

Appendices

Therefore I thank you in advance for your contribution to this project. Your answers will be stored in a database and analysed, along with the answers of astrologers from all over the world, to help create this overall picture. The results will then form a part of my doctoral thesis.

Please be assured no information will be stored in the database which could identify you. This survey should take you about 15 - 20 minutes.

If you wish me to email you back your personal determinism/fate report then please *clearly* print your email address.

email address: _____

Section 1 – About You

- a) What year were you born? _____
- b) Male/Female _____
- c) In what country do you live? _____
- d) How long, in years, have you been studying astrology? _____
- e) As there are different types of astrology, could you please circle the type that you *now* prefer to use.

☐ Horary
 ☐ Medical
 ☐ Financial
 ☐ Esoteric
 ☐ Psychological
 ☐ Humanistic
 ☐ Medieval

If your type is not listed then please enter your preferred astrology _____

- f) Who do you consider to be the some of the major authors who have influenced your study of astrology?

Section 2 – Predictive Astrology

2.1 Please choose the statements that best fit your understanding of the nature of predictive astrology. Predictive astrology is:

- a) The *application of particular mathematical techniques* (like transits, progressions and returns) to a horoscope in an attempt to gain information concerning the future.
- b) The use of a horoscope *intuitively* to divine the future.

- c) The *application of a set of rules* to a horoscope for the moment of an event in order to foretell the likely outcome of *that* event – horary astrology.
- d) Working with a person's natal horoscope to seek insights into their future behaviour by *understanding their personality and/or psychological makeup* – reading a natal chart.

If you do not use any form of predictive or natal astrology please now move to **Section 3**

2.2 Please choose one statement that best fits how you think predictive astrology helps you in your life:

- a) I use it to understand why life can be so difficult at times.
- b) It allows me to relax and let my chart inform me of the path to take in my life.
- c) It gives me an understanding retrospectively of why things have happened in my life but I never use it to look at the future.
- d) It explains the past and also tells me what will happen in my life, and when, so I am mentally prepared for the problems.
- e) It allows me to know the time for doing spiritual practices to help me balance the planetary energies.
- f) It gives me a framework for understanding, not only what has happened, but also how to make the most of the potential contained in future patterns.

2.3 Please choose one statement that best fits how you would use predictive astrology when something unpleasant happens in your life:

- a) I look at my chart to simply see what it was astrologically.
- b) I use it to find out why it happened and understand what the “planets” had in store for me.
- c) I look at the astrology and worry about the next time the same astrological indicators will be present.
- d) I look at the astrology to be prepared for a similar problem in the future.
- e) I meditate on the planetary energies and seek to work with them more effectively in my life.
- f) I look at the astrology and use this information to help shape my path of action in the future.

2.4 In the history of a person's life, every time they have had transiting Mars conjunct their Ascendant they “accidentally” break a plate. Would you expect them to break another plate when Mars next conjuncts their ascendant? *Please select one statement*

- a) No.
- b) Maybe.

- c) Depends on their level of awareness.
- d) Probably.
- e) Almost certainly.
- f) Yes.

2.5 If the person does break another plate on their next Mars transit, in your opinion:

Please select one statement

- a) It was only an accident and has nothing to do with their Mars transit.
- b) They could not have avoided breaking a plate.
- c) It was their fault as they should have been extra careful around plates on that day.
- d) They were "waiting" to break the plate.
- e) It was a good thing as it was a simple way to use the Mars energy on that day.
- f) They are "out of tune" with Mars and need to undertake some Mars meditation or ritual to help them work with it in the future.
- g) They may want to find a more productive outlet for the expression of Mars.

2.6 Astrological predictions can contain both timing (when something may happen) and event (what that something may be). For example, a Saturn transit will happen at a certain time and will have a particular quality of expression. Does the *length of time* being examined (e.g. one year into the future or ten years into the future) have an influence on the capacity to predict the when and what? *Please select one statement.*

- a) No, I am able to predict both the timing of the event and the actual event regardless of how far it is in the future.
- b) Yes, I have a reduced ability to define the event as the timing moves further into the future.
- c) Yes, I have a reduced ability to define the timing as the expected event moves further into the future.
- d) Yes, I have a reduced ability to define both the timing and the event as it moves deeper into the future.

2.7 In two years' time your natal chart is going to have a series of "once in a life time" transits. Do you: *Please select one statement*

- a) Be concerned about the events you know will happen in two years' time but feel that there is nothing that you can do about it.
- b) Start to take action now that will optimise a positive outcome, whatever the events are in two years' time.
- c) Take the events into consideration but take no action as you are unsure of the timing.
- d) Not think about it as it is too far away to reliably predict either events or timing.

Section 3 – Natal Charts - If you do not use natal charts, then could you please move to **Section 4**.

3.1 If your primary relationship was having difficulties and you found out that your partner's time of birth was not what you thought, and this introduced different aspects between you and your partner, would you: *Please select one statement.*

- a) Try to change the relationship to reflect the new astrological picture.
- b) Break up the relationship, knowing now why it was having difficulties.
- c) Not look at the chart combinations as you would rather deal with the issues without knowing the astrology.
- d) Look carefully at your partner's new chart to see if the relationship is worth the emotional work of repairing it.
- e) Meditate on the planetary combinations to try to adjust their expression in your lives.
- f) Look at the new aspects and use them to help you and your partner work through any possible relationship issues.

3.2 You meet someone and you discover that their chart contains particular aspects, and you have in the past clashed with people who have such aspects. What do you do? *Please select one statement.*

- a) Break away from the possible friendship, feeling that no matter how much you try it will only cause you emotional upset.
- b) Worry, as there is reason to assume that there will be problems this time around.
- c) Cannot say as you do not want to know about the charts of your friends.
- d) Not end the new friendship but be ready to discontinue it if the suspected problems you see in their chart emerge.
- e) Look at your own problems with the aspects and meditate on the planetary energies to help you deal with them in a new manner.
- f) Learning from previous experience, take a different approach to the friendship in the hope that it will avoid the problems of the past.

3.3 Do you expect to find that members of your own family have similar astrological features or themes in their individual horoscopes, for example, a Sun-Saturn or Capricorn theme? *Please select one statement.*

- a) You have not looked and do not intend to look.
- b) You have looked but have not noticed any themes or patterns in your family's horoscopes.
- c) Yes, but you think of them as just a coincidence.
- d) Yes, your family has one or more horoscopic themes, which you think has meaning for your family.

- e) Yes, and you not only consider that they have meaning but you expect these themes to be reflected in some way in other generations of your family.

3.4 If you knew the birth data of a pet, would you do its chart? Yes/No *please circle*

3.4.1 If you know your pet's chart do you expect to see similar astrological features in their chart as you would in one of your family members?

Yes/No *please circle*

3.5 If you are trying to select the timing of a birth which is going to be a caesarean or inducted but unexpected events occur which alter this timing do you consider that the infant has chosen their own time of birth?

Yes/No / Never considered it *please circle*

Section 4 – Your views on fate, destiny or necessity

There are different philosophical positions on the nature of determinism (fate), and also on why, if at all, it is present in our life. This section of the survey is asking your opinion on some of these positions. *With each statement please select one option of the five choices offered. If you do not believe in fate then please move to **Section 5**.*

4.1 To what extent do you feel that the experience of fate in your life comes from:

- 1) the will of a single divine entity (God) in your life.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 2) a divine cosmos/nature (as gods, goddesses, spirits or energies) expressing itself in your life.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 3) your soul making a choice to enter a physical state at a particular time to enable it to evolve.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 4) your actions in a previous life.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 5) the combination of all that has happened in the past with the physical laws of nature which fixes a unique and possible future.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree

- 6) previous events in your own personal history, and/or your family's history and/or your culture's history.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 7) your life being part of and contributing to the emerging patterns formed naturally by the web of life.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 8) the human desire for a pattern which strings together what is only a series of coincidences into something which appears to be meaningful.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree

4.2 Below are some statements on the purpose of astrology, for your clients as well as for yourself. To what extent do you believe that the purpose of astrology is:

- 1) to be used like a news report about what has happened, what can happen and what cannot happen.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 2) to show the place from which the journey of spiritual evolution begins, with the expectation that the chart will eventually becoming obsolete. strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 3) to be used as a guide to learn your unique pattern of life, mortal and spiritual, so that you can reach the potential as *reflected in your natal chart*.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 4) to be used to help you become aware of, and attuned to, the unfolding will of a divine entity in the cosmos.
strongly disagree / disagree / neither agree or disagree / agree/ strongly agree
- 5) to be used to help you become attuned to and interact with the emerging patterns around you – the natural or secular world.
strongly disagree / disagree / neither agree or disagree / agree/ strongly agree

Section 5 – Your feelings about Astrology

5.1 How do you feel about the following statements? With each statement please select one option of the five choices offered.

- 1) The future is fully formed and astrology provides a tool to help read that future.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree

- 2) Small events in your life can act as indicators of forthcoming, apparently non-related, larger events.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree
- 3) The practice of astrology requires a divine presence in the universe – God, gods or spirits.
strongly disagree / disagree / neither agree or disagree / agree / strongly agree

These last two questions are only if you have the time to write a few lines.

What do you like about astrology?

What do you dislike, if anything, about astrology?

Do you wish to add anything further:

Thank you for your time – please return to this to booth 41 or the Astrolabe stand.

Example of report sent to each participant

If a participant supplied their email address, either by writing it on the returned paper survey or adding it to the submitted online survey, then they received a personalised report of their results. 96% of the 1062 participants requested such a report which was then emailed to them. The following is an example of a personalised report emailed to participant 20081470.

Determinism and/or within the Practice of Astrology
Personal report from a survey conducted
by Bernadette Brady as part of her doctoral studies
at Bath Spa University.

These are short notes on the graphed results of your answers to the survey. Please be aware that there are no right or wrong answers and therefore no good or bad

graphs. The survey and the resulting graphs are an attempt to capture your thinking on fate and/or determinism and place it into categories, which of course does have limitations. Nevertheless, it allows for both a comparison between astrologers and a compiling of all results to form a larger view of fate and/or determinism within Western Astrology in the 21st century.

Graph 1 and Graph 2 and Table 8 – Origin and Application

Graph 1 represents your view on the origin of fate or determinism. One's thinking on the source of fate can have a strong influence on the role that fate will fill in one's life, and the combination of these two ideas is reflected in *Table 8*.

The top line of Table 8 represents the different sources of fate while the rows represent the application of fate. If you have a solid blue box (labelled 4) in *Table 8* then this stands for a combined origin and application with which you strongly agreed. If you have a solid red box (labelled -4) then this is a combination of origin and application with which you strongly disagreed.

8 - View of origin and application of determinism in astrology

	God's Will	Divine nature	Soul	Karma	Science	Psych	Patterns	Human need
Work with God/s	4	2	4	4	0	3	3	0
Soul to Transcend	4	2	4	4	0	3	3	0
Reach Full Potential	2	0	2	2	-2	1	1	-2
Predict like Science	0	-2	0	0	-4	-1	-1	-4
Harmony in life	2	0	2	2	-2	1	1	-2
Dictate to Person	0	-2	0	0	-4	-1	-1	-4

Positive values are levels of agreement, negative values are levels of disagreement.

For example, Alan Leo's Table 8, based on his writings, would probably look like this:

This table (left) indicates that in his philosophy the source of fate was twofold, firstly the Will of God (column 1) and secondly the result of one's soul seeking to evolve by dealing with past life issues (Soul and Karma in column 3 and 4).

For Leo's fate is used to comply with God's Will, in order to be able to transcend mortality

and the deterministic world (Work with God's Will and Soul to Transcend in rows 1 and 2).

Leo also strongly disagrees (red boxes) with the idea that fate in life is the same as the determinism of science (Science in column 5) in which case astrology would be used to predict in a black and white way as in science (Predictive like science in row 4).

The columns list the origins of fate as:

God's Will – Fate from God (monotheistic);

Divine nature – Fate from gods or spirits (a divine world);

Soul – Fate from the soul's desire for evolution;

Karma – Fate from past lives;

Science – Total material determinism;

Psych – Psychological or Jungian Fate (coming from our family and culture);

Patterns – Fate coming from the adherence to patterns (divine or not);

Human need – Fate just an illusion.

The rows list the application of fate as:

Work with God/s – Helps you know the will of God (or gods) and thus work with it;

Soul to Transcend – Your soul using fate to learn how to move away from it; Reach

Full Potential – You accept fate and seek to make the most of what has been given to you in life;

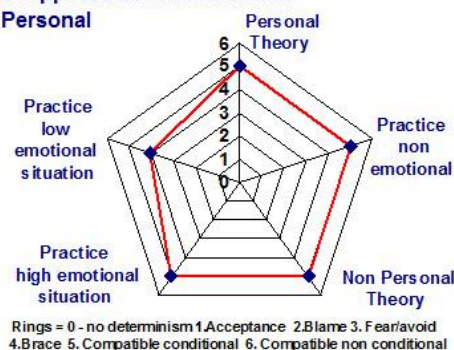
Predict like Science – You consider that determinism can be used in your life to

consistently and accurately predict;

Harmony in Life – You accept fate and seek to flow with it in a harmonious manner.

Dictate – You totally accept fate or determinism and use it to dictate to your life.

3- Application of Determinism - Personal



Graph 3 – Application of Determinism

This graph is divided into rings; each ring is an application of determinism or fate in daily life. Rings 1 to 4 are positions that one takes if one feels that the source of fate has more power than the self, and that one has no ability to change, alter or vary the expression of fate in one's life. With this philosophical position one may: (Ring 1) accept it; (Ring 2) blame the planets for the events in one's life; (Ring 3) fear or avoid knowing the forthcoming events; (Ring 4) brace

and take some kind of action designed to minimise the effect of fate in one's life.

Ring 5 is a conditional position where one still feels that the source of fate is greater than the self but one can alter its expression in life by negotiation, for example via a spiritual practice. Ring 6 represents a position where fate is not fixed and one co-creates the future with the rest of the living world. This position is non-hierarchic, that is to say the entire living world, including oneself, is equal in the co-creative process.

In the Leo's example (left) his writing suggests that he is consistent in his application of fate to many areas of his life, as most of his graph is on the 5th ring. This is consistent with his belief in God's Will and the soul's journey as the sources of fate.

Most people have a "dent" in this graph. In Leo's I have 'guessed' that in the area of Practice - low emotional situation, his fate changes to a form of bracing oneself for the events. You may also have a "dent" in this graph and if so think about this area, as it can offer insights into your more instinctual practice of fate in your life.

Graph 4 – Cycles with no emotional content

It has been found by other researchers that the more abstract and minor a situation is, the more people expect the determinism of science – known as "hard determinism", where events are totally predictable and there is no freewill involved. Look at this graph and compare it with the rings in Graph 3. Is it consistent or do you lean towards a harder version of determinism and or fate in abstract situations?

Graph 5 – Patterns

The perception and use of patterns is a strong feature of many astrologers' work and Graph 5 seeks to show the extent of your use of patterns. This graph shows whether you think that you are an "island" and your chart is just yours, or whether you see your chart as part of a family of charts; and if you do, whether you consider that astrology is meant for humans only, or for all of life, and/or for all of the known world, living and non-living. It is interesting to think about this combined with your results from Table 8. If, for example, you have selected "God's Will" in Table 8 and no animals in this graph then you see humanity in a unique position

separate to the rest of creation.

Graph 6 – Time and Events

Many astrologers have a form of fate where the time is fixed and the event is or is not fixed. This graph shows whether you have such a view of time. The zones labelled with red writing are those where there this view is not held and the blue shows the presence of the two ideas about time. One bar is for your theory and the other is for your actual practice.

Graph 7 – Astrology and the Divine

This graph simply shows your thinking regarding the non-secular or secular nature of astrology and one would expect this to match with your results in Table 8.

In Summary

Think about each graph in relation to the others. You may have selected fate originating from a divine cosmos, if so explore your application of this in your life. Then consider whether it applies only to humans or to all of life. Do you use this to simply accept divine cosmic fate, or do you seek to negotiate with fate or maybe to co-create? These are the sorts of questions that your survey graphs can help you unpack.

20081470

Your survey selections

These are the issues to which you selected a strong agreement. They reflect in a limited computer-like manner your current thinking on the source of determinism in your life and how you choose, or think one should, use this determinism.

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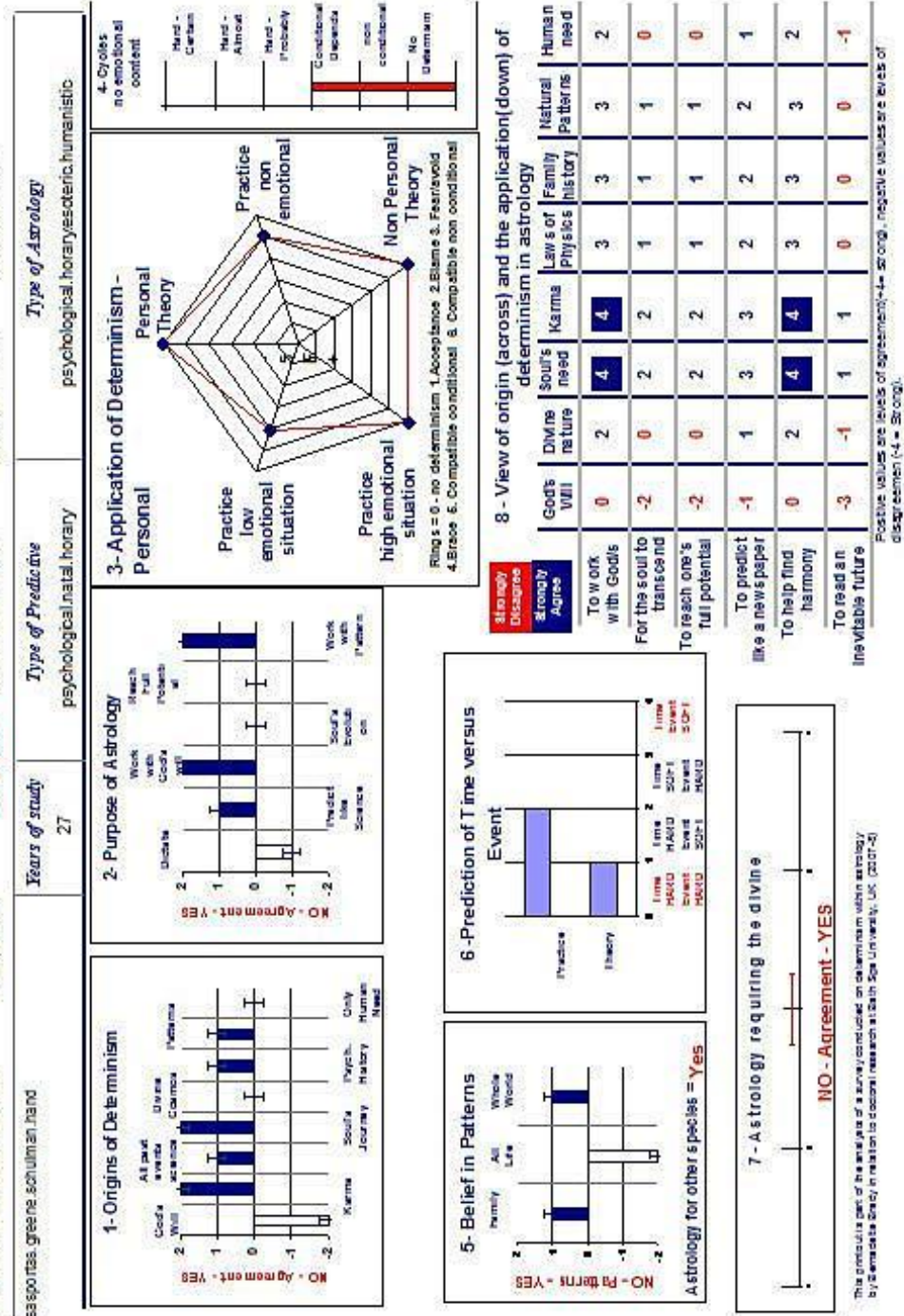
Survey Code

20081470

Birth year = 1952

Gender = Male

Country = UK



This printout is part of a survey conducted on determinism within astrology by Bernadette Brady in relation to a doctoral research at Trinity Saint David University, UK (2007-8)

Survey Code: 20081470 Birth year: 1962 Gender: Male Country: UK Years studying: 27 Type of Astrology: Psychological horary, esoteric, human Type of Predictive Astrology: Psychological natal, horary

Authors: sasportas.greene.schulman.hand

Survey returned: Web email address Username domain name not given

2.2 Personal Theory
 1= Acceptance
 2= Blame
 3= Depends
 4= Fear
 5= CC condition
 6= CC non cond
 0 1 2 3 4 5 6

2.3 Practice non emotional
 1= Acceptance
 2= Blame
 3= Fear
 4= Brace
 5= CC condition
 6= CC non cond
 0 1 2 3 4 5 6

2.4 Cycles - no emotions
 1= No
 2= Maybe
 3= Depends
 4= Probably
 5= Almost Certain
 6= Yes
 0 1 2 3 4 5 6

2.5 Non-personal theory
 0= non Astrol.
 1= Acceptance
 2= Blame
 3= Fear
 4= Brace
 5= CC Cond.c
 6= CChon
 0 1 2 3 4 5 6

2.6 Time
 1= Time-Event Hard
 2= Time Hard, Event Soft
 3= Time Soft, Event Hard
 4= Time and Event Soft
 0 1 2 3 4

2.7 Time Practice
 1= Time-Event Hard
 2= Time Hard, Event Soft
 3= Time Soft, Event Hard
 4= Time and Event Soft
 0 1 2 3 4

3.1 Practice - High emotions
 1= Acceptance
 2= Blame
 3= Fear
 4= Brace
 5= CC conditional
 6= CC non cond
 0 1 2 3 4 5 6

3.2 Practice - Low emotions
 1= Acceptance
 2= Blame
 3= Fear
 4= Brace
 5= CC conditional
 6= CC non cond
 0 1 2 3 4 5 6

3.3 Practice of Patterns
 -2= non-pattern
 -1= pattern weak
 0= patterns no meaning
 1= patterns
 2= patterns long term
 Pattern Score: -1

3.4 Pets criteria
 Yes No
 Pets Included
 3.4.1 Pets
 -2= no patterns
 2= patterns
 -2 0 2

4.1.1 Will of God
 -2 -1 0 1 2

4.1.2 Pagan
 -2 -1 0 1 2

4.1.3 Soul
 -2 -1 0 1 2

4.1.4 Karma
 -2 -1 0 1 2

4.1.5 Science
 -2 -1 0 1 2

4.1.6 Psych
 -2 -1 0 1 2

4.1.7 Patterns
 -2 -1 0 1 2

4.1.8 non
 -2 -1 0 1 2

3.5 Birth Time
 -2 0 2

4.2.1 Predict with certainty
 -2 -1 0 1 2

4.2.2 Soul to Transcend
 -2 -1 0 1 2

4.2.3 Reach full Potential
 -2 -1 0 1 2

4.2.4 Work with God/s
 -2 -1 0 1 2

4.2.5 Harmony in life
 -2 -1 0 1 2

5.1.1 Inevitable future
 -2 -1 0 1 2

5.1.2 Omens - patterns
 -2 -1 0 1 2

5.1.3 Non secular
 -2 -1 0 1 2

Beliefs
 0 Divine Cosmos
 4 Patterns
 4 Self - spiritual or not
 1 Science

Believed Origins of Determinism
 -2 is strong disagreement +2 is strong acceptance

Purpose of astrology
 -2 is strong disagreement +2 is strong acceptance

Comments

Figure 2 - Screen shot of data entry for respondent 20081470 in survey database.

Survey results

Investigating the consistency of the belief in fate.

The following are the underlying themes of the multiple choice questions which were the astrological vignettes aimed at measuring the consistency of belief in fate which can be found in the questionnaire in this appendix.

The authors considered to be most influential on the respondent's astrology

Question 1.f asked: 'Who do you consider to be some of the major authors who have influenced your study of astrology?' The astrologers could write an unlimited list of authors from within or outside of the field of astrology. The most frequently cited authors were the following twelve authors:

Liz Greene, listed by 480 astrologers — Greene was reviewed as well as interviewed.
 Robert Hand, listed by 412 astrologers — Hand was interviewed.
 Bernadette Brady, listed by 350 astrologers — myself.
 Dane Rudhyar (1895–1985), listed by 220 astrologers — Reviewed.
 Howard Sasportas (1948–1992), listed by 220 astrologers — Esoteric, Platonic astrology based on Dane Rudhyar's work.
 Alan Oken, listed by 92 astrologers — Platonic Esoteric astrology, interviewed.
 Steven Forrest, listed by 85 astrologers — Platonic Esoteric astrology
 William Lilly (1602–1681), listed by 84 astrologers — Horary astrology and the basis of Barbara Dunn's work who was reviewed and interviewed.
 Karen Hamaker-Zondag, listed by 62 astrologers — Jungian astrology, interviewed.
 Michael Meyer, listed by 52 astrologers — Humanistic astrology, an email exchange and reviewed.
 Rienhold Ebertin (1901–1988), listed by 48 astrologers — Reviewed.
 All other authors received less than 15 listings.

Q. 2.3 — This was a theoretical/subjective question. It asked the astrologer about themselves and their own actions in their use of predictive astrology. Their responses indicated either that they accepted that fate produced an inevitable future or considered that they had some influence in the outcome of the forthcoming event. This is based on the astrological premise that one can alter a forthcoming event by taking spiritual action or by adopting some pre-emptive action.⁹⁵⁰ This is an example of C.C. Zain's Law of Affinity as discussed in chapter 5.

Q. 2.5 — This was a theoretical/objective question. It asked the astrologer about the theoretical objective situation of a continually repeating event which occurred in a person's

⁹⁵⁰ For an example see: Robert Hand, *Planets in transit : life cycles for living* (Gloucester, Mass.: Para Research, 1976), p.79.

life at the same time as a repeating astronomical cycle. The astrologer was asked if the individual had influence to alter the repetition of this event.

Q. 2.4 — This was a practical/objective question based on a premise in astrology that events are associated with even minor planetary cycles.⁹⁵¹ It asked the astrologer about a practical but objective situation which concerned another person: if a frequently repeating planetary transit was linked to a minor event that *always* occurred in a person's life, such as breaking a plate, then if this planetary event happened again, would the person experience the same minor event?

Q. 3.2 — This was a practical/subjective question with low emotional content. This question asked the astrologer to place themselves into a practical but subjective situation with minor emotional content. Astrologers generally consider that they will have difficulties with people who have particular planetary configurations within their natal horoscope — the popular simplistic version of this is that one particular sun sign will have difficulties with another particular sun sign.⁹⁵² The question asked the astrologer the following: if they met a person in a casual situation and found that that person had such a feature in their chart, how they would react to that person? A response of 'to withdraw' revealed an potential acceptance of Cicero's premises of the inevitable horoscope, while other responses showed that the astrologer did not accept the inevitability of the outcome.

Q. 3.1 — This was a practical/subjective question with high emotional content. This question asked the astrologer to place themselves into a practical, subjective and highly-emotional situation. The astrologer was asked the following: if they discovered that their primary partner had a different horoscope to what they first believed, and this new horoscope revealed a particular planetary configuration which they would have avoided in Q. 3.2, what would they do? It is effectively the same question as Q.3.2 but now with far higher emotional content – the casual acquaintance versus their intimate partner.

Example: The column labelled 2.5

The data in this column represents the responses to question 2.5 which concerned the astrologers' general approach to information gained through astrology around possible future events. The percentage of the replies is as well as the actual raw numbers. The first figure in this column represents 21 astrologers (2.0% of the total survey numbers) who passively accepted the forthcoming predicted event, 37 astrologers (3.5% of the total survey numbers) who feared the predicted event, and the same number who blamed the planet for the predicted event if it did come to pass. The figure in row 5, of 205 (19.3%), is the total of rows 1 to 4 of astrologers who accepted that the future indicated by the

⁹⁵¹ Donna Van Toen, *The Mars Book, a Guide to Your Personal Energy and Motivation* (York Beach: Sameul Weiser, Inc, 1988), p.189.

⁹⁵² Ronald Davison, *Synastry, Understanding Human Relations through Astrology* (Santa Fe: Aurora Press Inc, 1983), p.67; For an example see: Penny Thornton, *Synastry : a comprehensive guide to the astrology of relationships* (Wellingborough: Aquarian, 1982), pp.35-36.

horoscope was inevitable – a 'natural' hard incompatibilist position. The figures in rows 6 and 7 are those astrologers who considered that they could alter the forthcoming event in some manner and thus could be considered to have adopted a 'natural' compatibilist position with regards to fate, or to be adopt a theory of fate that allowed for such intervention. Row 6 is the figure for those astrologers who sought to negotiate by praying or meditating and row 7 were those astrologers who sought to take some form of positive action to alter the forthcoming event, for example, dealing with a possible problem now in order that the predicted event would not occur as a consequence of that problem. Row 8 is the sum of rows 6 and 7.

Response to determinism in different situations		2.5 Theory Non emotional	2.3 Theory Emotional	2.4 In Practice Non emotional	3.2 In Practice Low Emotions	3.1 In Practice High Emotions	
Personal action in the face of believed determinism	Accept it	2.0% 21	3.4% 36	13.4% 142	1.5% 16	0.3% 3	1
	Blame it	3.5% 37	1.1% 12	9.8% 104	0.8% 8	0.2% 2	2
	Fear or try and avoid it	3.5% 37	2.5% 27	0.7% 7	2.4% 25	5.1% 54	3
	Brace for it	10.4% 110	5.6% 60	5.2% 55	12.3% 131	6.4% 68	4
Hard-incompatibilist position		19.3% 205	12.7% 135	29.0% 308	16.9% 180	12.0% 127	5
Try and negotiate with it		5.7% 61	1.4% 15	21.7% 230	21.0% 223	3.1% 33	6
Seek to co-create it		71.4% 758	84.7% 899	47.7% 507	60.9% 647	84.1% 893	7
Compatibilist or rejection of universal determinism		77.1% 819	86.1% 914	69.4% 737	81.9% 870	87.2% 926	8
No answer		1.9% 20	0.5% 5	0.8% 8	0.3% 3	0.4% 4	

Figure 3 — Percentage of astrologers' responses to Qs 2.3, 2.4, 2.5 & 3.1, 3.2, (n1062). This figure shows the full survey results of the vignette questions to astrologers concerning their attitude to and acceptance of fate over a range of non-emotional and emotional situations. Each column represents the answers to one question and each row has been numbered 1 to 8 for ease of reference.

Columns 2.3, 2.4, 3.2, and 3.1 represent the responses to the question 2.3, 2.4, 3.2 and 3.1 in a similar manner. The different columns concern different questions and show the nature of the situations being queried, theoretical and practical, as well as the range of levels of emotional content.

Nichols found, in his survey from the general population, that as the emotional content increases, so the number of individuals who chose compatibilist options rises. These results have been duplicated in this research, see chapters 1 and 7.

A note on Adorno's authoritarian issues

Questions 2.3, 2.4, 2.5, 3.1 and 3.2 also collected information on the astrologer's attitude to this fate: an attitude of neutral acceptance; a position of blaming the cosmos; fearfulness of a forthcoming event; an attitude of bracing for it; or whether they believed they possessed some degree of agency in the expression of the forthcoming event, a form of natural compatibilism or libertarianism. The last two categories could also be selected for a spiritual or non-spiritual answer. This approach was taken to explore Adorno's claims that astrologers had authoritarian personalities.⁹⁵³ As reported in chapter 7, these position received little support.

Years of being involved with astrology	Question 2.4 No emotional content	Question 3.2 Low emotional content	Question 3.1 High emotional content	Sample size
First 2 years of involvement	36.4%	15.9%	13.6%	44
3 to 5 years	32.6%	20.0%	10.5%	95
6 to 10 years	36.0%	13.3%	16.5%	150
11 to 20 years	25.4%	17.7%	12.3%	260
Greater than 20 years	27.3%	16.4%	9.7%	414

Figure 4 — Table of percentages of astrologers who selected the response that the horoscope produced an inevitable future (Cicero's assumptions) to Qs 2.4, 3.2, 3.1, displayed by the number of years a person said they had been an astrologer. The sample size for each division is given in the right hand column (n963).

Belief in fate as true over time

Each astrologer was asked (Q.1.d) 'How long, in years, have you been an astrologer?' The question did not stipulate levels of professionalism but allowed the participant to judge for themselves what it meant for them to 'be an astrologer'. Some participants indicated that they had been an astrologer from childhood, while most timed their involvement from when they commenced classes in astrology. The results from the questions concerning

⁹⁵³ Adorno, "The Stars Down to Earth: the Los Angeles Times Astrology Column," p.64.

acceptance of astrology indicating an inevitable future in *figure 3* could be analysed via the length of time a person said they had been an astrologer. The results are shown in *figure 4*.

Beliefs about time

How long have you been an astrologer?	Time Fixed/ Event Fixed	Neither Time or Event Fixed	Time Fixed/ Event NOT Fixed	Time NOT Fixed Event Fixed	Sample size
First 2 years of involvement	4.5%	18.2%	56.8%	13.6%	44
3 to 5 years	8.4%	18.9%	62.1%	10.5%	95
6 to 10 years	9.3%	8.7%	64.7%	13.3%	150
11 to 20 years	8.8%	8.5%	71.2%	9.2%	260
Greater than 20 years	3.8%	11.8%	77.4%	5.5%	414

Figure 5 — Table of percentages of astrologers' responses to Qs 2.6 and 2.7. These questions asked about the nature of the astrologer's notion of time and prediction (n963).

The table in *figure 5* shows the different responses to the nature of prediction within astrology, against years of being an astrologer. The first column on the left is for those holding a 'hard compatibilist' attitude, that of considering that both the time and event were fixed by the horoscope, 'Time Fixed/Event Fixed'. The next column, indicated those holding the non-astrological position that 'Neither Time or Event Fixed' are Fixed. The *kairos*-like notion of time is shown in the column labelled 'Time Fixed/Event not Fixed', and finally, the conventional view of fatalism — that an event is fixed (like one's death) but the time is not fixed — is shown in the last column.⁹⁵⁴ The survey indicates that the *kairos*-like notion of time, receiving 77% of responses, is a feature of different theories of fate contained in astrology.

⁹⁵⁴ McGilvary, "Freedom and Necessity in Human Affairs," p.382.

Score	-4	-3	-2	-1	0	+1	+2	+3	+4
%	2.7%	3.2%	9.0%	10.4%	26.4%	17.1%	16.4%	9.4%	5.4%
Raw Numbers	29	34	96	110	280	182	174	100	57

Figure 6 — Table of percentages of astrologers' summed responses to Q. 4.2.4 and Q.5.1.3. — n1062. A negative number is a support for a secular astrology while a positive number is an indication of support for a non-secular astrology

Belief that astrology is an expression of a divine cosmos

Is astrology a spiritual study?

These questions were:

Q. 4.2.4 — 'Astrology is used to help you become aware of, and attuned to, the unfolding will of a divine entity in the cosmos.' Agreement with this statement was seen as the astrologer accepting that astrology had a spiritual role.

Q. 5.1.3 — 'The practice of astrology requires a divine presence in the universe — God, gods or spirits.' Agreement with this statement was seen as the astrologer considering that astrology required a divine presence.

Results for these two questions are shown in *figure 6*, while a simplified version is given as the graph in *figure 11* in chapter 7.

Fate and God/gods

Q. 4.1.1 — 'Fate is the will of God.' Agreement with this statement was seen as the astrologer accepting a monotheistic deity, as defined in chapter 7.

Q. 4.1.2 — 'Fate is a divine cosmos/nature.' (as gods, goddesses, or spirits) expressing itself in your life.

Agreement with this statement was seen as the astrologer accepting a pluralistic concept of the divine. The results for these two questions are shown in *figures 7 and 8*.

Score	-2	-1	0	+1	+2
Q. 4.1.1 Monotheism	18.6%	23.9%	32.5%	15.9%	9.0%
Raw Numbers	198	254	345	169	96
Q.4.1.2 Polytheism or Panthéism	5.4%	8.5%	24.0%	43.9%	18.3%
Raw Numbers	57	90	255	466	194

Figure 7 — Table of percentages of astrologers' answers to Q.4.1.1 and Q.4.1.2 (n1062). Negative numbers show disagreement while positive show agreement.

	Inconsistent	Polytheism or Pantheism	Monotheism	No Divine
%	26.6%	20.4%	19.0%	34.0%
Raw numbers	282	217	202	361

Figure 8 — Table of percentages of astrologers' belief in the nature of the divine (n1062).

The astrologer's personal matrix

A personal matrix was built for each astrologer by inserting the score (ranging from -2 to 2) of each answer for the astrologer's opinion on the source of fate and the role of astrology in their life. The score from these individual answers was placed into a matrix and then each cell was tallied independently. An example is shown in *figure 9*.

Strongly Disagree Strongly Agree	8 - View of origin (across) and the application(down) of determinism in astrology							
	God's Will	Divine nature	Soul's need	Karma	Laws of Physics	Family history	Natural Patterns	Human need
To work with God/s	-3	0	1	-3	-1	0	0	-2
For the soul to transcend	-2	1	2	-2	0	1	1	-1
To reach one's full potential	0	3	4	0	2	3	3	1
To predict like a newspaper	-4	-1	0	-4	-2	-1	-1	-3
To help find harmony	0	3	4	0	2	3	3	1
To read an inevitable future	0	3	4	0	2	3	3	1

Positive values are levels of agreement(+4= strong), negative values are levels of disagreement (-4 = Strong).

Figure 9 — Example of matrix for an individual astrologer. Every cell represents a combination of the believed source of fate and the purpose of astrology.

If a cell in the astrologer's personal matrix scored 4 points (solid blue) then this indicated that the astrologer 'strongly agreed' with both the source of fate and the purpose of astrology. Thus in *figure 9*, this astrologer's theory of fate contained a concept that fate was a part of the soul's personal journey to help it evolve (Q.4.1.3), and that astrology's purpose was to allow one to reach one's full potential, (Q.4.2.3) and/or to help find harmony in this life (Q.4.2.5), and/or that it was also to reveal an inevitable future (Q. 5.1.1) (the three blue cells which scored 4 points). If an astrologer 'strongly disagreed' with the concept that made up the row and column of a cell, then that cell scored -4, (marked as the red cells). In *figure 9*, the astrologer 'strongly disagreed' with the philosophy of the notion of Karma (Q.4.1.4) as well as with the idea that astrology could be used to predict this karma in a certain manner, like reading a newspaper (Q.4.2.1). They also 'strongly disagreed' with the notion that the source of fate was God's Will (Q.4.1.1) and, again, that astrology could be used to understand the workings of this divine Will with precise accuracy (Q.4.2.1) like reading a newspaper.

Each individual matrix was tallied across the entire sample of 1062 astrologers and these results are presented in chapter 7.

Appendix 2 - The Interviews

The interviewees

The following are brief biographies of the professional astrologers who were interviewed for this thesis. They are presented here to show the diversity of backgrounds, location and astrological themes. They are listed alphabetically. These brief biographies have been constructed from the personal websites and/or the publication of these astrologers.

Brian Clark

Born in Canada, Clark is an Australian astrologer who, in 1986, established the astrological school Astro*Synthesis in Melbourne, Australia. In 1989 he co-founded the 'Chiron Centre' in Melbourne which is a centre for healing therapies. He is an astrological educator and author of works on healing, tarot and astrology and he lectures at international astrological conferences. Clark also lectures on mythology on the Nexus program in Australia and hold a BA (Hons) and MA in Classics and Archaeology from the University of Melbourne. His astrological work is based in Greek mythology and has a psychological orientation. He is also a consulting astrologer.

Clark is based in Australia and the 66 minute interview was conducted on 1 April, 2010 via Skype.

Faye Cossar

Born in New Zealand, Cossar has lived in Amsterdam since 1986. She runs the Amsterdam School of Astrology. In her work she trains astrologers and specialises in business astrology. She also works with companies helping to solve marketing or personal problems. She completed a Masters degree at Bath Spa University in the UK and graduated Master of Arts in Cultural Astronomy and Astrology in 2004. Her dissertation covered research on companies which included KLM, Martinair and C&A. She has written many astrological articles and lectures internationally. Her consulting work is focused into working with companies but she also conducts private astrological consultations. The 54 minute interview was conducted on 20 October, 2009 in Amsterdam.

Darby Costello

Darby Costello was born in the USA and studied astrology in Boston in the 1960s. She then lived in Africa where she worked with tribal healers and diviners. Since 1984 she has lived in London and is a lecturer for the Centre of Psychological Astrology. She is the author of several astrological books and in her capacity as a professional astrologer she lectures throughout Europe and the USA. She holds a Master's degree in Cultural Astronomy and Astrology from Bath Spa University, UK and runs a consulting business in London. Her astrology can be considered to be psychologically inclined. Costello is based in London and the 73 minute interview was conducted on 25 November, 2009 in London, UK .

Barbara Dunn

Barbara Dunn is a British astrologer and the principal of the Qualifying Horary Practitioner (QHP) which was established in 1984. She teaches horary astrology (the astrology of the

judgment of questions) to students in the UK as well as worldwide through distance learning. She is the author of astrological books on this subject and lectures at international conferences. She holds an honours degree from the London School of Economics. She runs a worldwide practice in horary astrology.

Dunn is based in Cornwall and the 94 minute interview was conducted on 27 April, 2010 via Skype.

Dr Ben Dykes

Ben Dykes is an American medieval astrologer and translator who gained his PhD from the University of Illinois. He studied medieval astrology from Robert Zoller and has taught philosophy courses at universities in Illinois and Minnesota. His published works include translations of Guido Bonatti's Book of Astronomy and the Works of Sahl and Masha'allah. Dykes is a consulting astrologer based in the USA.

The 65 minute interview was conducted on 20 October, 2008 in Bath, UK while he was on a UK lecture tour.

Carolyn Egan

Carolyn Egan is an American who has been a professional since the mid-1970s. Her speciality is the astrology of weather. She is the founder of weathersage.com, founded in 2000 and has establish what she defines as 'astrometeorology'. She lectures at international conferences and runs a practice of consultations for weather predicting.

Egan is based in the Rhode Island USA and the 62 minute interview was conducted on 29 March 2010 via Skype.

Demetra George

Demetra George is American professional astrologer who has been active in astrology since 1971. Her early published work focused on goddess studies within astrology but now with her Masters degree in Classics from the University of Oregon she draws on her knowledge of the classics and ancient languages to create a form of contemporary Hellenistic astrology which blends Hellenistic astrological techniques with mythological foundations. She is the director of Thema: Foundations in Astrology, and lectures extensively at international conferences. In 2002 she was awarded the Regulas Award for Thinking and Understanding in Astrology — an international award given from within the astrological community. She maintains a practice of teaching, lecturing and consulting. George is based in the USA and the 57 minute interview was conducted on 21 August, 2009 in Oxford, UK while she was lecturing at a summer school in astrology.

Roy Gillet

Roy Gillett is a British astrologer who has dedicated his life to astrological organisations. He is currently the President of the Astrological Association of Great Britain and regularly lectures on astrology throughout the United States and Europe. He is also UK representative of Astrolabe, an astrology software company. He is the author of astrological books and diaries. Gillet is a practicing Buddhist and brings his spiritual teachings and philosophy to his astrological work.

Gillet is based in Camberley, UK and the 94 minute interview was conducted on 24 November, 2009 in Camberley.

Dr Dorian Greenbaum

Dorian Greenbaum is an American astrologer whose PhD was titled 'The Daimon in Hellenistic Astrology: Origins and Influence', gained from the Warburg Institute, London in 2009. She has translated the *Introduction of Paulus Alexandrinus* for ARHAT, along with the Scholia to that work. She is also a specialist in the medieval concept of temperament and in 2005 published *Temperament: Astrology's Forgotten Key* (Wessex Astrologer, UK). Greenbaum is a consulting astrologer.

Greenbaum is based in the USA and the 80 minute interview was conducted on 11 October, 2008 in Bristol, UK while she was attending academic meetings in Bath.

Dr Liz Greene

Liz Greene is an American-British astrologer and the founder of the Centre for Psychological Astrology (CPA) in London. She is a prolific author of books and other publications and has been instrumental in shaping modern psychological astrology. She holds doctorate degrees in psychology and in history and is a qualified Jungian analyst. She also holds a diploma in counselling from the Centre for Transpersonal Psychology in London, and a diploma from the Faculty of Astrological Studies, of which she is a lifetime Patron. She is a tutor at University of Wales Trinity Saint David in the MA in Cultural Astronomy and Astrology and in her capacity as a professional astrologer she lectures, writes and consults.

Greene is based in Bath, UK and the 95 minute interview was conducted on 22 January 2010, in Bath.

Karen Hamaker-Zondag

Karen Hamaker-Zondag holds an MA from the University of Amsterdam and started her astrological practice in 1975. She is a founding member of two schools in Holland: an astrological school, Stichting Achernar, founded in 1980, and a school of Jungian psychology, Stichting Orderir, founded 1987. She is the author of many astrological books. Additionally she is the editor of Symbolon, an astrological quarterly journal published in the Netherlands. In 2009 she was appointed an Honorary Member of the Dutch C.G. Jung Foundation. She is a psychological Jungian-orientated astrologer and also a consulting astrologer.

Hamaker-Zondag is based in the Netherlands and the 67 minute interview was conducted on 12 September, 2008 in Amsterdam, The Netherlands while I was working in Amsterdam.

Robert Hand

Robert Hand is an American astrologer who has been a professional astrologer since 1972. He co-founded Astro Graphic Services in 1979 which later became Astrolabe Inc. Since 1990 he has focused on the translations of ancient astrological texts and in 1997 he founded ARHAT, a publishing company dedicated to the publication of Greek, Latin and Hebrew astrological texts. In 2008, Rob Hand won the Marion D. March Regulus award

for his life's work. He lectures at conferences, seminars and workshops worldwide and offers professional astrological services to astrologers and the general public. He has authored numerous astrology books and software. He holds a Masters of Arts in History from The Catholic University of America in Washington, D.C. and is currently writing his dissertation for The Catholic University's Doctor of Philosophy in Medieval and Byzantine Studies.

Hand is based in the USA and the 63 minute interview was conducted on 19 August, 2009 in Oxford, UK while he was lecturing at a summer school in astrology.

Gillian Helfgott

Gillian Helfgott (nee Murray) is an Australian astrologer who ran a teaching and consulting practice in Sydney and Perth, Australia from the early 1970s to the mid 1980s. She studied what is known as cosmobiology with the late Doris Greeves also a renowned specialist in this subject. Helfgott was the journal editor for the Federations of Australian Astrologers for 5 years and was made an honorary life member of that organisation. In 1984 she met the concert pianist David Helfgott. She no longer practices astrology professionally as her focus is on David Helfgott's career in music. However, she practices financial astrology.

Helfgott is based in Bellingen, New South Wales, Australia and the 74 minute interview was conducted on 1 July 2009 when I was in Italy and she was on tour there with her husband.

Stephanie Johnson

Stephanie Johnson is an Australian astrologer who is a founder of Esoteric Technologies, one of the world's leading astrological software companies, and works in partnership with Astrolabe in the USA. Johnson is a professional consulting astrologer focusing on medieval astrology and the Ancient Wisdom teachings. She holds a Masters of Science degree in Esotericism from the University of the Seven Rays, New Jersey, USA. She has lectured at national conferences, and has authored numerous astrological computer reports. Her articles have appeared in various Australian publications including the FAA Journal and the Astrological Monthly Review.

Johnson is based in Adelaide, Australia and the 86 minute interview was conducted on 24 February, 2010 via Skype.

Claire Martin

Born in Zimbabwe, Claire Martin is a British astrologer who has been a professional astrologer since the late 1980s and a teacher for the CPA, London since 1993. Her astrology is informed by the writings of analytical psychologist Carl G. Jung. She holds an MA in Integrative Psychotherapy and Counselling, City University, London and from 2000 to 2009 was the president of the Faculty of Astrological Studies, UK. She is a professional astrologer and has published astrological books.

Martin is based in Wiltshire, UK and the 62 minute interview was conducted on 20 August, 2009 in Oxford at the 2009 FAS Summer School.

Alan Oken

Alan Oken born in New York and is now living in Bali as a professional astrologer of the esoteric tradition. He is the author of numerous astrological works, the director of *The Wisdom School* (Santa Fe, NM), a co-founder of the *Australian Institute for the Development of Consciousness*, and a past director of *Esoteric Studies* (Lisbon Portugal). He lectures extensively throughout the world on esoteric astrology. Oken also holds a major in Romance Languages and Linguistics from New York University. He runs a professional practice of consultations and teaching, Oken is based in Bali and the 60 minute interview was conducted on 18 March 2010 via Skype.

Melanie Reinhardt

Melanie Reinhardt is a British astrologer who was born in Zimbabwe. She has been a professional astrologer since 1975. She is the author of astrology books and focuses on the blending of soul, spirit, healing and horoscope. She lectures worldwide, and teaches at the Centre for Psychological Astrology, (CPA) the Faculty of Astrological Studies (FAS) and the London School of Astrology (LSA). She also runs her own seminar series in London. She holds a B.A. Degree in English, Music and Drama and is an active consulting astrologer.

Reinhardt is based in Bedfordshire and the 65 minute interview was conducted on 19 August 2009 in Oxford while she was teaching at the FAS Summer School.

Christeen Skinner

Christeen Skinner is a British professional astrologer who works in financial astrology, the astrological study of stock markets. She has been in practice since 1986, in London and she attracts major business clients from around the world including bankers, stock traders and retailers. She produces a weekly newsletter on financial astrology and has published books on the subject. She lectures and teaches internationally.

Skinner is based in London and the 60 minute interview was conducted on 25 November 2009 in London.

Rod Suskin

Rod Suskin is a white South African professional astrologer who lives in Cape Town. He has been a full time astrologer since 1989 and runs an online school of astrology. He was initiated as a Swazi Sangoma in 1982, a discipline which he continues to practice and blend with his astrology. He lectures worldwide, is the author of astrology books and runs a consulting practice with clients globally based. He holds a BA in Psychology from Wits University, Cape Town and is currently reading for his Masters degree.

Suskin is based in Cape Town and the 73 minute interview was conducted on 13 September, 2009 via Skype.

Sue Tompkins

Sue Tompkins, a British astrology has been a professional astrologer since the late 1970s. She is based in London and runs a consulting practice. She was the Director of Schools for

the Faculty of Astrological Studies (FAS) from 1986-2000. She co-founded the London School of Astrology (LSA) in 2000 and in 2003 was awarded the prestigious Charles Harvey Award for exceptional service to Astrology by the Astrological Association of Great Britain. She lectures worldwide and is the author of astrology books. Tompkins is also a qualified homeopath and brings to her astrological client work the philosophy of homeopathy.

Tompkins is based in London and the 59 minute interview was conducted on 24 November, 2009 in London.

Sue Ward

Sue Ward is a British astrologer and a practitioner and teacher of horary astrology. Since the mid-1980s she has focused on the method and techniques of the English astrologer William Lilly (1602-1681). Ward runs an international school in horary astrology and publishes and lectures in this area. She consults as a horary astrology working now through email and runs a global practice.

Ward lives in Essex, UK and the 91 minute interview was conducted on 13 April 2010 via Skype.

Interview Release Form

Bernadette Brady
Department of Archaeology, History and Anthropology
University of Wales, Lampeter
Lampeter
Ceredigion
SA48 7ED
UK
b.brady@lamp.ac.uk

Name _____

Address _____

Email _____

This form has been drawn up in order to ensure that the material in your interview with Bernadette Brady is used only in accord with your wishes.

1. May I use your name Yes/No

If so, then may I use the material from your interview:

a) for public reference. Yes/ No

b) for research purposes. Yes/No

c) for presentations such as seminars and lectures. Yes/No

d) in research material which may be published at a future date. Yes/No

NB. Any material for which anonymity was requested in the interview will remain anonymous. Therefore if you would like any material to remain anonymous, please let me know which are the relevant sections.

Signature of interviewee _____ Date _____

Signature of interviewer _____ Date _____