

Truth: A Dangerous Companionship



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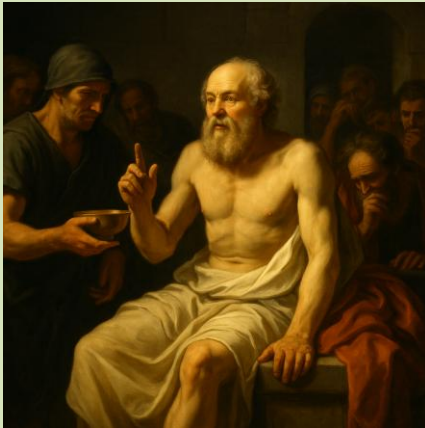
There is something achingly beautiful about the word truth. It carries the clarity of clean water and the freshness of open air. Yet truth is also dangerous, because truth asks us to see. And once we see, we cannot unsee without harming the integrity of the soul. People do not resist truth because they lack intelligence. They resist truth because truth demands change. And change threatens identity and belonging. Most people would rather belong than be right. Most groups would rather remain undisturbed than be healed.

Socrates understood this. He walked the streets of Athens asking ordinary people simple questions. How do you know what you claim to know. What do you mean when you say what you say. What is the actual foundation beneath your certainty. He was not a political radical. He simply refused to pretend that shadows were reality. For this, he was condemned in 399 BCE. The jury did not condemn him because they believed he was

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wrong. They condemned him because if they admitted he might have been right, they would have to change. The crowd chose belonging over truth.



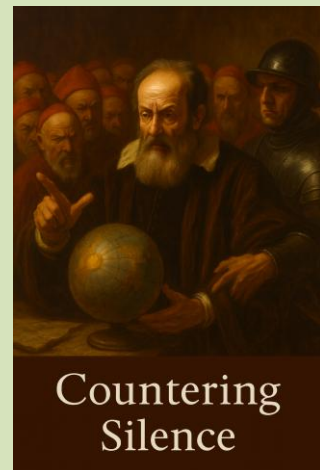
Plato gave us the image of the cave. People chained in darkness mistake shadows for reality. If one escapes and returns to tell the others what he has seen, they do not celebrate him. They attack him. The allegory is not simply about ignorance. It is about identity. People defend illusions because illusions are familiar. And truth threatens the emotional security that group belonging provides.

Galileo saw the same pattern. When he observed that the earth moved around the sun, he did not merely offer a scientific correction. He touched the emotional scaffolding of a culture. The Church forced him to recant, not because the evidence was weak, but because the truth demanded transformation. His colleagues knew what he saw was real, but they feared what would happen to their world if they admitted it.

This pattern remains fully alive today. It is visible wherever groups value cohesion over clarity, reputation over reality, comfort over conscience.

I have experienced it myself. At one point, I suggested that mid-level management should record phone greetings for clients, so that callers would know who they were speaking to and what role that person held. It was a simple gesture of respect and professionalism. It would provide clarity, continuity, and structure. It would strengthen the organization's presentation and help the people we serve feel oriented and welcomed. It was dismissed immediately when I first brought it to upper leadership.

Later, in a meeting with mid-level management and general staff, I raised the idea again gently, simply asking if it could be reconsidered. The atmosphere in the room shifted instantly. The discomfort had nothing to do with the suggestion. The discomfort was that I had raised it openly. I had asked the group to see itself.



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After the meeting, I was spoken to for nearly an hour and told that by raising the suggestion publicly, I had shown that I could not be trusted. Trust did not mean integrity or competence. Trust meant conformity. Trust meant silence. Trust meant accepting the way things are because the group expects it. The content of the suggestion was irrelevant. What mattered was that I had disrupted the emotional equilibrium of the group



I saw the same pattern again in psychopharmacology. Newer research indicates that tapering certain psychiatric medications requires a parabolic progression rather than a linear one. Receptor occupancy does not decrease in a straight line. The taper must slow as dosage becomes smaller. I shared this evidence with the prescriber and

the clinical staff because the patient's wellbeing was at stake. The response did not address the science or the patient. It focused on the fact that I had spoken of it in front of others. The hierarchy had been disturbed. And the patient ultimately received a less appropriate linear taper because the group valued comfort over truth.

I saw the same pattern when I raised concerns about the rapid medicalization of children in matters of gender identity. I did not demean anyone. I did not mock anyone. I raised concerns grounded in developmental psychology, neurobiology, and long-term outcome data. The response was not dialogue. It was quiet reputation damage. A subtle distancing. A quiet marking of the one who sees.

This is not arbitrary. It is how systems defend themselves. Marxist-derived identity frameworks amplify this dynamic. They teach that identity is collective, that virtue is measured by agreement, and that dissent is betrayal. When this psychology enters medicine, education, or faith communities, people will say things they do not believe, defend things they do not understand, and support things they know are harmful, simply to remain included.

Irving Janis called this groupthink. Murray Bowen called it the collapse of differentiation of self. Most people fear exclusion more than they fear being wrong.

This is why evolutionary neurobiology becomes taboo in some Christian circles, and why caution regarding gender-related medical interventions becomes taboo in progressive

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circles. The content differs. The mechanism is the same. Both punish truth to protect identity.

Truth has a cost. It costs belonging. It costs reputation. It costs the warmth of the group. But truth gives something greater. Truth gives the unified soul. Truth gives the peace of inward wholeness. Truth aligns the person with reality. And reality is where God dwells.

Christ said, I am the Way, the Truth, and the Life. Truth is not merely a concept. Truth is a person. To walk with truth is to walk with Him. And to walk with Him is to accept solitude when necessary.



Scripture says, *"You will know the truth, and the truth will make you free"* (John 8:32). Aristotle said that truth is the naming of reality as it is. Socrates said that the unexamined life is not worth living. Christ said that whoever would follow Him must take up his cross.

All three point to the same reality. Without truth there is no personhood. Without truth there is no integrity. Without truth the soul fractures.

So, the question becomes this.

When belonging and truth pull in different directions, which will you choose.

The one who speaks truth may stand alone. But he stands with Christ. And the one who stands with Christ stands in a light that no darkness can overcome.