

TITLE: The role of the Word-Acaid Philosophy in directing human behaviour and performance in all situations

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ABSTRACT

This article addresses the role the Word-Acaid Philosophy plays in directing or guiding human behaviour in all situations and circumstances. It discusses the origin of the philosophy when I asked myself the following question: "Why do I do what I do when I do what I do?" This question led me to carefully self-examine to discover the reason for my behaviours. Once the philosophy was crafted, I observed that all other human beings seem to go through the same process. The philosophy did not originate as a formal study. However, in this article I did a systematic study on the concepts to verify the initial propositions. In order to achieve my goal a formal study was done using a descriptive approach to explicate the modus operandi of the philosophy with a view of understanding its nature and the role each of the essential elements plays. A conceptual analysis method was used focusing on the definition of key concepts. It was conclusively found that each concept played a significant role in driving human behaviour in every situation. The findings' implications are very significant to trainers, coaches, educators and all whose goal is to affect human beings towards particular exit outcomes. The findings made it very simple also for me to deductively conclude that the philosophy is a system and is valid.

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1. ORIENTATION

1.1 Introduction

The focus of this article is on an idea that has been an issue for me about the reasons for the behaviour I was exhibiting. The question I had was: "Why do I do what I do when I do what I do?" It took a number of years thinking about this question whose outcome became the Word-Acaid philosophy of doing things. I developed this idea, as I initially called it, The Word-Acaid System.

I called it a system because of its apparent conformity to the definition of a system. It became a premise in my mind that it is a proposition that seemed logical and imperial. It was so because I was observing myself reacting to different stimuli and situations.

First, words hit me as I taught reading to my Grade 4 children. Words were the most significant features in the educational process. If a learner was considered literate, it meant someone who could read and write. The reading process was a deciphering of letters as symbols of objects or ideas portrayed by the words. Then it occurred to me that the words, visible as letters of the alphabet were tools in the learner to express what he thought. What he thought I could not see but deduced by interrogation of the reason for using the words. I would ask "What do you mean in the words used"? Then the learner would answer giving evidence of the thinking that was going on in his mind.

Strangely, what the learner was articulating was no different from what was going on in my mind, speaking and reading. Thus engaged, I followed my own processes that culminated in the Word-Acaid System i.e. Words spoken trigger visuals through Attention (Perception with the use of the five senses). What was perceived would lead me to consider what was said. This consideration process I observed was the thinking process of debating what I perceived. After the debate (thinking, consideration) what naturally followed was Action. Initially the exhibited action was erratic and temporal. However the repeat of that action resulted in habit or the idea Internalized. I observed that once the idea was Internalized, I did not manage the idea consciously. The action or behaviour had become part of me as a habit. This process, I observed that it was

not an event but a process over long periods of time – lifelong. Concurrently I notice that as behaviour I was constantly duplicating the action initially learned when first acted it out. This became the last step of the Word-Acaid System = Words, Attention, Consideration, Action, Internalization, Duplication.



Figure 1: Original Concept of Word-Acaid in 2006

While the concept of the system was evolving in my mind over several years, I observed gaps in the initial conception of the system. For instance, I saw that words were preceded by Ideas. After the consideration process I saw Decision process missing. Only after decision can action take place. Also, after the duplication process I saw Connection or networking or dissemination of the internalized idea. Note that the Idea is central followed by Words which is followed by attention, etc.

Three years later the gaps in the system were filled as you see per *Figure 2* below:

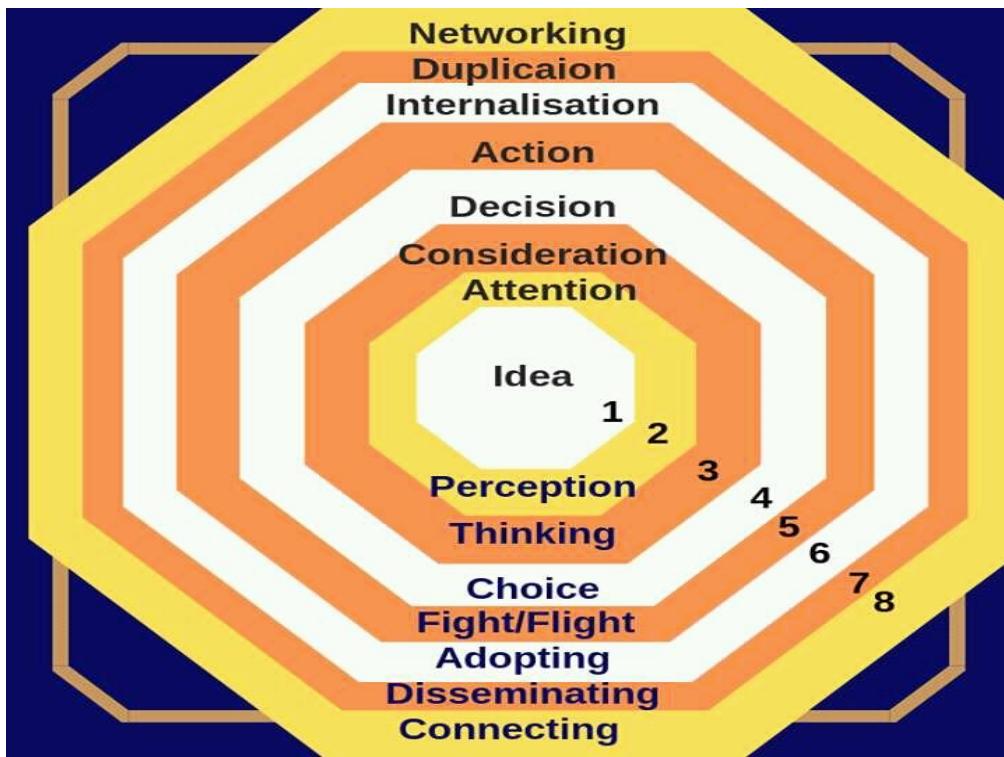


Figure 2: Word-Acaid philosophy in 2018

Later on, I became concerned about this assumed position of a system concept with no empirical evidence that it is a system, nor a philosophy without a proper testing strategy to confirm or negate.

1.2 Study and verification process

This article is to examine the role the Word-Acaid Philosophy plays in directing human behaviour and performance in all situations as well as to verify whether or not it is a system and is valid.

The major question that must be answered in this article is “What is the role of the Word-Acaid Philosophy in Directing human behaviour and performance in all situations?” After the findings, the sub questions of whether or not the philosophy is a system and whether or not it is valid will be deduced from the collected data.

In order to answer this major question, a specific method must be used and ascertained whether or not the role will be explicitly explicated. That method must therefore be so sound as to authenticate the role to be investigated.

The purpose therefore of this article is:

- To determine the role the Word-Acaid philosophy (idea) plays in directing human behaviour and performance in all situations
- To determine whether or not the philosophy (idea) is a system and
- To determine the reliability and validity of that philosophy in doing what it purports to do.

This purpose is based on the following assumptions that:

- All behaviour is based and directed by a philosophy
- Philosophy is an idea directing the way people behave as principles of life
- Philosophy dabbles with ideas that are boundless, infinite and intangible labelled as concepts
- Concepts are descriptors of abstractions used in contexts human beings find themselves in for purposes of making sense of ideas

Essentially the premises of the philosophy are:

1. The WordAcaid Philosophy is an idea that directs all human beings to behave in a predetermined manner in all situations of life
2. The WordAcaid Philosophy is a system that is organised and directs/governs all behaviours and performance in all situations of life
3. The WordAcaid Philosophy is a demonstration of a systematic conceptualised framework resulting in a theory that directs and orders the behaviour and performance of all human beings.

The premises verified would show that all outcomes exhibited by human behaviour and performance are performance-based and behaviour indexed and could highlight the importance of compliance with the philosophy to achieve a predetermined goal. Also, since systems are patterns that are not variable but are parameters within which operations happen, this study could emphasise the reliability and validity of the Word-Acaid philosophy in directing human behaviour and consequently performance.

With the systematic base of the philosophy, it could be easy to identify gaps in performance and behaviour for an acceptable/suitable prescription in problem-solving.

The enhanced knowledge of the Word-Acaid philosophy could equip all humans familiar with it to predict behaviour deviations or equip coaches to fine tune their involvement with all their clients.

1.3 Significance of the Word-Acaid Philosophy

The Word-Acaid philosophy concerns Leaders, Coaches, Trainers, Educators, and Actors – Virtually in all relationships it identifies what ‘was’ ‘is’ and what ‘ought’ to be. It is a PROTOTYPE, and an OUTCOME/OUTPUT. The above group of significant people all deal with others of their kind. Understanding the philosophy’s modus operandi could help this group of people to provide appropriate support to the ones they are related to.

The focus of this article is on the role the Word-Acaid philosophy plays in directing performance and human behaviour in all varied situations of life. It will confine itself to the definitions of concepts and their utilisation in affecting human behaviour or directing behaviour and performance at all times and situations.

1.4 Conceptual Analysis Method

This study employs Kostorec method in analysing concepts in order to determine the role the Word-Acaid philosophy plays in directing human behaviour in all situations.

According to (Kosterec, 2016) Conceptual Analysis is one form of analysis. It is a method of analysing concepts. It is this that propelled him to articulate the Conceptual Analysis (CA) methodology. His emphasis is essentially on the language used in describing the CA phenomenon. He emphasizes the fact that CA is shrouded in the semantic jungle. That then forces the me to pay attention to the usage of words in articulating a methodology of operation in analysis.

Kostorec (2016) assets that CA has been spearheaded by philosophers G E Moore, Bertrand Russell, Gottlob Frege or Ludwig Wittgenstein whom he describes as the fathers of analytic philosophy. He identified three methods of CA as constructive, reductive and detection. The focus on the use of language in analysis is clearly articulated thus: “In other words, I do not view linguistic analysis as a method of CA. While the aim of linguistic analysis is to provide insight into how a term is used within a specific field or domain, the aim of conceptual analysis is to examine the place of a concept in the conceptual network of a language or a theory”. (Kosterec, 2016).

One method he articulated on the place of the concept will be the subject of this paper specifically addressing the concept context of the Word-Acaid philosophy as a basis for analysing the role of the philosophy in directing human behaviour in all situations of life. Here is the method outlined by Kostorec, (2016) titled: Constructive Analysis, first defined by him as an ordered set of instructions. Essentially, if his method articulates instructions, then a reaction or compliance to the set of instructions is surely expected. Here follow the set of instructions:

1.Specify the initial conceptual background (CB)

The CB is described in this document as contextual analysis. In doing so, the contextual meaning of the idea is unveiled and clarified. This analysis provides the big picture usage of the concept or idea.

2.Formulate the conceptual problem (P)

3.State the new conceptual relation (R)

4.Formulate tests (T) of the conceptual relation (R) within (CB)

5.Elaborate the new relation (R) by tests (T) in respect of (CB)

6.If the relation (R) succeeds in tests, declare it a part of (CB)

He does emphasize the fact that though the instructions seem simple but they highlight the complexity of this method. It is complex in the sense that as one follows the instruction, he begins to see that there are other methods implied therein. For instance, the method of definition or explication shows its head which will be the one used in this article for clarifying the concepts.

The method of defining or explication, Kostorec (2016) asserts that it 'examines the conceptual system and state the relation between the definiendum and the definiens.' In this approach the wider context is viewed leading to the solution of a specific problem. This is the core of deductive reasoning which is the basis of this conceptual analysis of the Word-Acaid philosophy. The article uses part of Kostorec's method not all of the given method.

1.5 Noted Philosophers in the use of Conceptual Analysis method

George Edward Moore a British Philosopher at Cambridge, a contemporary of Bertrand Russell considered analytics as a discipline that could explain the real world. He came to believe that the world is quite literally composed of concepts and propositions being nothing other than complex concepts. In understanding propositions, according to him, we grasp the constituent concepts that the propositions are actually about (Wrenn, 2018).

George Edward Moore, as explained by Wrenn (2018), did not work alone at Cambridge University but seriously influenced Bertrand Russell and, later, Ludwig Wittgenstein with his philosophy of the analytic method. The period of their overlap there has been called the “golden age” of Cambridge philosophy. Moore’s method is the bedrock of conceptual analysis. At the core of the three’s philosophy is the decompositional analysis of propositions. Even though Russell’s philosophical analysis was complex, he did in general agree with Moore that the aim of philosophical analysis is to uncover the fundamental constituents of propositions.

Russell’s explication of the conceptual analysis as explicated by Wrenn (2018) entailed the logical analysis involving the identification first, of the logical constituents of propositions, that is, the logical constants then, second and more importantly, the logical propositions themselves, and in particular the fundamental propositions or logical principles from which all other logical propositions can be derived.

The writer noted with interest the stand that Russell took of carefully focussing on the relations of sense-data to physical objects, and on probability and induction. Ordinary sense to meaning according to him refers to that which is common to all involved in that context. According to Moore’s defence on common sense the real meaning of the concept is based on the usage of the expression or concept as understood by the majority of users in the ordinary sense.

The WORD-ACAIID Philosophy and Reality are analysed using the analytics theory in as many perspectives as possible. It is a phenomenological perspective of this reality/phenomenon to determine meaning and implications for behaviour occurrence.

1.6 The concept of Philosophy

The word philosophy as defined by Etymology on line (Harper, 2000) shows the usage by different groups of people in early history. The Old French “filosofie” meant philosophy, knowledge. This came directly from the Latin Philosophia and from Greek philosophia “love of knowledge, or pursuit of wisdom. When broken down further $\text{phil} = \text{loving} + \text{Sophia} = \text{knowledge, wisdom}$ from the word sophis indicating that one is “wise or learned”. Essentially it meant a system a person forms for the conduct of life. Dictionary.com defines philosophy as a system of principles for guidance in practical affairs (Fierro, 2008). It is for this reason that the Word-Acaid philosophy is examined to understand these principles that guide humans in their practical affairs. It is a premise to be examined to verify or negate.

According to the English Dictionary, philosophy is defined as the study of the nature of reality and existence, of what it is possible to know, and of right and wrong behaviour, or a particular set of beliefs. It is further defined by the same dictionary as “beliefs” one has about how one should behave in a particular situation.

According to Merriam-Webster (2016) an idea or philosophy is a thought or suggestion as to a possible course of action. Merriam-Webster adds that in Platonic thought idea is an eternally existing pattern of which individual things in any class are imperfect copies. This idea or concept seems to originate in an undetermined place or in space and disappears back into that undetermined realm. The idea’s motion seems to follow a specific pattern that is regular and predictable in its manifestation. This pattern seems to be time based and structured within intervals determined by nature. Essentially, the idea from one point to another spans a specific period or time frame. The end of one interval merges into another point in its circuit. A number of philosophers dabbled with the concept of idea which is considered in this study as the starting point of the Word-Acaid philosophy. Note the philosophers’ positions on idea:

The thinkers below have been historically known as philosophers. Their point of departure in pursuit of philosophy was the investigation and definition of the concept of ideas which dictated how humans behave in pursuit of their dreams and desires. Those ideas then could be described as a base for the Word-Acaid philosophy.

René Descartes as a philosopher also, wrote of the meaning of *idea* as an image or representation, often but not necessarily "in the mind". He has been called the father of modern philosophy. (Watson, 2018).

John Locke as attested to by (Uzgalis, 2018) in the Stanford Encyclopaedia of Philosophy defined idea as "that term which serves best to stand for whatsoever is the object of the understanding when a man thinks

David Hume as the third philosopher differed from Locke by limiting *idea* to the more or less vague mental reconstructions of perceptions, the perceptual process being described as an "impression" (Morris, 2017) .

In the conception of the above philosophers in analysing the concept of idea, it begs the question: What role do these ideas influence or direct human behaviour in all situations? The journey of this phenomenon of idea will be carefully examined to determine its locus of operation and trend.

The ideas' journey is similar to the annual cycle that is marked to begin at a certain point in time, although that is not necessarily its beginning. The beginning is undetermined and so is its end. Both beginning and end merge with each other thus forming a circle. The movement of the idea is then described as cyclical.

2. METHODOLOGY

2.1 Introduction

This is a descriptive study that has employed a mixed method approach to answer the main question: What are the essential elements of the WordAcaid philosophy and their role in directing human behaviour and performance in varied situations of life. Since it is a descriptive study a qualitative approach to the understanding of concepts, pattern linkages and progression will be key in determining the influence ideas have on human action. This process will use mainly conceptual analysis methodology as advocated by Kosterec (2016).

Very often descriptive studies are used in conjunction with predictive and prescriptive analytics in organisations to forecast customer behaviour and purchasing patterns and to identify trends in sales.

2.2 Descriptive Analytics

Descriptive research can be explained as a statement of affairs at the present with the researcher having no control over variables. Moreover, descriptive studies may be characterised as simply the attempt to determine, describe or identify what is, while analytical research attempts to establish why it is that way or how it came to be. (Ethridge, 2004)

In order to explain something, a description will usually focus on examining that phenomenon. This examination uses intense analytics which is the use of logic to make conclusions. (Kenny, 1973) It is the analysis of patterns and other meaningful information gathered from observed or collected data. In this process, patterns, sequence or order and purpose-bent are looked at to determine the source and direction of the concepts' operation or modus operandi.

In this context descriptive analysis is aimed at casting light on current issues or problems through a process of data collection that enables them to describe the situation more completely than was possible without employing this method (Fox, 2007).

Analytics is a philosophical practice characterized by an emphasis on argumentative clarity and precision often using formal logic. The logical stance argues that the object of analytical philosophy is the logical clarification of thoughts and ideas. Analytic philosophy then uses logic to address philosophical propositions or premises often using the formal grammar and symbolism of a logical system to reduce it to simpler components if necessary (Kenny, 1973).

According to Peterson (Keith Peterson, 2018) descriptive analytics in business organisations is used in conjunction with predictive and prescriptive analytics. Descriptive analytics focusses on the past and are useful because they allow organisations to learn from past behaviours, thus enhancing understanding on how future outcomes might be influenced. These analytics look at the detail operations of

the organisation, every aspect is described to highlight the role each has played in getting the organisation to where it is.

In the current study, concepts and ideas that the WordAcaid philosophy has will be defined making sure that all is explicit as well as the implicit aspects of those terms. Essentially, the approach will look at defining philosophical concepts and representations or labels of ideas. This process could be called conceptualisation thus making it possible to measure, manage and discover the modus operandi of those concepts.

The dynamics of definitions is for the sole purpose of determining the denotative meaning of each concept as well as the connotative. The actual meaning of the concepts address the dynamics of the language commonly used to label the abstraction conceived and the connotative addresses the context or the situation under observation. With a clear understanding of the phenomenon presented in those philosophical concepts, the behaviour articulated can be recorded for use in answering the question of this study, that is, discovering the role those conceptual elements play in affecting or directing human behaviour.

According to Peterson (Keith Peterson, 2018), predictive analytics follow the descriptive analytics and use statistical models and forecasts techniques to understand the future and answer: "What could happen? Once the phenomenon has been explicitly described, the gaps in the organisational systems will show up as a result of comparing what actually happened and what could be.

It is for this reason that in this study the essential elements of the WordAcaid philosophy, fully defined and described, the probability of what could happen can be precisely stated.

Peterson, (2018) continues to articulate the role of predictive analytics by indicating that its roots are in the ability to "Predict" what might happen. He asserts that these analytics are about understanding the future and provide companies with actionable insights based on data. Predictive analytics, he says provide estimates about the likelihood of a future outcome. With this data at hand, companies use it to forecast what might happen in the future. This is because the foundation of predictive analytics is based on behaviour and action probabilities.

Peterson, (2018) further hints that these analytics go beyond descriptive and predictive analytics by recommending one or more possible courses of action. Essentially, he says, they predict multiple futures and allow companies to assess a number of possible outcomes based upon their actions.

2.3 Dynamics of description

Description is an articulation, an explication of the appearing object. It is outlining in detail the characteristics of the phenomenon as it manifests itself. This process of description is an attempt by the observer to grasp the nature of the phenomenon as well as its relation to the observer. It does appear here that the observer is the active agent but actually the opposite is true. The observer is the reactor to the actor.

In some sense, the phenomenon could be a language of communication, or a subject that must affect the object and the object compelled to react or respond. If the phenomenon is communicating, then the observer is the object to be affected or appealed to for a particular reaction.

Essentially, the relation could then reveal how the phenomenon would be addressed or be reacted to. This idea suggests that the phenomenon is addressing the observer, giving the observer an instruction on how to behave towards it. The phenomenon is prescribing to the observer the implementation method as conveyed.

If the phenomenon is the instructor, it could be deduced that the observer has equipment to receive, apprehend and process the given instruction for implementation enhancement.

2.4 The Observer/Researcher

The observer is acting too, is doing something and that something he does is 'watch'. This means that he is looking intently on something with possibly great curiosity. The Cambridge dictionary defines observe as to watch carefully the way something happens or the way someone does something, especially in order to learn more about

it and confirms that the role of scientists is to observe and describe the world, not to try to control it.

An analysis of the observer allows one to note the equipment that he has, namely, eyes, ears, smell, taste and touch. All these enhance the observation activity.

2.5 The Dynamics of the situation or context

The appearing object or phenomenon appears in a particular setting. That setting could be described as a context. Context according to the dictionary is the circumstances around an event, statement, or idea, and in terms of which it can be fully understood. The Cambridge Advanced Dictionary explains context as the situation within which something exists or happens, and that can help explain it (Press, 1995).

In other words, the context could be described as the background of the event, object or phenomenon that could give insights into the nature of the object. It is the environment of the object or phenomenon giving a hint as to what keeps the phenomenon ticking or thriving. If it keeps ticking, it could be understood that the ticking activity is purpose bent, and has an exit or possible outcome.

2.6 The Word-Acaid Proposition

The study is bent on finding out what the role of the Word-Acaid philosophy is in directing human behaviour in all situations and circumstances. This then demands that an examination of the philosophy be embarked on to understand its nature and modus operandi. This activity described the Word-Acaid philosophy as a concept, in this way its role has been articulated and clarified.

2.7 Philosophical basis for the Word-Acaid

The Word-Acaid philosophy is based on universal laws of causation (Mill, 2014) as well as empirical evidence. This means that whatever happens in the Universe, is understood as a result of something. That is why a common phrase 'there is no smoke without fire' is a human recognition of the principle of causation.

The premise of the law of causation could be stated as 'Everything in the known Universe is caused (Mill, 2014). The problem of such a statement is that the causer of the event or action is usually unknown and factually the focus of research. Such research on the cause of the event or activity starts with a description of the phenomenon in order to trace its origin and thus to discover the source or the cause. The issue of discovering the source suggests that the source is covered and must be unveiled, unearthed, and unmasked.

The issue of concern here then is, why is the source covered? There must be a significant reason for this cover-up. Possibly, it could be for the benefit of the researcher in that the researcher's ability could be teased and stretched to span the known space or infinity ahead. This stretching concept could be a growth experience for the research participant.

The Word-Acaid philosophy as a concept or a phenomenon emphasizes a process of events appearing to the observer, which seem to have started somewhere and continue to communicate its existence to any observer who must be compelled to react to its appearance. Thus the philosophy as a concept in a particular context causes ripples and reactions as it moves. This process seems to move in specific patterns allowing prediction of the next station in its journey. Once the process concept is hinted, two poles immediately show up, namely, 'the origin, beginning, or source and the destination, outcome or output. Without fail, to the researcher or the observer, the systems thinking of 'input – process – output becomes evident thus allowing a more explicit explication of the philosophy as a phenomenon manifested.

3. DISCUSSION

3.1 Introduction to the 'Word-Acaid'

The "Word" is a label of images appearing in different contexts. In the Word-Acaid philosophy the "Word" seems to be the beginning of the philosophy. The fact is that it is not. It is preceded by an abstract concept which is conceptualized in words common to the users of the language. Those word labels help the researchers to catch a glimpse of the representation or symbolism.

Researchers then, are in the business of deciphering shapes and figures as portrayed by words to determine the symbolism thereof. The symbolism identified, then meaning of the symbol is caught. The labels are crafted by using letters of the alphabet to create 'words' that are meaningful to the reader or the observer. The words are carriers of ideas that are virtually abstractions in nature. The ideas depicted in words are external or outside the perceiver or the observer. They exist without the will or the involvement of the observer. These floating ideas in space, as hinted above as words, must be coming from a particular unknown source. The source then must be the cause or the energy force propelling the idea on its journey in search of a host to attach to.

This energy force comes through as a potent force hence it is potential energy waiting to cause ripples as soon as an object or host is affected, stimulated or triggered. Newton's law of motion shows up here where objects are constant until another greater force impacts them, thus redirecting or shifting their direction towards the idea's objective. The center of the Word-Acaid philosophy is IDEAS.

The 'Acaid' is an acronym symbolising the following: **A** is attention, **C** consideration, **A** action, **I** internalisation and **D** duplication. This symbolism, however, does not cover all the steps or stations in the idea concept journey. The total concept or philosophy consists of nine steps or stations namely:

1. Ideas
2. Words
3. Attention/Perception
4. Consideration/Thinking
5. Decision
6. Action or Inaction
7. Internalisation
8. Duplication
9. Connection/Networking

3.2 The IDEA concept

This philosophy is based on the law of nature, i.e. one reaps what one sows. Note the following anonymous dictum's assertion:

"Sow a thought, reap an Act
Sow an Act, reap a Habit
Sow a Habit, reap a Character
Sow a Character, reap a Destiny"
-Anonymous

The common line of thought in this dictum is a serious sequenced activity that results in a particular outcome. It becomes convincing that the philosophy is activity based and follows a set sequence and is dynamic in its train.

3.3 The nature of the Word-Acaid philosophy

The emphasis of the philosophy is on the process of the concept. This process is not an event but a natural flow from one point to another in its mission towards an outcome. That flow and sequence in the Word-Acaid philosophy is a process that follows a specific route without variation. The sum of the Word-Acaid concept is that Words are preceded by Ideas. Ideas then are the dynamite, the motive force that is transmitted through words. Ideas are the seeds that must be planted somewhere, in a particular situation to enhance their growth. Words catch attention and are perceived by the reader or observer as images or pictures. The observer then figures out the significance of the images portrayed in terms of their relationship to the self. Once the relationship has been established, then meaning is caught which invariably leads to the question: What do I do with what I have seen, heard, tasted, smelled, and touched? At this station 'consideration' or thinking about objects just perceived is engaged in. This consideration activity is a business of self-talk by the perceiver debating whether or not 'To be or not to be'. Once this point is reached, without fail Decision kicks in.

At this point of decision-making, 'Action' 'fight or flight' happens. Besides the two options, another option of doing nothing about what was perceived may happen. The act of doing nothing is equally a decision not to act. After the 'Action' station the next is 'Internalisation'. This means that continuous action on a particular decision results in the idea being adopted, owned and internalised. This is ownership at its best. The individual adopting or owning the idea enacted is now merged or married to it thus becoming one with it. This is certainly habit formation and the Idea personalised in

the individual. At this point, the individual becomes the visual of the idea, virtually, the “Idea on Legs”.

Once this ownership or Internalisation has happened, the next step or station is a given: Duplication. The adopted idea has now matured and now must give birth to another like it. This is making a copy of the original. It is a birth ‘after its kind’.

This idea on legs drives its owner/host to connect with others thus infecting of affecting them with the idea. It is a process of ‘Connection/attachment or networking to sell the idea to potential hosts. This marketing drive of the idea is Idea dissemination. The idea owner is not commissioned by another human but by the idea that has possessed him.

It appears here that the Idea causes action. The Idea is the Input that must lead to a ‘Process’ resulting in an ‘Output or Outcome’. All human beings are observed to go through this process. This is the process of the Word-Acaid Philosophy that plays a very significant role in causing action or performance in all situations. This process is eternally repeated and confirms the law of causation.

It has been commonly expressed that the universe is gradually expanding. This observation is based on the fact that objects such as plants, human beings, animals, deserts, etc., are growing or expanding. It looks like reality as observed is bent to stretch each object to correspondingly expand. This reality, in order to accommodate growing objects must have enough space to allow this. So, limits thwart this objective of expansion or growth, hence infinity kicks in as a provision to accommodate it. This infinity is observed by the fact of distances evident in the universe where one star’s distance is measured in light years and some billions of light years for that matter.

The source or the cause of this expansion is the major concern for researchers. This research activity is also evident when an accident happens, efforts are put forth to determine the cause. Essentially, whatever is out there and growing causes a reaction to objects in its train thus emphasising the fact that activity or events do not just happen but are caused by something or somebody.

3.4 Effects of the Word-Acaid on behaviour

I observe the cyclical nature of the idea depicted in the following as: THE WORD-ACAID PHILOSOPHY. (Idea, Word, Attention, Consideration/Thinking, Decision, Action, Internalisation, Duplication and Connection).

The reader must take cognisance of the fact that the philosophy is labelled “The Word-Acaid philosophy. This is because the first thing that appears in the philosophy are WORDS. Hence the emphasis was on words as the key element in its description. The core of words are ideas that are intangible. As noted above, the idea precedes words and are concepts and abstract, intangible, boundless and infinite. The IDEA embossed in words is observed to be dynamic, meaning that it is not static. It thus appears to be in motion from somewhere to someplace. The initial philosophy or idea had six elements and ended up in nine observed as the phenomenon was manifesting itself as will be seen below:

- The idea is manifested as concepts
- These concepts are its inconclusive labels of the idea and reality in a situation that humans find themselves in.
- All reality is dynamic – energy-laden and energy driven
- Energy laden reality affects other objects in its train
- Energy-laden reality is labelled through words and
- Words depict or are symbols of objects in pictures/images
- Pictures/images become tangible, measurable and concrete
- Tangible, measurable and concrete images catch attention of the perceptive and the careful observers – this perception, with enhanced awareness affects the observer
- Observers react to what they see, hear, touch, smell and taste
- The reaction to that which is observed calls for an evaluative process of its validity – it becomes an examination of the pros and cons described as thinking. That evaluative process results in decision-making either for or against and even in doing nothing about the perceived.
- That decision triggers, or leads to action – fight, flight or do nothing (a state of paralysis) – essentially it is a directive, and instruction by the phenomenon.
- A continuous fight or flight or do nothing results in a trend or pattern of operation

- This pattern of operation is a process, not an event, and indicative of object's stability- ownership or trend.
- That pattern of stability has potential to self-reproduce or self-replicate
- The self-reproduction duplicates similar species as prototypes
- The prototype then gets marketed or disseminated to others who have had an encounter with that reality/phenomenon or Idea projected
- Essentially, that prototype is the "IDEA ON LEGS – A PERSONIFICATION OF THE IDEA"

The Word-Acaid philosophy can be looked at as a THEORY organized, structured, classified, and sequential thus lending itself as a system. The elements of the philosophy as a system, are interdependent and progressive. The premise of this philosophy leads to an inferred conclusion, an attestation of its factual nature, its validity and reliability in that it is replicable.

3.5 A further explication of the idea's journey to its ultimate manifestation

I invite the reader to closely watch the modus operandi in the Word-Acaid Philosophy's as an idea in the following forty (40) steps:

1. The idea hails from the subatomic level as energy moving constantly in a cyclical manner
2. At the subatomic level the idea is invisible, intangible, abstract, infinite
3. The intangible invisible abstract and infinite nature is due to its speed.
4. It is so fast that it becomes invisible to the naked eye or at the level of human perception
5. Its movement is described in frequencies, high frequencies and low frequencies
6. In its low frequency, it is like slow motion that enables it to be observed, measured, tangible and thus somewhat concrete
7. The frequencies could be likened to the highways that the idea travels in
8. These high ways are described as waves
9. The higher the frequency the more intense the idea and the lower the frequency, the idea looks like it assumes a somewhat straight line

10. Since the idea is moving, it must make effects wherever it goes. Consequently, it is a shaker and a mover
11. The idea has a nature and behaves in a particular manner to compel its host to react similarly
12. The idea is an 'uncaused' cause and makes effects effectively and efficiently as an influence
13. It makes its appearance in different situations in the form of behaviour
14. It always behaves differently in each situation
15. The diverse form of behaviour makes the idea so adaptable to the situation it moves into.
16. Although it behaves differently, the behaviour has a common denominator or a common characteristic
17. That characteristic blends all the hosts that it uses into a common basic pattern making all the blended items as a family.
18. The blending force is the G-Force that keeps all the elements it (the idea) inhabits in specific routes and equidistant or even parallel but they do not clash
19. The idea always operates in a host. That is why it could be described as a blend of two items. It could also be described as a marriage of two.
20. If a marriage of the two, it could be assumed that this union must be a productive one.
21. If productive, it could be likened to a seed that must, upon maturity, be planted somewhere to continue its existence or continue its journey into infinity
22. The idea is always intention/purpose bound
23. The idea is a truth destined to be revealed, exposed, manifested, imaged with a purpose to stamp its nature on the host as its vehicle of transmission – the human being - in order to simplify navigation and manoeuvre through existence.
 - a. This is an infection affection process to enhance destination/terminus reaching
 - b. The concept of idea rebirth magnifies and clarifies the fact that a destination or terminus is predetermined by the inherent DNA/nature of the idea as an object, entity or a person

- c. Idea choice is always between options or competing ideas and is the lever that facilitates DNA transmission for navigation enhancement towards a desired destiny as determined by the nature of the DNA source
- 24. The idea's nature is dynamic not static. It constantly moves in circular fashion. Its movement is predetermined by its nature/source
- 25. The idea is kinetic energy embossed exhibiting its potential nature to cause action wherever it lands. Britanica.com defines kinetic energy as energy of a moving object or particle and depends not only on its motion but also on its mass.
- 26. The cyclical nature of the idea unveils its unending movement. Essentially, it never arrives at the so-called destination.
- 27. The immediate outcome or station of an idea is an index of how far that idea has travelled.
- 28. Each milepost through which an idea moves reveals a specific type of outcome which is an indicator of the possible ultimate outcome or destination.
- 29. Each idea milepost gives a hint of the ideas' direction towards a particular end/terminus
- 30. That end or terminus is mistakenly so labelled. The fact is that the Universal pattern is infinite and boundless.
- 31. This infinity is indexed by the interplanetary distances which are counted in terms of billions of light years for that matter.
- 32. The first few stations or mileposts show the journey of an idea towards a desired host where it will be lodged for incubation, nurturing and development. This is like an insemination process or an impregnation process towards the birth or multiplication of the idea through the identified host.
- 33. The idea hosts are varied thus enhancing the variability of the looks and appearances of the inseminated idea.
- 34. Although the hosts vary, they all have a similar nature/DNA since the source of the idea is the same. Hosts take on the characteristics of the idea.

35. Once the idea has been taken on by the host, the implementation process starts without the volition of the host. At this point the roots of the idea elongate thus fastening themselves permanently to the host. The host is thus now driven by the idea to the next station – Internalisation.
36. Here the host owns the idea, is fully identified with the idea. At this point, one cannot tell the difference between the host and the idea. The merger, marriage, confluence of the two has taken place. The idea gains momentum thus reaching the point of its birth or printing for duplication. The inscription is the marking, characterization that must now be translated into word pictures to identify the new host emerging. This is serious idea duplication.
37. The duplication fast-tracks the process of dissemination of similar but different entities or sperms to infect a new host in its circuit thus expanding the outskirts of the Universe or space into which it is thrust. At this station the process of detaching and attaching takes place. The attachment activity leads to the next mile post – Networking or connection.
38. The attachment process is a relationship establishment either as a parasite, commensal or reciprocal relation
39. Essentially, the host lives on the idea. The idea makes the host dynamic, boundless and infinite
40. At this point, in one sense it could be described as “THE IDEA ON LEGS”.

3.5 The philosophy's impact on behaviour

According to Merriam-Webster Dictionary behaviour is defined as the manner of conducting oneself. It is anything that an organism does involving action and response to stimulation. It is the response of an individual, group, or species to its environment. (Merriam-Webster, 2016).

In such a case, the observer who is impacted, affected by an idea, gets stimulated to react to it. That reaction is evidenced by a behaviour of the observer attesting to the fact that the idea is the cause of that behaviour. The next subheading shows the process of this stimulation or trigger in the observer, perceiver or the host on whom

the idea seeks to be attached. The biological needs of the observer triggered by the idea get stimulated. Watch the process.

3.6.1 Desire, Need and Crave complex

The following definitions of desire, need, and crave as relates to the Word-Acaid Philosophy upon which it is based show clearly the stimulation process. Desire is a strong feeling, worthy or unworthy, that impels or drives a person to the attainment or possession of something wanted, desired, needed or craved. It is a strong feeling of wanting to have something or wishing for something to happen. (Oxford Dictionaries). If the observer sees the object or phenomenon and the biological needs are triggered either for or against, he must immediately react – flight or fight; grab the object, leave it alone or run away from.

A need is a situation in which someone or something must do or have something that a person must have: something that is needed in order to live or succeed or be happy. It is a strong feeling that one must have or do something about. (Merriam-Webster Dictionaries). That need is always driven by the biological gap in the observer's organs for or against what is observed.

Crave is a powerful desire for (something) (Oxford Dictionaries). It is a strong desire and implies a deep and imperative wish for something based on a sense of need, lack and hunger. If what the body is craving for and it is what is perceived, sensed, then the observer is driven to react. That reaction is truly a behavior.

3.6.2 Definitions' implications about the philosophy

Desire is a strong feeling, worthy or unworthy, that impels or drives a person to the attainment or possession of something wanted, desired, needed or craved. Since the idea is abstract, desire is unaffected until the idea has been visualized. What is seen, smelled, touched, heard and tasted is an object which once perceived evokes a desire

in the observer. Once the desire has been aroused for the perceived object, it influences one to start moving in the direction of what is desired. This process goes through all the Word-Acaid Philosophy's stations for its fulfillment and satisfaction.

Note the process:

The idea of the abstract object is concretized in visible shapes as Words that can be read. The reading means that the abstract has been made visible in the given word labels. The word labels are symbols of the desired object portrayed visibly, or heard, then the observer gets engaged in thought about the object of sight or hearing to determine how the observed should be treated.

The second or third look at the object creates a feeling for or against the object. This happens because a gap is observed where the object could nicely fit in. That gap is a realization of what 'is' versus what 'ought' to be in the observer. The thought process on the suitableness of the object to bridge the gap intensifies. That intensified thought arouses a strong feeling for the object. This feeling for the object becomes a desire. The desire is intensified by the biological needs in the observer. The continued engagement with the object intensifies the desire which then drives the observer to make a decision to do something about the object. Once the decision is made to get it, an action is triggered to grasp it.

So, the desired object is interpreted as suitable to meet the need or close the gap in the observer. Since most of these desired objects are temporal, the chances of a repeat action is great. A temporary satisfaction keeps on nagging the observer and the more frequent the action repeated, the more internalized it gets or is owned. It becomes a habit that will subsequently happen without a conscious act of the observer. At this point the desire has become a habit. Each time the object is seen, the feeling is aroused and the grasp is extended automatically towards the desired object. This is addiction in effect.

The baseline addiction is a satisfaction of a craving. The craving is a strong desire and implies a deep and imperative wish for something that initially was an idea and when the idea is visualized, a sense of need, lack or hunger is

triggered. At this point, the craving drives its victim for satisfaction of the perceived emptiness in the body.

Once the idea of the object craved is encountered over and over, the repeat action is inevitable. However, the possessed observer begins to be driven by the addiction as an ambassador and connects with others who perceive a similar gap existent in themselves. In this way a network of other humans like the one 'Idea on legs' are connected to disseminate the idea to others with the objective of making them like themselves. The addiction is sold in this fashion and spreads like wild fire because of the many 'ideas on legs' spreading it.

A feeling of lack or emptiness falsely described as a need, is taught by conditioning and is developed by experience through an encounter with the **idea/object**. Once a feeling is developed, it drives its owner in the direction of that idea or object perceived. The object or idea becomes the magnetic pull to draw the individual to merge with it. It is some kind of marriage of the two. A continuous encounter or connection with the idea/object deepens the impression and feeling enhancing ownership and belonging. The two now own each other affectionately. They have found a home in the bosom of each other.

Tony and Barry Buzan in their book the Mind Map Book have this to say: "Repetition in itself increases the probability of repetition. In other words, the more times a mental event happens, the more likely it is to happen again." This is the process of internalization or encoding in the body. This is conditioning at its best. In this way the philosophy's process does show that an idea culminates in driving a human being to act in compliance with it (Buzan, 1996).

The Merriam-Webster Dictionary defines 'direct' as to cause to turn, move, or point undeviating or to follow a straight course. This is certainly an instruction to do things or behave in a particular fashion (Merriam, 1831).

3.7 Words are dynamic in the philosophy

Words are visible images or pictures of ideas that the observer sees. Words convey ideas in images or pictures. The word 'dog' does not appear to the observer as d. o. g. but a picture of a four legged animal. So dog is a symbol of the four-legged animal. That portrayed picture engages the observer with immediate effect. When the idea hits the perceptive mind through words, the process of engagement with the idea begins. This engagement is processed through self-talk. In self-talk the individual is talking to himself in silence using words. The words used are symbols of ideas conveyed in the language of the user. Hence the import of WORDS. What happens in reality is that the individual is debating the idea for sense establishment. Once the sense is established a number of processes kick in including self-direction. Self-direction is a self-command or directive to order compliance with the received idea, notion, or abstraction. If the direction is given from an outside source or another person, the chances of being turned down are great. However, if it is instruction by the self, compliance in behaviour is a given.

After this serious debate and engagement with the visible symbol, the idea gets verbalised in the language of the individual in contact with others who understand the lingo hence the dynamism of common sense as advocated by George Edward Moore in his defence of common sense. (Moore, 1925) These words are labels of the received idea, notion or abstraction translated into the language of the people to be shared with.

A combination of words in a sentence make sense only if the created statement has a verb in it to give direction to the receiver or the hearer for action taking. The verbs are words that give direction, instruction and guidance and are conveyors of abstract ideas to operationalize them thus making the idea concrete, measurable and observable. The commonly advocated Terms and Conditions (T'S & C's) are always captured and translated into words for action delineation. This is direction-giving strategy which manifests in behaviour.

According to the Oxford English Dictionary, (Stevenson, 2010) Word is a single distinct meaningful element of speech or writing, used with others (or sometimes alone) to form a sentence and typically shown with a space on either side when written or printed. It is a command, password, or signal. If it is a command, a signal, therefore

it must be expressive of direction, signal to show or indication whether or not one can proceed.

3.8 Concept of stimulus in behaviour

A stimulus according to the dictionary is an agent such as an environmental change that directly influences the activity of a living organism or one of its parts by exciting a sensory organ or evoking muscular contraction or glandular secretion (Merriam-Webster, 2016).

This stimulation then is some kind of directive, an instruction to the organism to behave in a certain predetermine manner. It is something that rouses or incites to activity. This stimulation is certainly an idea in action or an idea directive. If the direction is given by another, the possibility of non-compliance is great. When the idea is articulated by the self, without question, it is implicitly obeyed. This means that the idea has been debated by the self, the pros and cons looked at, a decision made and a directive to act given and consequently without a fight complied with.

Any human activity is preceded by a decision. That activity is evidenced as behaviour and behaviour is a culmination of idea directive in all situations of life.

There are behaviours that seem to happen without a decision. This happens directed by the subconscious mind which has been consciously programmed in previous continuous encounters with the idea until a habit has been established. Once a habit has been established, reflexive behaviours follow without the volition of the individual. This is at the level of internalisation or ownership of the idea. When the idea has a home, it operates twenty four hours a day with no instruction from the self. The idea runs the show.

3.9 The Word-Acaid philosophy's usefulness in training and skills development

All training is objective-based with specific outlined exit outcomes. It always follows the systems thinking process of INPUT, PROCESS AND OUTPUT. The idea's journey goes through stations to complete the circuit:

The Idea emerges from the cosmic realm in its circuit as:

1. **Dynamic Ideas** - Visions of what ought to be
2. **Dynamic Word** - Literacy tool for ideas development
3. **Dynamic Perception (ATTENTION) through the five senses** - Idea Awareness that begets meaningful changes in all areas of life.
4. **Dynamic Creative Thinking (CONSIDERATION)** - A tool for problem-solving and a basis for decision-making. It is an examination of the pros and cons in data collection for enhanced decision-making.
5. **Dynamic Decision-Making** - A gear lever backed by collected data for dynamic performance to direct action or movement.
6. **Dynamic Action (ACTION)** - A dynamic production and performance system for enhanced service delivery and objective realisation. A repeated action establishes ownership of the idea as it is internalised. This is a platform for skills development for continued productive action.
7. **Dynamic Encoding (INTERNALISATION)** - Ownership enhancement system. This is some kind of recording mechanism for idea habitation. Once the idea has been settled and owned, it lends itself into a duplication mode. At this point the potential is established waiting for a moment of actualisation when it enters a selected suitable host.
8. **Dynamic Production – (Duplication)** – The duplication process becomes a dynamic investment system that yields high interest returns. With the high interest realized, the web or net is created to enhance dissemination or multiplication of the idea in its universal journey. This is the point of succession determination.
9. **Dynamic Connection** - A partnership, networking system for high level performance and expansion of the terrain for more space for the 'Ideas on legs' thus created. The process of detachment and attachment takes

place in this networking station. The idea is detached from its domicile and attached to the potential host for actualisation.

3.10 Possible behaviour change

The idea will, without fail reach its destination. Once it is lodged in the host, it will eventually manifest. There is, however a possibility of abortion. This abortion must take place between the station of Decision-making and Action. Once the host allows the idea to progress beyond action it is very difficult to abort. The consequences of such an act could be disastrous. Once the idea is internalised, it will drive the host without the host's control or volition.

3.11 The concordance of the Word-Acaid philosophy with the universal patterns

Suntola (2018), defined the Dynamic Universe theory as follows:

“Dynamic Universe (DU) theory is a holistic description of the observable physical reality. Like the Copernican revolution, the DU creates a system perspective allowing straightforward mathematics and a conceivable cosmological picture of the universe — and gives precise predictions to observables without dark energy or other artificial parameters. It is a unifying theory converting space time in variable coordinates into dynamic space in absolute coordinates. The Dynamic Universe theory relies on an overall zero-energy balance in space and the conservation of the total energy in interactions in space. Instead of the relativity of an object to the observer, relativity in DU space means relativity of local to the whole — relativity appears a measure of the locally available share of the total energy in space.”

Thus the universe is systematic and dynamic as well as cyclical in nature. All inhabitants and creatures react to this universal operation. In a sense, the universal patterns seem to direct all behaviours and reactions of all creatures including human beings. It does appear then that no human being is exempt from the universal patterns' directives. If the rain comes, humans and all creatures react and behave in

accordance with the pattern's operation. When the sun sets and it becomes dark, all human beings turn the lights on including those driving on the road. One would ask, who is directing these people to behave the way they do? The behaviour could be fight or flight but invariably there is action or behaviour directive. Some action must happen as a directive by the extant situation.

Any system follows a particular pattern and thus permits prediction of what could likely happen. The Word-Acaid philosophy as a system invariably does that. If one talks about the journey of an idea, it registers in the mind that there is a destination. However, the universe's motion has no destination. Suntola (2018) in the Dynamic Universe, emphasises that mathematically, the cycle of physical existence and the zero-energy balance extend from infinity in the past to infinity in the future. This is based on the fact that the universe is a system. Equally so, the Word-Acaid philosophy as a system hails from infinity in the past to infinity in the future.

Suntola 2018, further, argues that the whole solar system is in motion and in gravitational interaction in the Milky Way galaxy that interacts with neighbouring galaxies as a part of the cosmological structure of the universe.

3.11. 1 Dynamic Universe

The dynamism of the universe exhibits power of making effects in its circuit. This universe is visible, tangible and causes effects along its operations. It is a situation to reckon with and all situations in it seem to be controlled by this dynamism. For instance the time dynamics are controlled by the universal patterns. The ancient wisdom in the person of the Psalmist claims that the heavens are telling the glory of God (Psalms 19). Any speech that makes sense must contain a verb indicating action in a particular direction. According to Suntola (2018) the following is articulated:

“The DU shows “unity via duality”, mass is the substance in common for the energies of motion and gravitation that emerge and then vanish in a dynamic zero-energy process, giving existence to observable physical reality. As a philosophical concept, the primary energy build-up process in the DU is related to the Chinese yin-yang concept, where the two inseparable opposites are thought to arise from emptiness and end up in emptiness.

In the above paragraph a number of words underscore this directive pattern of dynamism, for example, 'motion' 'gravitation' 'build-up'. Motion is movement that causes things to happen and gravitation as the force which causes objects to be attracted towards each other because they have mass. Those two concepts are labels of ideas depicting reality in motion pictures like a movie animated. The concept of build-up is a serious activity making effects that affect objects to move to specific locations.

3.11.2 Systems

According to the free encyclopaedia, systems are interdependent group of units forming an integrated whole. Units in such systems may include objects that are acted on rather than act. This then tells one that systems are in the business of causing effects. The Merriam Webster definition describes systems as activity systems bounded in time, though its form and functions may evolve over time through successive generations. It is apparent that the common denominator of systems is activity. No doubt that this kind of system's activity is objective bent. Anything that has an objective is definitely on a mission of causing effects, and essentially this is a direction-giving pattern.

Further, a **system** is regularly interacting. Merriam Webster's definition fits an "activity system", but there are also abstract classification systems, such as the Dewey decimal system, in which the units do not depend on each other. Further, Merriam Webster declares that a system may be described by its actors or structures, its activities or behaviours and its aims or motivations, though a natural system may be regarded as having no aims as in the solar system. The emphasis is here evident that systems behave and are active. There is no way that something can behave without a purpose. (Merriam-Webster, 2016)

In the 19th century the French physicist Nicolas Léonard Sadi Carnot, who studied thermodynamics, pioneered the development of the concept of a "system" in the natural sciences. In 1824 he studied the system which he called the *working substance* (typically a body of water vapor) in steam engines, in regards to the

system's ability to do work when heat is applied to it. The working substance could be put in contact with either a boiler, a cold reservoir (a stream of cold water), or a piston (to which the working body could do work by pushing on it). In 1850, the German physicist Rudolf Clausius generalized this picture to include the concept of the surroundings and began to use the term "working body" when referring to the system (Cardwell, 1971).

In environmental situations systems theory views the world as a complex system of interconnected parts. One scopes a system by defining its boundary. This means choosing which entities are inside the system and which are outside—part of the environment. One can make simplified representations (models) of the system in order to understand it and to predict or impact its future behaviour. These models may define the structure and behaviour of the system.

When one scopes the environmental systems it is usually for interpretation purposes and to predict the elements' future behaviour. The pattern of behaviour observed would be able to assist in the full description of the modus operandi of the philosophy as a system of thought and action.

According to the Business Dictionary (Dictionary, 2018), systems come in two types, namely closed and open systems. Both are a set of detailed methods, procedures and routines created to carry out a specific activity, perform a duty or solve a problem (Dictionary.com, 2018). These systems are organized, purposeful and structured consisting of interrelated and interdepended elements. These elements in the system continually influence one another directly or indirectly to maintain their activity and the existence of the system in order to achieve the goal of the system.

In terms of the Word-Acaid philosophy, it is also structured, has elements that interact and influence one another, sequenced and goal oriented. This interaction is certainly causing effects and stimulating or arousing and triggering others to act. The openness of the system allows inputs, outputs and feedback mechanisms.

4. CONCLUSION

The first purpose of the study was:

To determine the role the Word-Acaid concept as a philosophy (idea) plays in directing human behaviour and performance in all situations. The philosophy is based on the law of causation which emphasises the concept of input, process and output. There cannot be any output without an input that is processed to achieve that outcome. Similarly, any act or behaviour is a result of something that preceded it. The Word-Acaid philosophy emphasises that pattern.

The second purpose of the study was:

To determine whether or not the philosophy (idea) is a system. According to the free encyclopaedia, systems are interdependent group of units forming an integrated whole. Units in such systems may include objects that are acted on rather than act. This then tells one that systems are in the business of causing effects and that fits in well with the systems thinking of 'inputs, process and outputs'. The Word-Acaid philosophy starts with an idea as an input and acts on the next element all the way to the final station as an output. In systems theory, the input is exactly like the output. Hence one reaps what one sows.

The third purpose of the study was:

To determine the reliability and validity of the philosophy in doing what it purports to do. The fact that the philosophy is based on the laws of causation and on the universal principles which are unchanging and consistent, the philosophy's modus operandi is evident in different contexts and situations. It does not depart from the pattern, thus ensuring continuity of the idea into infinity.

The concept of validity is calling for a particular predictable, logical, sound and dependable pattern of operation. Validity as a noun suggests the following:

'The quality of being logically or factually sound; soundness or cogency.'

The synonyms of the word valid are:

Soundness, reasonableness, rationality, logic, justifiability, defensibility, sustainability, plausibility, viability, bonafides, effectiveness, cogency, power, credibility, believability, force strength, weight, foundation, substance, substantiality, authority, reliability

The issue of validity of the Word-Acaid philosophy or idea can be described as valid because of the philosophy's concordance with the universal patterns governing human behaviour. From the synonyms above, the soundness, rationality, defensibility, and believability of the philosophy may not be contested. The philosophy is a valid descriptor of what happens in humans as observed in the patterns of input, process and output. There is progression and consistency of this pattern thus ensuring its dependability and validity.

The desire and need constantly fulfilled, direct and cause compliance and this is action in verity stimulated or aroused by an idea. So, the idea encountered by all humans invariably direct or cause them to act in compliance with the direction of the nature of that idea.

Therefore, the Word-Acaid philosophy does play a significant role in directing human behavior and performance in all situations of life. The philosophy complies well with systems thinking thus identifying it as a system. Since all systems are organized, structured and predictable and are activity bent, the Word-Acaid philosophy is a system that is valid and reliable.

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