Attention is paid to whether complementary and alternative medicine (henceforth CAM) contributes to the cultivation of humanity, not simply the person *per se*, and how this might take place. Matters of this variety are prompted by the fact that there is a certain lacuna in the literature. On the one hand, a voluminous amount has been published on CAM (and, increasingly traditional or indigenous medicine, that is ‘TM’), a literature which largely dwells on the health/wellbeing of the person. On the other hand, there is a rapidly expanding literature on the cultivation of humanity, which does not pay much attention to CAM/TM studies. With the former dwelling on the person, the latter on humanity, the two bodies of literature remain relatively discrete.

My aim is to contribute to bridging the gap. The argument is that by virtue of contributing to the healing of the *person*, inner-life spiritual humanism also contributes to the cultivation of human values, a sense of human kindness, the ethicality of *humanity*. The sacred of spiritual humanism, which lies at the heart of a great deal of CAM—and which is yet more in evidence within TM—serves as a healing humanism of the person-cum-humanity. To argue this entails showing that a great deal of CAM is in fact imbued with the values, sentiments, ethicality of spiritual humanism. Having attended to the rather neglected point that the ‘(re-)humanization’ of the person is bound up with the process of healing, attention is paid to how inner-life spiritual humanism-cum-healing serves humankind more generally speaking: the humanism of a particular universal humanity, broadly in line with that of the United Nations. In tune with the ‘only connect’ theme so characteristic of inner-life spirituality, healing is by no means limited to the wellbeing of the person *per se*. Hence the significance of CAM for the cultivation of humankind.

In sum, by serving the person, humanistic healing of an inner-life spiritual nature serves as a major cultivator, promoter, perhaps generator of humanistic sensibilities. In short, feeling better, being ‘better’; feeling good, being ‘good’. The healing of feeling: a great deal of CAM (and TM) as spiritual psycho-cum-ethical humanistic therapy: of the human for humankind.
If indeed that spiritual humanism so typical of a great deal of CAM (and TM) serves the healing of the person-cum-humanity, a powerful defense can be mounted. *Contra* those who reduce CAM (and TM) to irrational attempts to do the impossible, like using magic to heal terminal cancer, or to the level of consuming subjective wellbeing, like using the CAM of the spa to pleasure the self, CAM (and TM) is valuable.

1. Setting the Context:
   *Two Bodies of Literature, and a Lacuna*

Directing attention to increasing use of “CAM” in Europe, North America and Australia, and noting that “TM” is used throughout Africa, Asia and Latin America, the World Health Organization (WHO) emphasizes the sheer numerical significance of those forms of healing which differ from allopathic medicine.¹ Drawing on the WHO publication, the *Legal Status of Traditional Medicine and Complementary/Alternative Medicine: A Worldwide Review*, 70 per cent of Canadians have used one or more “natural health products” during the preceding six months, with 24 per cent consulting a “CAM” practitioner (herbal remedies, traditional Chinese, Ayurveda, native North American, homeopathic, chiropractic, etc.); 42 per cent of the inhabitants of the USA have used one or more of the “alternative therapies”, listed in a survey, during the preceding year, with the total number of visits to “CAM practitioners” in 1997 exceeding the total number of visits to primary care allopathic physicians.² Another indication of the scale of the ‘alternative therapies’ of the USA is provided by Janine Wiles and Mark Rosenberg’s summary: “Taking into account visits to providers, as well as treatments purchased over the counter (herbs, books, equipment), the amount spent out of pocket is comparable to, or even greater than the amount spent out of pocket by Americans for all hospitalizations,” with “total expenditures for the services of practitioners of alternative therapies ... estimated to have increased by approximately 45 per cent between 1990 and 1997, exclusive of inflation”.³ Although comparison with TM data has to be made with

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