systems, improving physical and mental well-being.
- Ayurveda supports holistic health by balancing the three doshas—Vata, Pitta, and Kapha—through personalised diets, herbal treatments, and lifestyle practices. It aims to prevent disease, enhance longevity, and promote optimal health by aligning treatment with individual constitutions and addressing the root causes of imbalances.
- Homeopathy uses highly diluted substances to stimulate the body's natural healing processes. It provides personalised care by addressing individual symptoms and overall health, helping to alleviate acute and chronic conditions, and promoting holistic well-being without harsh side effects.
- Naturopathy focuses on natural and non-invasive methods, such as nutrition, herbal medicine, and lifestyle changes, to support the body's self-healing abilities. It aims to treat the root causes of health issues, prevent disease, and promote long-term health by integrating multiple natural therapies to enhance physical, mental, and emotional well-being.

Biology-based practice:

- Nutrition supports overall health by providing essential nutrients that the body needs to function optimally. A balanced diet enhances energy levels, supports immune function, promotes healthy digestion, and reduces the risk of chronic diseases. Tailoring nutrition to individual needs can help address specific health concerns and improve well-being.
- Herbal medicine uses plant-based remedies to support and restore health. Herbs can have various therapeutic effects, including reducing inflammation, supporting immune function, alleviating pain, and improving digestion. They often complement conventional treatments and address specific health issues naturally and holistically.

- Probiotics are beneficial bacteria that support gut health by maintaining a balanced microbiome. They enhance digestion, strengthen the immune system, and may alleviate symptoms of digestive disorders like irritable bowel syndrome (IBS). By promoting a healthy gut flora, probiotics contribute to overall well-being and can influence mental and immune health.
- Vitamins are essential micronutrients that play crucial roles in various bodily functions, including metabolism, immune response, and cell repair. Adequate vitamin intake supports energy production, bone health, skin health, and overall vitality. They are vital for maintaining optimal health and preventing deficiencies that could lead to disease.
- Minerals are inorganic nutrients essential for various physiological processes, including bone formation, nerve function, and fluid balance. Adequate mineral intake supports cardiovascular health, muscle function, and enzyme activity. Essential minerals like calcium, magnesium, and zinc are crucial for maintaining overall health and preventing mineral deficiencies.
- Phytosterols are plant-derived compounds that resemble cholesterol and help reduce cholesterol levels in the blood. They support cardiovascular health by inhibiting cholesterol absorption in the digestive tract, potentially reducing the risk of heart disease, and improving overall heart health.
- Enzymes are biological catalysts that facilitate various biochemical reactions in the body, including digestion and nutrient absorption. Supplementing with digestive enzymes can improve gastrointestinal function, alleviate symptoms of enzyme deficiencies, and enhance overall digestion and nutrient utilisation.

Energy Medicine:

- Energy medicine balances the body's energy fields to promote healing and well-being. Techniques like therapeutic touch and energy healing work to clear blockages, enhance the flow of vital energy (Qi), and support physical, emotional, and spiritual health.

- Spiritual healing addresses health's emotional, mental, and spiritual dimensions by connecting individuals with their inner self and higher consciousness. It fosters emotional release, inner peace, and personal growth, helping to align one's life with a more profound sense of purpose and meaning.
- Tai Chi is a form of gentle martial arts that combines slow, deliberate movements with deep breathing and meditation. It enhances physical balance, flexibility, and strength while reducing stress and improving mental clarity. Tai Chi promotes relaxation, mindfulness, and overall well-being.
- Qi Gong involves exercises and breathing techniques to cultivate and balance vital energy (Qi) within the body. It supports physical health by improving circulation, flexibility, and immune function while promoting mental calmness and emotional stability.
- Karate is a martial art that enhances physical fitness, coordination, and strength through disciplined practice and self-defence techniques. It also improves mental focus, self-discipline, and resilience, contributing to well-being and personal empowerment.
- Distant healing involves sending healing energy or intention across distances to support an individual's well-being. It can address physical, emotional, and spiritual issues by connecting with the recipient's energy field, promoting balance and healing without physical presence.
- Holistic ancestral orientation (HAO) and Family Constellations are therapeutic approaches that explore and resolve underlying familial and ancestral dynamics affecting an individual's well-being. They help uncover and address unconscious patterns, promoting healing and improved relationships within the family system.
- Acupuncture stimulates specific points in the body to balance the flow of energy (Qi) and promote natural healing. It supports pain relief, reduces stress, and enhances overall health by addressing imbalances in the body's energy system.
- Reiki is an energy healing practice where practitioners channel universal life force energy to support physical, emotional, and spiritual healing. It helps reduce stress,

enhance relaxation, and promote well-being by restoring balance and harmony in the body’s energy field.

- Body Stress Release (BSR) is a technique that focuses on releasing accumulated stress and tension from the body. Addressing areas of stored stress, it promotes physical and emotional relaxation, supports the body's natural healing processes, and improves overall health
- Quantum Bio-resonance uses advanced technology to detect and address imbalances in the body’s energy fields. It aims to restore optimal functioning and health by identifying and correcting disturbances at the quantum level, enhancing overall well-being. This group of devices includes QUEX ED, EDUCTOR, and SCIO.

Manipulative and body-based practices

- Chiropractic manipulation focuses on aligning the spine and other joints to restore proper function and relieve pain. Correcting misalignments (subluxations) can alleviate back pain, improve posture, enhance nervous system function, and support overall physical health. It often results in improved mobility, reduced muscle tension, and enhanced well-being.
- Osteopathic manipulation involves hands-on techniques to improve the function of the musculoskeletal system, including the bones, muscles, and joints. It aims to enhance circulation, alleviate pain, and support the body’s healing ability. Osteopathic manipulation can also address posture, flexibility, and alignment issues, contributing to overall health and balance.
- Massage therapy uses various techniques to manipulate soft tissues, including muscles, tendons, and fascia. It promotes relaxation, reduces muscle tension, improves circulation, and enhances lymphatic drainage. Regular massage can help alleviate pain, reduce stress, improve sleep, and support emotional well-being, contributing to a holistic sense of health and relaxation.

Mind-body intervention modality

- Yoga combines physical postures, breathing exercises, and meditation to harmonize the body, mind, and spirit. It enhances flexibility, strength, and balance while promoting relaxation and reducing stress. Yoga supports mental clarity, emotional stability, and well-being by fostering mindfulness and integrating physical and mental health.
- Hypnosis is a therapeutic technique that involves inducing a trance-like state to access the subconscious mind. It can help address various issues such as stress, anxiety, pain, and behavioural changes. By facilitating deep relaxation and focused attention, hypnosis enables individuals to reframe thoughts, overcome challenges, and promote psychological healing.
- Meditation involves practices designed to cultivate mindfulness and achieve a state of mental stillness. It helps reduce stress, improve emotional regulation, and enhance self-awareness. Regular meditation can improve concentration, emotional resilience, and mental clarity, contributing to a more balanced and harmonious life.
- Shiatsu is a Chinese therapeutic massage that applies pressure to specific points along the body's energy meridians. It aims to balance the body's energy flow, alleviate pain, reduce tension, and enhance overall vitality. Shiatsu supports physical relaxation, emotional balance, and the body's natural healing processes.
- Breathing techniques involve controlled and conscious breathing patterns that influence physical and mental states. Techniques such as deep breathing, diaphragmatic breathing, and paced respiration help reduce stress, enhance oxygenation, and improve emotional regulation. Proper breathing techniques can promote relaxation, increase energy levels, and support mental clarity.

Prevention and Negligence

A focused Holistic plan based on natural health to prevent congenital abnormalities, diseases, and mental disorders is better than waiting for the worst to happen. Those individuals taking care and following health and wellness guidelines will be better informed and aware of body inconsistencies. If caught early, these are more easily re-aligned.

We all need to awaken to natural health; we know it but have forgotten. P2, P16, P4, P3.

Medical Quantum Bioresonance Validation and Guesswork

Quantum biofeedback and bio-resonance software and devices known as the SCIO, the EDUCTOR, and the QUEX ED hold the world's largest medical software platform and measure 11,000 readings in 3 minutes. The software connects to the subconscious of the person or organisation and, through assessment, determines the root causes of disease, validates risk factors, and then realigns the body, mind, emotions, and spirit through biofeedback and resonance. The quantum bio-resonance works with the subconscious, where the information is stored. The usefulness of the zero state, non-locality of the subconscious is that these devices work in the virtual subspace and person.

5.2.6.5 Lower lens of awareness: Stagnation and Patterns of Change

This lens of unawareness and non-reflection reflects reductionism thinking and disconnection to self, nature, and consciousness. When fear shifts to courage, weakness shifts to strength, and hopeless despair shifts to opportunity, the person starts to see glimpses of hope to continue with life and to return to a healthier state, wellness, and well-being. Often, this happens when individuals have bottomed out completely or experienced an epiphany or defining moment and begin to self-realise and self-reflect. Individuals then begin to have more awareness of the eight base-level dimensions and find ways to balance the inconsistencies in their lives. The time and place in which this shift occurs is different for everyone. Self-pride ensues, and they are lifted to a higher frequency. Biology represents the self-responsibility to survive and a degree of surrender amongst a high degree of chaos. The themes supporting the above discussion are Fear versus courage, Weakness versus strength, and hopelessness versus opportunity. This lens represents phases of Unawareness and Reductionism.

Hopeless Despair and Opportunity

At this point, individuals have little to live for; the burden of life is too significant, and they see little way out. Their physical strength is hardly supportive of their mental and emotional state. They see little opportunity to change and lack courage. They lack the courage to live and pull through. They are in fear.

> *They are weak from lack of proper food and medical attention and unable to see a way out. They feel hopeless*. P15, P9.

Weakness and Strength

Their mental emotions and poor nutrition weaken their biological, physical, neurological, emotional, and spiritual position. Imagination and inspiration are hard to access, and the downward health trend is illness and disease.

> *Poor nutrition and living circumstances can lead to disease, which further desists individuals from living.* P13, P16, P3.

Fear and Courage

At a point in time, when the person surrenders, this lens can represent a turning point for an individual or organisation to shift, and at this point of surrender, Fear turns to courage and causes an upward shift along the central axis.

> *This Ill-being can be related to the state of the world today, where there are individuals in incredibly happy, free, and fulfilled states of well-being and those in the depths of despair and organisations in the same place.* P1, P2, P4, P9, P12, P5.

Failing organisations can experience the same ill-being characteristics and feel hopeless despair. Many businesses closed during the COVID-19 pandemic because of being "ill." These businesses were possibly following a reductionist business model, not recognising the need to shift or having the flexibility to shift due to inflexible top management. They possibly failed to listen to the feedback from the workers and the customers. These businesses failed to shift with the times, were not organic, and were not holism-driven. The TIPS framework addresses

the tools required to become holism-oriented and to function as a “well-being” organisation aligned with the universal morphogenic field.

5.2.6.6 Low-level States: Ill-being and Well-being

The Low-level state dimensions emerged from the participant's discussion. They were added to the framework to complete it as having a multidimensional and balanced orientation inclusive of the Heurist model, the Hermeneutical Centredness model, and the I-Ching, Book of Change, Taoist five principles where all phenomena exist in infinite space, are interrelated and are relative, everything has energy or vibrations. Moreover, it is in a constant state of change. This Multidimensional Holistic Quantum Well-being Framework allows for the inclusion of many dimensions and themes from the linear, secondary research models and frameworks that represent aspects of wellness but not the state of well-being. This Low-level state dimension of Ill-being brings balance and completion to the framework. The driving force behind the shift to well-being is chaos, which results in humans repatterning with an ordered renewed state emerging with a higher spin than before the renewal. This lower central dimension is part of the illness-to-wellness continuum and is expanded upon in this study.

The Low-level state represents disease, extinction, death, or non-existence. It is characterised by Fear, physical, neurological, emotional, and spiritual disease, low life force, and vitality. These themes are listed in the points below.

Disease, Death, Entropy and Extinction, and Lifeforce

The slow particle spin, low energy, poor Chi circulation, low oxygen levels, and the primary nutrient result in increased toxin buildup, further degeneration, and decay. These are all signs of decay and entropy, a lack of universal power.

> *At this level, individuals feel there is no sense in carrying on. Life is against them, and they can blame the world for this. They can feel victimised and discriminated against.* P15, P4, P9 P16, p17.

The participants discussed the event of a quantum collapse where the person obtains greater clarity and consciousness moving through the fear and self-transforms or fails to reverse the

fear and self-transform, refusing to surrender the ego and the mental construct and face the end. Many individuals keep using psychotic drugs, tranquilisers and antidepressants, which numb the client into a false sense of self, far removed from authentic consciousness, still stuck in their mental construct. It was suggested that these individuals could reconnect with themselves and nature by working on farms and caring for others to aid in self-healing.

Low Vitality and Vital

A low life force is linked to low vitality, undernutrition, illness, sickness, and disease. The body is not in a quantum state of negentropy; the cells are toxic and not functioning, and the laws of thermodynamics are setting in, with the possibility of death.

> *Individuals are very sick and lack vitality*. P13, P17

Impoverished and Nourished

Ill-being may show signs of an impoverished state, including poverty and poor physical, mental, and emotional health. The emotions are often associated with blame, hatred, grief, anger, fear, shame, and guilt, as opposed to abundance. They may feel discriminated against and feel that life is not fair. Signs of discontentment and ungratefulness can show a solid or weak desire for things to change instead of contentment. There may be blocked dreaming and limited use of intuition, inspiration, and imagination.

> *Some individuals refuse to surrender and prefer to nurse their wounds. The mental construct is so deeply engrained that there is no turning back. This is all because they will not surrender*. P13, P2, P9, P4.

Lack of Self-responsibility and Self-care

Internal and external body cleanliness is vital in ridding the body of infection and disease. Emotional cleansing is equally essential, if not more important, and without professional help, individuals at this point can end their lives or turn to drugs and alcohol as a relief.

> *Individuals Get Beyond Help*. P13.

Sadness and Joy

The sadness accumulates, and the body reacts with respiratory disease, anger with liver disease, fear with kidney disease, and hatred with heart disease, which are also magnified at this low state of illness.

> *There is deep sadness, regret, and even shame.* P13, P7*.*

Receive and Give

To give and to receive is a choice, and we need both to give and receive. It is a choice, and this realisation can be conscious or unconscious. Giving and receiving charge the particles and raise the body's energetic field to heal and realise higher states of consciousness.

> *These individuals could be taken to farms and be exposed to the healing powers of nature and the Earth. They could reconnect with the Earth by touching the soil and farming food or flowers*. P13.

This concludes that the holistic well-being dimensions are multidimensional.

5.2.6.7 Torsion field Multidimensional Non-linear framework with Holistic Well-being Dimensions oriented as dynamic binary particles and waves, displaying non-duality and non-locality.

The Heurist-Hermeneutical prepared the participants to journey into multidimensionality from linear two- and three-dimensionality.

> *Heurist-Hermeneutical symmetrical above and below from the pilot interviews*. P1 P2 P6 P9 P5 P16 P7

The pilot interviews created symmetry and introduced Ill-being at the low end of the axis. The structure was co-created by the participants in the interviews and the post-interviews.

> *The central axis of consciousness and unconsciousness from Heurist-Hermeneutical and all poles are equal top and bottom points and eight circulating dimensional points. P6 P2 P1*
>
> *The central core axis rotates in universal consciousness around the zero-point as a continuum. This represents an awakening occurring in the world. Awareness that non-*

linear multidimensionality is necessary for the universal transformational shift. We see this occurring in the world and healing individuals. Awareness is key. P6 P5 P2 P16 P2 P9 P12.

If clients operate from the ego, it represents fighting the shift and resistance. P15 P6 P16 P13.

These clients remain stuck in duality, not wanting to self-transform, and will visit any number of professionals to find one who will heal them, try the latest medicines and natural products on the market in the hope that some product in a magic bottle will heal them. They do not realise that they need to do the work to shift out of the discomfort. Some also like to nurse their wounds. Clients visiting the Centre want to heal and will see the framework as a valuable tool to use individually to self-transform and in the workplace as a business leader or an employee.

Using the body as a barometer for well-being states, High well-being states result in laughter, joy, peace, freedom, and unconditional love.

The upper lens of awareness creates a window beyond Earth, beyond duality, through which we experience well-being. P15

The eight states were considered distractions to learn and grow to higher levels of well-being consciousness.

The participants discussed the multidimensional non-linear form, and they indicated that:

Multidimensionality allows movement and particles to operate in non-duality as particles and waves are a torsion field. The particles are all of equal importance or weight depending on when the person went out of alignment. Suppose there was an impending quantum collapse. This could be in the way of a disease or an emotion such as anxiety. P6, P2.

The shape could be represented as a lingam, the formless universe bearer, signifying grand heavenly energy, offering ceaseless goodness. P16, P13.

The torsion field creates an inflow. We perceive this as the vortex moves up and down the axis as we aspire for self-perfection. P6 P15 P1 P2 P17.

The form that comes to me is an angel with two huge wings. This was co-constructed as a hologram, with the angel in the center and the self, and the wings forming the

torsion field, representing self-transformation. P17.

The study concluded that the conceptual framework was suitable to support the research and the final form, a torsion field, which met the framework's criteria.

Framework facts and holism

The researcher presents an all-inclusive, versatile framework that can be used by individuals, families, communities, countries, organisations, and business leaders. The framework serves to awaken individuals to holistic well-being consciousness and, through self-transformation, achieve happiness and harmony. Conceptual philosophies and theories supported the movement to close the significant gap, moving from the reductionist biomedical model to holistic well-being consciousness. Three paradigm shifts arose out of quantum collapses, enabling the closure of the significant gap; these shifts were from reductionist illness/wellness-well-being, Well-being to holistic well-being non-duality, in unified binary yin and yang, and moving from localised, linear 2- and 3-dimensions to a holistic well-being orientation within non-linear, non-local multidimensionality.

5.2.7 Review the Study through the Lens of the TIPS Framework

The study's framework, HIELO, is a holistic approach to well-being consciousness, which is all-inclusive and applicable to individuals and businesses. HIELO incorporates systems-based frameworks such as Technology, Innovation, People, and Systems (TIPS). This is a seven-layered managerial and leadership tool that has a multi-focal lens. The TIPS framework focuses on customisation within a systems-oriented, networked, transparent, authentic, multifocal, creative market economy with decentralised, intangible, dynamic, and creative services. TIPS challenges the current mechanistic view of the world and business. This equally applies to networked individuals operating in a decentralised way as individuals within families and communities and the world flow together. For this model to function, we need a paradigm shift in management to become aware of inclusivity, trust, and teamwork, workers to become self-responsible for their future, and individuals who work independently, creatively, and with passion. Individuals with a sense and drive to achieve holistic well-being. Businesses need to shift their paradigm from a reductionist short-term view to an inclusive long-term holistic networked organisation where individuals can achieve a sense of

achievement. Both HAO and HBO are instrumental in clearing stagnation in individuals and businesses. Leaders, managers, employees, and customers can raise awareness of potential obstacles and release stored emotions by undergoing these emotional releases. After that, they can trust the information from the unified field regarding business decisions.

This study highlights the crucial holistic well-being integration of technology, innovation, individuals, and systems management to foster organic, authentic, and resilient organisations prepared for the future. It emphasises the transformative influence of global and health crises on leaders, management, and the workforce, necessitating a shift towards holistic well-being consciousness in business paradigms. By operating organically and authentically, organisations can build immunity and resilience to address the potentially disruptive effects of global chaos, promoting happy and harmonious interactions among individuals within the workforce, organisations, and the world. To drive business evolution while prioritising holistic well-being for the common good, “uberised” HIELO and HBO strategies are recommended.

Technology

Once the framework is tested and a model produced, it will be incorporated into a technological knowledge base. The technological era has made it essential that HIELO's well-being becomes a universal framework, multidimensional and interconnected globally between individuals.

Innovation

The HIELO is a highly innovative Multidimensional Holistic Quantum Well-being Framework, expressed in the list of significant contributions and their significance. By inspiring innovation and creativity, the HIELO framework aims to equip individuals, practitioners, the workplace, organisations, families, communities, cities, countries, and the world to benefit from the return to the natural holistic well-being consciousness approach. Within HIELO, the orientation is towards benefitting the common good. This impacts further studies by being more specific to each discipline and developing frameworks and models.

People

This study offers opportunities for individuals to develop a co-creative and Holistic future, taking into consideration personal and group co-creative human advancement and evolution.

Opportunities are also available for the advancement of organisations to reconnect with the Holistic universal field of wisdom in planning for the future where everybody wins, receives, and achieves.

System

This study systemically and holistically includes holistic well-being in an integrated and interrelated way, showing dynamic movement and perpetual renewal in a multidimensional framework not seen before. Including Biology and Quantum-Relativity space and time provides an expanded understanding of well-being. This model represents the full integration of the TIPS framework from an inclusive Holistic systems personal and organisational perspective.

The following section deepens the inclusion of the TIPS framework within HIELO, HAO, and HBO.

5.2.8 Holistic Business Orientation, Business Leadership, and Incorporation of TIPS

5.2.8.1 Introduction to a Holistic Business Orientation Leadership Framework

For contemporary and future business environments to thrive, they will need to realign themselves with an evolving holistic well-being paradigm within the workplace. For such transformation to occur along the continuum, the workforce and customers must be introduced to the new business model. This study section focuses on the well-being Dimensions incorporating the TIPS framework in section 5.2.7, which has already merged the HIELO system and HBO process.

The HIELO framework incorporates the TIPS framework, emphasising technology, innovation, and customisation within a systems-oriented, networked, and transparent environment characterised by authenticity, multifocality, and creativity. These models operate within market economies featuring decentralised, intangible, dynamic, and creative services. HIELO

introduces a holistic perspective, advocating for inclusivity and continuous harmonic renewal along a continuum.

Both HIELO and HBO emphasise the pivotal role of individuals as catalysts within a business, recognising that they represent the fundamental life force of the organisation and include customers as integral members of the business team. HBO acknowledges that individual mental constructs, shaped by past experiences, can act as rate-limiting factors. For instance, if a leader harbours emotions related to self-worth, such as feelings of inadequacy or lack of self-pride, these psychological constraints can impede the organisation's success. Additionally, a leader with a background of poverty, driven by a mental construct of "I must not fail," may be influenced by fear, which can undermine holistic, universal conscious flow, happiness, and harmony. Such fear-driven motivations can lead to instability and hinder well-being, creating a false, mentally driven continuum of instability. Therefore, HAO precedes HBO.

The Global Holistic Quantum Well-being Centre frequently encounters clients with such profiles. The HIELO framework addresses these emotional and mental barriers, facilitating heightened self-awareness and enabling leaders to realise their personal and organisational potential. The seven layers of the TIPS framework will be integrated within the comprehensive HIELO framework.

The TIPS framework also challenges the prevailing mechanistic paradigm of the world and business practices. This critique extends to individual behaviour, where people are seen as interconnected and functioning within decentralised frameworks, reflecting the interconnected nature of families, communities, and global systems. The Heilo framework introduces inclusive holism to the TIPS framework, which focuses on how individuals operate within a networked and fluid environment rather than adhering to rigid, mechanistic structures.

This section is supported by the business opportunities arising from the critical analysis of the findings, particularly those that address a business’s ability to adapt to shifts created by opportunities along the HIELO Multidimensional Holistic Quantum Well-being Framework continuum. Additionally, it is designed to assess well-being within the context of the

researcher's experience working with business leaders and their businesses using HIELO and HBO, including TIPS.

5.2.8.2 Overview of Well-being within a Holistic Business Orientation Inclusive of TIPS

The fundamental tenets underlying HIELO and HBO encompass holism, integrating the five core principles of classical Eastern Taoism. This investigation elaborates on the significance of inclusivity, trust, and teamwork toward a collaborative effort within contemporary business contexts. The research findings indicate that the prevailing business models are reductionist and operate within a zero-sum framework, whereby a limited number of stakeholders accrue benefits. The researcher assesses leaders, management, and employees at the center and companies on health risks, causes of dis-order, stress and emotions, lifestyle, nutrition, and detoxification. The high levels of stress and the resultant physical disorders are productivity and bottom-line profits. Businesses commonly deal with many employees' days off and sick leave, affecting productivity and bottom-line profits.

Additionally, leaders, managers, and employees often report experiencing sleepless nights, feeling that past strategies are no longer effective, and facing uncertainty about the future. They may feel as though they are repeatedly encountering obstacles without resolution. By adopting a holistic well-being perspective through HIELO, HBO, and TIPS, these individuals can critically assess their current practices, identify necessary changes, enhance profitability, and achieve a sustainable, holistic business orientation. This approach encourages a comprehensive evaluation of their operations, enabling improvements that align with a more integrated and adaptive business model.

5.2.8.2 Business Purpose of the HIELO framework focussing on HBO and including TIPS

Many business management consultants and coaches are limited on their continuum as they are still reductionists. Therefore, It is most critical today that the new business frameworks focus on:

- Addressing the paradigm shift in business leadership toward inclusivity.
- Enhancing organisational well-being and effectiveness toward an all-encompassing approach to their human resources and customers.
- Ensuring business change begins from the top. This enters the political arena of a business, and it will not change until the top begins to change. Job stress is a significant factor in the Global Holistic Quantum Well-being Centre. Businesses and organisations will move along their continuum, and individuals can catalyse change. Humans are the catalysts; the same model can be used but with a different inclusive approach, not succumbing to a business model that has existed since the Industrial Revolution, if not before. This requires holistic critical thinking.

5.2.8.3 An Example of a Current Business Shifter

The researcher observes that one of the most significant developments in the current economic landscape is the Belt and Road Initiative (BRI). The origins of the BRI can be traced back to the historical Silk Road, which began over 2,100 years ago as the longest ancient overland trade route. The establishment of the Silk Road was made possible by a group of explorers who ventured across the desert and reached China. There, they encountered a wealth of goods and silks, which they transported back to their countries, facilitating international trade. This undertaking required considerable sacrifice and a holistic vision, reflecting that expanding one's reach necessitates courage and trust in one's instincts (Browning, 1855).

In contrast to the collaborative spirit of the Silk Road era, contemporary business models often reflect a zero-sum game mentality, characterised by competitive and adversarial dynamics where employees frequently undermine one another. The researcher reports that employees consistently reach out with complaints about their work environments, often citing elevated levels of stress, illness, and reliance on medication. This shift underscores a departure from the more harmonious and cooperative interactions that characterised earlier historical trade practices.

The success of the Silk Road was fundamentally dependent on teamwork, given the perilous conditions of the journey. Navigating the treacherous terrain and variable weather was challenging, and the absence of established routes required reliance on celestial navigation. The ever-changing topography of the desert and mountains necessitated a steadfast trust in the stars, which provided a consistent reference point amid the uncertainty. This trust extended beyond navigation to the economic transactions of the merchants, who had to rely on mutual confidence to transport funds for purchasing goods and subsequently deliver these goods to their destinations.

The researcher questions the erosion of such trust in contemporary business practices, observing that modern enterprises often exhibit a lack of mutual trust. This shift represents a departure from the collaborative and reliable relationships crucial to the success of historical trade networks, highlighting a broader decline in trust within current business environments.

The Silk Road is a prime example of a successful holistic trade and economic integration model. International trade flourished along the Silk Road, with China and India being prominent economic powers in the 19th century, as highlighted by Chatterjee and Banik (2020). During this period, European silver was exchanged for opium, a commodity China sought because it had no alternative needs. This trade imbalance established a false economic continuum, which contributed to the eventual decline of China's dominant economy.

The economic prosperity generated by the Silk Road trade significantly elevated the region's GDP. In contrast, Europe's economic dominance emerged relatively recently, whereas India and China had been established economic powerhouses for many centuries. The Silk Road's trade dynamics underscore these civilizations' historical depth and sustained economic influence, illustrating the consequences of trade imbalances and the importance of balanced economic relations.

The paradigm of holism, which emphasised cultural inclusivity and cooperation, contrasts sharply with contemporary practices shaped by capitalism and a zero-sum mentality. Ramotov (2024) explores the historical significance of this holistic approach and its disruption by capitalist models, which have introduced competitive dynamics that can be viewed as a false continuum.

In the present context, the Multidimensional Holistic Quantum Well-being Business Framework offers a viable global model applicable in the East, where companies have increasingly adopted aspects of Western business practices. This framework underscores the continued relevance of holistic approaches in today's business environment. It asserts that individuals are pivotal to business success, often facilitating this through the HIELO and HAO to address and overcome personal blockages. Subsequently, these individuals can implement HBO and TIPS business strategies within a universal field of existential consciousness, thereby fostering a more integrated and prosperous business approach.

5.2.8.4 Holistic Components of the Business Framework

- Holistic Quantum Business well-being principles
- Explanation of quantum concepts applied to Holistic Business well-being
- Integration of holistic well-being practices in business
- Business Integration
- Adapting holistic well-being principles to business strategy and operations
- Case studies of successful integration

5.2.8.5 Holistic Well-being Business Framework Structure

The structure should focus on inclusivity, well-being, teamwork, and trust in the areas of leadership development, self-awareness, and personal growth, developing a holistic leadership style, organisational alignment, aligning business practices with holistic well-being principles, creating a supportive and adaptive organisational culture, stakeholder engagement, involving employees, customers, and partners in well-being initiatives and building sustainable relationships and fostering community impact

5.2.8.6 Business Implementation Strategies

A shift to a holistic well-being Business strategy will require: Assessment and Planning, Evaluating current practices and identifying gaps, Setting goals and creating a roadmap for integration, Training and Development, Programs for leaders and employees, Continuous learning and adaptation, Monitoring and Evaluation, Metrics for measuring success and impact, and Feedback mechanisms and iterative improvements

5.2.8.7 Business Case Studies, Examples and Measurement

The case studies and examples of successful businesses that adopted the framework and strategy will confirm the successful implementation of HIELO and HBO according to measurement parameters agreed upon at the outset. The outcome and benefits realised will be evaluated, as lessons learned, challenges encountered, solutions implemented, and future directions.

5.2.9 The HIELO Framework and Access for All to Holistic Well-being Healing

The Holistic Integrated Epigenetic Life Orientation (HIELO) framework is designed to include all individuals, regardless of age, health conditions, or financial status. Holistic well-being is a free and accessible concept that allows individuals to understand and apply it independently for self-teaching and personal transformation. The framework is adaptable to various needs, including health practitioners, individuals, families, organisations, communities, and nations. The researcher envisions the framework as an evolving, organic tool that expands and deepens in alignment with individual growth and increasing consciousness along the well-being continuum.

5.3 Conclusion for the Evolution of the Framework

This chapter discusses the findings from interviews and follow-up discussions with participants, weaving connections to the literature review. The study explored well-being within a holistic consciousness paradigm through data analysis, revealing well-being dimensions and examining their alignment in a multidimensional, non-linear framework. The research contributes to developing a strategic framework for fostering holistic well-being.

The thematic analysis of participant responses as a case study identified four emergent themes, providing insights into reductionist challenges affecting health status, holistic well-being dimensions, self-reflective measurement of well-being, and motivation for realignment to multidimensional holistic well-being consciousness. The reductionist challenge's theme underscores a significant shift from a reductive biomedical approach to a Holistic perspective on well-being. Clients expressed dissatisfaction with conventional treatments, highlighting issues such as over-prescription, lack of self-empowerment, and rising chronic diseases. The

need for paradigm shifts in health and well-being was emphasised, with participants sharing personal experiences of ineffective medications and a desire for natural approaches.

One participant's transformation journey exemplified the impact of personal choices, environmental factors, and a shift in consciousness on well-being. Taking charge of her health, she embraced personal responsibility, recognised the importance of fresh water, and aspired to a lifestyle aligned with natural principles. Her story illustrates the intricate relationship between physical health, mental and emotional well-being, and the environment. This validates the HAO experience within the interviews. The researcher also gained heightened awareness and further transformation to health and holistic well-being through the HAO process.

The versatile and practical multidimensional holistic well-being quantum framework emerged from exploring the four themes. The main dimensions included the central axis, high states of well-being, an upper lens of awareness, Base traits comprising eight dimensions, and a lower lens of awareness and Ill-being. The conceptual theories supported the chaos-induced quantum collapse paradigm shift from a reductionist approach to well-being in localised duality and linearity to a holistic non-local, non-linear, unified binary yin and yang Holistic all-inclusive approach to well-being. As a result of the quantum collapse, the holistic well-being dimensions were represented as dynamic particles of equal weighting undergoing perpetual renewal within a multidimensional torsion field. This represented the experience that the ancient Eastern philosophers conveyed in meditation.

The quantum collapse describes the healing process in detail, so this significant turning point in anyone’s evolution can now be experienced, understood, and learned. Frequent use of the framework will result in an increased sense of realised holistic well-being consciousness and the achievement of harmony and happiness. The researcher has demonstrated how individual self-transformation can occur by those using the framework to advance their understanding of self and release harmony and happiness.

In conclusion, the findings offer valuable insights into the need for the coherent nature of holistic well-being, advocating for a paradigm shift in health consciousness. The identified themes provide a foundation for meaningful conclusions and recommendations, emphasising

the importance of empowering individuals to navigate the challenges of the modern world through holistic well-being practices—self-transformation results in happiness and harmony. The next chapter provides the conclusions and recommendations of this study.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The chapter presented contains the conclusions and recommendations of this case study. The study aimed to raise holistic well-being consciousness to foster innovative, creative societies and working environments through data analysis by developing a Multidimensional Holistic Quantum Well-being Framework.

The global and health crises based on mechanistic, reductive models no longer serving humanity were confirmed in the research. In this study, the participants confirmed that symptom-free did not feel good. Individuals confirmed that the identified reductive biomedical and other world models were responsible for the clients visiting the Global Holistic Quantum Well-being Centre with diminished health statuses not achieving wellness or high well-being. The participants confirmed that there was a massive awakening occurring whereby clients were searching for natural, non-synthetic ways to heal and achieve a state of harmony within from a physical, neurological, emotional, and spiritual and a sense of happiness, joy, peace, and unconditional love through the attainment of a high states well-being.

The researcher identified the holistic well-being dimensions necessary to fill the gap between ill-being and well-being among individuals. The objectives in support of the aim were achieved by answering the research questions. The researcher superimposed her ontological holistic relativist stance and epistemological lenses based on subjective, systems, co-constructivist, and hermeneutical. The qualitative case study used specific research methodologies, such as inductive and exploratory, to induce meaning and explore holistic well-being consciousness and quantum multidimensionality. The sample size of seventeen participants represented the case study using in-depth interviews to explore new information. The participants were known to the researcher and selected via purposive sampling methods. The research contributes to developing a strategic framework for raising awareness to foster holistic well-

being. The thematic analysis of participants' responses identified four emergent themes, providing insights into reductionist challenges affecting health status, holistic well-being dimensions, self-reflective measurement of well-being, and motivation for self-transformative realignment to Multidimensional Holistic Quantum Well-being Consciousness.

The four themes emerging from the participants' co-created interviews and the secondary literature research answered the research questions. Firstly, the current and known reductive/wellness dimensions emerged from the literature research and pilot interviews and were identified and confirmed. Then, clients were shifted via a quantum collapse to current Well-being dimensions arranged in duality. These known emerging current Well-being dimensions were confirmed in the participant co-constructed interviews. Secondly, the missing Well-being dimensions emerged in duality and were confirmed in the interviews. These well-being dimensions emerged in unified binary, yin and yang, and non-duality via a quantum collapse. Thirdly, a method for self-assessment of well-being using the body as a barometer was explored. Finally, in this research's culmination, holistic well-being dimensions undergo a transformative orientation through quantum collapse, leading to a groundbreaking Multidimensional Holistic Quantum Well-being Framework imbued with torsion field characteristics. This framework facilitates the dynamic interplay of holistic well-being particles, manifesting as binary hexagrams within multidimensional fields delineated by the eight trigrams, perpetually renewing the fabric of well-being consciousness. This seminal development signifies a pivotal shift from the confines of a dominant mechanistic biomedical approach towards an all-inclusive Holistic perspective on well-being, ushering in a new era characterised by interconnectedness, dynamism, and harmony. As this thesis draws to a close, it heralds the dawn of a paradigmatic transformation, inviting business stakeholders across diverse sectors to embrace and actualise the transformative potential inherent within this Multidimensional Holistic Quantum Well-being Framework.

This research culminates in developing the Holistic Integrated Epigenetic Life Orientation (HIELO) framework, a pioneering approach reflecting humanity's intrinsic existence within unified binary non-duality. Within the HIELO framework, individuals evolve dynamically, perpetually harmonising within a non-linear, non-local multidimensional field, embodying conscious, holistic well-being. This paradigmatic shift transcends conventional boundaries,

offering a Holistic perspective through which to perceive and engage with human experience. By embracing the interconnectedness and dynamism inherent in this framework, individuals can cultivate a deeper understanding of their innate nature and enact transformative practices to nurture holistic well-being across all facets of life. The transformative individual process (HAO) within HIELO profoundly affects business leaders, managers, employees, and customers, as it clears the way for holistic business decisions (HBO). As individuals embark on this journey towards greater integration, happiness, and harmony, the HIELO framework emerges as a beacon of possibility, inviting individuals to reclaim their inherent wholeness and vitality in resonance with the Holistic nature of the universe.

Clients expressed dissatisfaction with conventional treatments, highlighting issues such as over-prescription, lack of self-empowerment, and rising chronic diseases. The need for paradigm shifts in health and well-being was emphasised, with participants sharing personal experiences of ineffective medications and a desire for natural approaches. The extensive framework is practical and relevant to today's health practitioners, businesses, organisations, individuals, communities, and countries.

The participant's transformation journey exemplified the impact of personal choices and experiences on environmental, educational, financial, the state of the world, the home, social interactions, and health and wellness factors and a shift in consciousness to holistic well-being. The findings offer valuable insights into the complexities of holistic well-being, advocating an awakening brought about by chaos causing a quantum collapse resulting in a paradigm shift to higher well-being consciousness. The shifts occur repeatedly using the HIELO framework, resulting in perpetual harmonic self-renewal.

6.2 Summary of Findings

This research study aimed to develop a Multidimensional Holistic Quantum Well-being Framework to awaken holistic well-being consciousness within individuals to foster innovative and creative societies and working environments. This framework is designed to empower individuals, organisations, and communities to embrace and enhance well-being, promoting harmony and navigating the complexities of the modern world.

In support of the aim, the following objectives were achieved.

i. Explored the current reductive dimensions of well-being that contribute to compromised health status.
ii. Identified the holistic well-being dimensions necessary to fill the gap between ill-being and well-being.
iii. Assessed self-reflecting measurement of personal well-being.
iv. Developed a multidimensional holistic well-being framework for individuals to foster innovative and creative societies and working environments.

This chapter will provide the key findings, recommendations, conclusions, and the return on investment.

6.2.1 Key findings

The key findings relate to closing the significant gap between the current reductionist biomedical model and holistic well-being. The main findings relate to the four major themes and the resulting holistic well-being dimensions oriented with a non-linear multidimensional framework.

6.2.1.1 Reductionist challenges causing diminished health status in the clients visiting the Global Holistic Quantum Well-being Centre

The research unequivocally demonstrates the urgent need to address Holistic crises and calls for a paradigm shift in global thinking to bridge the identified gap between exclusive Ill-being and inclusive well-being. The increasing imbalances manifesting as dis-ease in the body and mind can be effectively addressed by embracing the ancient Eastern philosophies of Taoism. This philosophy, validated by Western quantum physics, is rooted in holism and posits that all phenomena exist within infinite space, interconnected and relative, characterised by energy, vibration, and constant change.

While the reductionist model has contributed marvellously to medical advancements, such as limb and organ replacements, and plays a crucial role in acute conditions, the increase in chronic diseases and prescribed allopathic medications raises concerns. The research findings indicate an interconnection between disease and consciousness, suggesting a decline in

holistic well-being and hedonic well-being for many individuals. The prevailing dualist, linear, non-binary, and unipolar world has negatively affected individuals, causing imbalances.

Reductionist challenges are evident in the disempowerment, helplessness, confusion, and frustration experienced by individuals seeking relief from persistent disease. Over-prescription and the limited effectiveness of medications contribute to apathy towards lifestyle changes, often leading to a delayed response or awakening. The reductionist consciousness has given rise to destructive characteristics like ego, greed, and power, which do not contribute to increased happiness or enhanced well-being. While positive, technological advances have negative aspects, such as electromagnetic fields (e.g., 5G) with anti-life frequencies, highlighting the dualistic trade-offs.

The prevailing reductionist global paradigm has been reintegrated into a more encompassing natural philosophy, recognising each component's significance within the broader system. As a result, reductionism is acknowledged as a crucial element in humanity’s evolutionary development, profoundly shaping our current understanding. It has thus been reinstated within the broader context of holism. Participants are growing aware that a transformative awakening is underway and that adopting a new paradigm of thought is crucial. Embracing a holistic perspective on well-being involves relinquishing ego, greed, and the pursuit of power while accepting the necessity for essential changes.

A nuanced understanding of good and evil, framed within a binary, yin and yang, or non-dual perspective, is vital for understanding the role of disease. Dis-ease should be regarded as a natural pathway for healing and personal growth rather than something to be opposed through reductionist approaches. Addressing the root causes of disease - including low-quality toxic elements in food, soil, water, and air, as well as environmental and chemical pollutants - is critical. Returning to a healthier lifestyle and effective stress management is fundamental to this process.

Drawing from ancient philosophies, a holistic well-being approach encourages a balanced outlook on life. This approach fosters self-awareness, empowerment, and trust in the innate wisdom of the unified field for answers. It promotes natural healing by understanding the body's innate ability to heal. Health practitioners play an educator role, aligning individuals

with a natural, organic, and authentic way of life. Empowering individuals to make choices at their own pace fosters happiness, a sense of purpose, freedom, and balanced, conscious well-being.

6.2.1.2 Holistic well-being dimensions promoting perpetual harmonic all-inclusive health

At the framework's core lies the essence of holistic well-being consciousness, akin to the zero-point in modern material science situated centrally in the unified field, where quantum collapses unfold continuously in all living things. Similar to healing crises, these collapses are moments of chaos-induced transformation. The ancient Eastern Taoist philosophy conceptualises these experiences. The dynamic interchange and interlinking of Base traits and High states are fundamental to holistic well-being, orchestrating ongoing quantum collapses and deepening consciousness in response to chaos. This profound understanding of life's meaning, self-identity, and the healing process is observed in each client visiting the Global Holistic Quantum Well-being Centre.

Holistic well-being transcends the simplistic approach of using products to address physical ailments. While measurable physical causes like low oxygen, high blood fat, poor digestion, and blocked kidneys can be naturally resolved, the researcher acknowledges that the physical manifestations of disease stem from deeper emotional traumas requiring identification. Emotional healing necessitates a quantum collapse. The research identifies holistic dimensions as nodes in the heurist/hermeneutical field, emphasising their equal importance. These dimensions, with collapsible poles and dissolvable nodes, align with the research's requirement for quantum collapse. In duality consciousness, participants recognise chaos stemming from misaligned Base traits as separate from consciousness, causing distraction and blockages. These eight Base trait dimensions appear illusory in holistic well-being consciousness or non-duality.

The researcher observes the interplay of inherited genetics, epigenetics, and the environment in disease and emotional patterns among clients. Detoxification of emotions becomes crucial in resolving these patterns, especially when parasites are transferred down the genetic lineage.

Lenses of awareness serve as essential tools for self-assessment, acting as internal barometers to measure holistic well-being. Educating individuals on this ongoing and evolving understanding is imperative, rooted in the ancient Eastern Taoist holism philosophy. The interdisciplinary framework becomes a catalyst for clearing out old paradigms, enabling clients, organisations, and countries to embrace unprecedented ways of thinking. This transformative approach opens the door to new realms of understanding and holistic well-being that were previously unimaginable.

The emerging dimensions of holistic well-being are unified in binary, yin and yang, non-duality are conscious and unconsciousness, high states of well-being and ill-being, lens of patterns of change and stagnation, eight Base traits of well-being (Universal existence and earthly experience, truth Awakened and Constructed, world view new and old, Earth renewal and destruction, home and homeless, connected and disconnected, economic abundance and scarcity, Wellness and Illness), lens of patterns of stagnation and change, Low states of Ill-being and well-being. They were represented in this theme as having reached a unified binary yin and yang, but still in linear form, to be oriented in non-linearity and non-locality within the framework. This was achieved in theme 4, motivating the implementation of the framework.

6.2.1.3 Self-reflecting measurement of personal well-being

It is difficult to apply traditional methods of assessment to holistic well-being consciousness, as well as to measure happiness and life satisfaction. The classical objective measures can be used, and individuals can rate satisfaction. This is known as hedonic well-being, usually a response to instant gratification and going on holiday. The authentic assessment is subjective. This is known as Eudaimonic well-being, where happiness and well-being are self-assessments and are different for everyone. The participants called this the inner barometer of holistic well-being. Health practitioners can self-educate on this and share this with their clients. Self-measurement and self-responsibility are the objective. One participant suggested that medical laboratory measurements of well-being may be serotonin levels reflecting happiness levels. In contrast, equal and opposite levels of adrenalin and cortisol may reflect levels of stress, anxiety, and unhappiness.

6.2.1.4 Motivation for implementation of the framework

The central point is the beginning, the zero point in the unified field of consciousness. Holistic well-being consciousness is placed within this central point, a place of binary, yin, and yang, non-duality, and non-linearity. The eight dimensions feed into and out of consciousness via the lens of awareness. The clients finally feel they have landed comfortably when they arrive for the first consultation. Physical assessments reveal the health status; the client moves consciousness to holistic well-being. They have been seeking a solution for a long time. The assessments are accurate, and the clients observe their results with interest and relief that someone has finally assisted them with their disease and disorder. They see the resistance in their lives and are educated on restoring themselves using the framework. The sense of relief is palpable. They are immediately motivated to take ownership and responsibility for whatever is presented. This is their work and not the work of the researcher.

6.2.1.5 The HIELO: A Multidimensional Holistic Quantum Well-being Framework

The health journey is on a continuum, so many clients come in for regular assessments to get a new holistic well-being baseline measurement to monitor their progress, to continue to detoxify and nourish the body, and to experience further emotional clearing with the HAO quantum collapse process. They make their own choices and are responsible for the consequences. They deepen into holistic well-being consciousness, unconditional love, and who they are as their life takes on new meaning. They are in continual reset mode, moving along their continuum. The researcher observes physical and measurable neurological, emotional, and spiritual changes. There is no turning back from here.

The emerging multidimensional framework enabling the holistic well-being dimensions to orientate in non-duality as dynamic particles with equal weighting, in non-locality and non-duality, was a torsion field producing torsion waves. The torsion field allowed for ongoing perpetual renewal.

6.2.1.6 Summary of literature findings

The literature findings were a crucial foundation for exploring the study's themes and dimensions of holistic well-being. By incorporating researched fundamental themes and dimensions of holistic well-being, the interview platform was elevated to a meaningful level

from the outset. Participants could optimise their time by collaboratively shaping the final emerging themes of current and holistic consciousness. This would be followed by outlining dimensions of holistic well-being within a multidimensional, non-linear framework.

The conceptual framework, comprised of interdisciplinary philosophies and theories, synergised to enhance the study's outcomes and objectives. The researchers' cross-referencing interplayed these theories, further enriching the study's findings.

-[6.2.2 Recommendations

The recommendations section in the final chapter of this thesis presents practical suggestions for medical doctors, health practitioners, organisations, business leaders, employees, communities, schools, and countries to apply the research findings and insights gained from this study. These recommendations are based on the conclusions drawn from the research. They are intended to guide individuals to take self-responsibility for their holistic well-being and use the framework to implement effective holistic well-being programmes, enhancing their resilience to change and ability to navigate chaos. Similarly, this applies to business leaders and their ability to implement organisational holistic well-being strategies to build resilience to change and navigate the chaos.

The recommendations section highlights the study's most significant findings. It presents actionable steps practitioners, business owners, and clients can take to navigate change and reach higher holistic well-being in a disharmonic world in crisis. This state of Well-Being is represented by clients who visit the Global Holistic Quantum Well-being Centre, who have a diminished health status and are tracked in their shift to high holistic well-being consciousness. Overall, the recommendations section provides valuable insights for individuals and businesses seeking to increase resilience and follow a prevention rather than a waiting-for-when-it-is-too-late approach.

6.2.2.1 HIELO for Leading health professionals, business leaders, educators, and clients can Implement holistic well-being quantum medicine or change approach to their practices and businesses

A prevailing theme in the findings points to a new paradigm in medicine or transformative change, encapsulated by the researcher's culmination of over forty years in holistic well-being and natural medicine. Termed the HIELO, this approach identifies the imperative for a holistic consciousness quantum collapse. This need becomes apparent through the manifestation of physical indicators such as pain, inflammation, high blood pressure, arthritis, or eczema, as well as emotional disturbances like anxiety, depression, or neurosis. The exact quantum collapse applies to factors like sales, profits, or the necessity for a strategic business shift. It is essential to recognise that individuals leading businesses and organisations also undergo a quantum collapse on an individual level.

Facilitating a quantum collapse involves allowing for the release and profound resolution of emotional burdens or restrictions. These emotions are often deeply embedded in the genetics and epigenetics of past generations or can be environmentally induced. Nevertheless, individuals carry memories in the cellular makeup of their bodies from previous generations or this lifetime, negatively impacting their health and overall well-being. When confronted with emotional trauma, our coping mechanism is to construct a mental framework around the event, forming our perceived reality. The choice lies in either embracing change and transitioning towards well-being or resisting and remaining stuck in the constructed reality of earthly existence, leading to illness. When the emotion is identified, the quantum collapse represented empirically in this research spontaneously arises to bring about positive change. There is a universal contracting inward force of deconstruction, shifting old memories in the form of *static* material to moving particles at the zero-point. After that, and in a moment, the particles reorientate themselves and expand outward with a force of re-construction moving with a higher velocity. This quantum collapse paradigm shift enables the dissolution of deeply held emotions represented as experiences held in past mental constructs. This change represents a shift in existential consciousness in the unified field, which can occur in milliseconds. This repatterning and change occurs naturally by moving particles in perpetual dynamic harmonic renewal.

This new introduction of the HIELO: A Multidimensional Holistic Quantum Well-being approach, apart from using the coherent web of the contributing interdisciplinary philosophies and theories, contributes to the current knowledge base and new knowledge. The post-interviews deepened the researcher's understanding of these leading theories and synthesised the new approach. The researcher acquired the ability to interpret further the interrelationship between quantum physics and Eastern mystical Taoist experiences. This raised the quality of the research findings to a level not anticipated by the researcher.

Interdisciplinary philosophies and theories enabled the quantum collapse to be depicted graphically and explained and applied to individuals, business leaders, and organisations. This is how new strategies form organically and authentically, from universal consciousness to holistic well-being businesses. Individuals and businesses are in sync with the universal flow of wisdom, and decisions are made using the subconscious in the unified field. This degree of clarity results in natural, authentic, organic, and present-centred decision-making and emotional clearing rather than relying on the doubt of the old paradigm decision-making process using the conscious state of the mental brain, clouded by past and future expectations. Which is formation based. This confirmed how Well-being dimensions and a linear spatial structure shifted to a non-linear multidimensional framework. This contributed to the current knowledge base and the new knowledge base.

Rather than keep reductions and holism separate, this study represents a fusion of the current material scientific modern-day theories with expansive ancient Eastern Taoist holism, which includes everything. The conception of a new consciousness and thinking has resulted from the study, which exceeded the researcher’s expectations. This shows the power of research in expanding the future for humanity and providing real solutions. These processes are called the HIELO system, Holistic Ancestral Orientation (HAO) for individuals, and Holistic Business Orientation (HBO) for businesses, organisations, countries, schools, families, and communities. This resulted in the awakening of individuals and businesses to the dawning of a new paragon shift in medicine and world outlook.

6.2.2.2 The HIELO Case Study presentation of the practical use of the framework as a case study portrays how the fusion of old philosophies and new modern-day scientific material theories works in practice.

The dawning of a new HIELO holistic quantum well-being consciousness approach to health and a deepening into well-being (HAO) to restore holistic consciousness and incorporate the newly emerged well-being consciousness.

The second significant finding of the research, apart from the above finding on the HAO and HBO quantum collapse healing process at the zero-point, this section, using the fourth finding, Motivation for assessing your health status and realignment to multidimensional holistic well-being consciousness, represents a synthesised case study to present the new dimensions in HIELO.

The researcher stages how a new holistic well-being consciousness client consultation could inspire holistic well-being conscious individuals and health practitioners to take themselves and their clients to the next level using the study framework. The foundation of the HIELO is presented to individuals, practitioners, and business leaders.

The simplicity and organic nature of change brought about using the fusion of modern-day scientific material and ancient Eastern Taoist philosophies into an example of a case study is explored here because of this study.

This framework has explored a Multidimensional Holistic Quantum Well-being Framework to assist practitioners and individuals in deepening their understanding of healing in the holistic well-being unified field of consciousness, a practice known by ancient Eastern Taoists. The researcher has taught practitioners and clients to do this successfully. The framework is a practical guide. The support of interdisciplinary philosophies and theories makes the framework fascinating, interlinked, and complementary.

The framework explicitly explains the quantum collapse and the change in consciousness, enabling individuals, practitioners, and clients to observe and feel the change experience. The researcher interlinked and integrated Holism, Well-being, Heurism, Hermeneutical

Centredness, Taoism, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and Zero point in one framework.

Over the years, the researcher has observed clients complaining of a wide variety of ailments and problems that are *real issues* to them. Notably, the symptoms the clients complain of are not always what needs to be addressed. However, the symptom leads to the real issue or the underlying cause. Once the origin is uncovered and the false reality is explained, this leads to self-awareness of the true reality. A shift in consciousness has occurred via a quantum collapse in the unified field.

The application of the HIELO Framework:

- Client awareness of a disharmonic imbalance

Healing begins with an individual who may be part of a business, community, or practitioner wanting to shift out of their present consciousness. They know disharmony is reflected in a diseased body and/or a disordered mind. They also noted that an individual who does not want to shift out of their present consciousness will not shift, preferring to remain stuck in the old paradigm. The individual seeks assistance.

- HEILO Inquiry to determine the objective phenomenon

The Individual, or in the case of a Practitioner and Client, and the framework are the catalysts to start the healing process. When individuals self-assess their internal well-being-happiness quotient, it will likely be below five out of ten, and their cup will be half empty. Practitioners would want to aid their clients to the point that their cup is half full. The researcher recommends that the individual or practitioner familiarise themselves with the HIELO Framework dimensions as a guide, as this will assist with identifying the real issue. Therefore, the starting point is for individuals to heal themselves and take responsibility for their health. Individuals must look at their situation—no one is perfect—and return to the origin of the fault. The researcher recommends beginning with self-assessment and sees herself as the facilitator and the client as the healer.

In this study, the objective phenomenon was the observed “diminished health status” of the individuals visiting the center. This led the researcher to explore why this was the case and

how to initiate a holistic reset to restore happiness and harmony—using the example of an individual who cannot sleep for many reasons. The “I cannot sleep” will represent disharmony in the body and mind. This leads to further holistic inquiry and physical assessment. Individuals or clients usually bring laboratory results to confirm their imbalance. This is not crucial; whatever the diagnosis is, the body, mind, emotions, and spirit must be holistically realigned by the root causes.

- HIELO Reset Assessment: Raised awareness of the Real Issue.

The holistic quantum physical assessment and the HAO emotional reset are determined based on the real reason the client visited. Both are interrelated, and the individual or practitioners can begin by performing them simultaneously or at different visitations.

Raised Awareness of Self-measurement: of the individual or client’s Well-being-Happiness quotient and how full their glass is. The client provides a rating, and the practitioner inquires why this rating is so.

Raised awareness of Health Risk Factors: The researcher recommends a comprehensive health scan assessment to determine known and unknown body, mind, emotional, and spiritual risk factors. A holistic quantum assessment benefits individuals and clients as they are able to discover their health risks and validate progress against the initial benchmark and their Well-being-Happiness quotient as they move along their well-being continuum and realise deeper and deeper levels of holistic well-being consciousness. The holistic well-being assessment used at the Global Holistic Quantum Well-being Centre is the quantum device called the QUEX ED, registered with the FDA to provide validated and verified holistic physical, neurological, emotional, and spiritual readings based on the client’s sub-conscious feedback to the quantum software via resonance. This aids the practitioner in identifying areas of ‘stuckness’ and disharmony, typically misaligned organs and systems, emotions, and energy fields. There are many other devices and measuring tools which can be used. Darkfield live blood assessments provide the client with an immediate, accurate picture of their health status, which should validate the assessment readings. This makes abstract results appear more relevant, and self-awareness is raised to the challenge ahead that there is work to do. Furthermore, some clients prefer to work only on the physical. In these cases, they may not

reach their desired Well-being-Happiness quotient; their cup remains half full as they know there is something else to clear deeper than just the physical. Therefore, once there is more awareness of the health risk factors about the real issue, the discussion concerns the root causes of dis-order and dis-ease. The researcher assists with the identification and removal of the root causes. These causes are usually detoxification, nourishment, lifestyle, and stress, interrelated with emotional trauma. This prompts the practitioner to deepen into the inquiry, ask why, and offer the client an opportunity to raise awareness of blocked emotional trauma using HAO.

Raised awareness of the timeline: Taking the inquiry further by moving to the HIELO Emotional Trauma Reset, many questions are asked as the practitioner delves deeper and deeper down to find out the reason for the disharmony. There is no script as the practitioner works with what is revealed in the inquiry. The observed phenomenon “I cannot sleep” is the “why” they came for the consultation. The inquiry asks, “How does it make you feel,” which reveals the subjective phenomenon, for example, “frustration.” This leads to a greater awareness of the problem. This results in a greater awareness of one’s existence. Furthermore, allowing individuals to express their feelings creates a safe environment. There are many roots from here, for example, “When did this happen?” and “When did it happen before this?”. The individual or practitioner goes deeper and deeper, down and further down, to the last perceived memory, the historical phenomenon of origin, “I cannot sleep.” The individual is aware that something is more profound. They are aware of the repeating patterns. This is often a pattern repeating in a family. Greater awareness leads to higher consciousness, where often there are no words to explain the experience. The individual feels peace, joy, freedom, and unconditional love. The memories that hold the ancestors' epigenetic DNA must be returned, causing the quantum collapse. After that, the ancestors can support the individual or client in reaching their full potential. This is the restoration of the unified yin and yang, and the cup is self-measured as being half full until the next dis-ease or dis-order arises. Through this framework, individuals can deepen their self-discovery and self-transformation through active iterative processing.

The individual or client has a clear picture of their health status and the root causes of the dis-ease. They are educated on health risk factors and the gaps that need closing to achieve

holistic well-being. The client is fully aware of their responsibility for the situation presented and their realignment. Clients, therefore, are involved in the choices available to restore harmony. Once educated, they choose nutrition, detoxification, destress, and lifestyle changes. In holistic well-being, there is no time frame or expectation. All clients receive HAO emotional release and clearing. They also choose to use other CAMS natural disciplines such as shiatsu, Chi gong, yoga, acupuncture, massage, meditation, and infrared saunas.

Choices are determined using an inner-directed focus. They are encouraged along the way and assisted in the process where necessary. While expectations and time limits are never set, results often exceed expectations when the clients see the power of the body to heal. Clients own the disease and take full responsibility for their Well-being-Happiness quotient. The choice is the clients, and they are educated and encouraged along their journey on what needs to change through raised awareness, how to continually work on what needs to change in their lives, and how to close the risk factor gaps. The ultimate test is the client's inner barometer of holistic well-being. The framework is, therefore, used repeatedly as a self-check along with a well-being continuum. This is real evidence-based medicine, using client responses, physical assessments, and research-based and validated health assessments and products.

The researcher explicitly represents the quantum collapse for easy understanding of the Well-being dimensions oriented as particles in PHS, undergoing quantum shift collapses, emerging in a higher spin with a deeper consciousness in a torsion field. The particles create the torsion spin by the PHS, which is renewed by each quantum collapse. The in-and-out breathing of the vortex within the Centre of the field also represents this. The particle spin in the torsion field created them.

Clients understand "who they are" and experience universal love, peace, joy, and happiness. This unique experience often lacks words to describe it.

6.2.2.3 HIELO for Sustainable Holistic Business Orientation (HBO)

The dawning of new holistic quantum well-being consciousness in business to restore holistic consciousness and incorporate the newly emerged well-being consciousness.

Business leaders, existing businesses, or new businesses, organisations will also have a clearer idea of their evolutionary direction, which is Holistic (HBO). Many individuals find themselves in their organisations without knowing why they are there or what they want. This framework will determine why they are experiencing sleepless nights, realise that there needs to be a shift from the past ways of doing things which no longer serve them or the business, find that using the old ways they are continually hitting their head against the wall, feel uncertain about the future and what used to work no longer works. This results from the old reductionist model that has become outdated and the need for a quantum collapse with an emerging paradigm shift.

This framework will assist in orienting the business in an all-encompassing way using holistic well-being consciousness theory, backed by interdisciplinary philosophies and theories, to navigate their businesses into the new world consciousness. Using holistic well-being consciousness in the unified field will enable business leaders to view their businesses. When operating within the unified field, your decision-making is transparent, and the doubts are removed as the sub-conscious and super-conscious provide clear direction. The conscious mind provides options based on emotions. Therefore, examining what the business is doing right becomes easy, and what to eliminate that no longer works is determined. Which new services or products and services to choose from becomes easy; what needs to change is transparent. This enables a sustainable holistic well-being business orientation.

6.2.2.4 HIELO: The dawning of new Holistic Medical Orientation (HMO) to well-being consciousness in Medical Schools for the Future

The dawning of new holistic quantum well-being consciousness in medical schools, practices, and hospitals is to restore holistic consciousness and incorporate the newly emerged well-being consciousness called Holistic Medical Orientation (HMO).

The researcher sees a huge opportunity to educate medical schools and doctors on the new paradigm by educating, writing papers, and presenting at global conferences.

The researcher will contact the relevant medical and health practitioner schools and well-being centres and examine shared opportunities to present the findings of this research, case studies, and practical experiences. The researcher will make a list of the most suitable

practitioners to meet. The researcher can invite practitioners to the Global Holistic Quantum Well-being Centre for presentations and lectures to plan the way forward.

6.2.2.5 HIELO for Families, Communities, Schools, Countries, and the World.

The dawning of new holistic well-being consciousness for families, communities, schools, countries, and the world for the future

The researcher will contact the relevant governing bodies in the areas listed and examine shared opportunities to present the findings of this research, case studies, and practical experiences. The researcher will make a list of the most suitable organisations to meet. The researcher can invite leaders to the Global Holistic Quantum Well-being Centre for presentations and lectures and plan the way forward.

6.2.3 Conclusion to Recommendations

The global crisis of the twenty-first century has awakened the world to new thinking, from reductionist to holistic well-being consciousness.

The researcher recommends that this framework be taken to the world and shared far and wide in the broader sense of aligning families, businesses, communities, schools, and countries into multidimensional Holistic quantum well-being. In this way, the paradigm shifts out of an outdated consciousness that no longer serves the world and is replaced with a new holistic well-being consciousness.

6.3 Conclusions

Study awakened the world to HIELO: A Multidimensional Holistic Quantum Well-being Framework and how, practically and holistically, the world can shift to a new paradigm, taking all the eons of knowledge and current-day knowledge to the new consciousness using the framework as the vehicle. Individual and collectively, a framework provides a way to enter the new consciousness paradigm of holistic well-being. The conception of this new thinking will involve a collective and individual approach, as we are all unique.

The HIELO results in improvements in interdimensional functionality among individuals, their families, their health, home life, social structures, business organisations, our precious

resources, nature, the world, our spiritual orientation, and education, removed from the old mental reductionist paradigm, which has served its purpose. This results in the unfoldment of the DNA of the world and humanity, resulting in individuals knowing who they are, as well as unconditional love, happiness, contentment, freedom, joy, peace, and benevolence.

6.4 Summary of Contributions

6.4.1 Contributions to knowledge

6.4.1.1 The unique use of interdisciplinary theories

This study interlinked complementary theories and philosophies to potentiate effects to achieve the research aim and objectives. The study used non-linear Well-being, Heurism, Hermeneutical Centredness, Taoism, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point inclusively within interdisciplinary Holism. The use of interdisciplinary theories supported the exploration of the current reductive dimensions, resulting in the diminished health status of clients visiting the Global Holistic Quantum Well-being Centre from the participant co-constructed interviews.

6.4.1.2 Identification of emerging holistic well-being dimensions

After that, theories supported the investigation into the identification of emerging holistic well-being dimensions to close the identified gap and restore well-being in the clients.

6.4.1.3 The holistic well-being quantum collapse was explained and depicted

A quantum collapse enabled the closure of the identified gap brought about by chaos, which resulted in three paradigm shifts and a movement to an awakened higher holistic consciousness.

6.4.1.4 Closed the gap between reductionist Ill-being and holistic well-being through quantum collapse

This research closed the identified gap, which led to the achievement of aims and objectives one and two and a contribution to the theory of knowledge.

6.4.1.5 Assessment of holistic well-being

Further use of the interdisciplinary theories enabled the investigation into the assessment of holistic well-being. The study contributed to the theory of knowledge by confirming that assessment of these dimensions is subjective, whereby the client uses their unique inner barometer. Through raised self-awareness and self-transformation, the ultimate result is experiencing raised consciousness, which is experienced as peace, joy, happiness, freedom, and unconditional love.

6.4.1.6 Holistic well-being binary dimensions oriented within multidimensionality

The holistic well-being binary dimensions were oriented within multidimensionality due to chaos and change, causing a quantum collapse. This resulted in the holistic well-being dimensions and current reductive dimensions oriented inclusively in non-linear unified binary, yin and yang, in non-duality, and exhibiting non-locality within the unified field at the zero-point.

The unified binary well-being dimensions are characterised as entwined and entangled quanta particles in PHS in PHR. The particles display uncertainty and indeterminate probabilities. The torsion-field characteristics of quantum collapse and paradigm shifts as individuals move along their well-being journey. The dynamic nature of holistic well-being consciousness was introduced.

This contributed to the theory of knowledge.

6.4.1.7 The research delineated the distinction between earthly, mentally constructed experiences and universal existential authenticity.

The healing from the quantum collapses revealed to the clients by experience (HAO) that what they thought was the truth was not the authentic universal truth of holistic consciousness. One participant asked, “Do you really believe what you believe is real?” This contributed to the theory of knowledge, as a clear distinction between holistic experientialism and existential holism was introduced to non-linear holistic well-being.

6.4.1.8 Transformative journey towards higher consciousness to empower individuals and the world

The Multidimensional Holistic Quantum Well-being Framework, the HIELO (Mackenzie, 2024), outlined to individuals and business leaders that by using the framework as an active process and through practice as an inner journey, one could organically and authentically transition to the best version of the self physically, neurologically, emotionally, and spiritually. The quantum unified field has always been there, and this study merely brings knowledge back to healing.

6.4.1.9 HAO, the central role ancestral genetics and epigenetics play in the healing process

The universe and humanity are constantly evolving (Laszlo, 2023). The changes occur through DNA genetic and epigenetic shifts brought about by chaos and the following quantum collapses (Dubounet, 2022). The HAO process allows clients to access their genetic memories, requiring clearing and healing to achieve holistic well-being and experience joy, peace, freedom, and unconditional love (Johnson, 2023).

6.4.1.10 Global Case Study

The value of this case study moves beyond the individual clients at the Global Holistic Quantum Well-being Centre. Its versatility reaches out to global individuals, health practitioners, medical doctors, educationists, and leaders in world affairs as a means to transition to holistic well-being oriented to optimising human holistic well-being consciousness thoughts, actions, and deeds for the common good, furthering their own holistic well-being consciousness journey.

6.4.2 New contributions

The study realised new contributions:

6.4.2.1 The use of multiple interdisciplinary philosophies and theories where holism inclusively interlinks ancient Eastern Taoism with Modern-day mathematical quantum theories to affect a quantum collapse and paradigm shift.

6.4.2.2 Orienting well-being consciousness holistically in non-linear multidimensionality with the dimensions in unified binary, yin and yang.

6.4.2.3 The practical use of a holistic well-being framework for self-transition to universal existential joy, happiness, peace, and unconditional love. This is vital given the global and health crises.

6.4.2.4 Using the Hermeneutical Centred epistemological lens to transition from localised linear duality to a non-local, non-linear multidimensional framework embedding holistic well-being dimensions.

6.4.3 Limitations

One limitation of this study pertains to the sampling approach. The research primarily relied on participants from a specific geographical location (Sandton, Johannesburg, South Africa) and within a particular well-being centre. The study focused on understanding the gap between ill-being and client well-being within the researcher's well-being centre. However, the definition and conceptualisation of holistic well-being might be subjective and context-dependent. The study's findings may only partially capture the multifaceted nature of well-being in diverse cultural or socio-economic contexts. However, humanity exists within the global and health crisis consciousness, and in the context of universal holism, well-being and consciousness exist everywhere. Individual subconscious exists everywhere, and individuals exist as particles in motion entwined and entangled in the universal field of collective consciousness. Thus, it is irrelevant to where the participants come from or where they are physically localised. The researcher has over 40 years of experience in health and well-being and has consulted with thousands of clients in global virtual and in-person consultations. Her work is physically

6.5 Future Research on the HEILO Framework

The practical value of the research due to its versatility and adaptability enables it to be used holistically. Opportunities exist to present these findings to:

- World conferences concerning physical, neurological, emotional, spiritual, and social well-being.

- Schools and educational institutions can incorporate holistic well-being practices into curricula, fostering environments that support students' and educators' mental, emotional, and physical health.
- Home and family, world leaders
- Medical schools, organisations, and businesses can leverage this framework to enhance functionality and care, organically promoting the greater good. The HIELO model is designed to evolve continuously, offering ongoing opportunities for researchers and practitioners to develop and refine its applications. This dynamic nature of the framework encourages ongoing growth and innovation in bridging the gap between traditional reductionism and holistic approaches, fostering a more comprehensive understanding of well-being and its advancement.
- Personal Transformation and Development: HIELO and HAO)
    - Individual Wellness Journeys: Clients can engage in personalised wellness journeys that integrate physical, emotional, mental, and spiritual dimensions, allowing for a deeper understanding and enhancement of their overall well-being.
    - Empowerment through Self-Awareness: The HIELO framework and the HAO emotional release encourage individuals to explore their epigenetic influences and life orientations, fostering greater self-awareness and personal growth.
- Business and Organisational Advancement HIELO and HBO inclusive of TIPS
    - Holistic Business Practices: Businesses can implement holistic practices to optimize employee well-being, enhance organisational culture, and improve overall productivity. This includes integrating well-being initiatives into corporate strategies and fostering environments that support mental and emotional health.
    - Strategic Innovation: Organisations can leverage the HIELO framework, HAO, and HBO to drive innovation by aligning business practices with holistic well-being principles, leading to more sustainable and ethically driven practices.
- Community and Societal Impact: HEILO, HAO and HBO
    - Community Resilience Programs: Communities can adopt holistic approaches to build resilience and address systemic issues such as poverty, inequality, and

environmental sustainability. The framework can guide the development of programs that promote collective well-being and social cohesion.

    - Educational Initiatives: Schools and educational institutions can incorporate holistic well-being practices into curricula, fostering environments that support the mental, emotional, and physical health of students and educators.
- Medical and Healthcare Integration: HIELO, HMO, HAO and HBO
    - Holistic Healthcare Models: The framework supports integrating holistic practices within healthcare systems, emphasising preventive care, personalised medicine, and the treatment of patients as whole individuals rather than isolated symptoms.
    - Interdisciplinary Collaboration: Medical professionals can collaborate with practitioners from various disciplines to create comprehensive care plans that address all aspects of a patient's well-being, including physical, psychological, and social factors.
- Family Dynamics and Support Systems: HIELO, HAO and HBO
    - Family-Centred Approaches: Families can utilise the HIELO framework to strengthen familial relationships, address intergenerational issues, and promote collective well-being. This includes strategies for improving communication, resolving conflicts, and supporting each other's holistic health.
    - Parenting and Child Development: The framework provides tools for parents to support their children's holistic development, addressing both their immediate needs and long-term well-being.
- Research and Continuous Evolution: HIELO. HAO and HBO
    - Ongoing Research Opportunities: The HIELO model encourages continuous research and development, offering scholars and practitioners opportunities to explore new dimensions of holistic well-being and refine the framework based on emerging insights.
    - Dynamic Adaptation: The framework's inherent flexibility allows for ongoing adaptation and enhancement, ensuring that it remains relevant and effective in addressing evolving needs and challenges.
- Technological Integration and Innovation: HIELO, HAO, HBO and TIPS

    - Wellness Technologies: The framework can guide the development and use of technologies designed to support holistic well-being, such as apps for mindfulness, digital health monitoring tools, and platforms for community support.
    - Data-Driven Insights: Leveraging data from wellness technologies can provide valuable insights into individual and collective well-being, helping to tailor interventions and support strategies more effectively.
- Media, television, and news platforms should be used to promote the HIELO, HAO, HBO, HMO, and other emerging orientations covering the major dimensions of the study.

Utilising a multifaceted, multidimensional, Holistic, Integrated Epigenetic Life Orientation (HIELO) framework, clients are able to bridge the gap between ill-being and well-being, advancing to levels of holistic well-being consciousness previously deemed unattainable. This interdisciplinary framework facilitates the transition from reductionist to holistic approaches across various domains, including businesses, organisations, communities, the medical field, and families.

The HIELO framework represents a comprehensive approach to advancing well-being across multiple domains. Its dynamic nature facilitates immediate improvements in wellness and paves the way for sustained growth and adaptation, fostering a more holistic and integrated understanding of well-being. By continually evolving, the framework offers valuable opportunities for ongoing research, development, and practical application in diverse settings. The combined results of using the HEILO framework, including the TIPS framework for Existing, Current, and New businesses, will generate new thoughts and ideas.

6.6 Return on Investment

Return on investment to all of humanity will enhance functionality and productivity in all areas of their lives. By individuals knowing who they are, this area will translate to increased happiness and contentment. The world will see greater improvements because of enhanced Holistic well-being consciousness in the medical field and other world models as they move out of reductionism and into holism consciousness. The medical profession specifically will see the value of holistic well-being consciousness where a resolution to a client's disease and disorder is achievable. Similarly, business leaders, organisations, and countries adopting this

framework will be enhanced. Including the Da Vinci TIPS framework in HIELO will extend its reach.

The life and fulfillment of the researcher have been enhanced to a level never expected by completing this research.

6.6.1 Personal

This study benefitted the researcher by broadening the researcher's understanding of Holism encompassing Taoism, Well-being, Heurism, Hermeneutical Centredness, Biology, Systems thinking, Relativity, Quantum physics, Consciousness, Unified field, and the Zero point. It increased the researcher's understanding of inclusion and holism from many perspectives: the origination of humanity, DNA and biological representation, the human body, mind, emotions, and spirit, and as a person living in the world and operating an organisation. Many Holistic shifts have already been made regarding networking and employees. Increased return on investment has been seen in the company returns and in the personal time invested in this study. The researcher is grateful for the COVID-19 pandemic as the paradigm shift became more real and a greater understanding of the intense chaos with the pandemic, the needed intense chaos that ensued, and the potential for repatterning. Personal repatterning has occurred on a large scale since the beginning of the study with increased attention to the biology, DNA, genetics, and epigenetics and personal repatterning of the body, mind, emotions, and spirit, more focused attention to high life force nutrition, exercise, sleep, being more re-connection to the essence and being authentic and organic.

6.6.2 Professional

There has been an acute awareness of the researcher’s personal representation as a healer by setting the example and following the lifestyle, stress reduction, nourishment, and detoxification recommendations made to clients. There is a more acute awareness of client inconsistencies and the importance of emotional healing within the unified field.

The importance of self-responsibility in healing is a top priority and is discussed with clients at the outset of every consultation. There should be no expectation or time frame. The

importance of life as a continuum is discussed, as is the fact that the state of well-being, happiness, and fulfillment is not a destination but a journey along the continuum.

6.6.3 Organisational

By following the TIPS framework, more clients and referrals have been experienced, showing organic growth. The company's financial return on investment has increased by completing the study, showing a positive time investment. There has been increased networking with complementary health practitioners and a move to more teamwork to co-create health with the health practitioners and clients. This has increased the visibility of the 365 HEALTHY BY CHOICE Centre and is evidenced by increased referrals and new business.

The business adopted many of the TIPS, new paradigm organisation systems methods, as represented in the seven multi-layered approaches. The workers are extremely happy, and the team is strong. They feel that they are achieving their purpose, feel high self-worth, and have grown organically and satisfyingly.

The researcher won the holistic Natural Pharmacist of the Year award in South Africa, representing the Holistic Quantum Medical Centre 2023. This award has had global exposure and presents an opportunity to educate more individuals, health practitioners, businesses, and organisations in an alternative or modified natural way alongside the current biomedical model.

6.6.4 Societal

Through the nearly three hundred live webinars completed over the past four years, the many groups, Facebook members, and exhibitions where the company has set up Holistic Quantum Well-being Medical Centres to demonstrate the way a future system can operate has assisted many practitioners and the public understand the new systems interdependent and natural way of healing. Whilst engaged in the study, the researcher has educated not only the known clients.

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Appendices

APPENDIX A: Letters of permission to conduct the study

Jane·Mackenzie¶
P07594·¶
CEO,·Owner·&·Founder¶
AVATAR·HEALTH·(PTY)·LTD·SA·and·UK·T/A¶
365·HEALTHY·BY·CHOICE¤
MBA,·B·Pharm,·Med·Board·Cert·Dipl.·Quant·Ther,·Licensed·QUEX·ED·Practitioner·(Intl),·Cert.·Raw·Nutrition·(Intl),·Acupuncture·(NADA),·Live·Blood·Analysis·(UK),·Homotoxicology,·Epigenetics,·HAO·&·Anti-Aging¤

¶

·····10·January·2023¶

PERMISSION·TO·CONDUCT·THE·STUDY¶

¶

This·letter·confirms·that·AVATAR·Health·grants·Jane·Mackenzie·authorization·to·conduct· a· survey· on· the· Multidimensional· Holistic· Quantum· Well-being· Framework.·The·interviews·may·be·held·at·the·365·HEALTHY·BY·CHOICE·Global·Holistic·Quantum·Well-being·Centre·located·in·Sandton,·Johannesburg.¶

¶

Sincerely¶

¶

¶

¶

_____¶

Liz·Turnbill¶

Accountant·365·HEALTHY·BY·CHOICE¶

Contact·details:·Jane·Mackenzie,·365·HEALTHY·BY·CHOICE:·+27·(0)83·459·6208¶
info@365healthybychoice.com··www.365healthybychoice.com·¶

APPENDIX B: Semi-structured Interview Guide

A Holistic Quantum Well-being Framework

Researcher's Interview Schedule. Qualitative broad structure and guideline.

Introduction

Signing of the interview confidentiality letter.

Introduce the participants to the "real-world" problem, the problem statement, aims, objectives and research questions.

Outline the researcher and participants' role in jointly de-constructing and reconstructing the Well-being dimensions from a subjective and social co-constructivist way.

Do you feel comfortable with what we wish to achieve?

Do you have any further questions before we begin?

Questions: Discuss the movement from illness/Ill-being to wellness to well-being. and multidimensionality

1. Are individuals sick? Why?

2. Is the world sick? Why?

3. What are some of the reductive dimensions of the current world models resulting in Ill-being not reversing to well-being? Why?

4. What are some of the missing holistic dimensions of the current world models resulting in Ill-being not reversing to well-being? Why?

Using discussion sheet 1, information I have researched and condensed, if there is no change in the world, where are we heading? Discuss and orientate these dimensions

   a. The world? How does the world need to change?

   b. The environment, nature, and food? What needs to change?

   c. Our homes and home life? What needs to change?

   d. Humanity? What needs to change?

   e. Economics and finance? What needs to change?

   f. Health? What needs to change?

g. Education? What needs to change?

h. Spiritual? What needs to change?

5. Summarise the key Well-being dimensions. Why?

6. Where does change begin? Why?

7. What are some of the reductive dimensions of the current biomedical model resulting in Ill-being not reversing to well-being. Why?

8. Explain your understanding of what the dimensions of well-being could be. Why?

9. Explain Holism

10. Explain Consciousness

11. Explain Well-being

12. Is there a difference between Well-being and Holistic well-being?

13. What would you suggest as a future world Consciousness?

14. Elaborate on the known researched Well-being dimensions on this discussion sheet by considering which Well-being dimensions do feel are missing? Why?

15. How can we best group the Well-being dimensions? Why?

16. How do you see dimensions of holistic well-being in relation to a central point?

17. When looking at the dimensions, please explain the duality

18. How can one measure one's own well-being? Can you describe well-being?

19. Share your knowledge on how we can orientate holistic well-being within a multidimensional framework. Why? Using the discussion sheet 2, what would you include?

20. In your mind's eye, how would you develop the spatial arrangement on the discussion sheet to reach multidimensionality?

21. Explain how it would work with the Well-being dimensions oriented inside.

Close: The researcher will confirm all responses with closed questions to move toward ending the interview. The researcher will ask the participant to refer further insights to the researcher.

APPENDIX C: Consent/Assent to Participate in the Study

CONFIRMED LETER OF CONSENT

DATE: 24th January 2023

Title of Research: A Multidimensional Holistic Quantum Well-being Framework.

Principal Investigator: Jane Mackenzie, 26 Portman Road, Bryanston, Sandton, 2191, South Africa. Cornelia

Phone 0834596208

Email: jane@365healthybychoice.com

INVITATION TO PARTICIPATE IN AN ACADEMIC RESEARCH

Dear Participant

I am doing research under the supervision of Dr Claudia Sigamoney towards a Doctorate degree at the da Vinci Institute.

The information is confidential.

I hereby grant Jane Mackenzie to conduct an interview with me

Signed on this _____day of _____ 2023.

Name: _____Signed: _____

Address: _____

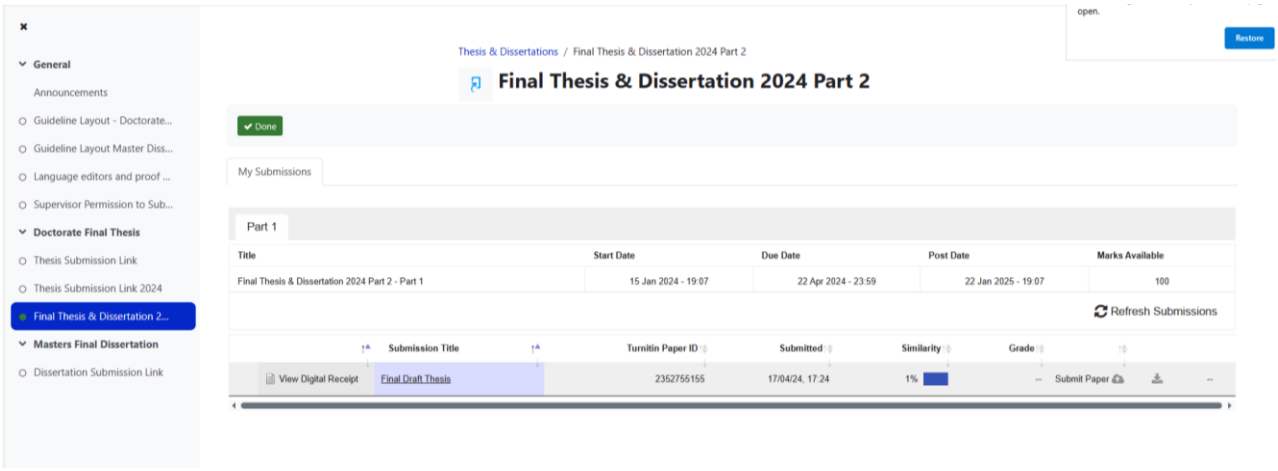
Contact number: _____

Institutional Contact: da Vinci Institute, 16 Park Avenue, Modderfontein, JOHANNESBURG

Yours sincerely

Jane Mackenzie

APPENDIX D: Overall Similarity Index



APPENDIX E: Ethical Clearance Certificate

The Da Vinci Institute for Technology Management (Pty) Ltd PO Box 185, Modderfontein, 1645, South Africa

Tel: (+27) 11 608 1331
Fax: (+27) 11 608 1380
Website: www.davinci.ac.za

Date: 06 September 2024

Student Name: Mackenzie Jane Blanche

Student Number: 10381

Supervisor Name: Dr Sigamoney Claudia

Doctor of Philosophy in the Management of Technology and Innovation

Ethical Exemption

This is to confirm that ethics approval was not required during the time when the study was conducted and data was gathered, but since then introduced. Hence a note has been made on your file in this regard, attaching the consent letter. The following note will be shared with examiners, and explains the exemption.

The student collected data without ethics approval. Based on the motivations received from the student and supervisor, the student was allowed to continue with the study. Considering the circumstances presented, the student and supervisor were instructed to include a detailed explanation of how the study aligned to and dealt with all ethical principles and procedures impacting participants/respondents, the research, the Institution, and the research methodology employed in the study.

Chairperson: Research & Ethics Committee
Prof Paul Singh

Ben Anderson, Ndumiso Sanele Kubheka

The Da Vinci Institute for Technology Management (Pty) Ltd is registered with the Department of Higher Education and Training as a private higher education institution under the Higher Education Act, 1997. Registration No. 2004/HE07/003.

APPENDIX F: Multidimensional Holistic Quantum Well-being Dimensions

Central Axis: Conscious and Unconscious
Self-actualisation and Self Unknown
Purpose and Aimless
Unconditional love and Hatred
High-level States of Well-being: Well-being and Ill-being
Wisdom and Foolish
Present, Centred and Grateful, and Scattered and Ungrateful
Joy and sadness
Give and Receive
Non-reactive and Reactive
Intuition and Unimaginative
Upper Lens of Awareness: Patterns of Change and Stagnation
Integration and Disintegration
Multidimensional and Two- and Three-dimensional
Interconnected and Disconnected
Space-Time Relativity and Earthbound
Energy and Lethargy
Perpetual Renewal and Old Paradigm
Biology and DNA High and Low-Order
Courage and Fear
Base Traits of Well-being: Universal Existence and Earthly Experience
Base-level Dimension 1: Intelligent Knowledge and Belief
Learning experiential and Academic
Fit and Unfit to Learn
Employed and Unemployed
Infinite Universe and Finite Earth
Self-learning and Rote learning
Holistic and Reductionistic
Base-level Dimensions 2: Truth Awakened and Constructed
Cosmic Knowledge and Unawareness
Religion and Universal Truth
Ego and Humility
Life's Continuum and Brokenness
Centred and Scattered
Evolution and Devolution
Self-responsibility and Irresponsibility

Manifestation and Apathy
Universal Essence and Mental Constructs
Know Thyself and Distorted View
Base Dimension 3: World View New and Old
Soul-centred and Ego-centred
Deprogramming and Programming
Adequate Resources and Over Consumption
Localisation and Globalisation-
Well Communities and Pandemics
Disasters, Natural and Man-made
Individual Perspective and Herd Mentality
Oneness and Duality
Base Dimension 4: Earth Renewal and Destruction
Environment Sustainable and Unsustainable
Sunlight outdoors and indoors
Earth Preservation and Destruction
Air Clean and Polluted
Water Supply and Scarcity
Food Natural and Synthetic
Fauna and Flora Survival and Extinction
Power Fossil Fuel and Natural Renewable Resources
Life Force Negentropy and Entropy
Base dimension 5: Home and Homeless
Home and Organisation Spacious or Cramped
Safe and Unsafe
Natural and Synthetic
Clean and Dirty
Climate Suitable and Harsh
Base dimension 6: Connected and Disconnected
Humanity's Evolution and Devolution
Family Connection and Disconnection
Relationships and Lonely
Freedom of Choice or Restricted
Base dimension 7: Economic Abundance and Scarcity
Money Friend and Foe
Enough and Insufficient
Integrity and Dishonesty
Education and Charity
Vocation, Job and Jobless
Financial Knowledge and Lack
Base dimension 8: Wellness and Illness
Healing Inclusive and Exclusive
Photo-electro-magnetic beings Charged and Discharged
Genetics and Epigenetics Coded and Uncoded

Immunity and Vulnerability
Cell Nutrition and Malnutrition
Cell Detoxification and Toxicity
Relaxed and Stressed
Lifestyle Healthy and Unhealthy
Self-healing and Powerless
Longevity and Aging
A team of Experts and Single Practitioner
Healing Modalities Natural and Allopathic
Prevention and Negligence
Medical Quantum Bioresonance and Guesswork
Lower Lens of Unawareness: Stagnation and Patterns of Change
Hopeless Despair versus Opportunity
Weakness and Strength
Fear and courage
Low-level state: Ill-being and Well-being
Dis-ease, Death, and Extinction and Lifeforce
Low Vitality and Vital
Impoverished and Nourished
Lack of Self-responsibility and Self-care
Sadness and Joy
Receive and Give

APPENDIX G: Segment from a Recorded Conversation

	Transcribed text	Thene	Dimension
	[[00:01:31.670] Researcher (R) And the real-world problem, of course, is, as you know, and it's particularly, I think, exacerbated by COVID, is that More and more individuals are getting sick. Mental disease is really increasing like anything. You must see lots of neuroses. [00:02:11.100) Participant1(P) Yes. And South African is declared number one in the world. [00:02:15.450] - R Oh my God. And, then on physical levels and emotional levels, as we spoke earlier, go together. So that's what we want to with that real-world problem. Let's identify what needs to happen there. So, the research covers a couple of metamorphosis to where we want to be. Your role then would be helping me deconstruct the current themes and dimensions and then reconstruct them in a quantum shift to where we need to be. And you're and my role here is to co-construct. So, it's not really what I think. It's more importantly, what we eat is what you think, and we can then synthesise information Yes, that's what I'm looking for. I'm looking for the information. Anything else before we start? [00:03:05.570] – Participant No, absolutely. Perfect.		
	00:03:07.050] - R So, what I've done is I've prepared a summary of the current, models or conceptual frameworks. And then through systematic coding, I've put together a discussion sheet. This is by no means cast in stone at all of just various groupings. I actually did some pilot interviews, so we came up with this a structure. So, there's a couple, there's about eight areas. There's also a middle section you can see. Let's just start with anywhere where you would like. And what I've done with other individuals is they've said to me, but hey, Jane, you know what? Consciousness doesn't fit here, it fits there. I would really value your views on what's here, and then we're going to move to what's missing. [00:04:03.850] – P Yeah, I think education is critical. And I like this, that you started with the first icon education. And this is fundamental in terms of understanding your own self in terms of healing and healing individuals around you. But in order to open that, you have to have a very open and broad-minded philosophy within yourself from an inward journey to have an outer journey effect. In order for this to happen, you need a certain stability in terms of your actions, the actions within yourself in terms of your thought processes, your word processes, and your deed processes. If it's congruent in a healthy state, if it's incongruent which we're seeing now, for example, in the COVID person, should I take the vaccine or shouldn't take the vaccine? When you're almost in a state of inability, it produces an in equilibrium emotional caution, and that produces an emotional stress factor. When you have emotional stress factor, you're almost from a biochemistry perspective, the antigen antibodies go down, and then that comes off from an acidic effect, and that turns off manifest as a disease effect. I think education is so fundamental from a health perspective because it simulates itself. [00:05:22.140] – P Fundamentally, that if we get that wrong, everything else becomes effective. We know that when your mind is not in a balanced state, your eating habits become poor in terms of what you eat, what you consume, and in terms of the stress factors, you eat junk foods, and then that affects your gut health. Your gut health is affected, then blood crosses from your gut through the blood and crosses brain barrier causing gut-brain effects. That has a chain reaction in terms of your circulation and your mental stability. The individuals figured that gut health affects not your neurological effects, but it affects your circulation. And circulation is fundamental. We know that in terms of in a healthy state, We know the problem of COVID, what happened in terms of circulation.		
	[00:06:04.810] – R So, the COVID was a global crisis, and there's also a financial crisis, there's environmental crises. There're all these things which also, I think, compound- Yes, definitely. The situation.		

If I'm following you, you're saying that if you're uneducated, it makes it worse. Is it education or aware? Awareness. Awareness. Awareness. Awareness. [00:06:31.570] – P Awareness. Awareness. Awareness. I mean, education is beyond the normal formalised structures we know of graduation because we've seen this in the profession. Often individuals who are highly educated specialists in the allopathic sector beyond that. And not all the answers because they look at it more narrow and narrow spectrum. So, when your spectrum becomes narrow, your consciousness becomes narrow, and your awareness becomes almost limited. [00:07:00.030] - R Yeah, exactly. [00:07:00.960] – P It's such a chain reaction. [00:07:03.380] - R What were you referring to the profession? Yes. What did you just elaborate a little bit more? [00:07:08.590] - P Profession, for example, that if you study medicine, you become a general practitioner, then you study, let's say, for example, become a physician. Yeah, I see what you're saying. Then after physician, you become a cardiologist, and then you subsect that in terms of- So it becomes more and more and more reductive. Exactly. We're wanting to move to holism. Yes, exactly. It's just contradiction. [00:07:31.070] - R Yes, it is. And that is a fact. It's a de facto fact about the biomedical model and medical profession. And then we can translate that to the other models, the other world, reductive world models. [00:07:43.460] – P Yes, because we're showing that the whole What is the mission? It's the marvel of engineering. And the fact is that when specialists in the allopathic world want to generate information on a vertical direction, you almost look the integral lateral thinking because you need to look at the heart, you're not talking about kidney, you're not talking about the liver. And that's the problem. You always become deficient in some way in application of knowledge, what you call evidence-based medicine. Yeah.		
00:08:11.850] - R And then so these external factors, let's say this person who's not outwardly aware, would then probably watch a lot of news and listen to be on the social media and be becoming even more bogged down, which then will end up, apart from physical, then with the mental disorders. [00:08:36.910] – P16 Yes, which is the key. And in fact, we're seeing these mental disorders because they think that allopathy gives all the answers. They want a quick It's not a fix. But the fact is that the more allopathic medicine that you consume, there's many, many side effects. And you don't get very quickly and very quickly and rapidly. The problem is that then you become mentally distressed. [00:08:59.780] -R It's like a vicious circle, isn't it? [00:09:01.860] – P Yes, yes, yes, yes, yes. Because we know there's no quick fix to health. The health is within you. But when we provide the climate, we need to heal within yourself. And don't be dependent on yourself. But you take the right nutrients, the right supplements, It's like you have your electrons, get your gut tell, and we know things like almost gold and these things, what effect it does. [00:09:21.330] - R Yeah, yeah, yeah, exactly. The transducer there of electrons. [00:09:25.480] - P Yes, exactly, exactly. And individuals don't realise that mental aberrations come from a biophysics effect because your neuron, dendron, don't function in harmony. Then if it affects your axon, the axon is the neural sheath and the whole constriction over there. What is the constriction of expanding? We know reason that it shrinks because of the diet, the inputs,		

your mental aberrations, instead of being in harmony in terms of the vibrations of a neuron dendron. That creates mental aberrations, and we're seeing it in a lot of individuals. [00:10:00.000] - R		
Would you say that well-being is more than feeling well? [00:10:03.100] - P Yes, definitely. Because? Definitely. [00:10:07.470] - R Feeling well, wellness and well-being are distinctly different. [00:10:12.960] - P Yes. Feeling well tells you that you're recovering from some illnesses or disease. But when you're still well-being, you're able to function in a 3D, three dimensions, mind, body, soul. You're almost in balance with it. But it's amazing how in terms of heating-wise, you have a biochemical effect, you have a biophysical effect, which affects your biorhythm, and how the biochemistry is alkaline, affects your biorhythm and biophysics. We know that from quantum physics, we lay an electronic charge, and you have a cell function. You have an electron, KLM shell, 2,818 electrons. It must be in balance. When it's not in balance, you have mental distress, mental aberration. That in terms of your gut health, for the circulation. [00:11:05.930] - R And then the gut and the brain kick in, isn't it? [00:11:08.370] - P Yes.		
00:11:09.940] - R When you describe well-being, Would you be able to put that in a sentence? [00:11:19.580] - P Yes. Well-being is in a state of inner wellness within yourself, of a disposition of being, releasing the correct serotonin levels and endo levels to be in a happy state. So, it's a natural biochemical response of well-being within yourself. [00:11:38.480] - R Okay, so that's amazing. That is the way we can actually measure. Yes. It actually measures serotonin levels. Yes, exactly. Now, that's strange because in the research that I've done, there's two avenues towards well-being. You and I know it comes from wellness to well-being because we're medical. But there's also the psychologists, probably psychiatrists, although they're a bit a hybrid, and they come in from life satisfaction, and they try and measure life satisfaction. But you could answer anything for life satisfaction. You can be really happy and walk out the door and pick up the phone and the bank manager want you, or something tragic has happened. And that sense of well-being goes out the window. But I don't think your serotonin level drops immediately. Yes, absolutely. That would be a very good barometer to measure, ultimately.		
00:12:34.350] – P Yeah, but I think there's another addendum to it in terms of what you just said now, is that when you're in a state of well-being, something happens. It allows you to be in the world but not affected by the world. [00:12:45.390] - R Yes, exactly. [00:12:46.280] - P So don't allow the world to overcome and to almost derail your equilibrium. And that comes from what you call your spiritual being of existence. So whereby your energy levels, your kinetic energy that flows with it in terms of what you do and how you do things is always in balance and in a biorhythm. [00:13:11.760] - R So, you're more anchored, you're more in the peace, you're more in the present space. Exactly. Which is beyond the Earth. In other words, what you're speaking about now is going		

a little bit beyond the everyday. You're talking about being balanced Yes. Is that an earthly thing or is it a bit beyond what we know? [00:13:35.290] - P No. I think we always talk about the three dimensions. We always talk in the spiritual. We talk about the fourth dimension, and now we talk about the fourth dimension, and now we're talking about the fifth dimension of the work. So basically, the two parts of healing, what we're known as physically healing, which we do. The other part is astral healing. The astral part that comes from an intuition, comes from a higher force. And that you tune into it. It's almost like a tuning fork. You have a tuning fork, and you resonate with it. So, when you tune into the astral plane and the higher force of being, almost you're downloading information from the astral plane of a higher dimension, right? What we're known as a fourth or fifth dimension. And that the two healers are able to tune into that. Exactly. [00:14:16.430] - Speaker 1 Do you do that? Yes. We try. No, of course we do. You just need to be in the present stillness to do that. Yes. [00:14:25.280] - Speaker 2 I think it's very important what you said about being in the present. The present That is the most important thing. It's the gift of the world. It's that moment and that second and that time, be able to tune into something with a distinctive flavour of impact. [00:14:40.050] - Speaker 1 So, we see two kinds of consciousness. There's an everyday consciousness self-conscious, and then there's the astral plane consciousness. Is that what you're saying? Yes. There's a dual aspect there. [00:14:53.330] - Speaker 2 Yes, definitely. [00:14:54.800] - Speaker 1 And how do you see the bigger conscious space? Do you see that being more holistic than obviously the everyday? [00:15:04.570] - Speaker 2 Yes, definitely. It's broader, it's more encompassing, and it's almost like in totality that you see from another existence of plane of consciousness. But you can tune into it. The human beings are the highest form of creation. They have the power to tune into it. Good.		
00:15:23.520] - Speaker 1 So, we're moving through. We We're going to have a look at some more of these, and then I'm going to ask you a little bit later about the importance. I'm just going to make a note here, the importance and the relevance. Let's come back to those because we're not ready for those right now. Here are the additional ones that I came up with, bearing in mind that the current structures are in duality versus non-duality. That means that, from what I've read and know, is that good and evil are separate things. Happy and sadness, I'm well or I'm not well. Absolutely. That's duality. Yes, exactly. Also, the diagrams that are used or used for all the structures. We were like a wheel, very two-dimensional, maybe three. So, we're wanting to move from the current well-being research by individuals, doctors as well. And many of them have been actually quite interestingly, since about the 1950s, individuals have been on doctors to wake up and realise that there's a bigger space and there's a holism out there. I've been looking at all of this, and what I found so far is that they talk about there must be a conscious transcendence, whatever. [00:17:01.190] - Speaker 1 But they're still stuck here in duality. They're not really in a multidimensional space yet, which has created a massive gap for my research. I'm just saying. Let's have a look at these, bearing in mind that there is a central point there and there's some going around. If we move from education, and in our minds, we're thinking about duality and non-duality and reductionism versus holism, when we move to the next one, what do you see there? [00:17:38.880] - Speaker 2 In the realms of the spiritual world, what is the fundamental there? It's almost like how you generate the peace within yourself. I think that peace within yourself is generated by the actions that you generate of being truthful, it's about being honest, it's about doing the right thing in the world, having a, what you call it, peace and love and nonviolence. I think it's based on the fundamental themes of the spiritual well-being of any person. Where there's truth, there's right action, there's right action, there's peace, there's peace, there's love, there's		

	love, there's nonviolence. I think that's fundamental. I think those things, fundamental, encapsulate something else that what you call is your thought, word, and deed. If you are in harmony in thought, word, and deed, you always will be in peace with yourself. Is what you think and It's what you think, and it's what you say, and what you do must be in harmony. I think it's fundamental in the spiritual world. I think that will obviate the principle of karma, whereby if you do the right thing in the world, you have certain good credits to you. If you do the wrong things in the world, obviously, you have negative credits, don't you?		

APPENDIX H: Thesis Language Editing Confirmation

PROOF-READING AND LANGUAGE EDITOR

TOWARDS A MULTIDIMENSIONAL HOLISTIC QUANTUM WELL-BEING FRAMEWORK:
At the global holistic quantum well-being Centre based in Johannesburg, South Africa.

By

JANE BLANCHE MACKENZIE

Student Number: 10381

DISSERTATION

Submitted in partial fulfillment of the requirements for the degree

DOCTOR OF MANAGEMENT IN TECHNOLOGY AND INNOVATION

The above dissertation was submitted to me for language editing and proof reading, which was completed on the 10th April 2024.

Joseph Chibale (MA, MBA) –Language editor

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