

A Metalinguistic Intra Textual Analysis of Braden's the Divine Matrix - Bridging Time, Space, Miracle, and Belief

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Abstract

“The Divine Matrix,” is a philosophical exploration of the Universal field of energy that the father of quantum theory, Max Planck, describes as “a field that connects everything”. In this book, Braden examines the connectivity that exist between man, the universe and the energy within that maintains the cohesion required to think about and grow on. This article as such investigates the link between man, the universe and the field of energy as presented within a metalinguistic background. It further discusses the point that life provides social mirrors in which we are able to see and recognize our patterns of behavior as social beings and examines specific traits in relation to geographical settings and the human construct of reality. In analyzing the great diversity of situations and cultures beyond globalization, the paper demonstrates how analyzing situational and external social realities within a global metalinguistic framework can lead to new forms of universal knowledge in the understanding of humanity.

Key Words: Metalinguistic, communication, spirituality, holographic, connectedness, universal.

1. Introduction

According to Braden, humankind as conceived in this field is the container for all things and the bridge between all other things we create internally and externally, as well as the surface which reflects backs to us all that we have created. By implication, humankind constitutes the fire within which life energies emanate and are ignited. This field of energy as perceived by Braden is holographic in the sense that, changes at any level are reflected throughout the whole field because all communications with this field of energy is manifested through emotions. This study is presented in four parts. The first part serves as a general introduction to the entire book. It sets out to establish the scope within which the analysis has been carried out. The second part seeks to acquaint the reader with the ideology behind the active participation in life concept rather than a victim of life's whims and Caprices position as propounded by Braden. The third part analyses changes inhuman investment, while the forth part focuses on the dilemma of acting inwardly or outwardly in order to preserve authenticity or adapt for modernization in the process of relating and acting in the universal field that connects us together.

1.1. General Appraisal Of The Divine Matrix

The Divine Matrix highlights in Braden's own words twenty keys in life situations of in connection with four main points that are meant to empower the reader to have a stronger sense of control by being an active participant in life rather than a victim of life's whims and Caprices. This is because Braden believes that those who are active participants in this race of life create their reality, that is, a conscious conception of one's aspirations and achievements. This reality can be duplicated and multiplied because our life realities are just reflections of something happening on deeper levels which contain multiple possible realities. Braden argument at this point is that whichever reality we focus our attention on is the one that comes to fruition. This ties with the general Christian belief that "as you think so shall you become." He equally justifies his statement by making allusion to other scientific knowledge like the balance beam, Positive psychology, quantum physics, and spirituality which other social philosophers have resorted to in demonstrating that life achievements are emanations of our spiritual constructs.

In making reference to studies which he believes proves that isolated particles can do a number of things including the ability to be in "instantaneous communication with one another" Braden establishes the premise that particles existing in two different places simultaneously have a connected by life energy. This theory is made possible by the conviction that humans are made up of particles that vibrate at similar frequencies and are capable of intercommunication. Consequently, regardless of our divergent visions, we are bound together through a shared consciousness which has remained largely untapped at this point. Therefore, there is an urgent necessity for science to catch-up with spirituality so as to scientifically provide explanations for the "strange coincidences" we all experience in our life waves. Though the explanation given by Braden in resorting to quantum physics and Phone call phenomena may produce mitigated interpretations it at least provides an entry point for the assessment of the human holographic field of energy. So how do we assess this link between mankind and the universal field of energy?

2.0. Man, the Universe and the Field of Energy

Although humankind is different in race and in his ecological settings there, exist a natural DNA of a universal resonance amongst the human races that at times produce simultaneous electrical responses though with different variance. By implication, emotional communication exists within the natural human DNA and influences our interpretation of life events in like manner. This is a revelation that a field of energy could exist between two or more distinct human beings with totally diverse geographical and sociological locations. The observations that can be made are that there is a matrix of energy that connects any one thing with everything else in the universe and this connective field accounts for the unexpected and inexplicable similarities observed in human behaviors though they are separated geographically, economically and socially.

The justification to this phenomenon could be that the DNA in our bodies gives us access to the energy that connects our universe and through emotion, we tap in to the field of interconnected energy that Braden has termed a conscious creation that gives the ability to be active participants in life knowledge exchange. What appears fascinating is the interconnectedness that exists in the diversity of existence by stimulating a sense of awareness alongside the Matrix. Though there may be slight variables as to our interpretation of events due to the small changes observed throughout the matrix, this only goes to strengthen the fact that reality is always more complex and that our understanding of it is an inconstant variable because there are always other frames.

Although Braden is quite aware of this, he nevertheless nurses worries as to why bad things happen. His preoccupation is in establishing an irrefutable accession of the "Divine Matrix" being the gateway to living a more meaningful and fulfilled life, enhanced by life energies and universal connectedness. However, according to Braden, there are universal fears which can contribute to the negative patterns that exist in our lives. These fears are:

- Fear of separation and abandonment.
- Fear of low self-worth-"When we feel as though we can't achieve our biggest dreams, the Matrix Simply gives back to us what we've given it to work with: delays, challenges, and obstacles."
- Fear of surrender and trust.

To these three, could be added a fourth one being the lack of determined and focused action. That is to say, many of us have failed to achieve most desired goals because of our inability to take action at the needed time due to fear or indecision. Whence we are undecided in life matters nothing concrete can manifest in our life.

The connection one makes with these concepts is that our societies are mirrors in which we are able to see and recognize our patterns of behavior. This is because every human society reflects a frame or system of behavior, customs and social structures, knowledge, beliefs and values through which life is organized and made meaningful. According to Braden, some of these life organized mirrors are reflections of what we judge in the moment, reflections of what we have lost, given away or had taken from us, reflections of our dark night of the soul or reflections of our greatest act of compassion.

Generally, the mirror image reflection is an intrinsic recognition that our life patterns are judged and valued by the society in which we live. These mirrors are ourselves reflections in the deepest sense and by recognizing and valuing each of them; we are providing ourselves with the greatest ability of inner thoughts and healings. As Braden puts it, “each mirror is a stepping –stone towards a great level of personal mastery”...each time we recognize one of the mirrors in a particular place in our life, there’s a good possibility that we find the same pattern playing out in other areas as well; hence the duality and connectedness of our life. From what proceeds, it is but normal for Braden to reason as such, because every individual change affects the whole system and each person can feel so empowered to make a difference. His taste for precision is once more revealed in his computer analogy, seeing our behavior patterns as “programs” that have the potential to be updated by individuals whose patterns begin to impact our shared consciousness, or “operating system.” Likewise, Martin Luther King, Jr’s peaceful reclamation for a change in attitude within a hostile environment, his ability to not meet hatred with hatred, changed the blue print for our shared consciousness and consequently upgraded our reality by becoming a “living bridge” that connects humanity to a new road to walk down.

3.0. Shifting The Focus of Social Concerns Towards The Driving Forces of Change;

Praxis, or action and reflection, was advanced by the participatory movement as a means precisely to give those wider dimensions to participation. As such, Braden’s methods of dialogical action and connectedness are perceived as a crucial instrument of interaction, aimed at liberating not only the economically oppressed, but eventually also the interveners from his own conditioning as a global thinker. These methods are intended to create new forms of knowledge, power, and understanding of reality, proper to the understanding of the universe. Yet experience as observed from different communities, point out that conscientization exercises have not always led, in practice, to the types of dialogical interaction persistently advocated by the ongoing process of globalization. A closer look at the theory of historical conditioning and levels of consciousness may perhaps give us some idea of the reasons for this inadequacy.

We have come to notice that one of the various aspects of human activities associated with the use of resources, the role of investment that can be considered central to an understanding of human/ environment interactions is change. Changed investment patterns are, moreover, a necessary precondition to improved resource use and development. Despite wide diversity in economic development in various parts of the world, it is generally recognized that human and environmental welfare are intimately linked. It is no accident that poverty and degraded environments are generally coincident. The level and nature of human investments determine contemporary resource-utilization patterns and options for the future. The level of technological expertise and ability to adopt new knowledge also play vital roles in resource utilization and development.

Unmanaged and managed environmental resources, for example in agriculture as is the case with sub Saharan Africa, serves as a life support system in a subsistence economy and is primarily directed towards ensuring human survival. In emerging market economies, investment is aimed at enhancing capital generation to serve a nation’s economic development objectives. When investment capital is generated through resource degradation, however, poverty tends to increase among those people who continue to depend on the depleted resource base for subsistence. Ways and means to generate capital for investment, without decreasing, or preferably, increasing the capital stock of resources available for future use, need to be identified. As is the case today, the multi-level links between environment and development issues, at local, national, regional, and international levels, are becoming increasingly evident. For example, the effects of the Common Agricultural Policy of the European Community may not always facilitate sustainable use of resources in developed and less developed countries, both in Europe and Africa As such Investment here should include intended changes in social organization, accumulation of knowledge, and not confined to the usual narrow financial sense; it should be thought of as the expenditure of human efforts and allocation of resources to any activity that may have direct or indirect effects on the value and use of other resources over short or long time periods.

“Adjusting to and managing change” could be suggested as a recommended theme for African development researchers. Given correct information, change offers opportunities to achieve sustainable development and improve resource use. The influence of technological innovation on selected parameters of change and its effects on global management of the human/environment interface needs to be emphasized and stress the importance of adopting policies which allow ecosystems to adapt to the changing conditions with a minimum of adverse impacts. Elaborating on this question, Braden states that, in dependent societies and during transitional phases, the oppressed do not yet have a critical consciousness but rather a popular consciousness. This historical-cultural reality leads us to internalize the values of the dominant groups’, to have a distorted perception of their own condition. Hence, the necessity for ‘progressive’ groups of non-alienated intellectuals to transcend their interests and to engage in conscientization exercises- what Braden has called the global connectedness.

Consequently, the existential duality of the oppressed, as a phenomenon of economic modernity was indeed an important contribution to the understanding of the colonized minds. In addition, it was right to identify. Yet, Braden makes no mention of the possibility that many an outsider working with the oppressed, namely the activists in charge of other people’s conscientization, might eventually suffer from the same syndrome. The omission particularly weakens the importance of Braden’s concept. It may explain, namely, the many cases where highly ideologized ‘agents of change’ have tried to use conscientization or participatory methods, simply as new and more subtle forms of manipulation.

In addition, the theoretical classification of these change agents as participant actors in the dialogue further facilitates such abuses whenever the outsiders tend to act, not only as bearers of higher forms of consciousness, but also of the ideologies they have internalized. In this context, some participatory activists have been seen to outdo the paternalistic arrogance of the conventional expert. When the common sense of grassroots people prompts them eventually to disagree with a solution offered them by vanguard leaders, their lack of cooperation or outright resistance is attributed to their primary consciousness, if not to counter-revolutionary influences.

4.0. What It Takes to Participate in Global Development

The fact that entire populations are robbed of their possibilities of relating and acting together, in their own best interest, is indeed a most serious issue within Braden’s Divine Matrix and global development concept. This represents a state of violence which cannot leave anyone indifferent, and it, no doubt, calls for actions. Whenever people confront such situations, they do act, collectively or individually, within the limits of their possibilities. ‘There is no motion-less people,’ says Wolfgang quite rightly. Only the actomaniac, the missionary, the obsession intervener and the mentally programmed do think they alone care about the situation, while the victims do not. In addition, because of the arrogance and lack of sensitivity implied in this attitude, their mediation turns out usually to be manipulative and counterproductive.

Participation, which is also a form of intervention, is too serious and ambivalent a matter to be taken lightly, or reduced to an amoeba word lacking in any precise meaning, or a slogan, for that matter, only an instrument or a methodology. Reduced to such trivialities, not only does it cease to be a boon, but it runs the risk of acting as a deception myth or a dangerous tool for manipulation. To understand the many dimensions of participation, one needs to enquire seriously into all its roots and the socio-cultural realities conditioning them.

As has already been noted, ‘relating’ is intrinsic to the very act of being and living, or to participate in the wider living world of which one is only a part. To relate to that world, and to the human beings composing it, is an act of great consequence which cannot and need not be mediated. That is what Braden refers to as a “stronger sense of control by being an active participant in life rather than a victim of life’s whims and Caprices.” As such, one’s inability to fully assume this vital necessity should only be understood. Only this understanding, by the subject and the others interacting with him, can enable one to overcome that predicament. No democratic or participatory panacea can give an ailing society of dead or conditioned persons what they individually do not have.

Contemporary history is particularly rich in cases where induced participation in projects of an ideological, national, or ethnic nature had repeatedly led to frightfully self-destructive tragedies. After all, slogans of participation have accompanied the events which led to the physical or mental destruction of millions of innocent people in Congo, Sudan, Côte d’Ivoire, Chad, and elsewhere. All these difficulties point to a basic dilemma facing the participatory phenomenon.

How to reconcile two facts: that no form of social interaction or participation can ever be meaningful and liberating, unless the participating individuals act as free and unbiased human beings; and that all societies hitherto have developed commonly accepted creeds (religions, ideologies, traditions, etc.), which, in turn, condition and help produce inwardly unbiased persons? The dilemma is particularly difficult to resolve at a time when the old ways of socio-cultural conditioning have taken on new and frightening forms on technological globalization. The economization of life with all its implications (cultural, political, and social) is subjecting its participants, all over the world, too often invisible and structural processes of addictive manipulation. As a result, people are led to believe that their very biases, their conditioning, and their inner lack of freedom are the expressions not only of their freedom, but also of an even greater freedom still to be achieved.

5.0. Beyond Global Participation

In real life, the dilemma is addressed differently, according to the great diversity of situations and cultures. In recent years, a number of grassroots movements have demonstrated particular creativity, both in bringing up new forms of leadership and 'animation', and in combining the inner and outer requirements of participation as witnessed in some African countries like Ghana and Nigeria. In relation to the first achievement, the presence within such movements of sometimes very sensitive 'animators', able to listen to their own people, to the world at large, and to the roots of their common culture, has enabled them to cultivate the possibilities of action and self-discovery dominant in the 'common man'. Drawing on the most enduring and inspiring aspects of people's traditions, some of them have been able to use these as living instruments of socio-cultural regeneration. New ways of working, acting and hoping together have been found, which have also given new meanings and expressions to modernity, in its real sense of belonging to the present global age. The fact that specially trained change agents do not play a major role in these movements has not generally prevented them from being highly animated by their own members, most of them acting as their own agents of change.

In the second area of achievement, a new feature, common to most of these genuine grassroots movements, seems to be the substitution of various modern methodologies, project designs, organizational schema, and fund-raising constraints, by more traditional and vernacular ways of interaction and leadership. As a rule, the necessity for a spiritual dimension, and for the revival of the sacred in one's everyday relationships with the world, seems to be rediscovered as a basic factor for the regeneration of people's space. Wherever this spiritual dimension has been present, it has, indeed, produced a staggering contagion of intelligence and creativity, much more conducive to people's collective 'efficiency' than any other conventional form of mass mobilization. In the above-mentioned grassroots movements, this dimension has served as a most powerful instrument in reviving the old ideals of a livelihood based on love, conviviality, and simplicity, and also in helping people to resist the disruptive effects of economization.

In that sense, to participate as Braden argues it means to live and to relate differently. It implies, above all, the recovery of one's inner freedom—that is, to learn to listen and to share, free from any fear or predefined conclusion, belief or judgment. As inner freedom is not necessarily dependent on outer freedom, its recovery is an essentially personal matter, and can be done even in a jail, or under the most repressive conditions. Yet it enables one not only to acquire a tremendous life power for the flowering of one's own life, but also to contribute, in a meaningful way, to everyone else's struggle for a better life. Thus is the interconnectedness that exists in our being together in making the difference as recognized by Braden. To live differently implies, secondly, that change be perceived as a process which starts from within, and defines as one pursues one's creative journey into the unknown. It does not mean to conform to a preordained pattern or ideal designed by others, or even one designed by one's own illusions and conditioned ideals. For change to happen and to make sense, it should represent the open-ended quest and interaction of free and questioning persons for the understanding of reality.

As such, inner freedom gives life to outer freedom, and makes it both possible and meaningful. On the other hand, while outer freedom is often a great blessing, and a necessity to protect people from violence and abuse, it remains hollow and subject to decay, in the absence of inner freedom. It can never, per se, help alienated persons to flower in goodness, or live in wisdom and beauty. Anyhow, participation soon turns into a parody, and an invitation to manipulative designs, when it represents only a ritual among alienated persons acting as programmed robots as reflected in the *praise singers* of the dictatorial regimes of Sub Saharan African countries. What we really have to understand is that we are living a situation where these crucial dimensions of change are disregarded, or artificially severed from it; organized forms of participation or mobilization either serve illusory purposes, or lead to superficial and fragmented achievements of no lasting impact on people's lives.

Even when these seem to be beneficial to a particular group or region, their effects remain inevitably limited, in time and space, sometimes even producing opposite effects in many unforeseen and unexpected areas. This is the real problem with African socio/political and economic development. On another plane, planned macro-changes (which are generally the *raison d'être* of development projects) are more the indirect result of millions of from above. In fact, they often represent a co-option of the unplanned micro-changes produced by others and elsewhere. When these reach a critical mass, and appear as a threat to the dominant knowledge/power centers at the top, they are co-opted and used by their professionals as an input for planned changes, aimed at turning the potential threat posed to the top into a possible asset for it. Hence, major projects of change from above generally represent an attempt, by those very forces under threat, to contain and redirect change, with a view to adapting it to their own interests, whenever possible with the victims' participation.

5.1. Conclusion

The Divine Matrix explores the spiritual and socioeconomic dimension of the human universe. Man is the center of the worlds' activities and interconnects with his fellow humankind through life energies that run through the natural ecologies and geographies of the world providing the nerve wave human interconnectedness, we have come to learn that anything any free human being does for change, even in its genuine and holistic sense will inevitably be countered and/or co-opted by vested interests. Nevertheless, realities invite those who seriously want to remain free, to live and to relate as such, to continue partaking in the world's quest for social change and progressive development free from fears of all kinds, including the fear of co-option. What is even more enriching is that, if the participatory ideal upheld by Braden could, in simple terms, be redefined by such qualities as attention, sensitivity, goodness, or compassion, and supported by such regenerative acts as learning, relating and adapting, the differences that plaque the present world will no longer exist. Working for a global process where humankind of all races are given due consideration is what Braden is referring to in other words as a meaningful global life harnessed by a holographic field of energy encapsulated in a multi-linguistics and diverged cultural network.

6.0 Reference

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