

The Story of the Emergence of The Garden UTUA

Preface

I am a clinical psychologist by training. My life's work has been devoted to developing a more unified approach to the field of psychology, and of knowledge more generally. Twenty years ago, in 1997, I stumbled across some insights that allowed me to see the field in a new way. I have been building on this system ever since.

The "first phase" of the project was building the Tree of Knowledge System. This took place between 1997 and 2003. I used the Tree of Knowledge and related insights (i.e., the Justification Hypothesis, Behavioral Investment Theory and the Influence Matrix) to develop a way to "theoretically unify" the field of psychology. In 2003, I published the first major work on the project, which showed how the system could assimilate and integrate the key insights of B. F. Skinner and Sigmund Freud and align them with a clearly definable physical, biological, psychological, social science vision. This set of ideas would culminate in a second phase, which was the formal development of the unified theory of psychology, which was spelled out in my book, *A New Unified Theory of Psychology* (Henriques, 2011). The work specifies why psychology was deeply fragmented and how the four ideas that make up the unified theory (ToK; JH; BIT; and Matrix) solved the problem.

A second element of my work within psychology has to do with the training and identity in the field of professional psychology, what I now refer to as *Unified Health Service Psychology*. In 2003, I was hired into the Combined Integrated Doctoral Training Program at JMU, and in 2005 became its director. It is, IMO, the leading program in integrative/unified training in professional psychology. The CI model initiative is directly congruent with (and in fact was an impetus for) the APA's recent (January 1, 2017) shift to "Health Service Psychology" as the term that denotes licensed professional psychologists. Structurally, UHSP synergistically combines across the three primary practice areas of clinical, counseling and school psychology and offers a single professional identity. I authored a work back in 2004 called *Unified Professional Psychology* (Henriques & Sternberg, 2004) that spells out the logic of the model. (Note: it just uses the term Unified Professional Psychology as opposed to newer Unified Health Service Psychology term).

In the context of my work as a core faculty member, supervising doctoral students and doing clinical work, I began to work out what would become a third key element of my work, which is "the Unified Approach" (UA) to psychotherapy. The UA refers to both the specific ideas that emerge out of my UT formulation for psychotherapy, and refers to the Unified Psychotherapy (UP) movement. My specific UA consists of four ideas, which are: 1) Character Adaptation Systems Theory (Henriques, 2017); 2) the Character Wheel; 3) the Nested Model of Well-Being; and 4) CALM MO. Together these ideas offer a model of assessment, conceptualization, case formulation and treatment. Based on these ideas, I have developed a comprehensive system of assessment, called the Well-Being Check Up System that assesses an individual's character functioning and well-being and sets the stage for recommendations for growing toward valued states of being. I have also developed models for thinking about psychopathology (e.g., the Behavioral Shutdown Model of depression) and for clinical decision-making (e.g., TEST RePP).

The “Larger Project” on the Unification of Knowledge

Although much of my attention has been focused on psychology and psychotherapy, my work has always been larger than that. This is reflected in several of my works, such as my 2008 article, *The Problem of Psychology and the Integration of Human Knowledge*, the fact that my Psychology Today blog is titled, *Theory of Knowledge*, and the final chapter of my 2011 book, *The Fifth Joint Pont*, which is about constructing a scientific humanistic philosophy and intentionally does not include the word psychology in it to make the point that this is about something larger. This larger project has taken off in a new form, called the Garden of UTUA.

The Emergence of the Garden

In the winter of 2016, I had been vacillating back and forth between calling my work the "unified theory" and "unified approach". They were somewhat interchangeable, although I would use them in different contexts. Then it struck me that I could effectively combine them, so that I could refer to one group of my ideas as "the Unified Theory of psychology" and another group as "the Unified Approach to psychotherapy".

In March of 2016, I started combining them into "UTUA" for short. And I liked the sound of the word (pronounced ə tü ä') I felt it intuitively connected to the African word "Ubuntu", which is a philosophy in African thought that emphasizes an attitude that is "toward humanity". Then I had a lightbulb moment at a conference that was spearheaded by my friend and colleague, Craig Shealy, on "Cultivating the Globally Sustainable Self" (here is the link to the conference: <http://www.jmu.edu/summitseries/>). I was an audience member listening to a panel discussion on how we do this "very abstract thing", and the thought came to me, "*We should plant UTUA seeds and grow UTUA trees!*"

That resulted in a creative jump, where all of a sudden I was in a totally different "platform" for thinking about my ideas. Over the last year, the UTUA Tree grew and a seed and a stone and bees and flowers emerged and boom, you have the attachment: *The Garden of UTUA* (as is probably obvious, this intentionally parallels Eden). Attached are two pdf of powerpoints on the Garden. One is a large poster that now hangs in my office. The other is a ppt that walks one through the highlights. Here is the abstract:

The Garden of UTUA: A Brief Overview

The word UTUA (pronounced ə tü ä') comes from the combination of "UT" and "UA", where UT stands for the unified theory of psychology and UA stands for a unified approach to psychotherapy. The Garden is an artistic representation of a system of knowledge that offers a novel way to unify modern science, psychology, and philosophy into a coherent scientific humanistic worldview. The Garden is scientific in the sense that it offers a map of the universe that is consistent with modern scientific knowledge, from quantum mechanics to sociology. It is humanistic in the sense that it embraces value-based living, meaning making, creative expression, and the concept of the sacred. As such, the Garden provides a place for the two cultures of the academy, the sciences and the humanities, to come together in a mutually inspiring dialectical dance.

One of the coolest things about the Garden for me is found in the last slide, which is a picture of my daughter, Lanie (now age 13). She has been quite involved in helping me with the colors and shapes and, in the process, she has learned a lot about my theory. And so, the whole idea that this could be used to

reach kids in some way seems very plausible to me. I am seeing this as a story book (UTUA World/Land/Garden) that includes one for kids and an accompanying one for adults, a possible a theme for a school, a Garden of UTUA playground, a child's board game, an App, as well as other kinds of interfaces. The possibilities feel endless.

There is, of course, much symbolism in the Garden. And that requires lots of education. So I want to acknowledge that there is a lot that will not make sense in just looking at these slides. I am in the process of creating a Guide to UTUA, which serves as a glossary/index/guide to all the various pieces and elements of symbolism. That remains a work in progress.

There have been two additional developments on the Garden. One is Quest for the Scepter and the other is the iQuad Entrance.

The Emergence of the World of UTUA and the Quest for the Scepter of UTUA

What is the goal of the Garden? The goal of the Garden is to offer anyone who is curious about knowledge to enter a new, holistic knowledge system that stretches from mathematics into science into the humanities and provides a clear, Wisdom based value system. I see the Garden as DIRECTLY ANTITHETICAL to what Donald Trump represents. Unlike President Trump, the Garden is DEEPLY committed to intellectual integrity, honor, and accuracy.

My brother Tim has started to become “a raving fan” of the Garden and its potential. He asked me a question: *What big problems does the Garden solve in our world today?* The answer to this question that emerged is found in the final pdf, World of UTUA. It is a “game” that metaphorically solves the problem of Trump, which I consider to be the single greatest problem our country faces.

What you will see is a “Quest” that takes kids through a journey. The ultimate message is that if we seek to cultivate Wisdom (the fundamental construct of the Garden) we can turn our country around. I shared it with my brother’s kids. He has three boys aged 8, 10, and 11. They enjoyed going through it. Also, note that with kids that age, all of the focus is on the “adventure” to get to the Garden. Obviously, the Garden itself and the symbolism is not for kids that age. But the idea of building bridges to engage kids that age is what is appealing. But what this story shows is how the Garden can be used as a kind of “Trumpidote”, a way to transform our thinking about politics and truth and where we are and what we need to do as a society to return to the values of intellectual integrity.

It also opens up the idea of an interface between a knowledge system like the Garden and a game. The educational possibilities are significant.

The iQuad Entrance to the Garden: A Foundationalist Path to the Truth

The second development, which has occurred during the month of October, 2017, has been the construction of the “iQuad Entrance into the Garden”. Although I generally kept it private, much of my fascination in the early stages of developing the Tree of Knowledge System was how it allowed me to place the “knower” in relationship to the “known” in the scheme. This, and the way the ToK depicted the universe as an unfolding wave of behavioral complexity, set the stage for what I believed were key insights regarding the connection between quantum mechanics and general relativity and the ToK.

Put simply, I was convinced that the ToK System held key pieces of information and conceptual framing that were missing from the efforts of mathematicians and physicists to resolve the lack of commensurability between quantum mechanics and general relativity. Indeed, I made a connection and derived a “ $2\pi i f = 1$ ” equivalency that I felt specified the minimum conceptual operators that were necessary to map behavior, and that we needed a way to account for these operators to have a complete picture of knowledge.

In 2002, my wife Andee brought me home a book, *Where Mathematics Comes From*, which is about how humans generate mathematical concepts. The framework the authors used is called mathematical idea analysis. In the appendix, the authors apply their mathematical idea analysis to the Euler Identity ($e^{\pi i} + 1 = 0$), which not an equation I was familiar with. However, upon seeing that equation, I was convinced that my $2\pi i f = 1$ was deeply connected to it. I worked a while on that connection, demonstrating that there was logical harmony between them. By 2005 I often wrote out $e^{\pi i} + 2\pi i f = 0$.

Well, in early October of 2017, I was playing around with the concept of iQuad. The “i” stands for the imaginary number, the square root of negative 1. Quad refers to raising i to the fourth power, which if you do that, it becomes 1. This was appealing to me for several reasons initially. One, for example, is that it in some ways suggests that there are four hidden dimensions in one. This is very analogous to the ToK, which depicts for separable dimensions of complexity (Matter, Life, Mind, and Culture) that, in human reality, functionally interact as a unified whole. I also loved the idea of beginning with one and that it phonemically and visually connected to iPod and the world that Steve Jobs gave us.

Ultimately, a number of pieces fell into place such that I found myself connecting iQuad to the Euler Identity and the Euler Identity to the Garden via the $2\pi i f = 1$ formulation, which in turn connects quantum mechanics and general relativity in a new way. This gave rise to the iQuad entrance, which, if it holds, seems to me at this point, to potentially be a formal, deductive, mathematical truth entrance to the Garden.

At the moment, this is fun speculation. But it might lead to a new “identity function justification” that allows for a “deductive” pathway into and around the Garden.

Where does this leave us?

I think the Garden can help us as a new knowledge system regardless of the generalizable logic of the equation. However, this foundation can be proven “legitimate” given the assumptions I make, then it affords an additional angle, such that the system offers a new thread between math and physics and the human knower.