

# The Creation and Development of the Dynamic Humanism Worldview Conception

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The Dynamic Humanism Worldview Conception was developed in two major stages separated by 25 years of ranchette management in southern Oregon.

## Phase One

The first stage occurred in the 20 year period from 1970 to 1990 when I was teaching and researching at the University of Pennsylvania. During this time, I taught a course titled "Psychological Approaches to Folklore," one of the core courses in the department's PhD program. This course covered the potential significance of theory in several branches of psychology including: behavioral, developmental, evolutionary, cognitive, and paranormal as well as various approaches to the analysis of personality and mentation [creativity, intellect, intuition, visual thinking, etc.]. Teaching an always expanding version of this course stimulated my interest in the basic creative process that underlay all of the traditional, expressive arts. Clearly these expressive arts were not primarily the consequence of the use of the analytical intellect. All of this behavior occurred in special "time out" conditions and promoted an alternative mental and emotional state as compared to that dominant in executing everyday tasks. Moreover, the individual and group experience of what is known as flow was common. It seems that when these expressive activities were considered successful, the participants were being transported to a different state of being and awareness. I began investigating the nature of visual and intuitive processing in an effort to determine what was occurring in these experiences.

In traditional societies, art and ritual exist in a single expressive culture bundle with spiritual belief not being formally institutionalized in religion. Accordingly, I chose to focus eight years of field research on the ritual in an urban Black Deliverance church community. My efforts were centered on a) what was happening for the participants in the services and b) conducting extensive life histories with a large number of church members which amounted to "testimonies" of the transformative effect of their involvement in the church community. The services involved much emotive music, singing, and preaching creating a unified congregation with the culmination being a blessing line where many "fell out" in the spirit after being anointed by the pastor. Noteworthy was the description in interviews of this falling out experience generating a "different" state of mind where they felt enveloped by "love" resulting overall in their being relieved from the often negative/troubled/anxious conditions in their lives.

I was extraordinarily fortunate to discover that the pastor and associate pastor of this “fundamentalist” church, who both came from strong church backgrounds, had been educated in a generalized form of spirituality in their seminaries rather than in a set of absolute religious beliefs. It turned out that they were fully aware that they were using fundamentalist Christian belief to evoke a spiritual source of power in their congregants with the intention that that power would enable the members to improve the quality of their lives spiritually, socially, and materially. I did not have to render this interpretation; it was theirs! Evoke an intense spiritual awakening bringing the personal experience of joy and love, and encourage the use of access to this new found capability to motivate actions to achieve successful results in life. Fundamentalist belief was a means, not an end.

I wrote a book length academic report on this research, “A Little Bit of Heaven Here,” 1979 [copyright 2010] – available on my website. This research confirmed for me the importance of intuitive mental processing and the validity of the spiritual perspective on reality being important in living successfully.

During this entire twenty year period of research, I was digesting all the scientific literature I could locate on intuition, creativity, visual thinking, the paranormal [parapsychology/noetic sciences], meditation, the spiritual experience, the psychology of the religious experience, and quantum physics. Unfortunately, my research corresponded with the rise of “New Age” hysterics in popular culture – all of which I assiduously avoided. I added exploring research on the topics of shamanism, acupuncture and psychic healing as my field research moved to my next major effort – a four year investigation of a psychic healer. This research experience confirmed the value in use of the intuitive mode of mental functioning to effect changes in the conditions of others. I would later explore this change process in terms of interactive human energy fields. I wrote a book length work assessing my research with this psychic healer, “The I Within Me: The Life History and Intuitive Development of a Psychic Healer,” 1990 [copyright 2010] – available on my website.

The above research supported my general interest in the creative process which was far from the focus of my discipline. So, in the early 1980’s I spent three years at the Philadelphia College of the Arts in metal smithing exploring the roots of creativity in myself and the art students and faculty that surrounded me. This experience confirmed the importance of intuitive based visual thinking and its relationship to creative activities of all kinds in the arts. I found most of my fellow art school students to have had negative experiences with reading and intellectual processing from very early ages. In this regard, the instructors had

found that it did not work to offer reading materials describing new processes and techniques that they wanted to introduce to their students. Instead, they had to rely for their visual/action focused students exclusively on hands-on bench demonstrations – the basic apprentice approach. I understood this situation personally as someone who had been a poor reader for most of my childhood when I was entirely committed to seeing and doing as my “way of being.” I had been and still think of myself as primarily a visualizer in spite of having worked very hard beginning in early adolescence to acquire reading competence and language based critical thinking skills.

It is in the above teaching and research context that I developed the core version of my Dynamic Humanism Worldview conception. This conception is based on the proposition that all humans in all cultures depend on two contrasting, oppositional, dynamic perspectives on reality which I describe as the Material and Spiritual perspectives, with their correlates of the Objective – Subjective perspectives. This dynamic then gets “expressed” in all of the different aspects and institutions of life. At the mentation level, it manifests as the Intellectual – Intuitive opposition with its correlates of Analysis – Synthesis and Verbal – Visual. At the social level it manifests as the Competitive – Cooperative and Conservative – Liberal oppositions. And at the extreme emotional level it manifests as the Hate – Love opposition. I then explore how these oppositions manifest in the details of culture within these categories. In this context, I propose art/ritual provides a significant avenue to spiritual experience and awareness. The full description of this Worldview Conception can be found in: “Dynamic Humanism: Balancing Complementary Human Perspectives and Mental Faculties, An Essay,” 1990 [copyright 2007] – available on my website.

### Phase Two

The second stage of development of this worldview conception has occurred in the last ten years from 2015 to the present following our move from our ranchette to town in Klamath Falls, Oregon. With this move, my life has become less consumed by everyday development and maintenance activities allowing for the opportunity to engage in a great deal more research and reflection. Accordingly, for the last 10 years, I have been reading, reading, reading, thinking, thinking, thinking, writing, writing, writing and gradually expanding the foundation of my dynamic humanism worldview conception with insights primarily from linguistics, research on perception, physics, cosmology, and energy field studies. The consequence of this adventure has been the generation of a great many essays all of which are available on the website I created to house the full collective of my writings – including over 200 poems:

<http://www.dynamic-humanism.com>

What follows is an overview of the conceptual results of this 10 year ideational expansion process:

### Language and Perception

Language and perception have a very strong and almost entirely unrecognized impact on how we humans conceptualize reality – our worldview.

1) Language is founded upon the use of separate sounds combined to designate separate words to stand for separate “things.” As such, language artificially imposes the principle of separation on our conception of reality. Everything gets carved up into millions of separate categories in an attempt to capture a reality that is more accurately characterized by continua.

2) Our human perceptual capabilities are so extremely limited that we fail to “see” the dense degree of connections that exists among the “things” we artificially separate and designate. In this regard, as important as our sense of sight is to us, science reveals that we humans do not directly perceive any of the entire electromagnetic spectrum of energy. We participate in all of it, but we experience as “visible light” only the reflection of a tiny portion of this spectrum as it “bounces off” material entities. The overall result: our perception supports the assumption of the separation principle upon which language itself is based.

3) Both language and limited human perception support the separation principle, and this principle is fundamental in the Material perspective on reality.

4) Add to this situation the fact that the dominant mode of human thought is language based. We think in language! So, the human thought process is built on the separation assumption of language. Our thought process thereby compounds support for the separation principle of the Material perspective.

5) Science relies on language based thought, and, in addition, it requires the rigorous use of the analytical process associated with critical thinking – taking things apart and examining the nature of their relationships. This analytical process further reinforces the separation principle of the Material perspective on reality.

6) This set of a) language based communication, b) limited human perception, c) language based thought, and d) analytical language based thought processing supports the Material perspective on reality.

7) We humans fail to recognize the huge impact this language based complex in conjunction with our limited perception has on our conception of reality – even in science!

### Energy

The phenomenon of energy supports a perspective on reality that is radically different from the Material perspective.

1) Energy is an immaterial phenomenon consisting of waves and fields.

2) Science has revealed that energy constitutes the vast majority of our reality with the physical/material reality that dominates our human conception of reality amounting to only about 5%.

3) As a phenomenon, energy is a) everywhere, b) all the time, c) infinitely connected, and d) totally integrated.

4) In Big Bang Theory, energy is primary with all material/matter based phenomena arising secondarily from the “consolidation” of energy, in some manner – as yet unknown.

5) All matter relies on energy for its existence and sustained integration.

6) Energy creates, maintains, and unifies all of reality including all material phenomena. As such, energy constitutes the foundational web of reality.

7) Energy supports the Unification principle in reality – very different from the Material perspective which is based on the principle of Separation.

### The Energy and Spiritual Perspectives on Reality

The spiritual and energy perspectives on reality share nearly all of the same fundamental features: No separation, and everything connected, integrated and unified into one “entity” – the unification principle.

1) It follows that the energy unification perspective from science lends substantial support for the validity of the spiritual perspective on reality.

2) The energy unification perspective joins a) the entanglement phenomenon from Quantum theory, b) the Psi phenomena of telepathy, clairvoyance, precognition, and psychokinesis from parapsychology, c) the evidence for the oneness experience of flow in most expressive activities, d) the critical importance of energy fields at all scales in all material phenomena, e) the nature of the core unification experience in all religions, and f) the fact that the spiritual perspective is universal in human cultures in supporting the validity of the spiritual/unification perspective on reality.

### Change

Change is universal in reality.

1) In a Big Bang, expanding universe, the only constant is change. There are no constants – only variables, some of which are relatively constant at certain scales.

2) All of our mathematically based scientific theories rely on constants that do not exist.

3) Such scientific theories can not accurately capture the nature of reality.

4) These theories can nevertheless be very useful at limited scales.

5) It is the utility of such theories – not their inherent truth – that lends credence to material science’s claim that its theories account for reality.

## Conclusion

In line with a major Buddhist ascetic principle, it has been my experience that if I pursue the intellectual process far enough, I will discover the same core awareness arising from the rigorous pursuit of any of the alternative paths to enlightenment.

Accordingly, my pursuit as a scientist of the analytic intellect has led me to synthetic intuition as the key to understanding the Core function of True art/ritual – to facilitate the experience of reality unification and thereby envelop the participants in commitment to belonging – cooperating – sharing – oneness.

In our intellectually and materially dominated modern societies, where, with good reason, we reject religion per se, we have lost contact with and experience in the spiritual/unification perspective on reality. The result has unfortunately been that our selves and our cultures are severely out of balance, risking collapse, even species extinction.

We are in great need of TRUE art-ritual – not to be confused with dogmatic religious fundamentalism or sensational secular Entertainment!