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Theorizing Middle-Way Research Approach from *Nagarjuna's Mulamadhyamaka Karika* of 2nd Century AD

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ABSTRACT

The proposed research explores, examines and theorizes understanding of existential research approaches, methodologies, methods and its process in comparison with *Nagarjuna's Mulamadhyamaka Karika* from 2nd century AD as well as understanding that research as an outcome of different labor unit's interaction (with external and internal both labor sector) which is multi-dimensional or multi-sectored in its nature, and shows an exact state of research process with an attractive model and equation. This research has emphasis on establishing a new kind of approach in research field, which rejects both extreme approaches of research: positivist (quantitative) and interpretative or anti-positivist (qualitative or post-positivist), further pragmatic approach and advocacy/participatory approach of research. And, provides a new insight approach 'Middle-Way Research Approach'.

KEY WORDS: Approach, Middle-Way, Research.

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INTRODUCTION

Individuals generally accept sensory knowledge as truth because it provides a level of evidence that one can withstand or challenge. All sensory knowledge accepted as true belief has been classified as empirical or a posteriori knowledge. On the other hand, non-empirical or a priori knowledge has been widely accepted within the realm of philosophical approaches to knowledge creation because it explains or justifies knowledge independent of the sensory experience. The fundamental principles of posteriori and prior knowledge are the theoretical underpinnings to quantitative and qualitative research methods. Each research method is designed to explore specific research questions and attempts to address the post positivist approach of challenging the traditional belief of absolute truth.¹

Research is at times mistaken for gathering information, documenting facts, and rummaging for information. Research is the process of collecting, analyzing, and interpreting data in order to understand a phenomenon. The research process is systematic in that defining the objective, managing the data, and communicating the findings occur within established frameworks and in accordance with existing guidelines. The frameworks and guidelines provide researchers with an indication of what to include in the research, how to perform the research, and what types of inferences are probable based on the data collected. Research originates with at least one question about one phenomenon of interest.

Research questions, such as the two preceding questions, help researchers to focus thoughts, manage efforts, and choose the appropriate approach, or perspective from which to make sense of each phenomenon of interest. The three common approaches to conducting research are quantitative, qualitative, and mixed methods. The researcher anticipates the type of data needed to respond to the research question. For instance, is numerical, textural, or both numerical and textural data needed. Based on this assessment, the researcher selects one of the three aforementioned approaches to conduct research. Researchers typically select the quantitative approach to respond to research questions requiring numerical data, the qualitative approach for research questions requiring textural data, and the mixed methods approach for research questions requiring both numerical and textural data (ibid).

The elements of goals, norms and values, structure and roles, power, authority and influence are the behavioral factors in the social system. There is intergroup interaction at various levels guided by these behavioral factors in the social system.²The Buddha concluded that neither the extreme of sensual pleasure (indulgence) nor physical deprivation (mortification) was the way to go, and thus proposed the ‘middle way’ between these two.³Within Buddhism, the middle way is given a more central place, and is drawn from more consistently. In the Middle Path tradition of the Buddhist writers *Nagarjuna* (2nd

Century) and *Candrakirti* (7th Century), ‘analytic’ meditation is used to achieve a state of liberation or unconditional freedom. Within a Middle Path account of dichotomies, there are five developmental steps: (1) undifferentiated objects; (2) characterized objects; (3) concepts; (4) thoughts and (5) language. According to Middle Path theory, the world is made up of undifferentiated ‘objects’. The undifferentiated objects of the world are divided up into separate objects by a conceptual process of the ‘characterization of objects (via dichotomies)’. Based on a characterization of objects, concepts are formed and these are in turn the basis for thoughts and language.

This research in the context of post-modern complexities has been carried out to get new approaches because all the existential approaches have gone in vain. Basically it takes base of Nagarjuna’s *Mulmadhyamakarikā* as theoretical ground and compares it with western approaches of research available. This paper basically seeks answers of the following question: is there any angle in *Nagarjuna*’s text which connote with modern research philosophy? If yes, what it would be? And how it links modern research approaches including methods, methodologies, process and so many other elements of research genre? Is there way through which we can combine modern as well as *Nagarjuna*’s concept in an expressible way as useful approach for future research? After various qualitative inquiries and arguments it goes to certain conclusion, including *shrama*, *ashrama* and *shramaatit* terminologies for a unique output of Middle Way research Approaches. Here First part describes historical development of research approaches which links second part with *Nagarjuna*’s concept.

QUANTITATIVE RESEARCH APPROACH

Quantitative research is generally associated with the positivist/post-positivist paradigm. It usually involves collecting and converting data into numerical form so that statistical calculations can be made and conclusions drawn. Quantitative research emerged around 1250 A.D. and was driven by investigators with the need to quantify data. Since then quantitative research has dominated the western cultural as the research method to create meaning and new knowledge. What constitutes a quantitative research method involves a numeric or statistical approach to research design.⁴

Both alleged that quantitative research is specific in its surveying and experimentation, as it builds upon existing theories. The methodology of a quantitative research maintains the assumption of an empiricist paradigm.⁵The research itself is independent of the researcher. As a result, data is used to objectively measure reality. Quantitative research creates meaning through objectivity uncovered in the collected data. Quantitative research can be used in response to relational questions of variables within

the research. Quantitative researchers seek explanations and predictions that will generate to other persons and places. The intent is to establish, confirm, or validate relationships and to develop generalizations that contribute to theory.

Quantitative research begins with a problem statement and involves the formation of a hypothesis, a literature review, and a quantitative data analysis. Creswell states, quantitative research “employ strategies of inquiry such as experimental and surveys, and collect data on predetermined instruments that yield statistical data” The findings from quantitative research can be predictive, explanatory, and confirming.

QUANTITATIVE RESEARCH METHODOLOGY

Research methodology is “the general approach the researcher takes in carrying out the research project”. Quantitative research involves the collection of data so that information can be quantified and subjected to statistical treatment in order to support or refute “alternate knowledge claims”.

Quantitative research originated in the physical sciences, particularly in chemistry and physics. The researcher uses mathematical models as the methodology of data analysis.⁶three historical trends pertaining to quantitative research include research design, test and measurement procedures, and statistical analysis. Quantitative research also involves data collection that is typically numeric and the researcher tends to use mathematical models as the methodology of data analysis. Additionally, the researcher uses the inquiry methods to ensure alignment with statistical data collection methodology.

There are three broad classifications of quantitative research: descriptive experimental and causal comparative. The descriptive research approach is a basic research method that examines the situation, as it exists in its current state. Descriptive research involves identification of attributes of a particular phenomenon based on an observational basis, or the exploration of correlation between two or more phenomena. During the experimental research, the researcher investigates the treatment of an intervention into the study group and then measures the outcomes of the treatment. There are three types of exploratory approaches: pre-experimental, true-experimental, and quasi-experimental.

The pre-experimental design involves an independent variable that does not vary or a control group that is not randomly selected. The true experimental design, which provides a higher degree of control in the experiment and produces a higher degree of validity. The true experimental designs result in a systemic approach to quantitative data collection involving mathematical models in the analyses. Whereas, the quasi-experimental design involves non-random selection of study participants. Therefore,

control is limited and true experimentation is not possible. Since the variable cannot be controlled, validity may be sacrificed.

In the causal comparative research, the researcher examines how the independent variables re-affected by the dependent variables and involves cause and effect relationships between the variables. The factorial design focuses on two or more categories with the independent variables as compared to the dependent variable. The causal comparative research design provides the researcher the opportunity to examine the interaction between independent variables and their influence on dependent variables.

METHODS TO CONDUCT QUANTITATIVE RESEARCH

Several research methods exist to conduct quantitative research. In descriptive research method, co-relational, developmental design, observational studies, and survey research are used. These research methods may also be used in various degrees with experimental and causal comparative research. In the co-relational research method, the research examines the differences between the two characteristics of the study group. It is crucial to observe the extent to which a researcher discovers statistical correlation between two characteristics depending on some degree of how well those characteristics have been calculated. Hence, validity and reliability are important components that affect correlation coefficients. Bold noted that the purpose of a co -relational study is to establish whether two or more variables are related.

Correlations statistical tests to establish patterns for two variables. The statistical analysis of the research question can be conducted through a progression or sequence of analyses using a standard test for correlation that produces a result called “r.” The r coefficient is reported with a decimal numeral in a process known as the Pearson Correlation Coefficient. During the development design, the researcher explores how characteristics may change over time within a study group. Two types of development designs include cross-sectional and longitudinal. In the cross-sectional study, the researcher compares two different groups within the same parameters. Whereas, the longitudinal study is commonly used in child development research to better understand a phenomena of particular age groups or to study a group over a specific period of time.

In the observational study method, the researcher observes a particular aspect of human behavior with as much objectivity as possible and records the data. This research method may provide an alternative to various qualitative research methods. In the survey research method, the researcher tends to capture phenomena at the moment. This method is used for sampling data from respondents that are

representative of a population and uses a closed ended instrument or open-ended items. A survey research is one of the ways to gather data in the social sciences.

The process

Researchers will have one or more hypotheses. These are the questions that they want to address which include predictions about possible relationships between the things they want to investigate (variables). In order to find answers to these questions, the researchers will also have various instruments and materials (e.g. paper or computer tests, observation check list etc.) and a clearly defined plan of action.

Data is collected by various means following a strict procedure and prepared for statistical analysis. Nowadays, this is carried out with the aid of sophisticated statistical computer packages. The analysis enables the researchers to determine to what extent there is a relationship between two or more variables. This could be a simple association (e.g. people who exercise on a daily basis have lower blood pressure) or a causal relationship (e.g. daily exercise actually leads to lower blood pressure). Statistical analysis permits researchers to discover complex causal relationships and to determine to what extent one variable influences another.

The results of statistical analyses are presented in journals in a standard way, the end result being a P value. For people who are not familiar with scientific research jargon, the discussion sections at the end of articles in peer reviewed journals usually describe the results of the study and explain the implications of the findings in straightforward terms. Objectivity is very important in quantitative research. Consequently, researchers take great care to avoid their own presence, behavior or attitude affecting the results (e.g. by changing the situation being studied or causing participants to behave differently). They also critically examine their methods and conclusions for any possible bias.

Researchers go to great lengths to ensure that they are really measuring what they claim to be measuring. For example, if the study is about whether background music has a positive impact on restlessness in residents in a nursing home, the researchers must be clear about what kind of music to include the volume of the music, what they mean by restlessness, how to measure restlessness and what is considered a positive impact. This must all be considered, prepared and controlled in advance (ibid). External factors, which might affect the results, must also be controlled for. In the above example, it would be important to make sure that the introduction of the music was not accompanied by other

changes as it might be the other factor which produces the results. Some possible contributing factors cannot always be ruled out but should be acknowledged by the researchers.

The main emphasis of quantitative research is on deductive reasoning which tends to move from the general to the specific. This is sometimes referred to as a top down approach. The validity of conclusions is shown to be dependent on one or more premises being valid. Aristotle's famous example of deductive reasoning was: All men are mortal associates is a man à Socrates is mortal. If the premises of an argument are inaccurate, then the argument is inaccurate. This type of reasoning is often also associated with the fictitious character Sherlock Holmes.

However, most studies also include an element of inductive reasoning at some stage of the research. Researchers rarely have access to all the members of a particular group. However, they are usually interested in being able to make inferences from their study about these larger groups. For this reason, it is important that the people involved in the study are a representative sample of the wider population/group. However, the extent to which generalizations are possible depends to a certain extent on the number of people involved in the study, how they were selected and whether they are representative of the wider group.

When looking at results, the P value is important. P stands for probability. It measures the likelihood that a particular finding or observed difference is due to chance. The P value is between 0 and 1. The closer the result is to 0, the less likely it is that the observed difference is due to chance. The closer the result is to 1, the greater the likelihood that the finding is due to chance (random variation) and that there is no difference between the groups/variables.

QUALITATIVE RESEARCH APPROACH

Qualitative research is the approach usually associated with the social constructivist paradigm which emphasizes the socially constructed nature of reality. It is about recording, analyzing and attempting to uncover the deeper meaning and significance of human behavior and experience, including contradictory beliefs, behaviors and emotions. Researchers are interested in gaining a rich and complex understanding of people's experience and not in obtaining information which can be generalized to other larger groups.

In the early 1900s, some researchers rejected positivism, the theoretical idea that there is an objective world about which we can gather data and "verify" this data through empiricism. These researchers embraced a qualitative research paradigm, attempting to make qualitative research as

"rigorous" as quantitative research and creating myriad methods for qualitative research. In the 70s and 80s, the increasing ubiquity of computers aided in qualitative analyses, several journals with a qualitative focus emerged, and post-positivism gained recognition in the academy. In the late 1980s, questions of identity emerged, including issues of race, class, and gender, leading to research and writing becoming more reflexive. Throughout the 1990s, the concept of a passive observer/researcher was rejected, and qualitative research became more participatory and activist-oriented. Also, during this time, researchers began to use mixed-method approaches, indicating a shift in thinking of qualitative and quantitative methods as intrinsically incompatible. However, this history is not apolitical, as this has ushered in a politics of "evidence" and what can count as "scientific" research in scholarship, a current, ongoing debate in the academy.

Qualitative research is a holistic approach that involves discovery. Qualitative research is also described as an unfolding model that occurs in a natural setting that enables the researcher to develop a level of detail from high involvement in the actual experiences.⁷ One identifier of a qualitative research is the social phenomenon being investigated from the participant's viewpoint. There are different types of research designs that use qualitative research techniques to frame the research approach. As a result, the different techniques have a dramatic effect on the research strategies explored. What constitutes qualitative research involves purposeful use for describing, explaining, and interpreting collected data. That qualitative research is less structured in description because it formulates and builds new theories. Qualitative research can also be described as an effective model that occurs in a natural setting that enables the researcher to develop a level of detail from being highly involved in the actual experiences.⁸

Qualitative research is conducted within a poststructuralist paradigm. There are five areas of qualitative research: case study, ethnography study, phenomenological study, grounded theory study, and content analysis. These five areas are representative of research that is built upon inductive reasoning and associated methodologies. Qualitative research builds its premises on inductive, rather than deductive reasoning. It is from the observational elements that pose questions that the researcher attempts to explain. The strong correlation between the observer and the data is a marked difference from quantitative research, where the researcher is strictly outside of the phenomena being investigated. There is no beginning point of truth or any established assumptions from which the researcher can begin.

This empirical research is data collected from the senses and is used to explain phenomena relevant to social behaviors in new and emerging theories. In addition to the distinct differences between quantitative and qualitative research designs, notable differences have also been identified in each respective research methodology.

QUALITATIVE RESEARCH METHODOLOGY

There are several different methods for conducting a qualitative research; however, the following five: Case studies, grounded theory, ethnography, content analysis, and phenomenological. Creswell describes how these methods meet different needs. For instance, case studies and the grounded theory research explore processes, activities, and events while ethnographic research analyses broad cultural-sharing behaviors of individuals or groups. Case studies as well as phenomenology can be used to study individuals.

Case Study

Creswell define case study as “researcher explores in depth a program, an event, an activity, a process, or one or more individuals”. A case study to have a defined time frame, case study can be either a single case or a case bounded by time and place; case studies attempt to learn “more about a little known or poorly understood situation”. The structure of a case study should be the problem, the context, the issues, and the lessons learned. The data collection for a case study is extensive and draws from multiple sources such as direct or participant observations, interviews, archival records or documents, physical artifacts, and audiovisual materials. The researcher must spend time on-site interacting with the people studied. The report would include lessons learned or patterns found that connect with theories.

Ethnography Study

The ethnography differs from a case study. The case study studies a person, program, or event while ethnography studies an entire group that shares a common culture. Ethnographies, in which the researcher studies an intact cultural group in a natural setting over a prolonged period of time by collecting, primarily, observational data. The focus is on everyday behaviors to identify norms, beliefs, social structures, and other factors. Ethnography studies usually try to understand the changes in the group’s culture over time. As a result, findings may be limited to generalization in other topics or theories.

In the ethnography methodology, the researcher must become immersed in the daily lives of the participants in order to observe their behavior then interpret the culture or social group and systems.⁹The initial step in the ethnography process is to gain access to a site. Second, the researcher must establish rapport with the participants and build trust. Third, the researcher starts using the big net approach by intermingling with everyone in order to identify the key informants in the culture. The data is collected from participant observations and from interviewing several key informants. If the interviews are lengthy, the researcher gathers documentation by using audiotapes or videotapes media. The aspects included in ethnography are: the justification for the study, the description of the group and method of study, the evidence to support the researcher's claims, and the findings to the research question. The report must provide evidence of the group's shared culture that developed over time.

Grounded Theory Study

Grounded theory research as the "researcher attempts to derive a general, abstract theory of a process, action, or interaction grounded in the views of participants in a study". That grounded theory research begins with data that develops into a theory. The term grounded provides the context of this method while the research requires that the theory must emerge from the data collected in the field rather than taken from the research literature. Grounded theory has also been used primarily in the sociology discipline because this method examines people's actions and interactions.

Grounded theory research is the process of collecting data, analyzing the data, and repeating the process, which is the format called constant comparative method. The data can be obtained from several sources such as interviewing participants or witnesses, reviewing historical videotapes or records, observations while on-site. Finally, a grounded theory report incorporates five aspects: describing the research question, literature review, describing the methodology, data analysis explaining the theory, and discussing the implications.

Phenomenological Study

The purpose of this study is "to understand an experience from the participants' point of view". The focus is on the participant's perceptions of the event or situation and the study tries to answer the question of the experience. The essence of this study is the search for "the central underlying meaning of the experience and emphasize the intentionality of consciousness where experiences contain both the outward appearance and inward consciousness based on the memory, image, and meaning".

The difficulty of this study is that the researcher usually has some connection, experience, or stake in the situation so bracketing (setting aside all prejudgments) is required. The method for a phenomenological study is similar to that of grounded theory because interviews are conducted. The method of collecting data is through lengthy (1-2 hours) interviews in order to understand and interpret a participant's perception on the meaning of an event. The procedural format is writing the research questions that explore the meaning of the experience, conducting the interviews, analyzing the data to find the clusters of meanings, and ending with a report that furthers the readers understanding of the essential structure of the experience. The study collects data that leads to identifying common themes in people's perceptions of their experiences.

Content Analysis Study

A detailed and systematic examination of the contents of a particular body of materials for the purpose of identifying patterns, themes, or biases. Content analysis review forms of human communication including books, newspapers, and films as well as other forms in order to identify patterns, themes, or biases. The method is designed to identify specific characteristics from the content in the human communications. The researcher is exploring verbal, visual, behavioral patterns, themes, or biased.

The procedural process for the content analysis study is designed to achieve the highest objective analysis possible and involves identifying the body of material to be studied and defining the characteristics or qualities to be examined. The collection of data is a two-step process. First, the researcher must analyze the materials and put them in a frequency table as each characteristic or quality is mentioned. Second, the researcher must conduct a statistical analysis so that the results are reported in a quantitative format. The research report has five sections: the description of the materials studied, the characteristics and qualities studied, a description of the methodology, the statistical analysis showing the frequency table, and. drawing conclusions about the patterns, themes, or biases found in the human communications and data collection.

The process

The approach adopted by qualitative researchers tends to be inductive which means that they develop a theory or look for a pattern of meaning on the basis of the data that they have collected. This involves a move from the specific to the general and is sometimes called a bottom-up approach. However, most research projects also involve a certain degree of deductive reasoning. Qualitative

researchers do not base their research on pre-determined hypotheses. Nevertheless, they clearly identify a problem or topic that they want to explore and may be guided by a theoretical lens - a kind of overarching theory which provides a framework for their investigation.

The approach to data collection and analysis is methodical but allows for greater flexibility than in quantitative research. Data is collected in textual form on the basis of observation and interaction with the participants e.g. through participant observation, in-depth interviews and focus groups. It is not converted into numerical form and is not statistically analyzed. Data collection may be carried out in several stages rather than once and for all. The researchers may even adapt the process mid-way, deciding to address additional issues or dropping questions which are not appropriate on the basis of what they learn during the process. In some cases, the researchers will interview or observe a set number of people. In other cases, the process of data collection and analysis may continue until the researchers find that no new issues are emerging.

Principles

Researchers will tend to use methods which give participants a certain degree of freedom and permit spontaneity rather than forcing them to select from a set of pre-determined responses and to try to create the right atmosphere to enable people to express themselves. This may mean adopting a less formal and less rigid approach than that used in quantitative research.

It is believed that people are constantly trying to attribute meaning to their experience. Therefore, it would make no sense to limit the study to the researcher's view or understanding of the situation and expect to learn something new about the experience of the participants. Consequently, the methods used may be more open-ended, less narrow and more exploratory. The researchers are free to go beyond the initial response that the participant gives and to ask why, how, in what way etc. In this way, subsequent questions can be tailored to the responses just given.

Qualitative research often involves a smaller number of participants. This may be because the methods used such as in-depth interviews are time and labor intensive but also because a large number of people are not needed for the purposes of statistical analysis or to make generalizations from the results. The smaller number of people typically involved in qualitative research studies and the greater degree of flexibility does not make the study in any way "less scientific" than a typical quantitative study involving more subjects and carried out in a much more rigid manner. The objectives of the two types of research and their underlying philosophical assumptions are simply different. However, as

discussed in the section on “philosophies guiding research”, this does not mean that the two approaches cannot be used in the same study.

MIXED METHODS APPROACH (PRAGMATIC APPROACH)

The mixed methods approach to research, which emerged in the mid-to-late 1900s.¹⁰ the mixed methods approach to research provided researchers with an alternative to believing that the quantitative and qualitative research approaches are incompatible and, in turn, their associated methods “cannot and should not be mixed. With the mixed methods approach to research, researchers incorporate methods of collecting or analyzing data from the quantitative and qualitative research approaches in a single research study. That is, researchers collect or analyze not only numerical data, which is customary for quantitative research, but also narrative data, which is the norm for qualitative research in order to address the research question(s) defined for a particular research study.

The mixed methods approach to research is an extension of rather than a replacement for the quantitative and qualitative approaches to research, as the latter two research approaches will continue to be useful and important. The goal for researchers using the mixed methods approach to research is to draw from the strengths and minimize the weaknesses of the quantitative and qualitative research approaches. Of course, the strengths and weaknesses associated with the various research approaches are not absolute but rather relative to the context and the manner in which researchers aspire to address the phenomenon under study.

By having the ability to design research studies that combine data collection or data analysis methods from the quantitative and qualitative research approaches, researchers are now able to test and build theories. Researchers are also able to employ deductive and inductive analysis in the same research study. The mixed methods approach to research provides researchers with the ability to design a single research study that answers questions about both the complex nature of phenomenon from the participant’s point of view and the relationship between measurable variables. Proponents of the mixed methods approach to research advocate doing „what works within the precepts of research to investigate, to predict, to explore, to describe, to understand the phenomenon. That is, in relation to the mixed methods approach to research, pragmatic assumptions govern claims about what is knowledge. The fact that the quantitative and the qualitative research approaches are not only compatible but also complimentary underpins calls for additional research studies that use the mixed methods research approach.

The pragmatic approach to science involves using the method which appears best suited to the research problem and not getting caught up in philosophical debates about which is the best approach. Pragmatic researchers therefore grant themselves the freedom to use any of the methods, techniques and procedures typically associated with quantitative or qualitative research. They recognize that every method has its limitations and that the different approaches can be complementary.

They may also use different techniques at the same time or one after the other. For example, they might start with face-to-face interviews with several people or have a focus group and then use the findings to construct a questionnaire to measure attitudes in a large scale sample with the aim of carrying out statistical analysis. Depending on which measures have been used, the data collected is analyzed in the appropriate manner. However, it is sometimes possible to transform qualitative data into quantitative data and vice versa although transforming quantitative data into qualitative data is not very common.

In some studies, qualitative and quantitative methods are used simultaneously. In others, first one approach is used and then the next, with the second part of the study perhaps expanding on the results of the first.

ADVOCACY/PARTICIPATORY APPROACH

To some degree, researchers adopting an advocacy/participatory approach feel that the approaches to research described so far do not respond to the needs or situation of people from marginalized or vulnerable groups. As they aim to bring about positive change in the lives of the research subjects, their approach is sometimes described as emancipator. It is not a neutral stance. The researchers are likely to have a political agenda and to try to give the groups they are studying a voice. As they want their research to directly or indirectly result in some kind of reform, it is important that they involve the group being studied in the research, preferably at all stages, so as to avoid further marginalizing them.

The researchers may adopt a less neutral position than that which is usually required in scientific research. This might involve interacting informally or even living amongst the research participants. The findings of the research might be reported in more personal terms, often using the precise words of the research participants. Whilst this type of research could be criticized for not being objective, it should be noted that for some groups of people or for certain situations, it is necessary as otherwise the thoughts, feelings or behavior of the various members of the group could not be accessed or fully understood.

Vulnerable groups are rarely in a position of power within society. For this reason, researchers are sometimes members of the group they are studying or have something in common with the members of the group.

RESEARCH PHILOSOPHY: AT LAST

A research philosophy is a belief about the way in which data about a phenomenon should be gathered, analyzed and used. The term epistemology as opposed to doxology encompasses the various philosophies of research approach. Two major research philosophies have been identified in the Western tradition of science, namely positivist (sometimes called scientific) and interpretive (also known as anti-positivist).

Positivists believe that reality is stable and can be observed and described from an objective viewpoint, i.e. without interfering with the phenomena being studied. They contend that phenomena should be isolated and that observations should be repeatable. This often involves manipulation of reality with variations in only a single independent variable so as to identify regularities in, and to form relationships between, some of the constituent elements of the social world. Predictions can be made on the basis of the previously observed and explained realities and their inter-relationships. "Positivism has a long and rich historical tradition.

There has, however, been much debate on the issue of whether or not this positivist paradigm is entirely suitable for the social sciences, many authors calling for a more pluralistic attitude towards IS research methodologies. While we shall not elaborate on this debate further, it is germane to our study since it is also the case that Information Systems, dealing as it does with the interaction of people and technology, is considered to be of the social sciences rather than the physical sciences. Indeed, some of the difficulties experienced in IS research, such as the apparent inconsistency of results, may be attributed to the inappropriateness of the positivist paradigm for the domain.¹¹ Likewise, some variables or constituent parts of reality might have been previously thought immeasurable under the positivist paradigm - and hence went unrehearsed.

Interpretivists contend that only through the subjective interpretation of and intervention in reality can that reality be fully understood. The study of phenomena in their natural environment is a key to the interpretive philosophy, together with the acknowledgement that scientists cannot avoid affecting those phenomena they study. They admit that there may be many interpretations of reality, but maintain

that these interpretations are in themselves a part of the scientific knowledge they are pursuing. Interpretive does not have a tradition that is no less glorious than that of positivism, nor is it shorter.

CHOICE OF APPROACH

Both research traditions start in Classical Greek times with Plato and Aristotle (positivists) on the one hand and the Sophists (anti-positivists) on the other. After long, dark periods in European scientific thought the renaissance of the discipline came in the sixteenth and seventeenth centuries. Since that time, well known positivists have included Bacon, Descartes, Mill, Durkheim, Russell and Popper. On the opposing side we have Kant, Hegel, Marx, Freud, Polanyi and Kuhn.

Modern Action Research has its own history and prehistory. Although the idea of this approach to education research can be found in the work of pedagogical classics, the idea of research in which teachers are active participants, not just users or objects of research, has its roots in the works of John Dewey and Kurt Levin.¹² The aforementioned authors have constructed their ideas parallel with the pedagogical action, the creation and development of schools.

Importance of experience as a continuous transaction and interaction between human beings and their natural and artistic environment, in addition to opinions, it includes feelings, actions, and perception.¹³ In that sense, physics is as an example that should be followed by other sciences, especially social. There is a tendency to cover up investigations of real problems and their detection in the full scope and depth. Instead, it accepts the situation existing as it is and continues to operate without a clear goal and plan. That contributes to the social sciences that are predominantly engaged in sorting fact in the framework of general conceptual system, rather than be joined to the active experimental research. Philosophical ideas, especially criticism of the separation between knowledge and action, as the request for linking theory and practice, are considered to be important for the creation of a new scientific approach - action research that represents innovation and a step in relation to the then-research practices.

MIDDLE-WAY RESEARCH APPROACH

Up to now, discussions have been on western approaches of research. But from here this paper presents a unique approach used by *Nagarjuna*¹⁴ in 2nd century to search truth, both eternal and external. And the comparison results with unique Middle-Way approach of research. All the explanation below is based on *Nagarjuna's Madhyamika-Karika's*¹⁵ translations by various writers:

Cause and Effect Relationship: Ashrama (Non-labor) & Shrama(Labor)of Research

Nothing whatever labors. Not from itself, not from another, not from both itself and another, and not without a cause. There are just four labor-states of anything: efficient cause labor, supporting labor, precipitating labor, and dominant labor. There is no fifth labor. Among the four labors of the laborer of a thing, there is found no substantial essence of the thing. If things have no substantial essences, then there can be no real relations between different things in labor, non-labor and beyond all. There are no causes with labor of conditions; there are no causes without labor of conditions. There are no conditions without labor of causes; there are no conditions with labor of causes. Things labors from conditions, but if there is no laboring, aren't conditions not conditions? There are no conditions of laboring things, nor are there conditions of that which does not labor. How can the non-labor have a condition? If something labors, does it need a condition? If there are no labors, nor non-labors, nor labor non-labors, how can there be any causes? If there were a labor cause, what would it cause? If there are labors without labor of supporting conditions, why should we speak of supporting conditions at all? If labors of things do not begin to do labor, then they cannot cease to labor. If things do not begin to exist, how can they have precipitating conditions labor? If something has labor to cease to exist, how can it be a condition or cause of anything else? If things have no substantial essences labor, then they have no real existence labor; and, in that case, the statement, "This is the cause or condition of that," is meaningless.

An effect labor cannot be found in a single cause labor or condition, nor can an effect labor be found in all causes labors and conditions together. How can something not found in causes labor and conditions labor arise from them? If an effect labor arises from causes labor or conditions labor in which it does not pre-exist, then couldn't it arise from any causes or conditions at all? If an effect labor is created by its conditions labor, but the conditions labor are not self-created, how could the effect labor ever come to be? Therefore, effects cannot arise from causes labor or conditions labor, nor can they arise from non-causes labor or non-conditions labor. If there are no effects whatsoever, how can there be any causes or conditions or, for that matter, any non-causes or non-conditions?

From comparative perspectives such figures has been versioned which is able to represent super-structure of research:

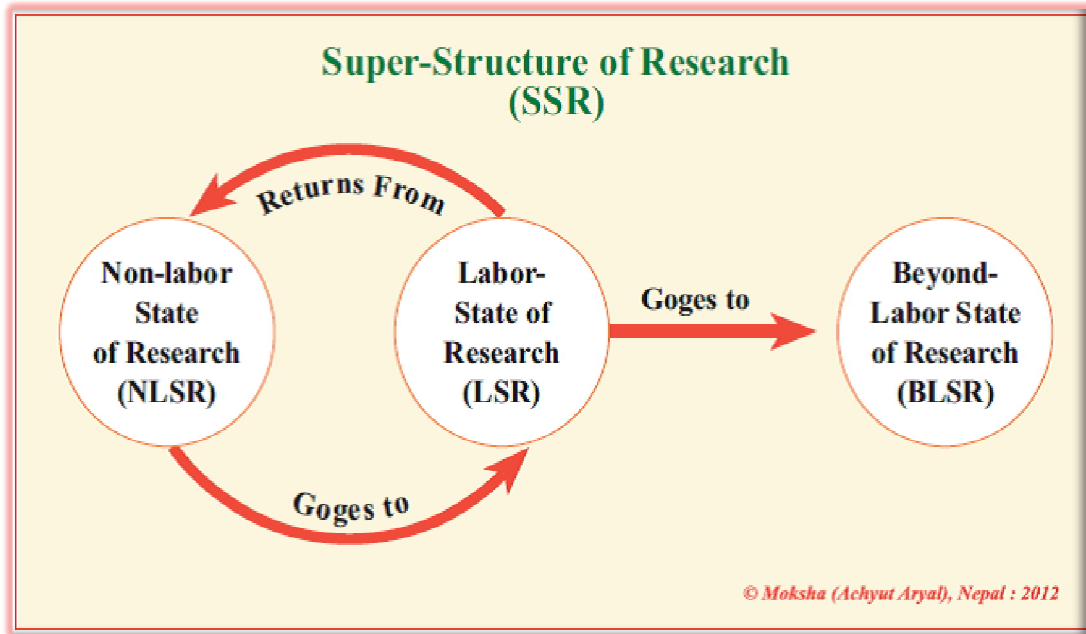


Figure 1: Super-structure of Research

As using the term 'state before' this paper conceptualizes such state where research process just remains without activation, in other words, it remains in non-labor stage (?). Non-labor stage of communication here means such stage (it seems to be no stage at all) suddenly after which research starts. The condition before research process is very complex to define as well as it is difficult to identify in surface study. When we look in depth then we see some connections in active stage of research as process and inactive status. It goes in active from inactive with some certain rule. Any phenomenon doesn't happen in sudden. And even in case of research, research process doesn't happen in sudden. All the research steps remains somewhere in unknown place (?) in inactive stage because by different factors. If so, where they stay until research process begins? Exactly, they all remain in non-labor.

Exactly the same rule is applicable with research and its process. Before research, everything remains in non-labor. Non-labor stage has its types according to its nature. Some typology can be outline like this-

- Now in non-labor (NNL)
- Once in non-labor (ONL)
- Unknown non-labor (UNL)

In research philosophy too, it can be explained and understood easily. Let's begin from first typology. Research now in non-labor means such research process of the past which used to be in active state. But now which has gone on passive mode. There are thousands of examples which show these phenomena very easily. Where are those research processes that had happened in primitive stage of the human civilization? Where are those research process (act) that had been occurred in (during) 1st century, 2nd century, 3rd century, 4th century, 5th century, 6th century, 7th century, 8th century, 9th century, 10th century, 11th century, 12th century, 13th century, 14th century, 15th century, 16th century, 17th century, 18th century, 19th century, 20th century? Where are those research tasks and process that took place even before 1st century? And furthermore, where is that research process which has happened in recent past years of the 21st century? The questions are simple but answer is complex. Yes, here in this case I am saying that that research process has gone in non-labor state now. Those are not in labor state. And it happens naturally. It is major law in research labor.

Where are those people, technologies, knowledge, views, understandings etc. that used to be there in past for study purposes? But now, standing today in 2014 when we look back in the past then a big question arises- where are those research that used to be in Iraq war time? In this way if we search we can find many events of the past (Death penalty of Saddam Hussein, World cup football, Olympics, Middle-East Uprising, Economic Crisis, Global warming, Elections of different governments worldwide etc.) and in connection billions and trillions (even more/ infinite) research processes that had happened during those events are now remain no more. If we examine all research process that had happened after human beings came in to existence with a holistic approach, then suddenly we can outline a grand-labor interaction of the past even with methodological perspective. And result can be opined that the present society and the research strategy is the outcome and by-product of long- series of the past research labor-interactional grand-network notion. It has chain like connections even with Christian story garden of Eden and with Adam and Eve. Present society is outcome of the past labor-interaction, which are now in non-labor. It applies equally with research, concepts, knowledge, theories etc. Where are those processes now then? Yes, the answer is that that process of the past has gone now in non-labor. It is natural.

Another typology of non-labor is once in non-labor. It means research process now in labor. It used to be in non-labor. What we use as research philosophy at the moment is clear example of once in non-labor. It can be said that every research approach once used to remain in non-labor. What we speak today, what we share today, what we communicate today through different methodologies and

approaches once used to remain in non-labor state. It is the simple fact. Every research tasks of the present used to be in non-labor. Where were those approaches, methods, methodologies (concepts, theory, models, technology, understanding etc.) now we are having in 2012? Where were Aristotle's concepts before he had written Rhetoric or even before him? Where was www in 1980? Where was e-mail, internet in 1950? Where were our alphabet and grammar in 1st century? Where were social networking sites facebook, twitter etc. in 2004? Where were radio, television, computer, books, newspaper, Skype, blogs and many more recent developments in 5th century? And even where were we before our birth?

In this way so many questions can be presented to show once in non-labor. Where were present nations, philosophies, understandings, achievements, knowledge, technologies, systems, human beings, and developments etc. in the past time? Where was our planet earth before big-bang? Where was our Sun? Other planets and Universe? And even Multi-verse? Only one answer is all were in non-labor. They have come now in labor. May be they all can go again in non-labor. It is uncertain but sure.

Question is that- where are those people who lived in planet earth and theirs research during their stay (life) here as an active researcher until death? Yes automatically it leads us to the answer towards non-labor at all. Another typology of non-labor is unknown non-labor. We human being still up to this date (2nd decade of the 21st century) has no idea about so many non-labors. They are unknown to us. We don't know medicine of HIV Ads. We don't know the basic particles of elements. We don't know answers of how human being came in planet earth with satisfaction. We don't know many things. Many aspects are still in non-labor. In close and keen examination we can outline those non-labors but in few cases only. In research too it applies the same. There are so many non-labors unknown to research and its process. It is unknown. It is in non-labor for human being. At last everything connects its line towards non-labor.

In this way before research process starts, all the steps of the research (here labor parties (internal)/fields of research) remain/ stay in non-labor waiting catalytic chance to enter in labor. And during and after research process individual labor units of research (steps of research) individually and as a whole research process (collectively) returns back again in non-labor due to different factors. The major factor is that after a long and vast interaction labor force become weak, so automatically it gets non-labor. Every sciences and philosophy say so. In this way research process begins suddenly after non-labor and process remains process (active) during labor. Maximum research (with individual

elements) returns back again in non-labor. It is the system or superstructure of the research. It is happening everywhere, every moment.

Research Process: Shrama-Antarkriyatmak Mahasanjaal (Labor-interactive Grand-Network) of Research

What has already labored is not now laboring. What has not yet labored is not now laboring. What is now laboring has not already labored, nor has it not yet labored. Doesn't this mean that nothing can labor? What is laboring is in the process of laboring now. What has already labored and what has not yet labored are not in the process of laboring now. How is the laboring of the now-laboring possible? If there is no laboring at all, then the now-laboring cannot happen. What is laboring now might not labor, but it seems that what is laboring now is laboring now, doesn't it?

If what is laboring now is laboring now, then, in the laboring of what is laboring now, there are two laboring: (1) that which is laboring now and (2) the laboring of that which is laboring now. If there are two laboring, then there must be two things that labor (two laborers), for there cannot be a laboring without a laborer. If we can't say that anything is laboring unless there is a laborer (something that labors), then if nothing is laboring, how could there be a laborer (something that labors)? Whatever labors must be either something that labors (a laborer) or something that does not labor (a non-laborer). If neither a laborer nor a non-laborer labors, what else is there that could labor? If nothing labors, there cannot be a laborer. If there is no laborer, then we cannot say that a laborer labors.

Someone who thinks that a laborer labors (that is, that something that labors) must also think that there can be a laborer even when nothing is laboring. If a laborer were to labor, then we would have two laboring: (1) the laboring of the laborer and (2) the laboring of the laboring. What is laboring now doesn't begin labor with what has already labored, nor does it begin with what has not yet labored, nor does it begin with what is laboring now (that is, with itself). Where, then, is the beginning of what is laboring now? We cannot find the beginning of what is laboring now in that which is prior to the beginning of what is laboring now (that is, in that which has already come and gone), nor can we find it in that which has not yet labored. Where, then, is it? We can distinguish between (1) what has already labored, (2) what is laboring now, and (3) what has not yet labored; but we cannot find the beginning of what is laboring now anywhere.

We can distinguish between (1) things that labor (laborers) and (2) things that do not labor (non-laborers). Laborers are not standing still, but non-laborers are not standing still either. Other than laborers and non-laborers, what else is there that could be standing still? The idea of a non-moving

laborer (that is, of something laboring that doesn't labor) is nonsensical. Something laboring without laboring ever labors. Something that labors does not stop laboring (1) because it is laboring, or (2) because it has already labored, or (3) because it has not yet labored. Laboring is the same as beginning to labor, and having already labored is the same as ceasing to labor. It doesn't make sense to say that "the laborer is the same as the laboring" or that "the laborer is different from the laboring." If the laborer were the same as the laboring, then actor and action, deed and doer, would be identical.

If the laborer were different from the laboring, then it would follow that there could be laborers without laboring and laboring without laborers. If laborer and laboring are neither identical nor different, then how should we understand them? When something that labors; labors, it isn't caused to labor by its laboring since it has no existence before it labors. So is there, in fact, anything that labors? Something that labors don't show it in a laboring other than the laboring by which it shows itself. Something that labors cannot show itself in two distinct laboring.

An existent laborer's laboring does not labor in any of "the three ways" (that is, neither in the past, nor in the future, nor [even] in the present). A non-existent laborer's laboring also does not labor in any of "the three ways." Therefore, neither an existent nor a non-existent laborer's laboring labors in any of "the three ways." The laboring, the laborer, and the labored are all non-existent.

Critical analysis of the past tradition in comparison with *Nagarjuna's* concepts creates a unique process of research, letter chapter also supports it:

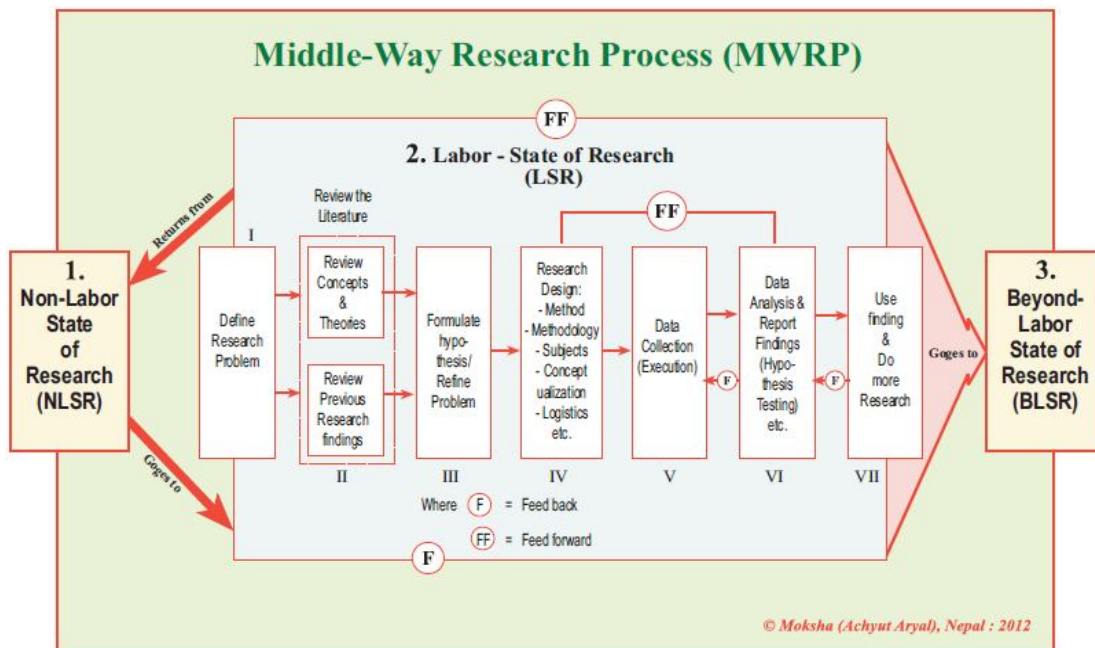


Figure 2: Middle-Way ResearchProcess

Research Process

Here we can outline research process as explained by *Nagarjuna* in his text as:

1. Research Interest: *Adhipati-pratyaya*
 - Dominant condition
 - Universal condition
 - “Sovereign” condition
2. Topic Selection: *Samanantara-pratyaya*
 - Sequential condition
 - Immediately preceding condition
 - “Immediate” condition
3. Aim and Objective set: *Alambana-pratyaya*
 - Percept-object condition
 - Appropriating or objectively extending condition
 - “Objective” or “supporting” condition
4. Literature Review: *Hetu-pratyaya*
 - Efficient condition
 - Primary condition
 - “Causal” condition
5. Research Setting/Design: *Pratyaya*
 - Condition (a requirement for the completion of something, a provision)
6. Piloting and Data Collection: *Hetu*
 - Cause (an agent that produces an effect or result, something with efficacy or the power to produce an effect)
7. Data Interpretation: *Paramartha-satya*
 - Ultimate truth
 - Absolute truth
 - Sublime truth
8. Findings/ Results/ Reports: *Samvrt(t)i-satya*
 - Conventional truth
 - Partial truths of the world

- samvrti: obscured, obscuring, covered, covering / samvrtti: manifested, revealed

9. Synthesis: *Pratitya-samutpada*

- Dependent co-arising
- Interdependent origination
- Contingency

10. Shramaatit of research: *Shunyata*

- Emptiness (of inherent existence)
- Absence (of inherent existence)
- Non-substantiality

Research is a labor. It occurs in labor stage. It lies between non-labor and beyond-labor. As a process research begins suddenly after non-labor and remains in labor until every labor-party participate in labor task smoothly. So, in unique research labor-interaction all stages of research interact with each other in unique way. All labor parties interacts within and except own labor field. Research steps (here labor parties) interacts or participates in labor from two ways:

- Interaction with own (research steps) labor fields and
- With other (Society/ Culture/ Technology/ Sciences/ Religion/ Philosophies/ Geography/Environment etc.) labor fields.

In this way research always remains in order. It remains in active until labor remains goes on. Interaction of research steps is known as interaction with own labor fields. Without interaction between these steps process doesn't remain process at all. It stays somewhere with one of the elements without interaction. So, in research process interaction is the most essential task. And interaction is (happens as) result of labor. Without labor interaction is impossible.

Interconnectivity doesn't happen within the field of research and its process only but it happens with other field of labor too. Interconnectivity (labor- interactions) happens in multidimensional format. Each steps of research can interact in multidimensional way with other fields of labor during research process too. In one aspect each element of research interacts another (any) elements within the field and on the same time that element also interacts with other various labor-area of the existence. Which affects research process direct and indirect way. All labor forces/ areas of the existence are interconnected with each other through some labor connectivity. Society, sciences, philosophies, nature, culture (manmade and none made all) are those labor areas which has their own labor connectivity within self and with other; all connects with research aspects too while functioning in existence. It is simple and natural. It is

happening since existence and happens always. By such kind of interactivity always new condition has been building on. Society has been becoming complex. All labor sectors of the existence have a system; they have to interact within self-labor area and in the same time they have to participate in interaction with other field of labor. Interconnectivity with all labor to all and all sub-labor to all sub-labor makes everything in change and development always. By this cause automatically complexity arises during research. It means research is possible (happens) only in labor-interactive grand-network condition. It is very complex state. There everything always participates in labor. If some become weak then it goes out from the field frontier. It happens during research process too and by it new condition and context of research arises always.

We already knew that in maximum of the cases research process ends either with full process returning to non-labor or some research steps labor parties (stages) returning to non-labor. Except these two results there remains another possibility and that is of beyond. If research labor parties (steps) function (do labor) in proper way one after another it leads towards idol stage and such state is state of statelessness. In other words, it is beyond-labor state. It happens naturally during labor-interactive Grand-network, from where suddenly goal of life achieved.

Ashrama (Non-labor), Shrama (Labor) and Ashrama (again non-labor)

If laboring labors, then it would have the three characteristics of that which labors (laboring, interacting, and non-laboring). If laboring does not labor, how could it be a characteristic of that which labors?

If the laboring, interacting, and non-laboring of laboring occur separately, then they cannot be the characteristics of laboring. But how could they occur simultaneously? If laboring has characteristics other than laboring, interacting, and non-laboring, then there will be an infinite regress. If it has no characteristics at all, then it cannot labor. Perhaps there is a non-laboring laboring of laboring; and perhaps this non-laboring laboring of laboring gives labor to the laboring of ordinary phenomena. If there is a non-laboring laboring of laboring, then it is the primary source of all laboring. But if it is non-laboring, how can it be the laboring of laboring? If the laboring of ordinary phenomena labors from the foundational laboring of all laboring, what explains the existence of that foundational laboring? If the laboring of the laboring of ordinary phenomena is non-laboring . . . , [then its existence cannot be explained].

Can we say that the laboring of the laboring of ordinary phenomena gives labor to it as well as to the laboring of ordinary phenomena, just as a lamp illuminates itself as well as other things? If the laboring of the laboring of ordinary phenomena is non-laboring, how could it give labor to itself? If it is given labor to either by itself or by something else, then it is not non-laboring. The non-laboring, the not-yet-labored, and the laboring: there is no laboring in any of them. They are like the non-laboring, the not-yet-laboring, and the laboring. If the now-laboring is not given labor to by a prior laboring, then how can its laboring be dependent? If the now-laboring's laboring is dependent on that which gives labor to it, then the now-laboring is peaceful. Both the now-laboring and that which gives labor to it are peaceful. If the non-laboring exists, then it must have labored. If the non-laboring does not exist, then how could it labor?

If the laboring of the now-laboring labors, what gives labor to it? If an earlier laboring gives labor to the laboring of the now-laboring, then there is an infinite regress. But if that which gives labor to all laboring is non-laboring, then the now-laboring could labor. Therefore, neither being nor non-being can labor.

We cannot say that the non-laboring of a thing labors because that which is non-laboring is no longer laboring. Nor can we say that the labor is not non-laboring because all things that have labored are non-laboring. An interacting thing that has labored does not interact. A non-interacting thing does not interact. That which has labored is non-laboring [and therefore not interacting]. How can that which has not labored be interacting? That which is non-laboring is not interacting. All that has labored is non-laboring.

All living beings that have labored are subject to aging and death. Are there any living beings that do not age and die? Interacting cannot interact through itself, nor can it interact through another interacting, just as laboring can neither labor from itself nor from another laboring [as shown above]. The non-labored does not, non-labor. The not-yet non-labor, does not non-labor. The non-laboring; of that which is non-laboring, does not non-labor. Can the non-labor, non-labor?

Neither the interacting nor the non-interacting; results non-labors. The interaction of a thing cannot explain its ceasing to interact, nor can its ceasing to interact be explained through the interaction of something else [for example, the interaction of non-laboring?]. No laboring, no non-laboring.

That which *is* [being] cannot labor. That which *is* [being] cannot not-be. That which *is not* [non-being] cannot non-labor. Can the beheaded be beheaded a second time? Non-laboring does not non-labor itself, nor is it non-labored by another non-laboring, just as laboring can neither labor from itself

nor from another laboring [as shown above]. Since laboring, interacting, and non-laboring cannot happen, there are no real things that labor, interact, or non-labor. If there are no such things, how can the ordinary phenomenal world exist? It is all a dream, an illusion, So much for laboring, interacting, and non-laboring. From the discussion above, there we can trace out a special sub-structure notion for research, in following way:

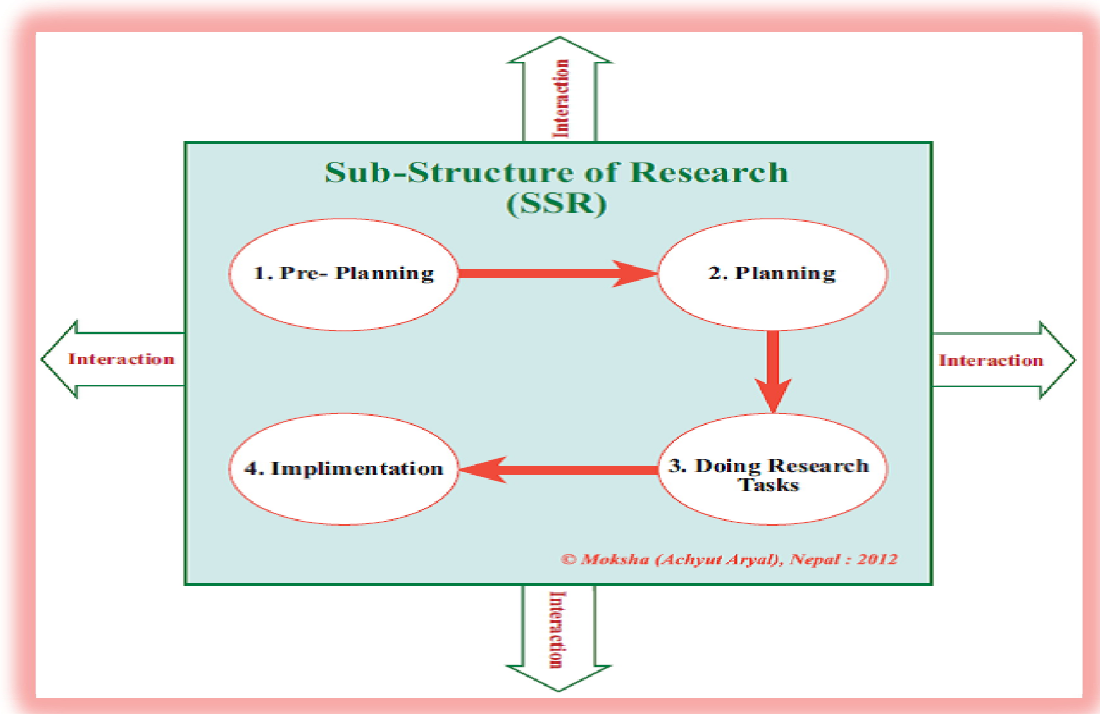


Figure 3: Sub-structure of Research

Research Stages

These stages have been found in *Madhyamikakarika*; these words belong to *Kokyo's* interpretation as it is:

1. Understand how the belief in inherent existence is the root of all suffering and discontent:

If phenomena (such as the body) are believed to exist independently, we will not be able to avoid grasping them or averting from them, and we will therefore experience discontent. By deeply and experientially realizing their emptiness, we will no longer be able to grasp them, and will be freed from all discontent.

2. Identify the object to be negated, feel the deep sense of an inherently existent thing:

Observe how the appearance of a body covering the limbs and trunk is mixed with the appearance of the limbs and trunk, and yet appears to exist in itself, concretely, inherently, intrinsically, substantially, essentially, naturally, independently, by way of its own character.

3. Ascertain that emptiness follows from the reasoning:

Whatever is not produced from itself, from inherently existent others, from both, or causelessly is not inherently produced (does not truly arise, is unborn, and is therefore empty of inherent production and inherent existence) because inherent production is limited to these four possibilities. Production is either caused or uncaused; and if caused, the only possibilities are that the causes are the same entity as the effect, or a different entity from the effect, or both. Firmly decide that these four possibilities are the only way anything could be inherently produced, and therefore inherently exist.

4. Establish the presence of the first reason (diamond fragment) in the case at hand:

The body is not produced from itself (from what is the same entity as itself):

- a. because if it were, its production would be pointless and endless,
- b. because the producer and the produced would be one,
- c. because it would contradict what the world manifestly sees.

5. Establish the presence of the second reason in the case at hand:

a. The body is not produced from causes which are inherently existent others because if it were, the body could be produced from anything that was other than it. For, inherently existent others are non-related others since otherness is their nature.

b. The body is not produced from causes which are inherently existent others because the body and its causes are not inherently other, since the body does not exist simultaneously with its causes. For example, the body at age ten does not exist simultaneously with the body at age five which is a cause of it. However, if cause and effect were inherently other, the body that is the product/effect would have to exist at the time of the activity of its production/cause because this activity (production) must remain other in relation to the effect (product).

c. For causes, such as parents or the body of an earlier age, to be causes of the present body which is inherently other than them, the causes would still have to exist because it is in relation to the cause that the body is other. Something cannot be inherently other than a thing that does not exist.

6. Establish the presence of the third reason in the case at hand:

The body is not produced from both itself and others because all the false notions of production from self and production from other apply to such a theory as well.

7. Establish the presence of the fourth reason in the case at hand:

a. The body is not produced causelessly because then the intercourse of the parents for the sake of conceiving a child would be pointless and senseless. The mother's care of the child in the womb and later after birth would be pointless. Making effort to nourish the body for the sake of future health would be pointless, for the body would arise causelessly.

b. The body is not produced causelessly because if it were, a body could be produced even from a chair or a table, because everything would arise from everything.

8. Realize the emptiness of the thing:

Thus, upon establishment of these four reasons as qualities of the body, realization arises that the body is not inherently produced. If the body is a product and it is not inherently produced, it does not inherently exist, so draw out the implications of this realization of no inherent production to include the insight that the body does not inherently exist, the body is empty of inherent existence.

Positivism and Anti-Positivism; the Researcher and the Research: Truth, Validity, Reliability and Variables

A *real* researcher is not researcher [that is, cannot labor]. An unreal (non-labor) researcher is not a researcher [that is, cannot labor]. That which *is* [being] does not labor. Research in a world of *reality* would be research without a researcher. A researcher in a world of *reality* would be a researcher without research. If a non-labor researcher performs a non-labor research, then both research and researcher would be uncaused. No cause, no effect. No cause, no researcher. No researcher, no research labors [no power to do research]. No research labor, no action, no interaction. If there is no labor [as implied by both positivist and interpretative or anti-positivist], then nothing labors. If nothing labors, then there is no phenomenal methodology. If there is no phenomenal methodology, then there are no research methods, and ordinary existence of research methods and methodologies is without purpose. It cannot be that a researcher that is both real and unreal performs researches that are both real and unreal. (It is impossible for the same thing to be both real and unreal at the same time.) It cannot be that a real researcher performs an unreal research. It cannot be that an unreal researcher performs a real research. (From believing these things, all sorts of errors follow in research process.) It cannot be that a real

researcher performs a research that is either unreal or both real and unreal. It cannot be that an unreal researcher performs a research that is either real or both real and unreal. It cannot be that are searcher that is both real and unreal performs a research that is either unreal or both real and unreal

We must say that research depends upon the researcher, and the researcher depends upon the research. Researcher and research cannot exist independently of each other. From this negation of independently existing researchers and researches, an understanding of clinging should arise. Through this analysis of research and researcher all else should be comprehended. It makes no sense to say that truth labors from causes and conditions. If truth were caused or conditioned, it would not be truth.

Truth cannot be created or otherwise come to be. Truth is not artificial, nor does it depend on another. If there are truths, then there are real differences between things. Are there labor-bodies without truths? Then there are no real differences between them. If we cannot find a labor-bodies with a truth, that does not prove the non-labor of such labor-bodies. Some say that a labor-body that changes is a non-labor body. Those who think in terms of truths and real differences, and who cannot recognize labor-bodies without truths, do not grasp the truth Said by the Buddha. Counseled against saying "it is" and "it is not."

If only labor-bodies with truths exist, then there is no non-labor, nor can anything change. Some will say, "If there are no truths, what is there to change?" We reply, "If there *are* truths, what is there to change?" To say "it is" is to be attached to positivist. To say "it is not" is to lapse into anti-positivist. Therefore, judgments of "it is" or "it is not" are not made by the wise. "Labor-bodies with a truth cannot not-labor." This is positivist or scientific. "It labored before, but now it doesn't." This is anti-positivist or post-positivist or interpretative.

The Research Chain

Out of the mystery of ignorance, there arise the three kinds of labor in research (physical, verbal, and mental), which give rise to the impulsion to continue laboring. The disposition to continue laboring gives rise to consciousness, from which there emerge mind and body of research. With mind and body, come the six senses, which result in contact. From contact, interactions come forth. From feelings, comes craving. From craving, come grasping and clinging in research. From grasping and clinging, he who grasps and clings emerges. He who grasps and clings grasp and clings and so arrives once more at re-research, from which there inevitably follow labor and non-labor Together with confusion and despair, all these woes arise as a consequence of labor and re-labor. Thus, the entire mass of interaction

comes to pass. The force that fuels the continuation of *labor* is the impulsion to continue laboring, which arises from ignorance. Therefore, the wise do not strive for continued labor. The ignorant so strive, but the wise are not ignorant. With the cessation of ignorance, the impulsion to continue laboring will not come to labor. The cessation of ignorance results from meditation and wisdom. With the cessation of ignorance, the chain is broken. The entire mass of labor-interactional grand-network ceases.

Researcher and Truth

If the researcher were the empirical personality [ego], then it would come in labor and back to non-labor. If it were different from the empirical personality, then it would neither come to labor nor back to non-labor. No researcher. No properties of researcher. No researcher: no "I" or "mine." No "I" or "mine," no separate existence. No "I" or "mine," no belief in essential differences. No "I" or "mine," neither internally nor externally — researcher goes beyond. No clinging, no rebirth. When clinging and misery cease, there is Nirvana. Clinging and misery arise from false consciousness, from delusion. Delusion ceases when emptiness is realized. Some teach positivism (Science). Some teach anti-positivism (interpretation). The Shramaatit teach neither positivism nor anti-positivism in research. What language describes is non-labor. What thought describes is non-labor. Things neither labor nor non-labor just as in: Shramaatit. The world is labor. The world is non-labor. The world is labor and non-labor. The world is neither labor nor non-labor. None of these is true, according to the teaching of the Shramaatit. The nature of Shramaatit reality is:

- *Not dependent*
- *Quiescent*
- *Not a product of false consciousness*
- *Not a mental construct at all*
- *Without distinctions*
- *No purpose*

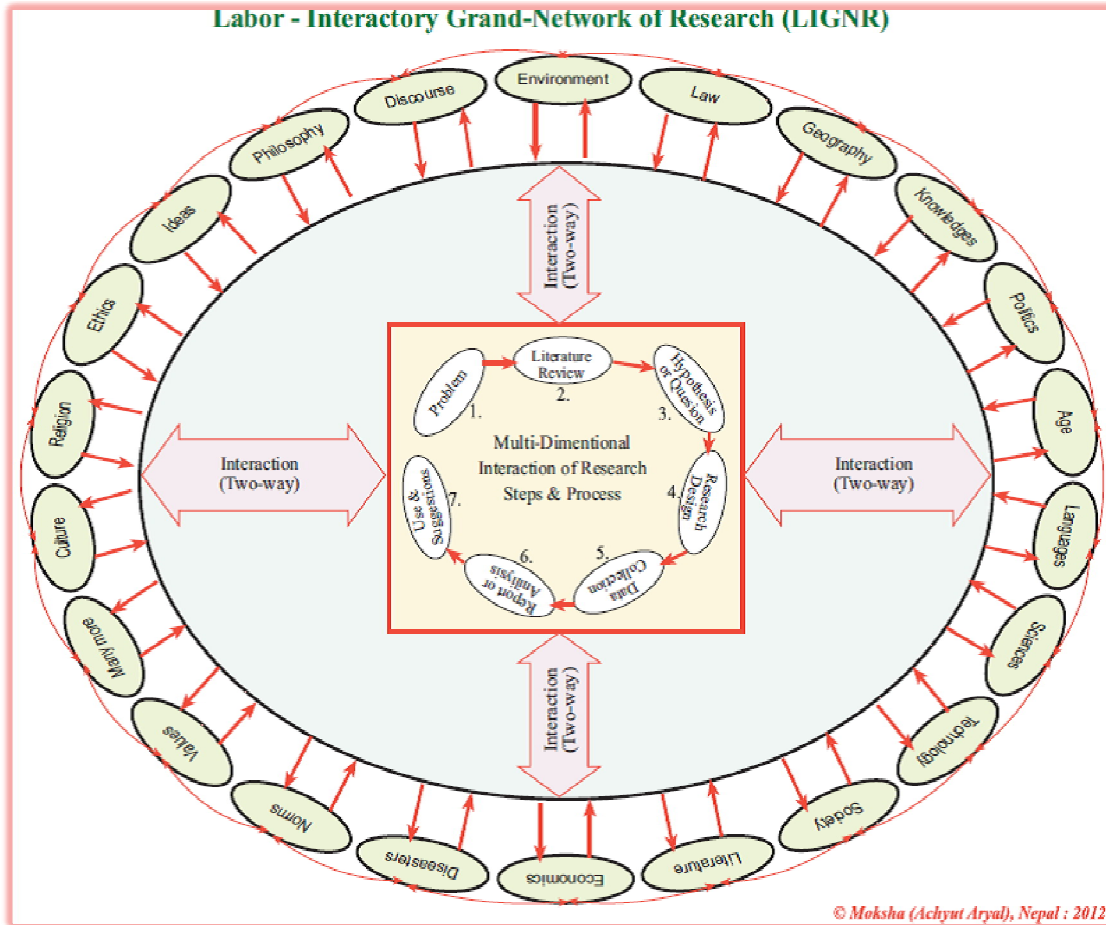


Figure 4: Labor Complexity of Research

Something whose laboring depends on another is neither identical to nor different from the other. Therefore, it is neither non-labor nor beyond-labor. In this way after a depth discussion and vision a complete research philosophy can be summarized in some simple formulistic pattern by this way:

Nature of Shramaatit (Beyond) Truth in Research

Understanding conventional "truth" is a prerequisite to grasping ultimate truth; and without an understanding of ultimate truth, you cannot attain *Shramaatit*. If you view all existing things as having truths, then you must view all things as having no causes and no conditions. If positivism is true then there can be no causes, no effects, no researchers, no researches, no conditions, no laboring, no non-laboring, and no consequences of labor as well as interactions.

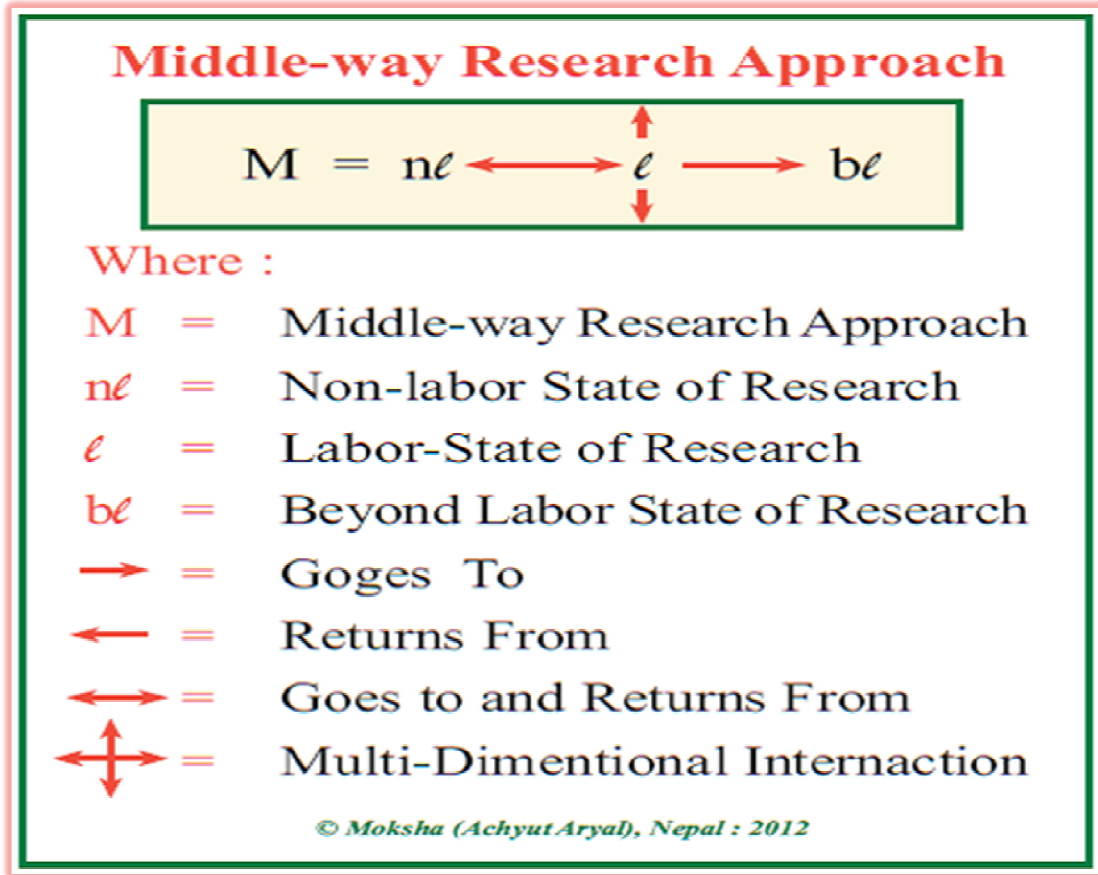


Figure 5: Middle-Way Research in Equation

Whatever labors out of the process of interdependent laboring, we call emptiness. Speaking of interdependent laboring as emptiness is a standard practice of those who follow the middle way research approach. Since there are no things that are not interdependently originated, it follows that there are no things that are not empty [of truth]. If all things were not empty then nothing could labor or non-labor.

It is very difficult to define beyond. Even those persons who'd said and believed to be lived in or experienced beyond also had remained in silent when they were asked about beyond. Buddha, Jesus, Mohammad were among them. Buddha used to remain silent when disciples eager to ask and know about beyond. Doing that means not a childish behavior but that has some special meaning and answers on it. Beyond is inexpressible. It is live experience of truth. Mentioning here the term beyond-labor state (BLS) for this state is only to denote and introduce the state. Basically here state doesn't exist. Beyond is statelessness. Where, research remains no more. Basically the prohibition of both non-labor and labor is beyond. There are no scholars who have knew and explained about beyond in research philosophy.

CONCLUSION

Concept is a broad abstract idea or a guiding general principle. Concept is a class of ideas. It is a method, plan or type of product or design. In this context presenting a new approach on the basis of some concept is very difficult. I am denying any tradition. I am claiming that research labor is happening with its own rule and system from the beginning and even before. It goes and returns within in the periphery of labor and non-labor. And by chance sometimes it goes for beyond too. This is complete theory, which can represent all existing, non-existing and more research model, concept, approach, methods, methodologies and theories within itself; that's why this concept can have capacity to become Middle-Way Research approach in research field. Non-labor, labor and beyond labor; and special connections between these three makes a complete theory and concept in every discipline. For research perspective too, it applies the same.

How does research actually occur? If it can be simply defined, as we have seen above, can it be just as simply achieved? After long discussion it is easy to redefine now. It seems to me that the process by which research occurs is very simple in concept, but can become extremely complex if it is inspected closely. The simple version goes something like this- research is a process which occurs between non-labor (NL) and beyond-labor (BL). Furthermore research is a labor where multi-dimensional labor-interactions (MDLI) occur within and except research labor field and it makes research in move and in activation always. During research all labor participants (steps of research) do their labor with perfection which creates new situation (Context) always. At last simply- research begins suddenly after non-labor and remains in labor until it returns back again in non-labor or in some cases further in beyond. Or, research arrives in labor-interactional Grand-network from non-labor naturally, where multi-dimensional interactions (within and except research field) occurs. During it in some of the cases (very few cases) it leads to beyond. I have given an equation, which is very first kind in research discipline that such a simple equation can cover and take capacity to explain everything in research as like:

$$M = ne \longleftrightarrow e \longrightarrow be$$

Explanation is: non-labor (NL) state of research goes to and/or returns from labor (L), where multidimensional (or sectored) interactions happens and in some cases(few cases) it goes to beyond.

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