

Dynamic Humanism in a Nutshell

[As Explained to My Unitarian Minister Niece]

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The ideas expressed in Dynamic Humanism would fit into Unitarianism at its most liberal boundary. This is the case since: 1) I find the spiritual/sacred/intuitive to be of critical importance for knowing the wholeness of life, 2) I see Jesus as one of many spiritually developed masters and admirable models of human capability – not in any way a "savior" – not a unique son of "God" but a child of "God" like the rest of us, 3) I find most institutionalized religions to have lost their way by rendering the spiritual in literal/concrete belief terms – and as a result often to be the source of huge negativity among human communities as one absolutist, literal belief system battles all others, 4) I regard as pure fantasy the proposal of religious moderates that we can at one and the same time support a variety of absolute, literal religious belief systems and somehow expect the believers in these systems, which inherently support fundamentalism, to "tolerate" one another, 5) I find the denial by fundamentalist materialists of the universal spiritual dimension of human experience and reality to be equally nonsensical, 6) I find the unification experience/ecstasy to be sufficient to affirm both individual and social existence in all of time and space and in the whole of the universe, and 7) I regard the consequences of the basic spiritual, rather than religious, experience of unification as addressing and satisfactorily answering the human question of uncertainty in material existence and making it unnecessary to invoke any religious system to posit a first cause in some supernaturally separate agent – a God or gods and to define access to this God or gods in a fixed surrounding system of ritual and myth – often maintained by an expansive and self-invested priesthood.

In the search for understanding, Humanism focuses on humankind itself as being of paramount importance. In this respect, humanism regards the capabilities of humans as being sufficient for fully discovering self, society and reality without the need to look beyond experience in our own lives and in our own world for other sources to locate meaning in life – both immediate and ultimate meaning. Narrow versions of humanism [secular humanism] focus on human intellect and the material and social aspects of our world as sufficient to reveal all that is important. Alternatively, in its most expansive sense [my position], humanism is conceived as encompassing all of the different lenses of human mental capability as being important for understanding existence - intuitive and intellectual competence supported by memory and infused with emotion. My contention in Dynamic Humanism is that when all of these capabilities are optimally developed and integrated and utilized they are sufficient to fully illuminate self, society, nature, and the infinite - without the need to resort to any outside source or agency. That is humanism in the broadest sense - My sense. Dynamic Humanism refers to the dynamic relationship and use of intellect and intuition [infused with appropriate emotion] in the pursuit of the ultimate objective of balanced and complete human development both individually and socially – to fulfill the goal of humanism: to be all we can be in the most positive, sensitive and responsible sense at all scales of material, social, ecological and spiritual reality.

That's IT in a nutshell!