

## PARADIGM

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**Paradigm:** An example that serves as a pattern or model [From Greek *para-*, alongside, +*deiknūnai*, to show]. —*The American Heritage Dictionary of the English Language, Third Edition, 1996.*

**Human Growth:** “We are now in the middle of . . . change in the conception of man’s capacities, potentialities and goals. A new vision is emerging of the possibilities of man and his destiny [with] implications for science, politics, literature, economics, religion, and even our conceptions of the non-human world.” —*Abraham Maslow, Toward a Psychology of Being, 1962.*

**Scientific Revolutions:** “. . . the sciences do not progress by scientific method. Rather scientists work within a *paradigm* (set of accepted beliefs), which eventually weakens until new theories and scientific methods replace it.” —*Microsoft Encarta 98 Desk Encyclopedia, on Thomas Kuhn, 1922-1996.*

**Science:** “Science is in ferment, not so much as a result of new physical discoveries as because, increasingly, its most popular and ‘normal’ paradigm is proving insufficient to address current issues.” —*Caire Monod Cassidy, Medical Anthropologist, “Unraveling the Ball of String: Reality, Paradigms, and the Study of Alternative Medicine,” Advances, 1994.*

The word paradigm is often bandied about in today’s world, and it is commonly associated with adjectives such as “new” or “changing.” We have seen such rapid change in our world on so many fronts that even brains that are physiologically designed to react to change no longer show excitement with each new indication that a new paradigm has emerged. Instead, our reaction

can often be tempered not only by yesterday's skepticism, but also by today's cynicism: "Oh, yes, here comes another new paradigm!" Nevertheless, the papers in this issue, each in its own way, exemplify and discuss just such genuine and important shifts in the nature of our field that they can only be described collectively as revealing a change in paradigm.

It is hard to imagine the scientist of 50 years ago being able to talk openly about the role of Spirit in scientific understanding without his/her provoking dismissive comments and a drumming out of the corps of those who were considered "respected scientists to be taken seriously." And yet scientist Jeff Levin has made a career of focusing on just such topics while engendering, not only permissive reactions from the scientific community, but also approval and even applause. His Presidential address to our society, *From Psychosomatic to Theosomatic: The Role of Spirit in the Next New Paradigm*, based on both personal and professional experience outlines the transformation he sees manifesting to include a connection between the spiritual and the physical, including psychophysiologic, epidemiologic, and health and healing. This bridging is a paradigm shift for modern-day scientists (though not for some of past ages). It would be most difficult to detail all the changes in our world that underlie this change in attitude on the part of many scientists, but we can observe that, indeed, it *is* happening. Even editorial offices of the *Journal of the American Medical Association* and the *New England Journal of Medicine* give lip service to the potential value of "alternative medicine."

James Gordon in *Manifesto for a New World Medicine* draws attention to many elements of today's medicine, at the beck and call of the Zeitgeist, that is taking shape around us. While describing many changes occurring in the practice of modern medicine, what shines through is the author's essential humanity, the warmth of his concern for other human beings, whether healing professionals or patients. Caring, connection, *agape* themselves represent restoration of a mode of operation that was part of medicine until recent years when high technology and managed care wore it thin. Today's increasingly widescale acceptance of complementary medicine is in part due to acceptance of the role of caring and connection as part of the healing relationship.

Finally, Linda Dressen & Sangeeta Singg in *Effects of Reiki on Pain and Selected Affective and Personality Variables of Chronically Ill Patients* show us how to conduct a randomized, controlled study on a moderately large number of

patients with real health problems, demonstrating that “the future of complementary medicine is now,” that it is possible to study the phenomena that interest us in elegant controlled ways. We stand on the threshold of new understandings of the fact that energy medicine can be demonstrated to *work* using traditional scientific procedures. Replication and parametric variation of the conditions of this study (treatment methods, types of disorders studied, examinations of underlying mechanisms) can add much to our knowledge of with whom, and how, benefits can be obtained.

The cover art of this issue, *Mountain Blues*, by Doug Pasek fills us with a contemplative resonance and oneness with intersecting high planes that form images of surprising strength and serenity, lying like a crust over an emerging creative process, a mountain of the Earth, and a symbolic emergence of new visions, creative perspectives forming a new *big picture* of our world. And circling this *emergence*, its brilliant white feathers echoing the serene clarity of mountain peak, is the rider of the wind, the observing Spirit, the point of consciousness and discrimination that pulls it all together in a moment of surprise, unity and novelty of conception. This new vision allows the old to fall away, and, in this moment, the new appears to reign supreme. In the deep glance through eyes of a white circling being, we see sparkling reflection from mirror of snowfields in the sun, and we feel the strong pull of *home*.

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