

IN SEARCH OF FEARLESSNESS: TOWARDS A UNIFIED HEALING THEORY AS THE FOUNDATION FOR A HEALING CULTURE

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[This is an unpublished (incompleted) ms. 80pp. or so, is dated June, 19, 1990, with an introductory letter that I was putting out to people in my network of connections asking for support to complete this ms. and to dialogue with the ideas in it. It is my first serious and systematic attempt to articulate “In Search of Fearlessness” as a philosophy and social and consciousness movement on the planet] [Note: re: the retyping of this ms., a few inserts of terms in [] within the ms. below are added for two reasons: (1) sometimes there are handwritten notes in the margin of the ms. that I brought in, sometimes not and, (2) because of other uses of these terms in other 1990 writing, thus highlighting the point of their use; but they are add now by me only for that interest in people linking conceptual and ideas in my early work but are not meant to distract from the original writing- rmf]

[“Dear Friend/Colleague: re: book project, “I have not decided on how the book will be published and distributed [when completed]. The purpose of this communique [letter] is to share this venture with you as an idea first. It represents a synthesis of my thinking and experiences over the past 15 years. Your support is important to me in this work.... Most importantly, I want to let you know what I am up to. I’d be willing to come and give a presentation on my work, book and/or the Project ISOF to any group you might be working with, free of charge.”]

Abstract

“... a book should serve as the axe for the frozen sea within us.” -Kafka

*“I have faith in all those things that are not yet said.
I want to set free my most holy feelings.
What no one has dared to want
Will be for me impossible to refuse....
If that is presumption, then, my God, forgive me.” -Rilke*

Mahatma Gandhi when asked by an English reporter what he thought of Western civilization, replied, “It will be a good concept when they try it.” When he was asked about Christianity he complained; “The far-too-common situation is a Christianity without Christ.”

It takes an ‘outsider’ to help us see ourselves most clearly and simply. This book is written from an ‘outsider’ view. This is the outsider as “artist” as “naturalist” in the most general sense of those words. If I was asked by a reporter what I thought of human nature, I’d likely reply; “I’m sure it’s fine. I’ve never seen anything wrong with Nature.” And if I was asked what do I think about Human Services today, I would likely complain that its far—too-common a situation that there is a lot of helping without healing.

This book, with an awesome title, is about a revolution and transformation of the very essence of the Western mind. It is the revelation of a simplicity and unity of complexity. That is where healing begins. My purpose is also simple and no different in essence from Gandhi who said, “Real Beauty is my aim.”

This book is a call for a “truthing” re-evaluation of the hegemony of Western dualistic consciousness as it affects all aspects of our lives and culture. The simplicity of the healing theory remains grounded in aesthetics and compassion with guidance from the *a priori* principle “Beauty is Truth, Truth is Beauty. That is all ye know on Earth, and all ye need to know” (John Keats). “... Beauty is its own proof” (Murchie, 1978). [p. i]

The radical nature of the theory is that it is intended to simplify and unify complexity in all the helping/care models and practices going on today. The theory is grown from an ancient wellspring at its centre... that is Love. All Nature is bonded with this Love and that bonding is Love. Human Beings are absolutely natural.

The current dualistic consciousness is ‘off centre’ from this wellspring of Love. It is centred in a ‘lie.’ Fear is the first ‘lie’ or what Ruth Mod Montgomery, author of *Anne of Green Gables*, called “original sin.” The outcome of fear as a centre is destruction or “death-making” as Wolf Wolfensberger calls it. Fear is lonely and abandoned. This consciousness of separation leads us to identify with it, to companion it, as if it was our very nature.

No healing occurs in this place of fear.

The unitive consciousness at the base of the healing theory is about a ‘new story’ and a “new” interpretation of the Cosmos-Human relationship. This ‘outsider’ view provides us with the oldest ‘story’ and perennial wisdom of all cultures and great religions. The good news is that “We are not bad, we are afraid,” says Jeanne Segal (1984). The Cosmos/God/Nature/Reality is Love and we are loved. The Beauty and Truth of this can only be seen with a healing that reconnects us, beyond the lies of complexity, to simplicity in Unity.

The Beauty and Truth behind Nature is that it knows how to heal itself. Unhealed Nature is ugly. The realization from this unitive consciousness is that we humans are all wounded. Our woundedness when unhealed creates ugliness in ourselves, others and the environment around us. Fear is the byproduct of pain unhealed. Fear is the toxic substance that gets “dumped” onto others and snuffs the “aliveness” and wounds for several centuries. The wounded human, like any wounded creature behaves from “a live or die, kill or be killed” deficit reality and mentality. This is what unhealed pain makes us do. Fear rules this mentality and underlying it is a deep sense of betrayal.

The betrayal is the “best kept secret” of modern civilization. To utter the questions out loud or to even think the thoughts raises a terror within. The betrayal is unconscious and deep underground but it wants to express itself, and it sounds like this: Where were compassionate, caring and loving adults when I got hurt? Why have the adults who say they love me hurt me? Why have they not let me [p. ii] totally heal? These are the questions of the child to our adults

and our culture. These are the questions the “inner child” asks of the adult today. These are the same question as Christ asked on the cross when he lamented; “My father, my father, why have you forsaken me?”

The compassion of the unitive theory of healing originates from this consciousness of the woundedness of human being. Wounded and betrayal are the dominant characteristics of what we see in most of history [and politics] in the short view. Our information is skewed badly. Our value biases and prejudices are understandable based on incomplete and skewed information about human nature and Nature/Reality/God/Beauty/Truth. From a unitive consciousness this information is consistent with a dualistic consciousness as that is the consciousness from within which that information was created. To the ‘outsider’ it is knowing based on fear and that is not true knowledge. It is a lie.

This book *In Search of Fearlessness* starts from an entirely different centre than fear and the outcome is good news. To enter the healing path of fearlessness is nothing but a Decision! Simplicity rules in this theory. The decision is to acknowledge the woundedness in all and to commit yourself to healing beyond the lie. From there forward, you begin a radical trust in your human nature beyond the toxic shame-guilt-fear complex of dualistic consciousness. You begin a new relationship with the Cosmos and Life itself. Reality shifts 180 degrees. You realize that anything other than living and loving beyond fear is a form of coping. Coping is simply learned discouragement. Chronic coping leads to apathy, depression and despair. There is no feeling of ever getting out of the inertia. When “...hope is weak,” says Erich Fromm, “we settle for comfort or violence.”

This book is about a healing model for care and human services. It is not about ideas or techniques of how to cope better. Coping is learned and internalized oppression of the human being and their capacity to heal themselves. This unitive healing consciousness challenges professionalization of care, it challenges our definitions of what is human, of power, of will, of love, of responsibility and much more. This unitive theory takes the sting out of living our lives looking for someone to blame.

No one is to blame, from this healing point of view. Blaming never comes out of compassion nor does Love come out of fear. [p. iii]

Finally, this book will develop a theory of attention as the core operative process of the evolution of consciousness. Simply put it says that unhealed pain “sucks” attention inward and focuss on the hurt. To do so takes away from the full attention required in the environment in which the organism lives. Chronic build up of pain leads to maladaptiveness and inability to pay good attention to self and others. This is finalized in a “psychotic” (splitting off from reality) withdrawl. The unitive consciousness view sees our entire society of dualism trapped in this unhealed “psychotic” withdrawl of insanity in more or less degrees. Healing is therefore defined as “expanded attention” or consciousness and has many levels of manifestation.

The nature of “normality,” “normal health,” “normal human development” and “normal” ways of solving problems are totally challenged in this book. The fundamental assumptions

about Life, relationships, intimacy and Love are discarded and replaced with unitive foundations more elegant and beautiful than we have allowed ourselves to imagine.

Oh yes, I forgot, there is pain involved in healing. In fact, it is a major thesis of this book that to deny or try to escape from pain (fear) can never be authentic healing because it is still based on fear. Much of the “New Age” spiritual and healing approaches have fallen into this trap of fear and called it “healing” or “spirituality.” The unitive healing theory of this book will help to sort out these errors.

At the early stage the following chapters are likely to be included:

Chapter One: Introduction: A Unitive View of Human Beings
Chapter Two: In Search of Fearlessness: The Quest for Love
Chapter Three: The ‘New Story’: Creation and a Healing Cosmology
Chapter Four: Theory of Attention: Process for the Evolution of Consciousness
Chapter Five: Theory of Oppression: No One’s to Blame, Especially Not Yourself
Chapter Six: Theory of Responsibility: Beyond Moralism
Chapter Seven: Beyond Professionalism [p. iv]
Chapter Eight: Theory of Health, Compassion and Care in the Human Services

Appendix I: Guide to the Natural History and Ecology of Fear

Appendix II: Education Will Never Be the Same [p. v]

CHAPTER I: A UNITIVE VIEW OF HUMAN BEINGS

I. Introduction

“True fearlessness is not the reduction of fear, but going beyond fear.” – C. Trungpa (1985)

“Imagination is more important than knowledge.” – A. Einstein (cited in Lang, 1980)

“Love is more thicker than forget.” - e. e. cummings (1959)

“The challenge is to learn to respond immediately to whatever it is time for.” – St. Augustine

A. Healing: Natural, Magical, Sacred, Miraculous, and a Decision

“Natural is a magician’s word—and like all such entities, it should be used sparingly...”
– L. Eiseley (1975)

“To love is to be about the task of healing.” – S. Keen

“All experiences are of the past, all decisions are about the future.”
- K. Boulding (in Polak, 1973) [p. 1]

To be naturally human is to be about the task of healing. Healing keeps us human. To get hurt is natural. To heal a hurt is natural. Not to heal creates a wound. Many wounds create a pattern of woundedness and that is reflected in our reduced ability to think and act well..., that is, totally humanly. We have been hurt and not allowed to fully heal. We are ALL wounded.

Clearly, we have a 'human side' or 'love side' to our nature that dominates when we are allowed to heal our hurts. We also have a 'wounded side' or 'fear side' that dominates when we think and act from our feelings of being hurt. In our woundedness we act so much less than human. If we haven't fully healed then we aren't being fully human. "To love is to be about the task of healing" (Keen, 1983). To love is to heal and that is to Be, about the task of being fully human.

We are a paradox with our own intrinsic 'logic': we love and we hurt. But we only hurt when we are hurt. There is nothing unnatural about us. To even assert the term 'natural human' assumes we do not belong to Nature. This is not where a unitive healing theory begins. There is always unity and 'logic' beneath the pain, chaos and diversity of people and their behaviors.

For many generations we have learned to imagine ourselves as so much less than totally human. It has become a self-fulfilling prophecy. The less human we imagine [2] ourselves, the less human we act. The less human we expect others to act, the less human we become. This book is about re-imagining and re-learning to recover what Harvey Jackins (1982) called the "human side of human being." This is where a unitive healing theory as the foundation of a healing culture inevitably must begin; by acknowledging we are ALL wounded!

There is no dispute in this theory of the religious facism, racism, classism, sexism, adultism or environmentalism that wounded humans have created on the planet. In all cases human beings "dump" their own distress in the form of psychic and environmental toxins onto others or the environment. A unitive healing theory must itself be healing and unifying all types of oppression under a unitive framework where there is an end to shaming and blaming. It also is required to explain this "dumping" of 'toxic wastes' and provide solutions for healing the source of the intoxication of the 'human side' of the human being.

The core focus is on "humanism," not as it is normally thought of in religious arguments (i.e., Humanism). The humanism referred to here is the systematic de-humanization process that has been going on for centuries. This is oppression in the widest sense of the word and it underlies all other oppressive-based 'isms' of creed, race, class, sex, age and human domination over nature. [p. 3]

This unitive healing theory is founded on a personal and collective future image/vision with a purpose to unify 'isms' of oppression, diverse theories of care, healing and oppression of all people. Not a small task, but "Discovery of a suitable guiding image of the future is clearly our society's most crucial task" (Harman, 1979:114). It is fundamental in the nature of the unifying process that healing occurs and re-humanization moves forward.

This leads to a unifying peace on the planet based upon an ecological and aesthetic principle which says; “Beauty and health consist of *unity in diversity*” (Schumacher, 1976). All ancient wisdom traditions around the world have known that there can be no future without a healthy unitive guiding image/vision. Perhaps this is what Dostoyevsky meant when he proclaimed: “Beauty will save the world” (cited in May, 1985). I am reminded of this fact every time I look at the poster of the blue earth as seen from space. Beauty unites!

Healing is magical and more... it is ‘natural.’ Healing is more human than our western myths have taught us to believe. We are progeny of a long history of oppression and suppression of our natural abilities to heal ourselves. To give up our freedom to heal is to deny our true and total humanness. Nothing is more painful than this realization. A deep grieving is due. If there is one challenge, above all else today, it is to learn to be totally human. That is what [p. 4] it is time for.

To cooperate in healing with those we serve is to participate in human-making. Beyond the wounded and fearful hand of the industrial technocratic model, this is the sacred art of creation-making. We are called in human services to be totally human ourselves. Face our fears, enter a path of fearlessness. The “artist” and “creator” that we really are, comes to this new stage of human care with enlivened intuition and imagination. Our work begins with acknowledging our own woundedness and its byproduct and “protector”... fear. This healing attention to ourselves releases the intuition and imagination for authentic human life-making, creation-making, and what Virginia Satir (1972) called “peoplemaking.”

This new renaissance image of the healing service person, the “artist-type) (Rank, 1932), or the “transformed self” (Ferguson, 1980), arrives with the capacity to synthesize the knowledge and wisdom from the ancients, modernists, and post-modernists. The ways of religion, spirituality, philosophy, science and art are all of comfort to them in facilitating a unitive counteracting Life/Eros force to the Thanatos, or what Wolf Wolfensberger recently termed “death-making” and “genocide” currently dominating our world in this ‘end time’ of transition.

We are called to decide and respond immediately. Let us [p. 5] forget THAT DECISION to decide to be totally human, is a healing itself. Conscious decision is what makes us human and outstanding from all other creatures on Earth. Ultimately, that is the simple magic of healing. The magic is to rediscover the *a priori* truth that ‘human’ and ‘healing’ intrinsically go together. They are a unity when viewed from what Wilber (1982) called “magical or pre-logical consciousness.”

In Zarathustra-like fashion and the “idea of great health,” as Nietzsche painted it, we face that decision trusting the “will to truth” (Wilson, 1967), or what Rank (1968) called the “will to heal.” What conscious decision are we called to make? This will be a major part of the content of this book in later chapters. Suffice it to look momentarily at what Nietzsche’s ‘Zarathustra’ has to offer. ‘*Amor fati*’ was Nietzsche’s “war cry.” May (1974:268) explains: “Nietzsche spoke often of ‘loving fate.’ He meant that [hu]man can face fate directly, can know it, dare it, fondle it, challenge it, quarrel with it—and love it. And though it is arrogance to say we are the ‘masters of our fate,’ we are saved from the need to be the victims of it. We are indeed *co-creators of our fate*.”

“Verily as a polluted stream is [hu]man. One must be an ocean to receive a polluted stream without becoming unclean,” said Zarathustra (Nietzsche, 1946:6). “Zarathustra was not a [p. 6] Superman, he was only a [hu]man who had succeeded in throwing off the sickness that poisons all other men. Like Hesse, he sees men as sick, corrupt, sinful, and he preaches the need for recognition of [hu]man’s sickness if he is to escape from it” (Wilson, 1967:138). What Nietzsche knew of the “sickness” or woundedness was a key to healing beyond the “pollution” he speaks of. Zarathustra is the archetypal “sacred warrior” who decides upon the path of fearlessness as the only way to final healing and “great health.”

We are going through a transition. We enter a dimension of the sacred unity and ‘Soul’ of Life and realize as Eliade (1959:10) said, “The sacred always manifests itself as a reality of a wholly different order from ‘natural’ realities.” Our image of the ‘natural’ commonly assumed ‘normality’ of being human, suddenly shifts and expands to encompass so much more than we could have previously imagined. Our culturally defined images and definition of ‘natural’ comes under critical scrutiny. The tension between ‘normal’ human and ‘natural’ human grows. “*The Courage To Be*” (Tillich, 1959) totally human is natural and healing. Simply it is miraculous and totally abnormal in our western fear-based culture. For “We forget that Nature itself is one vast miracle transcending the reality of night and nothingness. We forget that each one of us is his [her] personal life repeats that miracle” (Eisley, 1975:171). We [p. 7] begin to question what we have assumed it is to be ‘normal’ and ‘human.’

B. The Sensitive Human: Tender, Naked, Vulnerable and Adolescent

“There is danger in the natural world, a constant challenge, excitement, violence, risk and terror, but out of this emerges the wonder of the Earth.” - B. Swimme (1984)

This book will explore in detail that ‘story’ of our deep wounding. It is necessary we get many perspectives on OUR STORY. A UNITIVE HEALING THEORY IS ONLY AS GOOD AS IT IS BASED ON A TRUE ‘BIG PICTURE’ (Bateson’s (1979) “longer view”) OF THE HUMAN BEING AND OUR RELATION TO THE COSMOS FROM A COMPASSIONATE VIEW. The intimate connection of a theory of the evolution of consciousness (Wilber, 1981), cosmology, compassion and healing has been shown by Fox (1979) and we will follow closely those maps.

There are many reasons for our wounding but most basic is the fact that we are the most sensitive and vulnerable species on the planet. This is not common knowledge. Compassion begins from here. “Compassion is healing by way of ‘making connections’ (Fox, 1979:iii). [p. 8]

It’s odd as human beings that we have grown up to feel embarrassed (fearful, shameful and guilty) about being human. It seems to go back to prehistoric times. Our vulnerability is understandable when you think of the journey our species has been on for the past five million years or so. Anthropologists tell us that first we were “forced” out of the trees as the droughts increased and the trees died off. We grew more and more naked as our fur coats were inappropriate under the scorching heat of the plains with little shade. Down amongst the tall grasses of the African savannahs we walked were lions and snakes lay waiting in the grass. We

had less and less time to react to threats compared to when we could keep scouts up in the trees to spot and approaching “enemy.” Our biology was being built for ‘alarm’ reactions. Our attention was expanded to pick up the most minute sound, movement or sign.

Staying close to the comfort of the few remaining trees along the river valleys with abundant moisture and food, we were lured north out of the plains. We began to make clothing and shelters in caves as the glaciers advanced and brought more and more inclement weather. We settled in cave houses for longer and longer periods of time and sabre tooth cats now knew where we lived. The invention of defense and weaponry began long ago. The ancients’ path has been one of becoming more and more vulnerable. Nature’s ‘way’ seems cruel [p. 9] at times. But from five million years ago, human beings have always made decisions based on the information they were able to attend to. We could conclude that our path has been one of deciding on vulnerability. This was not a unilateral decision but one made by the Cosmos since the beginning of time.

It took the cosmophysicist and mystic Brian Swimme (1984) to see this “longer view” of the human cosmic story. In explaining the quantum jump that human beings made to a technological civilization and all its violence upon the earth, he says: “This is the danger of self-reflexive awareness, what I meant when I say Earth in a sense wounded itself by allowing self-reflexion to emerge. The human is dangerous precisely because the universe is sublime [p. 75]....The history of life can be understood as the creation of ever more sensitive creatures in a universe where there is always another dimension of beauty to be felt and savored. Think of yourself that way, as a supreme power of sensitivity surrounded by magnificence....Even the evil actions of human beings reveal the vast and deep sentience that entered the universe with *Homo sapiens*. Humans are especially created to respond to the depths of the magnificent reality of the universe. Therein lies the supreme challenge to live as a mature human” (p. 80).

Another crucial “decision” was made by evolution with [p. 10] the help of these naked, sensitive, vulnerable and curious ancestors. With the higher primates there has been a constant stretching out of the time of immaturity (Shepard, 1973). This neotenzation, as biologists call it, has been predominant in the genus *Homo* and has led to a complex of characteristics that Geist (1978) has documented as part of our evolutionary legacy. Primarily we are playful and child/adolescent-like for the longest period of time in proportion to our total life cycle than any other species. This makes us great zestful learners, with an insatiable curiosity. Maritain (1960:96) wrote, “Curiosity finally is the supreme ethical virtue.” The best side of this impulse is typified in the greatness of Leonardo da Vinci, whom Kenneth Clark (1969:135) called “The most relentlessly curious man in history.” But like adolescents we tend to take a lot of exploratory risks. We aren’t inhibited to take on the whole Earth and become the dominant [arrogant] species.

We are as a species very much in the late stages of childhood making the difficult transition to early adolescence. There is a price to be paid for that risk of prolonged childhood/adolescence. We make mistakes. In our ego-human centeredness [egoism] we don’t always pay good attention to the environment around us. We get ourselves into creative messes that we can’t think beyond to get ourselves out of yet. The mistakes we have made are traditionally called “sin.” This ego-centered fear-based thinking [fearism] evolved a few

millennium ago (according to Wilber's 1981 model) and led to [p. 11] what Bateson (1979) called an immense "epistemological mistake" in the Modernist era (c. 1600 AD to c. 1900 AD). This "error" has created a series of errors in world view, theory and decisions that have led to some horrendous destructive patterns of western civilization. The historical roots of this 'error' are exceedingly deep.

W. B. Yeats once said, "Things fall apart; the center cannot hold; mere anarchy is loosed upon the world" (cited in Clark, 1969:347). After his study of human civilization Kenneth Clark (1969:347) concluded that "The trouble is that there is *still no centre*. This book will look at that roots, for they are essentially in need of replanting in a new centre...a new centre based on healing and Love, what Matthew Fox calls a "living cosmology."

A unitive healing theory ultimately involves the development of a 'new story' as the 'old story' of the western world is not serving us well (Berry, 1978) in these post-modern times. This new story is a healing re-visioning of the "separating/dividing" myth of the "Fall/Redemption" cosmology of Western Judaeo-Christian thinking (Fox, 1986). Any reconnection of the human being with the Cosmos is a healing. No culture can sustain itself without a mythology of belongingness (Campbell, 1988) or what Fred Polak (1973) called an "image of the future." It would be impossible to develop a healing theory and healing culture if we didn't [p. 12] also develop a theory of LOVE [fearlessness]. We haven't forgot this for "love is more thicker than forget."

A key premise of this unitive healing theory is that Love is the opposite of fear. IN SEARCH OF FEARLESSNESS is the path to this new cosmology and story to recover the truly human side of human beings. Our human history has long been rooted in fear-based thinking which has originated out of the early 'alarm' biology of the savannahs and Pliocene cave life of our ancestors. The healthy roots of a healing culture can only be embedded in Love for as Nouwen (1986:17) said, "...fear engenders fear, fear never gives birth to love." A new healing culture arises as we acknowledge the momentous importance of fear-based thinking in our development and actions as a species. With compassion we can come to conclude eventually that "We are not bad, we are afraid" (Segal, 1984:88).

From an evolutionary perspective we are an infantilized species. We also have the biggest brain in proportion to body size and weight. This huge brain requires excessive amounts of developmental time relative to other species. The mother must birth the young infant early enough before the skull becomes too large to threaten lives during birthing. The brain needs to grow outside of the uterus in a family structure [evolutionary nest]. So our young are born very helpless and premature compared to other mammals (other than bears and marsupials). They are totally dependent on parents/caregivers and early learning with high diversity as a major factor in promoting the development of the brain to its full capacities. The young infant feels this vulnerability intensely and unconsciously at first. Joseph Campbell (1988:51) tells of the LSD and rebirthing experiences and research conducted by Dr. Stanislav Grof. Grof says there appears to be no fear until the fetus begins the journey down the birth canal and "...there's terror." Campbell (1988:51) concludes, "Fear is the first thing, the thing that says 'I'." So you see the vulnerability of being "infantilized" evolutionarily and being self-reflexive. 'I' is acute. This is an important perspective to keep in mind when attempting to understand our human

nature and history. This view led Paul Shepard (1973) to call us the “tender carnivore.” We have evolved to be vulnerable, sensitive and afraid. This is the beginning of our woundedness.

C. Decision, Coping and Healing: First Principles of Attention Theory

“... [W]e are living at a juncture of history in which decisions made or unmade will be crucial not just to the future happiness of one group or another but to all humanity and even to the continuance of life on earth” -B. Ward (1976) [p. 14]

“Having thus nothing to worry about within oneself, the person can now pay full attention to the external world.” -Yamaguchi (1969)

All healing is about DECISION-making. To decide not to decide is still a decision. Being conscious human beings makes us inherently responsible. Our decisions may be coping decisions or healing decisions. Our care practice and institutions of human services may be decidedly about *coping or healing*. But not both. These are mutually exclusive decisions, as well be shown in the development of this unitive healing theory. This premise is by far the most “obnoxious” to our ‘normal’ (wounded) way of thinking.

It will take patience and good attention on the part of the reader to understand why this is so. It requires time to absorb, so go slowly and cautiously. The differentiation of coping from healing is developed in a later chapter. It is recommended you read this book in sequence to get a feel for the synthetic connections to arriving at this obnoxious claim.

The decision to cope or heal is not made by anyone “above” or “out there.” Although it may feel like you are not making the decision, that does not mean that you are not. From the perspective of this unitive healing theory, you are always making a decision from within. This is not a pleasant [p. 15] thought. However, it is the very essence of what makes us human. A healing theory could start from not other first principle than to maintain our humanity (our responsibility) at all costs. We are the species of decision, and the price is “... the fearful burden of free choice” (Dostoyevsky, 1963:66). Erich Fromm (1965) best described the western historical roots and psychological dynamics of this fear-based phenomenon to avoid responsibility for our decisions in *Escape From Freedom*. J. P. Sartre concluded: “Freedom is terror.”

In other words, you either decide to cope or to heal. This is where we start the development of a critical healing [and freedom] theory. To start anywhere else other than from that of a decision, would entail “buying into” the oppressive belief that we are less than human. That would certainly be no place to begin a unitive healing theory or the building of a foundation for a healthy healing culture.

At any one time we pay attention to different amounts and modes of information from different places. What we pay attention to and what we willfully respond to in action are directly

related. Our actions are informed and necessarily limited by that which we pay attention to in the first place. Our first principle and OUR deepest challenge is to pay attention to what is Real-ly going on. To pay attention to what is Real-ly going on is harder than it sounds. The more [p. 16] wounded we are the less we can pay attention to anything but our own woundedness. To not be fully present with good human attention to other forms of life eventually wounds those forms of life and so on. We “dump” toxic wastes upon them in our pain and fear, what I call our woundedness.

“[T]o the extent I can be fully present, I can let go of my fear of the future” (Dass & Gorman, 1987). The *path of fearlessness* is the path of going beyond fear into trust and Love. This is the recovery of the ‘human side’ of the human being referred to earlier. This “letting go” process is critical to healing and will be discussed in great detail in a later chapter.

This is a book that is about that nasty thing called “truth” and that even more nasty issue of “right and better,” what E. F. Schumacher (1976) termed “appropriate.” St. Augustine’s challenge takes us to the core of all of what we believe, or more accurately, what we’ve been taught to believe. Today’s crises are calling us “home.” The search for fearlessness is nothing more than a homing in on some long lost facts about truthness and rightness.”

Fear blinds us from truth, it makes complexity beyond necessity—it confuses us. Fear shrinks attention inward to itself and the source of the pain/hurt within. Fear is self-centeredness (ego) as it is the defense reaction to being hurt. Fear is also able to project outward in defense so as to avoid being hurt again. This is the source of [p. 17] violence be it overt or covert. If you are paying attention to your own hurt you are operating from fear-based thinking. It is difficult to notice what is going on for other people or the environment as everything seems to be more or less threatening to you and your position. Poor attention leads to poor attending and a narrowed oppression-based perspective. This is very relevant to decision-making in the human services and all other fields of human endeavor from education to politics.

Our brief look at fear as it relates to attention theory (to be developed later as the fundamental process of healing) begins to hint at a compassionate new understanding of destructiveness and violence that is dumped onto others and the environment by a hurt peoples.

The crises of today are calling us loudly to respond immediately to that which is Real-ly going on ‘here and now,’ and totally in the ‘present time.’ The task is one of a dramatic change in our attention. As Saunders (1980:383) said, “... we live in a very challenging and exciting time of change where our task is to understand what’s happening from the broadest perspective possible, to get there and participate in whatever ways are meaningful, and to stay fully present to what we are doing.... Being fully present means the ability to give one’s attention to what’s happening right now.”

ALL of us are preconditioned to pay attention to more or less amounts of information both externally in the [p. 18] environment and internally within our body/mind system. We have been trained to sort out the world and reality. The sorting out process is important just to maintain some equilibrium within our psychic systems of translation and interpretation.

However, when what we have been trained to sort out leaves important modes and qualities of information outside of our consciousness then we get ourselves into trouble.

The trouble leads to problems that we are facing on a global scale today. Our response to this “global problematique” of social and environmental crises is slow and incomplete. Clearly, the scale of the problems has outstripped our thinking and abilities to try to stop them. We are face to face with the dilemma of what do we pay attention to? and what is most important to pay attention to? We sense that our decisions in this regard will be critical to our ability to adapt and heal through our current crisis on the psychic individual and global collective level. Gregory Bateson said, we need to pay attention to “the pattern that connects.”

D. Problem-solving, and Therapy: Innate Interpretation, Technics & Levels of Thinking

“Break the pattern which connects the items of learning and you necessarily destroy all quality”
-G. Bateson (1979) [p. 19]

“[W]e are realizing that our efforts to rule nature by technical force and ‘straighten it out’ may have the most disastrous results.” -A. Watts & A. Huang (1975)

“[Q]uality, above all, is about care, people, passion, consistency, eyeball contact and gut reaction. Quality is not a technique, no matter how good.” -C. Alexander (cited in Peters & Austin, 1986)

“We are drowning in information but starved for knowledge.” -J. Naisbitt (1984)

The problem with trying to solve problems is that we often don’t know what the question is. We fell obsessed to get a technical solution immediately. But our technical/behavioral/managerial solutions only seem to solve one small problem and create more larger problems. We lack a unitive context for even thinking about the question[s]. Our thinking seems to inadequate to the task of solving the problems we have created. Why? Albert Einstein described it well, “The world that we have made as a result of the level of thinking we have done thus far, creates problems we cannot solve at the same level at which we created them.”

A unitive theory of healing is about decision-making in the largest expansive context possible. In therapy this is [p. 20] called “re-framing” a problem to see it in a different light, for from a different expanded contextual view. This is a healing in itself. It is also therapeutic. ‘Therapeutic’ is defined in this theory as anything that connects for new meaning and counteracts the isolation and alienation of knowledge and existence. It is high quality connection-making. We are called to make decisions in the largest unitive context possible. This book is aimed at helping us to understand the context of our ways of knowing, our knowledge and value biases, and ways to heal through our conditioning and oppression. Then we can truly help others heal.

The worst thing that too often happens to someone being “helped” in the human services is that they come to identify with their problem. We set up professions to create “problem-centered” relationships. For many people in isolated and alienated conditions this leads to

seeking relationships with professional helpers that are structurally and psychologically formed around “their problem.” These vulnerable or devalued people are susceptible to identifying with their problem and accepting that they are ‘a problem.’ Nothing could be more oppressive in preventing them from healing. The dependency grows on the professionals and we have a “co-dependent” relationship between client and professional. This is “problem-making” service not “creation-making” service. The former is about coping not healing. This unitive theory will provide a healing critique of [p. 21] “professionalization” in all aspects of our society with particular emphasis on human services.

For the many, so-called, “problems” we may face personally they are also problems organizationally, be it in a family or an institutional context. Ultimately, these are also problems of the community, the culture and the world. The reverse, is that the problems of family, institution, community, culture and world are also our personal problems. This thinking of expanded context has been the result of the introduction of holism theory (Smuts, 1926) and general systems theory (von Bertalanffy, 1980; Bateson, 1980; Jantsche 1976, and many others).

The simple radical result of this paradigmatic shift (Kuhn, 1970) in thinking is that no one individual ever has a problem that is only their own problem. There is no simple cause and effect to problems. There is no isolation of the problem to any one individual or group. If this systemic thinking is really taken in fully then the destructive thinking behind all oppression would begin to unravel. This is what could be called “paradigmatic healing,” or what Wolfensberger et al. in rehabilitations studies called “ideological healing” and what Eliade (1959) referred to as a “paradigmatic solution.” According to Eliade (1959:210), “It is the paradigmatic solution not only because it can be indefinitely repeated, but also because it is believed to have a transcendental origin and hence is valorized as a revelation received from [p. 22] an *other*, (i.e., non-egoic reality) transhuman world....The religious [spiritual] solution not only resolves the crisis but at the same time makes existence ‘open’ to values that are no longer contingent or particular, thus enabling [hu]man[s] to transcend personal situations and, finally, gain access to the world of spirit.” In the language of this unitive healing theory a paradigmatic solution or healing comes with a change in thinking/consciousness from “personal” [see Hillman, 1977, beyond “personalism”] to “transpersonal.” The foundation of this theory is based on a “transpersonal (i.e., beyond ego) view of Life and human evolution” (Wilber, 1981).

It is hard for us to imagine how we could learn to see the world and ourselves in a way other than through personal or subjective knowing. Science was invented to objectify the subjectivity of the Middle Ages. Clearly, neither religious subjectivity nor objective science and technology have solved our human problems. As one environmentalist said, “We may be the smartest creature on earth but we are the only creature stupid enough to spoil our own nest.” One of the origins of this book came when I asked: “What would you have to take out of the natural human being to get them to be so ‘stupid’ as to spoil their own nest?” This ‘handicap’ we inherited, it is not inherent in our human nature. There is no such thing as human nature. We are a learning, changing, and growing part of Nature like any other organism. Like any organism in Nature we know how to live rightly if we are allowed to heal our [p. 23] hurts. As I claimed earlier our history has left many unhealed wounds. So we have acted “wounded” and not fully human. Blaming based upon “rationalized” research to create a “faulty” human nature is an easy (fear-based) way out and does not contribute to our healing or growth.

So why haven't our knowledge systems of religion and science "rescued" us from our mess? How have we been handicapped in our thinking and ability to solve problems that we create? This is a complex story and later chapters will look at the roots of this handicapping in some detail. Basically, today's western society has inherited a huge bias to knowing... 'the big wound.' This could be called the bias of "Modernism" and "technological thinking" as documented by too many great thinkers to mention them all (e.g., Polyani, 1958; Ellul, 1965; Lyddon, 1987).

"The victory of the mechanical equation over the organic principle was only the start of the modern process of dehumanization....It was not only this workplace that was mechanized; the machine was in the garden as well. That which connected [hu]man and machine, undergirding them both, was the modern spirit of *technique*—the technological imperative....The mechanization of life could be complete only with the mechanization of [hu]man—that is, with his [her] total and willing absorption into the system as a functional unit, a smoothly working part. The human subject, as an end in itself, much become an object, a means to other ends. The last refuge of the secret [p. 24] self, the deepest hidden recess of spontaneity and freedom, must be infiltrated, subjugated, and recycled into conformity with the technological society. [Hu]man, in effect, had to be emptied out of essential humanity—in order to be restocked with artificial needs and scientifically conditioned reflexes" (Montagu & Matson, 1984:xxix).

I once has a professor of a rehabilitation course [Dr. B. Warren] using the arts in therapy. He said [paraphrasing], Everything is therapeutic today, there is animal therapy, plant therapy, aroma therapy, art therapy, body therapy, mind therapy, etc. and it all comes because of what 'We,' the society, have taken out and away from people. Then we create therapies, professionals and services to 'put it back in.' He called this the "vitamin theory of health" in our modern world. We take out the natural good vitamins/qualities in people and things and then we charge them to pay for us putting them back in. We then call our treatments "natural food," or "natural/holistic therapy or healing." We also charge those ill and wounded people for their ill health because we as a society have gone along with this unconscious process of de-naturalizing Nature. No one escapes this bias and wounding of Modernism and technological thinking.

This approach to health is *coping not healing*. It is created out of fear. Modernism, scientism and technicism are fear-based approaches to Life/Reality. [p. 25] They are based on a "split/separated" world view called dualism and dualistic thinking, not on systemic thinking. This kind of thinking creates enemies/oppositions and seemingly unreconcilable polarities and conflicts. The father of science, Francis Bacon said, "Knowledge is power," and he meant power over Nature. This modernist techno-industrial mind set has ended up dehumanizing, and denaturalizing human beings. If it isn't humanity against God/Nature, race against race, creed against creed, gender against gender and so on, the oppression of 'power over' dominates. Social Darwinianism stated that because "Nature is survival of the fittest," as Wallace (not Darwin) stated, then this must also be the basic law of social organization. This was another destructive modernist view that projects and imposed the wounded thinking of humans onto Nature. I suppose if we could find a rationalization for our woundedness, without feeling and acknowledging it honestly, we may as well project our "garbage" onto Nature and say that's the

way Nature is and all Life. Human woundedness also produces arrogance. It's a state of 'fallenness.'

I have a deep 'faith' (knowing) that knowledge and imagination heals. This unitive healing theory clearly cannot be based upon the fear-based coping technics and ways of knowing derived from the modernist techno-industrial mind. A different kind of methodology and knowledge is called for in this World Age. Nearly half a century ago this awareness was stated so well by Ruth Ananda Ashen (1956:114), the founder and editor of [p. 26] "World Perspectives" which was a multi-nation, multidisciplinary gathering of the great thinkers of the times to look at the global problematique: [she wrote] "Knowledge... no longer consists in a manipulation of [hu]man and nature as opposite forces, not in the reduction of data to mere statistical order, but is a means of liberating [hu]mankind from the destructive power of fear, pointing the way toward the goal of the rehabilitation of the human will and the rebirth of faith and confidence in the human person....The growing perception and responsibility of our World Age point to the new reality that the individual person and the collective person supplement and integrate each other; that the thrall of totalitarianism of both right and left has been shaken in the universal desire to recapture the authority of truth and of human totality. [Hu]mankind can finally place its trust not in a proletarian authoritarianism, not in a secularized humanism, both of which have betrayed the spiritual property right of history, but in a sacramental brotherhood [sisterhood] and in the unity of knowledge."

This new modality of knowledge, a kind of revival of 'quality,' is not any longer merely "descriptive (quantitative) knowledge" for descriptive scientific theory building. This is "normative" knowledge and theory. It is value-laden and biased. This book explicates in detail this very bias and all of the assumptions. Nothing is kept hidden or unconscious. So called "objective" critics will say this [p. 27] "normative approach" is too subjective and non-rigorous and therefore will try to invalidate this unitive healing theory. This is an unfortunate carry over of the modernist techno-industrial mind. I too believe in rigor and discipline of thought. But this normative approach to health and healing is essential for we are talking about human beings not objects. The investigator of such research is no longer able to just stand back and be "objective." For all scientific objectivity is loaded with value-bias as it is grown in the paradigmatic framework of the culture it is born in. Nothing is value-neutral knowledge and any claims that it is, are based on denial of context to all knowing (Walker, 1985).

From a unitive healing theory perspective all quality (i.e., healthy) knowledge is normative. It is about values that the totally human cares about. Because such knowledge affects him/her directly. Knowledge has always had only one purpose from the point of view of the Cosmos. Skolimowski (1981:272) said it well; "Nor does Nature recognize the distinction between the descriptive and the normative, between the objective and the subjective. Nature is ceaselessly normative in its *modus operandi*. It continually transforms and connects its various levels of being for the sake of its well-being." Knowing and knowledge are based on the *telos* of 'Love.' That kind of knowing and knowledge cannot be reached without the healing process of deciding to enter the path beyond fear-based seeing, thinking and acting. [p. 28]

We make a decision to know, to ‘Know thyself,’ as Socrates said and in this knowing based on fearlessness we reconnect with the Cosmic intention: ‘To know is to Love... To Love is to know.’ Faith becomes obsolete at this level of knowing [and understanding].

My interpretation of Nature/Reality/God/Truth comes out of my own particular background of inquiry. It will be useful for the reader to have a brief insight into this to understand the origins of interpretation that underlie the unitive healing theory. I prefer to call myself a “naturalist” first and an “artist” second, using both terms in the broadest sense. My first career was in Nature. I love it. All else unfolded from there.

I didn’t like people much in my youth, so I studied natural history. My first “professional” job was a park naturalist or ‘park interpreter.’ From ecology, and environmental biology I moved to ethology and eventually psychology and evolutionary biology and anthropology. My inquiry came full circle to the humanities. The naturalistic interpretive perspective has stayed with me. I didn’t realize I had a particular method of inquiry until I came across an article recently by Blanca Garufi (1988) who identified it as “innate interpretation”: “... sensuous and animal, the going along a little blindly as if at random, following a hunch or sniffing one’s way like a dog after its prey, that ability to steer amidst unknown spaces and sounds.... [(p. 164), something quite different from [p. 29] interpretive acts that place us in a context of explanation or understanding, referring rather to something native and which we might define as ‘wild,’ i.e., not part of a cultural context, but inborn in every living being from the very beginning [p. 159] what James Hillman (1972) referred to as the ‘*Anima mundi*’ This innate relationship with the world, which I consider to be more direct, authentic and immediate, requires of course a vertical vision in which the heights and the depths are linked and venerated. But it likewise requires a planimetric vision equally intense and sacralized by its inherent paradoxes” (p. 160).

No wonder I have always felt like an ‘outsider’ and an ‘archeologist’ of the roots of human culture and consciousness. The “artist” in me was always alive in this quest for knowledge. J. Maritain (1960:52) is correct, “The artist... can be busy only with his [her] desire and love for Creation.” As an ‘outsider’ “The great artist must destroy the forms and perceptions of his [her] time. [S]he must seek order that confounds order. [S]he must journey beyond the conscience of his [her] race,” said George Leonard (1969:97).

The past 100 years of Modernism have been wracked with “endings” of authority, religion, and the artist is sure to take an important place in this deconstruction. First Nietzsche claimed “God is dead,” and Rank claimed “Psychology is finished.” And Hiedegger said “Philosophy is finished” (cited in Barrett, 1979). Alfred Adler, the psychoanalyst, said, “Some day it will be realized that the artist is the leader of mankind on the path to the absolute truth.” R. Buckminster Fuller, the futurist designer, said much the same thing.

The natural world, which I then thought outside of humankind, provided me a moralistic way to study Reality/God/Nature/Truth/Beauty. This means I believe in Life. I had been hurt by other humans along the way and so I unconsciously knew not to study [p. 30] humanity to understand Reality/God/Nature/Truth/Beauty. That would be like trying to study the natural history and ecology of a species by studying on the wounded specimens. That is what history,

sociology, psychology, philosophy and political science have merely done. They have recorded the “nature” of a wounded species. Anthropology avoided this to some degree, but even it tried to maintain this ‘value-neutral’ position of “objective” scientific inquiry and missed the point...that we humans are “wounded” deeply and have been for many centuries. To record this information tells us what wounded creatures act like, but not what total human beings are like that have healed [and matured]. Abraham Maslow (1976) was one of the first psychologists I know of who said we might gain more understanding of human nature and what is possible if we study “self-actualized” individuals who had reached the most mature levels of development. But still no unitive theory of healing was developed.

This innate method of inquiry and interpretation left moralism out of the picture. I could not study the natural history of a bird species and call any of its behaviors immoral or moral. Nature is amoral. Morality only comes on the scene as a conception when we feel we are separate from Nature. Moralistic observation and interpretation only comes when we want to project a set of beliefs and dogmas onto Nature [and human nature]. It only comes with fear—our obsessive need to control Nature and others. That is our woundedness. [p. 31]

Can we allow ourselves to deeply know again? If we let ourselves truly ‘know’ again, i.e., heal again, we would return to a conscious understanding of Life/Reality/God/Truth/Beauty. “Empty the mind,” say the Taoist philosophers and ‘Zen artists.’ A Zen way of seeing is the naturalist/artist’s way of seeing: “The mind should not be attached to anything with a particular interest, thus veiling the true picture of reality. Prejudices, personal interpretation, conceptual understanding—all these must be discarded. The reality should be seen for its own sake *just as it is*” (Yamaguchi, 1969:153). Ultimately, “This is the work of self-knowledge: to uncover your authentic self,” says Gabrielle Roth (1989:89).

I could pay attention to the Reality of Nature by studying other species than my own. To study my own kind brought up too much of my own pain at our sorry condition. It was my pain too. My pain of growing up in a wounded culture with wounded parents that could not attend fully humanly to my needs. My journey has been to heal my woundedness and the culture’s woundedness. I have spent the past ten years working with myself and intentional community to re-emerge humanly enough to begin to write this book.

You may say we need more activism than theory today as our crises mount. We don’t need one or the other. We need both. Currently, there is a lot more activism than theory in [p. 32] the various movements of feminism, environmentalism, social human rights and so on. The danger of activism is that it can be easily based on fear-based thinking. This leads to a narrowness of vision and “fanaticism/facism”-like qualities. Characteristically, these movements have a lot of projection going on. Someone ‘out there’ is to blame in one way or another. Activism is only coping when it has no model/theory of unitive healing. These movements inherently do not yet have a clearly articulated theory of oppression that gets beyond shame, blame, guilt and fear complexes, nor do they understand clearly the internalization effects of oppression. The fear creates a “death-making” culture/world and this only increases our fear of death. This primal fear started the whole syndrome in the first place.

These movements in their extremes are characterized by the anger and “insanity” that comes when despair is acted out over rationality. They even fight with themselves. Compassion and care are nowhere to be found. This is our woundedness projecting outward at its worst. Terrorism is the perfect example of ultimate despair, desperation and the pain of betrayal.

The final betrayal every child feels at a deep level comes from the question that adults and authority are not able to answer: “Why do people hurt other people?” “Why have I been hurt by other people, especially when they say they love and care about me?” The terrorist is terrorized as their total human dignity has been ripped away and they don’t really know why? This is the deepest terror of abandonment a human being could face. [p. 33]

Abandonment fear is basic life or death fear. No wonder they act like wounded “animals,” seemingly without any human conscience. They hurt others like they have been hurt and all those before them. Hurt that goes unhealed is cumulative over generations. In its magnitude we turn to concepts like “Evil” and “Outside Big Moral Evil Forces” in attempts to explain this magnitude. This only becomes another form of coping.

We have a lot to be “mad” about. Coping is not a solution as it doesn’t ask the big enough questions. The only real oppression today is of our humanity. We all qualify for that. This unitive healing model is about recovering our total humanness and humanity for all peoples, any thing less just won’t be about healing. And if we are not deciding to be about the task of healing in our work and lives, then what are we deciding? This is the question all human service workers, caregivers, professionals, politicians, parents and teachers and activists are called not to ask and answer to themselves.

E. Madness, Aliveness, Ecstasy, Quality and Healing the Perversity of ‘Normality’

“In wildness, will save the world.” - W. D. Thoreau

“[Hu]Mankind today is still making history without having any [p. 34] conscious idea of what it really wants or under what conditions it would stop being *unhappy*, in fact what it is doing seems to be making itself more unhappy and calling that unhappiness progress.” - N. O. Brown (1959:16)

“[H]umankind is an essentially tragic figure with a beautifully optimistic future—if they can survive the transition.” - K. Wilber (1981)

“Art is high quality endeavor.” -R. Pirsig (1984)

Coping, is a form of “learned discouragement.” This has actually come to feel absolutely ‘normal’ in our western industrial society and most of the rest of the world. Prolonged coping leads to every day statements like “I’m O.K., I’m hangin’ in there” or “I’m getting by.” and so on. There is little sign of en-couragement in most people because we are distressed and depressed. My local newspaper just published a recent research study on human moods and

relationship of mixed class Americans only to conclude that “happiness is a myth and is not part of our human nature.” This is not very encouraging!

Discouragement and unhappiness lead to low depressive energy syndromes and even the thought of change and hope for a different way of life based on zestfulness, creativity, aliveness and happiness are met with anger. Anger is the way [p. 35] this pain and fear of discouragement is laid into us. Our anger is an energetic attempt to get out of our depression. Most clinicians have shown that repressed anger and rage create depression and despair. Even Freud (1938) warned that “Holding back aggressiveness is in general unhealthy and leads to illness.”

Without going into all the details of this depressive energy syndrome at this point, let me conclude that unhealed hurt and fear sit at the core of lethargy, what is called “laziness and sloth” in our western culture. Shame and guilt are closely linked with the hurt. Marcuse (1955) argued that capitalism and civility repress the creative instincts of the human being and force choices upon them to conform to the industrial model of production and competition. There is a lot of truth in this. My point is that holding back our “aggressiveness” [i.e., betrayal feelings] or what I would rather call our “wildness” and “aliveness” is destructive ultimately to the child. Alice Miller (1982, 1984) has documented the “poisonous pedagogy” of the western world’s view of the child.

The child within all of us is raging mad. Few of us let it out consciously. Raging children are threatened normally in our society with physical or emotional abandonment. Some of us dump out this rage when we lose our “cool” or when our ‘superego’ is muted with drugs or overwhelmed by “group psychology” [consensus] at sporting events or during riots. Such times [p. 36] lead to a pessimism as Doris Lessing (1986:11) alluded to: “This is a time when it is frightening to be alive, when it is hard to think of human beings as rational creatures.” We need a focus for this madness, or what Wolf Wolfensberger called “normative insanity.” A healing theory will need to deal with this madness [betrayal] directly in all its levels of meaning.

Madness is an appropriate response to the times. It certainly isn’t socially sanctioned or polite that’s for certain. But disciplined creative madness is critical to fighting our way out of the depression and despair of the accumulative woundedness. Madness brings our a “righteous indignation” and with discipline (i.e., making a decision to act beyond fear and your feelings of being hurt) it can move to what Woodman (1986) called “soul-making” using the example of Friedrich Nietzsche. Woodman (1986:102) explains: “His genius would release his century from the decadence into which he believed it had collapsed as a result of the collapse of Christianity itself, one so absolute that Nietzsche would sum it up in his announcement that ‘God is dead.’ With this announcement he sealed his fate. In tearing himself so completely from his inherited Christian perception of self, he found in its place a being so utterly new he was almost persuaded its like he had never existed before. Nietzsche prophetically images this new being as the madman...in the figure of Zarathustra, whose total [p. 37] derangement constitutes the chaos or void from which a new dancing humanity, Nietzsche’s *ubermensch*, radically discontinuous with its past, would emerge.” This is a “born again” experience in any psychological [spiritual] terms. It is the new ‘puer’ birthing from the old ‘senex’ forms of culture. Nietzsche himself did suffer for his “madness” as did van Gogh, and other great thinkers who were courageous enough to stand outside the “regulative fiction” (Woodman, 1986:103) of controlling dogmas of the times.

My point is that we all suffer anyway as we are a whole system of living organisms both individually and socially. Woodman (1986) argues that Nietzsche's madness was "soul-making" in the fashion of which Keats described it. Woodman (1986:103) continues: "The way in which that fiction [Christianity at that time] hardened into dogma, he argues in *Thus Spake Zarathustra*, reduced the soul to the condition of a camel in the desert kneeling down to receive its burden....Nietzsche goes on to dramatize or enact the metamorphosis of the camel into a lion, a metamorphosis in which the camel is released from its burden and set free. Before this, however, the camel's burden must itself become a scaly serpent which the lion has to slay. To the dragon's 'Thou shalt' the lion replies, 'I will' ... The camel once loved 'thou shalt' as most sacred: now he must find illusion and caprice even in the most sacred.... Once [hu]man[s] are able to substitute 'illusion for caprice' for what [s]he [p. 38] formerly considered 'the most sacred,' he becomes a little child described by Zarathustra as a 'forgetting, a new beginning, a game, a self-propelled wheel, a first movement.... the puer aeternus who invents the game of creation, invents [her]himself, invents the world....By Nietzsche's releasing soul from its warring enemies and relocating [hu]man's in the fictions by which he lives, one might argue that he gave birth to the soul as an object of knowledge, gave birth, that is, to psychology."

Nietzsche's "madness" is reframed here as 'soul-making' and the birth of a new psychology of humanness. He was fighting both the external oppression and internalized oppression (i.e., the imposed self images of Christianity of the times and his strict Lutheran parents) of his times. He did this by creating rather than by acting this hurt out on others. Jose Arguelles (1975:218) suggested that "When a [hu]man is deprived of the power of expression, [s]he will express himself in a drive for power." Matthew Fox (1979:105) believes that "The earth hovers on the brink of blowing up for lack of creative alternatives to human energies [created by woundedness]." The child must express [her]himself is the lesson in this book on healing. To express means to heal the wounds that hurt us. Civility seems to have long been determined to wipe out our expressivity (our soul) and make "robotic" workers of us all.

Clearly, I would rather have disciplined "madness" than [p. 39] violence.

Harvey Jackins calls this adultism. Really it is the oppression of the essential human ["humanness" as Lorenz, 1987 called it] being that is so evident in the young child before the humanness has been thrashed and threatened out of them. Today we are seeing a substantial rise in the interest to heal the "child within" (Bradshaw, 1988; Whitfield, 1987), "the wildness within" (Sessions, 1989), the "artist within" (e.g., Fox, 1979). This in archetypal forms is the return via mythology to the 'puer,' the "divine child." There is a Rousseauian ring to this soft revolution. For the child represents the "natural" once more in a culture that has lost its child-like qualities and creativity and soul. The 'senex' has become old, rigid [authoritarian] and soulless in its technical idolatry.

Slowly, we are recognizing that the child is a little closer to being totally human than we are as adults. Simply, the child just hasn't been around to be hurt as much as we have as adults. Our culture is beginning to recognize the woundedness that has occurred to the child as it manifests 20-30 years later in say the Adult Children's movements. The symptoms of alcoholism and dysfunctional families are rising to catch our attention. Clearly, a healing theory and healing

culture are being called for. The importance of the expressive arts (process) as a healing modality in the building of a healing culture will be emphasized. [p. 40]

If the child 'puer' archetype is coming back to represent the soul that we have lost as humans, then what is 'normal' about being an adult has come totally into question. Sam Keen (1983:110) writes, "The notion that normality may become perverse seems strange. After all, the norm is the yardstick. If the average adult is not the model for sanity, if the majority is neurotic, how do we decide who is healthy? And who decides? The idea of a supranormal stage or mode of life raises visions of Nietzsche's superman....The arrogance of 'spiritual elite' who claim the right to transcend the norm is fearful. Yet the problem is unavoidable." Keen basically lays out in great detail the stages of human development from a very different perspective. He claims that 'normal' adulthood is only half-way to mature development. We will look at this model in detail later on. but his view is based on a healing model, one which assumes that the human being grows and evolves toward becoming a "lover," Keen's highest level of development. He says this development would be normal if it weren't for our oppressive society which systematically cripples the child and Eros.

Keen (1983:111-12) says: "If a child was not conditioned to suspicion, fear and hatred, it might... naturally love all sentient beings and develop an empathic consciousness of a kind we glimpse only in those rare individuals we call saints or enlightened beings. Data [p. 41] shows that children raised with a great deal of touch, sensuality, and affection do not develop a taste for violence....Truth is the first sacrifice we make in order to belong" (p. 113).

I would add, in order to live, we sacrifice truth in the name of "being normal." The shame, guilt and fear is so high if we try to go our own way. We become an 'outsider.' I have worked with the pain of being an 'outsider' for a good time now and it was essential to my own development and vision. My beliefs are simple: I believe in Life and in the Cosmos based on Love. Most children today lose all sense of this benignness very early.

You may see me as overly idealistic and optimistic as is this healing theory. I assure you this way of the 'outsider' would not have been my first conscious choice now that I know its consequences. I regret nothing, for I feel it has not been a process of which I was totally in control of. My soul also has its own path of development. The new re-visioning of psychology by James Hillman (1972, 1975) has been a great inspiration in my life and work. He in Nietzschean fashion has been at the forefront of moving modern psychology back to see and respect the Soul/Psyche in the metaphoric/mythological reality as opposed to only the scientific analytical traditions which have reduced Psyche to brain matter and neurons. He wants to move the 'Psyche into life'... freeing the Psyche from the curse of the analytic [p. 42] mind....Moving the psyche into life means moving it, not from its sickness, but from its sick view of itself as being in need of professional care and knowledge and professional love" (Hillman, 1972:3).

The Soul returns with health to the centre and "Beauty" becomes a criterion for quality once again. As Keats uttered: "Beauty is its own truth, truth is beauty. That is all ye need to know on earth, and all yet need to know." "Beauty is its own proof" (Murchie, 1978). 'Quality' returns to the centre as well in this healing theory as Pirsig (1984:187) knew so intimately in his phenomenological study of values. "The whole Quality concept was beautiful.... It was that

mysterious, individual, internal goal of each creative person,” he wrote. The centre continues to shift in this healing and “aliveness” (Johnston, 1986, 1988) becomes the key referent point in a theory of human and evolutionary development. Joseph Campbell (1988) concluded that what motivated humans throughout human history was not the search for meaning in life but “For the experience of being alive.” Matthew Fox (1988) calls “creativity” the virtue above all other virtues in this new coming of the “Cosmic Christ” which he defines as “the pattern that connects” in this global healing.

There is room for optimism and room for pessimism in any good theory. Neither position being exclusive and holding all that is in Reality at any one time. The times are challenging [p. 43] but “However terrifying these transition moments, they have consistently been birth moments” (Berry, 1988:162). The remaining chapters will hopefully be of guidance to each of us as we work toward a unitive healing theory a the foundation for a healing culture.

This introduction has been a summary of the re-fashioning and re-modeling of our ideologies about human beings, care and the role of human services in relation to a unitive theory of healing as a foundation for a healing culture. Thus far, I have only set the stage for this new “fashion” show, my “models” have just introduced themselves but without their full costuming. My designs are still to be revealed in the pages ahead.

The design for a healing culture and healing practice in the life and the human services comes from a healing point of view. This is the point of view from a universal perspective, a ‘Unitive view.’ To stand outside the planet and look back at it is an awesome sight analogous to a unitive healing view. The ‘Earthview,’ as Russel (1982) called it gives one a profound felt change and your life is changed. Edgar Mitchell, the sixth man to stand on the moon looked back at the Earth and said, “It was a beautiful, harmonious, peaceful-looking planet, blue with white clouds, and one that gave you a deep sense... of home, of being, of identity. It is what I prefer to call instant global consciousness [as state]” [p. 44] (cited in Russell, 1982:4).

This new unitive view or consciousness changes all our basic definitions which we have formed based on a dualistic [fear-based] consciousness of separateness.... This unitive theory of healing is not new. It is the oldest wisdom we have merely forgot temporarily.” [p. 45]

[... continued in the original ms. with notes]
