

The Dynamic Humanism Worldview Conception: Overview With Additional Essay References 2025

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As a social scientist focused on understanding the function of art and ritual in human life and society, I have had to venture far afield to locate, formulate and justify a proposed answer on this issue. It turns out that both the nature of reality and the human perception of it are essential in justifying my proposed solution. So, my view of the function of art-ritual nests within cosmology, within matter–energy physics, within the large system flexibility of Earth, within what I describe as the material–spiritual perspective continuum, within rational–intuitive human competence, within human language and society, and within individual, communal and ecological values and perspectives. The basic thesis that emerges from this worldview conception and the essays that elucidate it is that art-ritual emanates from the human faculty of intuition and functions in society to connect humans to the subjective/spiritual/energetic/unification perspective on and experience of reality.

All of my writings on this and related issues are available on my website: <http://www.dynamic-humanism.com> . The essays referenced under each of the short outline statements below provide greater detail on that issue and can be located under the appropriate Topic on the website. My book length work, Dynamic Humanism: Balancing Complementary Human Perspectives and Mental Faculties, which summarizes my perspective in 2007, is now available in a second edition – 2025. This new edition references the larger nature of reality framing issues that have developed after deeper exposure in recent years to theory in cosmology and matter-energy physics.

Additional Overview Essays:

“Intuition and Intellect in Human Mental Functioning and the Role of Art-Ritual in Human Societies,” 2025 [very brief, condensed overview]

“The Creation and Development of the Dynamic Humanism Worldview Conception,” 2025. [the biography of development]

“Dynamic Humanism – The Basics,” 2024

“Overview: Reality, Mental Modes, Religion, Spirituality and Truth,” 2022.

Knowledge and Ignorance

Humans have made great strides in the pursuit of understanding the nature of physical reality, especially in the last 200 years. The problem is that we have discovered that our physical reality constitutes less than 5% of reality – as we currently understand it. And our knowledge of our own human biology and world ecology is probably not much greater. It is just a fact: at our best, our ignorance

vastly exceeds our understanding. So, avoiding hubris is highly recommended. Our grand conceptions, like the one proposed in my work, are just propositions whose function should be to promote further investigation as we crawl toward more and more adequate understanding of ourselves and the reality of which we are a part. Offering useful stepping stones in this process is the best we can expect.

In what follows, I offer in two divisions a comprehensive worldview conception based on my understanding of what is presently known in many fields of knowledge. In the first division, I consider the larger “fixed” components of reality that impact worldview. In the second division, I offer a conception for the more variable components in the worldviews of humans.

The Larger Reality Context: Steady State Considerations

The Reality Unification Perspective

In reality, energy is primary with matter and all material phenomena evolving secondarily. Our present reality is composed of matter and energy which are transforms of one another. Individually and collectively matter and energy are totally integrated into one vast system. Reality exists in a completely unified state. There are no separate things or actions or causes or “observers.”

Related Essays:

“Matter, Energy and Human Capabilities in Understanding Reality,” 2022.

“Energy and the Human Conception of Reality,” 2023.

“Human Knowledge of Reality: The Big Picture,” 2023.

“Energy and the Human Conception of Reality,” 2023

System Flexibility, Human Perceptual Limitations, and Free Will

A totally integrated system can be more or less flexible. Such systems are more flexible to the degree they are large, open, and/or made up of components of different densities with some being more mobile entities. Our reality is enormous, expanding and therefore open, its component filling the most “space” is the least dense – air/gas, and humans are mobile, solid entities operating in this mostly gaseous medium. In this context, humans exist in a surrounding system that has a great deal of flexibility, a situation that is further magnified by the fact that human perception of reality is severely limited. The overall result is that in a reality that is totally integrated, humans – together with most other organic species – operate under the false assumption that as solid, mobile, organic “things,” they are separate and operate independently with free will. As minimal as humans as a species are on Earth, they must generate a great deal

of collective change to encounter the flexibility limits of their planetary system – climate change being one such example!

Related Essays:

“Human Reality and Flexibility In a Totally Integrated System,” 2023.

“The Fundamental Human Problem: Perceptual Limitation,” 2021.

“Air Affair: The Matter and Energy Dynamic in Reality,” 2023.

The Role of Language in Reality Conception

Oral and written language is our most fundamental means of human communication. As such it is essential. But it is also an artificial construct based on 1) the names we give to things and actions that we elect to separate from one another, and 2) the way we indicate how these things and actions are related in linear time and within space. In this respect, language attempts to capture reality and define our worldviews, but critically it is based on the illusory principle of separation, which our severe human perceptual limitations leave unchallenged. Language is also the primary basis for our thought; so, its separation bias carries through to our core thought process. And this effect is further amplified by the fact that the analytical use of language forms the basis for our science. The collective effect of the separation principle in language is huge, lending enormous support for the material perspective on reality. Unfortunately, this effect is minimally recognized. We have no other tool, but we must be aware that our language imposes a very serious bias in the nature of the worldviews we humans tend to develop!

Related Essays:

“Language – Pluses and Minuses,” 2024.

“Reality Unification, Mind, Thought, and Consciousness,” 2025.

“Language and Reality – The Challenge,” 2021.

Human Mental Capabilities

Apart from very significant human perceptual limitations, humans are capable of both verbal and visual based cognitive processes, rational and intuitive thought, dreams, daydreams and imagination, and an array of emotions that influence all of these operations. For all of our investigations into its nature, the human mind remains mostly a mystery. In this context, I find it useful to focus on the distinction between rational and intuitive mental processes, the latter being so little understood or appreciated. Analysis is key in rational thought, while synthesis is key in intuitive thought. Typically both modes are in operation most of the time with emphasis shifting in one direction or the other depending on the nature of the demands of the task at hand. Importantly, the synthesis function of intuitive operations seeks connections while analytical thought seeks distinctions. Analytical thought depends on the principle of separation among things while intuitive thought depends on the principle of integration. Humans

need both operations to be developed and in use to be most successful, but modern cultures focus on the benefits of rational thought and tend to regard intuitive thought as unreliable – even delusional. My worldview conception retrieves the value of intuitive/subjective/inspirational mental processing in promoting creativity and understanding reality from the unification perspective. At the same time my worldview salutes the importance of rational/objective/analytical mental processing in promoting material awareness and understanding reality from the biological survival perspective. Thus, I refer to the rational–intuitive continuum as fundamental and operating in parallel with the next topic: the material–spiritual perspective continuum.

Related Essays:

“Intuition – Intellect: The Dialectic of Human Life,” 2022.

“Matter, Energy and Human Capabilities in Understanding Reality,” 2022.

“Reality Unification, Mind, Thought, and Consciousness,” 2025.

The More Specific and Varied Context

The core of the worldview conception in this division is presented in “The Material–Spiritual Continuum” together with “The Continuum of Emotions.” This combined framework provides for an array of options on many different significant variables. The human view of our more immediate reality and our responses within it are not fixed for individuals, groups, or societies. They change as social and ecological circumstances change. While for cultural comparison purposes it may be useful to claim that in the longer term a particular worldview can be relatively constant for a group or society, when it comes down to the cognitive, emotional, and behavioral choices individual humans make in living their everyday lives, a worldview conception must allow for a lot of variation.

The Material–Spiritual Continuum and The Continuum of Emotions

Specific human activities, institutions, attitudes, and values are arrayed along The Material–Spiritual Continuum and keyed to The Continuum of Emotions. The individualistic ME orientated perspective favors the material, biological survival end of the continuum while the communal WE orientated perspective favors the spiritual, unification end of the continuum. These orientations correspond to the different mental faculties of intellect and intuition that respectively accommodate each perspective. The emphasis on connectedness promoted by intuitive mental operations supports commitment to cooperation in social relations and social values. These connectedness values are then expressed in political and economic domains to support sharing, equality, and giving rather than taking, power, and personal gain. At the far spiritual end of the continuum, love relations and most ritual and artistic-expressive behavior

are located. At the far material end of the continuum hate relations and most highly aggressive human activities are located. Human behavior ranges across this continuum depending on the circumstances and which perspective overall receives the greatest emphasis in different groups and societies.

Related Essays:

“Material–Spiritual Perspective Continuum Chart and Statement,” 2007.

“Continuum of Emotions Chart and Statement,” 2010.

“Justifying the Spiritual–Unification Perspective on Self and Reality,” 2021.

The Paranormal

Most worldviews ignore or deprecate this domain of human behavior, which, significantly, is cross culturally universal. In the worldview outlined here, the paranormal is an important evidential bridge between the material and the spiritual orientations demonstrating some of the cross-over results of the spiritual unification perspective in everyday material life. Paranormal events correlate with an active intuitive state of mind where connections that are not “allowed” under the rational/material/objective perspective are available with consequences in the objective. In a sense, the paranormal merely reveals that multiple micro level principles in quantum mechanics also apply at the macro level, a position that science is more and more substantiating.

Related Essays:

“Matter, Energy and Human Capabilities In Understanding Reality,” 2022.

Art–Ritual and Spirituality [Religion]

Religion is a social institution. At its core should be the unification experience, but religions tend to overwhelm this experience with elaborate belief systems and bureaucratic access structures. Religious belief systems provide an interpretation of the unification experience that most often reduce it to support for a particular social structure, which can easily lead to conflict among societies. For 96% of human history, religion as an institution did not exist. Instead, art and ritual were unified and provided a fairly direct avenue through concerted activation of the intuitive faculty to access the unification experience – the experience of reality as totally unified and of the self and group as participating in this unified state. It is important to recognize that by “art” I am referring to the entire zone of expressive human behavior from play and game to drama to music, to poetry, to all forms of narrative, to the graphic and plastic arts. Together with ritual, this domain accounts for a great deal of human behavior!

Related Essays:

“Art-Ritual: Connection, Flow, Oneness, and Unification,” 2025.

“Intuition and Intellect in Human Mental Functioning and the Role of Art-Ritual in Human Societies,” 2025.

“Human Energy Field and Art-Ritual in Dynamic Humanism,” 2021.
“Matter, Energy and Human Capabilities in Understanding Reality,” 2022.
“Energy, Matter, Reality, Worldview, Art and Ritual,” 2023
“Art – Entertainment Continuum in Modern Complex Society,” 2021.

Conclusion

Worldview is a complex subject. It is one of our highest order cultural abstractions. Its value lies in promoting the evaluation of the overall human societal and ecological condition, not in attempts to justify the concept per se. My focus in my career as a research social scientist has been to seek an understanding of the source for expressive and spiritual behavior – art-ritual. My search has taken me all the way back to reality fundamentals and basic human mental capabilities. In this essay, I present an overview of the results of this pursuit. Utilizing the worldview concept, I emphasize the value of the human intuitive faculty in providing access through art-ritual to understanding and experiencing the spiritual/unification basis of reality.

The human rational faculty and the role it plays in critical thinking skills and science is hugely important. It has provided the central point of view for assessing our reality, our selves, and our worldviews. No question, this capability needs to be fostered and developed to its maximum potential. But, the human intuitive faculty is equally important. And unfortunately, this faculty has been minimally recognized and developed – especially in our secular materially dominated modern western culture. Beyond behavioral domains of art-ritual and the paranormal, human dreams, imagination, creativity, and inspiration are also closely associated with a significantly activated intuitive faculty in the context of a much less active rational faculty. And intuitive capabilities manifesting in the spiritual perspective of connectedness/unification directly support cooperative social behavior – greatly needed in modern global society.

It is my view that we need a serious science of the human intuitive faculty to contribute to creating better balanced and productive worldviews!