HOLISM: POSSIBILITIES AND PROBLEMS

Edited by
Christian McMillan, Roderick Main, and David Henderson
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Comprising a set of original essays by academics, practitioners and artists, this book will contribute to enhancing critical self-reflection among the many contemporary thinkers and practitioners in whose work holistic thinking and thinking in terms of the whole remains significant.

The book addresses a variety of historical, ontological, ethical and methodological questions relating to the term holism and the concept of the whole, including the following:

- What factors contributed to the genesis of holistic and counter-cultural thought after 1945?
- What are the historical roots of organicistic thinking and vitalism and their critical relationship with the ascendency of mechanism in the eighteenth and nineteenth centuries?
- What presuppositions regarding the whole ‘person’ are employed in clinical practice (such as psychotherapy and the National Health Service) and education? What holistic practices complement these presuppositions?
- How is the symbolic knowledge of the whole intuitively grasped in synchronistic experiences, and certain artistic, spiritual and cultural practices?
- What are the ethical implications of engaging with the ‘whole’ in clinical practice and via holistic spirituality?
- What are the ethical implications of different conceptions of the whole for thinking climate change and ecology at the present time?
- Can psychotherapeutic concepts which evoke the ontological nature of ultimate wholeness (such as Jung’s ‘pleroma’ and unus mundus) be usefully appropriated by contemporary philosophy scholars of Schelling, Hegel, Deleuze, and Levinas? In turn, can their concepts be appropriated by a psychology such as Jung’s?
- How do the preoccupations of Jung in relation to the whole connect with other thinkers (such as Spinoza, Deleuze, Simondon, and Bhaskar) and other fields (such as critical realism?)
- How do the preoccupations of Jung in relation to the whole connect with other fields (such as complexity theory, the Gaia hypothesis, and physics)?

Many of the contributions in this book draw from Jung’s depth psychology because this provides a useful framework for thinking about the whole and wholeness and its implications on a number of levels and scales: individual psyche, organic/material body, and the macrocosm. For Jung the realisation of wholeness was not just psychological process but also included the world beyond the individual psyche, a viewpoint he tended to towards the end of his life. This is evident in his choice of the medieval alchemical term unus mundus or ‘one-world’ which is deployed by some of the contributors in this book to articulate the complex relationship between the microcosm and macrocosm. Jung’s psychological thought is also employed by a number of contributors because of his insight that the process of realising
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wholeness required one to address many social, cultural, and political ills which stemmed from over privileging a one-sided, rationalistic and materialistic way of thinking, often to the exclusion of the unconscious. The manner by which Jung focussed on becoming whole suggests a kind of holistic thinking which can work in tension with rationalism to address the problematic effects of fragmentation.

Some of the chapters in this book extract psychotherapeutic concepts from Jung’s work, such as individuation, synchronicity, ‘pleroma’ and unus mundus and explore them critically via the work of other philosophers and thinkers (Barentsen, De Fiori, Langan, Line Peltier, McMillan, Saban, Sneller). Others situate some of these concepts in relation to ecology (Fellows) and complexity theory (Mackey), teasing out their implicit holistic possibilities. A number of contributors amplify these concepts and those of post-Jungians with respect to clarifying the holistic nature of the whole person, psyche, or individual as he or she appears in therapy or clinical contexts of another kind (Goss, Wright, Mitchell). Chapters which engage directly with holism and the whole in a clinical context (Gordon) and a spiritual context (Berengarten, Yama) problematise normative conceptions of the individual whilst opening up possibilities for engaging with forces beyond these normative limits. Others again focus on the historical genesis of the term (Miller, Wood) from eighteenth century holistic organicism to the emergence of holistic movements in the twentieth century.

The contributors to the book are all interested in the logical and ethical implications of holism for theory and practice. Some are, or have been, academics (Goss, Hornsby, Mackey, Saban, Sneller, Wood, Yama), while some are also practitioners (Goss, Saban). The work of a new generation of emerging academics is included in this volume, gesturing to the continuing salience that the term holism carries (Barentsen, De Fiori, Langan, McMillan, Line Peltier). In addition the volume includes contributions from non-academic practitioners (Mitchell, Gordon, Berengarten). Between them they represent a significant array of disciplines: history (Wood), continental philosophy (Barentsen, De, Fiori, Langan, Line Peltier, McMillan, Sneller) psychotherapy/analysis (Goss, Fellows, Miller, Saban, Wright), education (Mitchell), health (Gordon), psychosocial and psychoanalytic studies (Saban, Yama) and the arts (Hornsby, Berengarten). It is for this reason that we propose dividing the volume into four parts to reflect the diversity of approaches on holism: history, Analytical Psychology, philosophy, practice/arts.

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1. Introduction
   Roderick Main, Christian McMillan, and David Henderson

Part I: History and contexts

2. How Do We Think in Terms of Wholes?: Holistic Voices and Visions After World War II
   Linda Sargent Wood

This chapter provides a retrospective of holism after 1945, a time when holistic sensibilities resounded throughout significant subsections of the U.S. and elsewhere. This perspective - a view that reality can only be understood as a whole - emphasised interdependencies, integration, and community. Holistic projects changed policies and perceptions, affecting the ways people lived, worked, worshipped, and interacted.

Demonstrating some of the character, manipulability, power and reach of holism at this historical juncture, Wood spotlights nature writer Rachel Carson; structural engineer Buckminster Fuller; Baptist minister and civil rights leader Martin Luther King, Jr; Jesuit priest and paleontologist Pierre Teilhard de Chardin; humanistic psychologist Abraham Maslow; and the Esalen Institute. These individuals and their work reflect the concept of holism. Each addressed constituent parts of the human experience from the individual (body, mind, spirit), society, the natural and built environments and the cosmos. Together, they provide a view of this whole holistic endeavor.

Illuminating the intellectual synergy of this group deepens our understanding of how some negotiated this era. Troubled by what seemed to them a fragmented world, they balked at medical approaches that treated humans as parts, systems that compartmentalized life, and huge corporations that put profit over human and environmental welfare.

Seeing this moment highlights some of the ways that holism can be used and bent for various agendas be it, for example, as a tool to rebel against hierarchical distinctions of race or a method to harmonize science and religion. In the 1970s, holism was again remade, taking on an individualistic turn to meet new circumstances.

While this chapter focuses on Wood’s book on holism; A More Perfect Union: Holistic Worldviews and the Transformation of American Culture (2010) she ends with a short exploration of the possibilities and problems of holistic thinking and practices today. Like
past iterations, this kaleidoscope of ideas offers compelling insights. The question is how it will be used, for good or ill.

Biographical:

Linda Sargent Wood is an Associate Professor of History at Northern Arizona University and the author of *A More Perfect Union: Holistic Worldviews and the Transformation of American Culture After World War II* (Oxford, 2010) and “Contact, Encounter, and Exchange at Esalen: A Window onto Late Twentieth-Century American Spirituality.” Her current project on the disability rights movement invests her in questions about who merits membership in the community and how difference is factored into the whole. Recently, she published “We Had to Start Treating Them as Human Beings”: Dr. Philip Pallister, Clinical Genetics and the Montana State Training School.”

3. **Irreducible responsibility: Applying holism to navigate the anthropocene**

*Andrew Fellows*

While the mental and physical domains can be viewed by the Pauli-Jung conjecture as complementary aspects of the *unus mundus*, Andrew Fellows shows that Analytical Psychology and Gaia Theory respectively view their broad dynamics and structure in significantly similar ways. Dynamically, both psyche and Gaia appear to be teleological, reconciling the conflicting requirements of stability and change. Structurally, their potential pathologies, together with independent but similar conclusions by C.G. Jung and James Lovelock about the global role of human consciousness, suggest equivalent relationships of ego to Self and of *homo sapiens* to the natural world. More recently, evidence-based theory from multiple fields collated by the Esalen Center for Theory and Research supports the Jungian view that we inhabit a psyche-matter continuum.

The co-incidence of our ‘monotheism of consciousness’, decried by Jung, with the Anthropocene epoch, manifest in existential threats such as climate change, is therefore not unexpected. The mind-matter properties outlined above evince a new ethos equivalent to Jung’s concept of individuation. Specifically, the psychological shift of the centre of the personality from the ego towards the Self translates into a cultural shift of our worldview from anthropocentrism to biocentrism. This shift was independently proposed by the Norwegian philosopher Arne Næss in the 1970s as the basis of the long-range deep ecology movement. Like Jung, Næss distrusted ideology and explicitly valued diversity within wholeness. This holistic planetary ethos challenges each of us individually to transform our relationship with nature, and to redirect our actions accordingly.

Biographical:

Andrew Fellows is a Zürich-trained Jungian Analyst with private practices in Bern and Zürich, a deep ecologist, and a writer. He has served on the Program Committee of ISAPZURICH, holds a Doctorate in Applied Physics (Dunelm), and has two decades of international professional engagement with renewable energy, sustainable development and environmental policy. His special interests include the anima mundi, the mid-life transition,
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the new sciences, and the use of depth psychology to understand and address global collective problems, especially climate change. His book, *Gaia, Psyche and Deep Ecology: Navigating Climate Change in the Anthropocene*, also published by Routledge, provides fuller coverage of the themes explored in this lecture. Further information is available at www.irreducible.world

4. **Georg Ernst Stahl’s holistic organism**  
*Barbara Helen Miller*

Partaking in early eighteenth Century discourse, together with Christian Wolff, Gottfried Wilhelm Leibniz, Christian Thomasius and Johann Franz Buddeus, this chapter considers the importance and influence of Georg Ernst Stahl and his radical Pietist medicine. Stahl’s anti-mechanistic theory - that the soul and the body are a unity, that life is organic and life is the active soul working within the structures and substances of the body - was at odds with proponents of the ‘new’ philosophy of Descartes and of Newtonian physics. Stahl, professor at University of Halle and first court physician to Frederick William I, proposed a theory of a holistic, self-determined organism. In his definition of organism, he equates ‘life’ with the ability of the whole organism to organise change. The ‘organ’ of perception is the sum of all perceptual processes (including sensory impressions, mental images and emotions), which he calls the soul. Within radical Protestant movements (representatives including Gottfried Arnold, and the writings of Jacob Böhme) Stahl’s theory was ‘enthusiastically’ embraced, answering its calls to legitimise the inspirational freedom of the spirit, and to refute that ‘pure’ reason could lead to spiritual growth. Legitimate inspiration (which adversaries of pietism called ‘enthusiasm’) facilitated the experience of conversion, and ‘rebirth’. According to Miller, C. G. Jung was familiar with pietism, and had a similar positive notion for the conversion experience.

Biographical:

Barbara Helen Miller, Ph.D., (Netherlands) Jungian analyst in private practice in Hilversum, was the second solo-cellist with the Radio Philharmonic Orchestra of the Netherlands for thirteen years. On returning to academia, received the Master of Arts in Psychology and Religion, and the Ph.D. in Anthropology from Leiden University. Her research was among the Sámi (Northern Norway) on traditional healing practice, and continues with the Research Group Circumpolar Cultures, resulting in numerous publications. She is a member of the International Association for Analytical Psychology (IAAP), the Association of Graduate Analytical Psychologists (AGAP), and the Netherlands Association for Analytical Psychology (NAAP). Her publication list includes: 2007, *Connecting and Correcting, A Case Study of Sami Healers in Porsanger*. Leiden: CNWS Publications; 2009, Establishing the Coastal Sami healer. In J. Jansen, S. Luning, E. de Maaker (Eds.) *Traditions on the Move, Essays in Honor of Jarich Oosten*. Amsterdam: Rozenberg Publishers; 2010, Traditional Coastal Sami healers in transition. In M. Stein & R. Jones (Eds.) *Cultures and Identities in Transition*. London: Routledge; 2011, A Sami healer’s diagnosis: a case of embodied countertransference? In R. Jones (Ed.) *Body, Mind and Healing after Jung, A Space of Questions*. London: Routledge; 2014, The loss and gain of timing: Active imagination in
Part II: Analytical Psychology

5. From the Split to the Wholeness. The ‘coniunctio’ in C.G. Jung’s Red Book
Alessio DE FIORI

In this chapter Alessio de Fiori aims to sketch a relationship between Jung’s notion of coniunctio oppositorum (“coincidence of opposites”), elaborated during the composition period of the Red Book (1913-1930), and the topic of holism. After a consideration of Jung’s psychiatric research activity begun in 1901, and in which he developed his thinking on the psyche as characterized by the notion of the “Split” (Spaltung), de Fiori turns to a presentation of the coniunctio, which appears from 1913 in an experience recounted by Jung in the Red Book. de Fiori shows how the notion of coniunctio appears in the Liber Primus, Liber Secundus and the Scrutinies, and how this notion can lead to a re-conception of a holistic vision of psychic development. In this way, the coniunctio oppositorum remains at the centre of the psychic process for Jung, and the path that leads from the split to wholeness.

Biographical:
Alessio DE FIORI studied Philosophy and the Human Sciences (BA) at the University of Bologna (Italy) and the Université de Lille (France). He specialised in philosophy at the Master level at the Université de Strasbourg (France) and the University of Freiburg (Germany). He more particularly studied classical German philosophy (from Kant to Nietzsche) and the history of the psychoanalytical movement, with a focus on C.G. Jung’s work and analytical psychology.

He is currently a PhD student in the department of German Studies (EA1341) at the Université de Strasbourg and in the department of Educational Sciences (“R. Massa”) at the University of Milan-Bicocca (Italy) under the co-supervision of Christine Maillard (Strasbourg) and Romano Madera (Milan-Bicocca).

His PhD thesis examines the presence of classical German philosophy in C.G. Jung’s work.

6. The Holistic wish: migration of feeling, thought and experience
Phil Goss

In this chapter Phil Goss explores the relevance of holism through a phenomenological lens, teasing out what purposes and developmental realities (and illusions) are revealed through the presence of the wish to experience personal, relational, communal and/or spiritual wholeness. This wish may take many forms, from a fleeting moment of felt and sensed integration which gives birth to a wish for something more long-lasting, through to a mentalised commitment to adopting attitudes and disciplines which aim at fostering a sustained sense of wholeness.

Goss argues for the presence of more than classic Jungian emphases on archetypal polarities.
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and *enantiodromia* between wholeness, and, plurality (or even disintegration) of being. His chapter describes the mechanics of a tendency in the psyche, illustrated by some anonymised clinical material, to ‘migrate’ towards holism as a desirable state even when life, and powerful social and intellectual influences, has us migrating in the other direction.

Applying a predominantly Jungian lens to this exploration, with Fordham’s de/re-integration dynamic as a guide, but also drawing on other frames of reference (psychodynamic, philosophical and post-romantic) to approach questions about Holism, Goss considers its teleological and existential meanings, the binary tensions and splitting in ‘making whole’, the role of the ‘Other’ (including ‘the gendered Other’) and also of the natural and built environment, in reflecting back to us our ‘Holistic wish’, and at what level(s) in the human psyche the search for, or craving to be, ‘whole’, operates.

Biographical:

Phil Goss is a Jungian Analyst (member AJA & IAAP) and Director of Counselling & Psychotherapy programmes at the University of Warwick. He was previously course leader for the Masters programmes in Counselling & Psychotherapy at the University of Central Lancashire. His publications include ‘A Complete Introduction to Jung’ (Hodder and Stoughton, 2015) and 'Men, Women and Relationships, A Post-Jungian Approach' (Routledge 2010) as well as analytically oriented chapters and papers on gender, education, spirituality, and landscape & loss. He has helped organise a number of conferences including ‘Jung and Wordsworth’ (Wordsworth Trust, 2011) and ‘The Notion of the Sublime’ Jungian and Lacanian Perspectives’ (University of Cambridge, 2014). He had a private practice in Cumbria and Lancashire, working with adults and children until 2016, but has since relocated to the Midlands with his family, where he is establishing an analytic practice.

7. Holistic Education: The Jungian Dilemma

*Robert Mitchell*

The modern concept of holistic education derives from Rousseau’s *EMILE: Or On Education*, and emphasizes personality development. This implies compliance with recapitulation theory, of which C.G. Jung says, ‘... in accordance with phylogenetic law, we still recapitulate in childhood reminiscences of the prehistory of the race and of mankind in general.’ These ‘reminiscences’ are made up of instinctive, sentient and imaginal components of the psyche. In Jungian theory drawing these components together to arrive at a holistic personality is the process of individuation.

Conceding childhood to the Freudian model, Jung says the first half of life should be dedicated to ego-conscious development. This seeming contradiction has not escaped holistic educators, for whom Jung is considered the primary psychological author of the holistic paradigm. The dilemma lies in the suggestion that personality development cannot be both egocentric and holistic. Or can it?

For example, Jolande Jacobi develops the concept that differentiation, or ego development, is only the first step of the individuation process. She says, ‘Individuation ... is more important
for us than ever today if we are not only to endure the present but also shape a better future.’ And cultural historian Jean Gebser argues that the instinctive, sentient and imaginal components of the psyche are ‘structures of consciousness’ relevant to both phylogenetic and ontogenetic development.

For Mitchell, these suggest that personality development in the young and individuation belong together in a life-long developmental process that can begin in the earliest stages of life and continue through one’s educative years, with the emphasis on holistic methodology and curriculum.

Biographical:

Robert Mitchell is an author, lecturer, teacher and independent scholar. He holds a BSc in mathematics, with post-graduate work in education and doctoral studies in the History of Consciousness. He taught math, English and history at the secondary level for 27 years. Additionally, he has published a two-volume memoir of his 12-year transformative odyssey following combat service in the Vietnam War: Journey to Mytros (2011) and The Trials of the Initiate (2012). He lives in suburban Washington D.C. and is a member of the Jung Society of Washington, the IAJS and is on the executive committee of the JSSS. He is currently working on a two-volume series based on his doctoral thesis: Seeking the Archetype of the Teacher and Education, Culture and Democracy: the American Experiment.

8. Example of science as a system: connections between Carl Gustav Jung’s holistic thoughts about science and his Red Book experience

Armelle Line Peltier

C.G. Jung regarded science as a ‘tool’ without ‘boundaries’ which could help to increase knowledge about an object. For Jung, each discipline needed to share its theoretical knowledge and methods with other disciplines. This underlies the idea of science as a unity in which disciplines keep their singularity (different histories, structures, study objects and methodologies). Science can be regarded as a global system in which each part can have exchanges but the parts cannot be subordinated to the whole. In that way, Armelle Line Peltier suggests that the methods of a specific discipline can be used by another without any restriction.

Jung wrote on science within an epistemological framework, reasoning about the status of psychology in order to conclude that science must be understood through a global view and that psychology must be considered as a heterogeneous way of knowing. Throughout all of his work we can find the idea of a whole: science, psychology, psyche are all systems that cannot be reduced to theirs parts. Armelle Line Peltier discusses the relation of Jung’s holistic discourse about science and his practice of it. Are his holistic thoughts about the elaboration of knowledge consistent with Jung’s Red Book experience? Does The Red Book experience enable Jung to create a holistic methodology?
Armelle Line Peltier shows the similarities and differences between Jung's holistic discourse and his way of elaborating knowledge in three points: (1) analysis of Jung's discourse about science, psychology and its methods; (2) analysis of Jung's practice of science (psychology) through *The Red Book* experience; (3) comparison within epistemological (anarchism) and systemic points of view.

Biographical:


9. **Simondon and Jung: Re-thinking individuation**

*Mark Saban*

In this chapter, Mark Saban attempts a re-visioning of C.G. Jung’s psychological concept of individuation in the light of Gilbert Simondon’s philosophy. Jung’s ideas on wholeness and specifically on the ‘whole man’ are intimately bound up with what he calls the process of individuation. However, numerous problematic questions cluster around this concept: Do we all individuate or only an elite few? Is it possible to become fully individuated (i.e. fully whole)? Do groups or even cultures individuate? Is individuation an inner process that eventually enables us to relate healthily to the collective, or must it be relational from the start? Simondon’s ideas about individuation were influenced by Jung’s but the range, complexity, and rigour of his thought offer the possibility of a deepening critical understanding of the limitations and contradictions found in Jung’s ideas. Saban pays particular attention to, a) the crucial importance for Simondon of the relational and the affective/emotional, b) his emphasis upon participation in the collective, and c) the problem-solving aspect of individuation. As Gilles Deleuze describes it, ‘Individuation emerges like the act of solving a problem, or—what amounts to the same thing—like the actualization of a potential and the establishing of communication between disparates…’. A creative re-visioning in the light of these ideas has the capacity to provide a philosophical grounding for a concept that is central to Jung’s psychology – and central to the clinical engagements of analytical psychology.

Biographical:

Mark Saban is a PhD Candidate in Jungian Studies with the Department of Psychosocial and Psychoanalytic Studies. He is a Senior Analyst with the Independent Group of Analytical Psychologists (UK) and he has published numerous papers and chapters.

**Part III: Philosophy**

10. **‘A Whole Made of Holes’: Interrogating Holism via Jung and Schelling**
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Gordon Barentsen

In this chapter Gord Barentsen interrogates the idea of an ethical holism by articulating the theoretical countertransferences between Jungian thought and the Naturphilosophie of German philosopher Friedrich Schelling, which offers crucial insight into C.G. Jung’s embattled attempts to articulate the psyche-Nature relationship. Barentsen begins with Schelling, who conceives Nature’s products as composed from an infinite matrix of ‘dynamic atoms,’ mutually entangled points of intensity called actants. Paradoxically singular yet entangled in each other, objects in Nature are ‘inhibitions’ of this infinite actantial productivity. Nature desires the whole of a final, absolute product, but this whole is made (im)possible by the infinite productivity which both constitutes and dissipates this horizon of totality.

Barentsen then articulates the remarkable isomorphism between the actants’ dynamism and Jung’s mature formulation of the archetype. Indeed, what Barentsen calls Jung’s ‘therapeutics of presence’ (archetypes concretized for the sake of a linearized therapy) is troubled by the open energetic economy of his metapsychology, which entangles archetypes with each other like Schelling’s actants. Thus, this therapeutics’ teleological individuation attempts to contain an unruly purposiveness whose fluidity resists congelation into an overarching whole, which thus remains promissory.

Barentsen ends with the question: can we ethicize this ‘whole made of holes,’ a totality ostensibly more than the sum of its parts but nevertheless destabilized by its constituent seethe of nonmolar intensities? And if we cannot escape ethics in the symbolic order, must we not look to its (Derridean) dangerous supplement? He suggests that John Caputo’s ‘poetics of obligation,’ a species of morality and decision irreducible to the ethical, offers a way of authentically addressing the open economy of Being articulated by both Schelling and Jung.

Biographical:

Gord Barentsen, PhD, received his doctorate in English from the University of Western Ontario in London, Canada. His fields of research are English Romantic literature as well as German Idealism and Romantic philosophy, and he is a founding member of the North American Schelling Society (NASS). He has written extensively on the philosophy of Friedrich Schelling and Jungian thought, and is currently planning a book aligning Jung’s analytical psychology with important strands of contemporary theory. He has also lectured at the Melbourne School of Continental Philosophy.

11. An Emergent, Critical Realist, Understanding of Holism

Ian Hornsby

Holism is one of the ‘muddier’ concepts in philosophy and psychology. It is term that involves both an opposition to atomism, alongside the obscure notion that particular elements cannot be fully understood independently from the universal dimension of the whole. Any word that can be employed so widely, is probably being used to cover too much ground, as
well as, too little, and as such, lacks a useful philosophical basis. In this chapter, Ian Hornsby sets out to construct a Critical Realist framework, taken from the early writings of Roy Bhaskar (an alternative to Poststructuralism’s solipsistic ‘linguistic turn’ and positivism’s ‘epistemic fallacy’), as a philosophical strategy for investigating holism in the writings of both Gilles Deleuze and C.G. Jung. The construction of bronze, from the forging together of tin and copper, has been used as a metaphor through which to observe holism as a form of emergence. Something that can be seen in Deleuze’s collaboration with Félix Guattari in the manner in which their writing points to the emergent properties within art as containing the ability to reterritorialize our relations with the world. ‘What defines the territory is the emergence of matters of expression (qualities) … Can this becoming, this emergence, be called art?’ A form of emergence can also be seen in Jung’s writings on the formation of the Transcendent Function, ‘which creates a transition from one attitude to another’ as the engine of individuation, where a third thing emerges from this process, ‘a changed situation’, ‘a new attitude’, through a dialogue between conscious and unconscious. By using small sections of sequential art to help elucidate particular ideas from Critical Realism, Hornsby addresses themes of emergence as these relate to our comprehension of what the world must be like for our understanding of it to make sense.

Biographical:

Ian Hornsby is a comic book writer and artist who specialises in creating comics that address complex ideas in new and digestible ways. He is Senior Lecturer in Critical and Cultural Theory at the University of Chichester.

12. Jung and Spinoza: The Blessed Self

Robert Langan

In this chapter Robert Langan connects C.G. Jung’s theory of individuation with the theory of knowledge put forth by Baruch Spinoza. Jung’s relative indifference towards Spinoza throughout his Collected Works will be touched upon before noting the obvious influences Spinoza had on key thinkers who had influenced Jung—specifically, Spinoza’s prominence among a lineage of philosophers who attempted to conceive God in immanent, pantheistic terms will be noted, as Jung is clearly indebted to these ideas for the conception of his dual-aspect monism. A full consideration of Spinoza’s ontology allows us to envision archetypes as ideas conceived by what Spinoza calls God’s infinite intellect, which in turn allows us to refine our conception of archetypes and the collective unconscious. This opening up of the unconscious into an immanent, univocal God allows us to redefine the Self as a metaphor for the end goal of Spinoza’s entire philosophical project: a love of things as they are in God, or Blessedness. In turn, Jungian psychology allows us to further describe Spinoza’s lesser forms of knowledge, enabling both thinkers to complement and strengthen the other.

Biographical:

Robert Langan is an independent scholar and speculative fiction writer. He received his M.A. in Jung and Post-Jungian Studies from University of Essex, where he received the John Holt...
Award for academic excellence. His research interests concern philosophical connections between Jung & Spinoza, as well as a metaphysical basis for psychological types.

13. Synchronicity: Between Wholes and Altery
Rico Sneller

In this chapter Rico Sneller explores the viability of thinking wholes without excluding alterity. He argues that twentieth Century philosophy, from Emmanuel Levinas onwards, in a critique of the Western tradition exhaustively unmasked any attempt to totalise while thinking. However, this critique may have unnecessarily rejected experience. Yet, what cannot be thought or articulated can perhaps still be experienced.

Sneller’s hypothesis is that the C.G. Jung’s notions of ‘synchronicity’ and ‘image thinking’ could bring a solution to the apparently mutual exclusion of ‘whole’ and ‘alterity’. He argues that a revaluation of (1) nature, (2) consciousness and (3) language is requisite to this end. Nature should be reinterpreted as psychoid, such as to mitigate the strict boundaries between it and consciousness. Consciousness should be seen as endowed with a ‘slider’ that oscillates between alternate states of mind. And language should similarly be seen as a multifaceted reality rather than as a useful yet one-dimensional instrument. Synchronicitic experiences, so Sneller suggests, are not only those eliciting the said revaluation of nature, consciousness and language, but also those that are likely to produce themselves once this revaluation is undertaken. In order to express them, Sneller contends that we have to resort to images rather than concepts.

Thinkers on whom this Sneller draws (implicitly or explicitly) include: the Japanese philosopher Yuaso Yasua, Carl du Prel, Ludwig Klages, Gustav Fechner and Jung.

Biographical:

Rico Sneller is Assistant Professor of Philosophy at the Institute of Philosophy, University of Leiden. His main interests lie in the field of Continental Philosophy, esp. 19th and 20th Century approaches of human consciousness, and altered states of mind (inspiration, geniality, mysticism, ecstasy, telepathy, etc.). He is Vice-President of the International Society of Alternative Perspectives and Global Concerns (APGC): see www.ap-gc.net.

14. Kant’s influence on Jung’s vitalism in the Zofingia Lectures
Christian McMillan

Christian McMillan focusses on the influence of Kant’s bio-philosophy on Jung’s articulation of a ‘vital principle’ in his early Zofingia Lectures (1896-1899). McMillan looks critically at the negative view of matter that Kant’s doctrine of organic individuation entailed in his work prior to the ‘critical phase’ (i.e. Dreams of a Spirit Seer, 1766) and during it, (i.e. the Third Critique, 1790). The extent of Kant’s influence on Jung in the Zofingia Lectures can be seen in Jung’s vitalism, a product of nineteenth century holistic organismic. Kant’s anti-hylozoism gestures towards a preference for a hylomorphic account of the organisation of matter. Although Jung appears to tacitly adopt a hylomorphic account of the organisation of matter in
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the Zofingia Lectures, this gives way to a hylozoic account in his later ‘vitalism’ notably with the introduction of the psychoid in 1946.

Biographical:


Part IV: Practice and the arts

15. A Synchronistic Experience in Serbia
Richard Berengarten

This text is an autobiographical account of a synchronistic event that gave rise to a poetic work and changed Richard’s life. What happened before, during and after the event is unfolded by Richard in the narrative of this chapter. The external catalyst event, in May 1985, occurred in central Serbia, at the same location as the external primary event, a wartime massacre perpetrated forty-four years previously by Nazi occupiers, in October 1941. The account presented here is a preliminary, skeletal version of a more ambitious work-in-progress, which will explore fuller connections between the synchronistic experience and poetic inspiration.

Biographical:

Richard Berengarten is a British poet who acknowledges elective affinities with Octavio Paz, George Seferis, and C. G. Jung. Berengarten has lived in Italy, Greece, Serbia, Croatia, and the USA. His Selected Writings number nine volumes; his writing has been translated into over 100 languages; the Critical Companion to his works contains 34 essays from contributors in 11 countries; and his many awards include prizes in the UK, Serbia, and Macedonia. Formerly Visiting Professor at Notre Dame University (1982), British Council Lector in Belgrade (1987-1990), Royal Literary Fund Fellow, Newnham College, Cambridge (2003-2005), Berengarten is a Fellow of the English Association, Bye-Fellow at Downing College, Cambridge, and poetry editor of Jewish Quarterly.

16. The concept of kami in Shintō and Holism: Psychotherapy and Japanese literature
Megumi Yama
Although the Japanese word *kami* is usually translated into English in terms such as deity, god, or spirit, none of these words precisely captures its full meaning. What makes this concept more ambiguous and chaotic is that due to the syncretization of Japanese religions, the same word *kami* is used both for god and goddess in Buddhism and the numerous spirits in Shintō.

In fact, the ambiguous nature of *kami* itself is considered to be not only unique in religious and cultural meaning, but also noteworthy in terms of its deep fixedness in the Japanese psyche. Many Japanese accept the concept of *kami* without even being conscious of its historical religious basis. We can find these *kami* in the *Kojiki*, the oldest Japanese creation myth. In the very beginning, before the appearance of the ‘First Parents’ who created the world, many generations of invisible *kami* float in and out of ‘being’ one after another. They gradually take *kami* form, moving from intangible to tangible, from invisible to visible, from abstract to concrete. Although each embodies a separate *kami*, ultimately they show orientation as a whole. Megumi Yama argues that through exploring this orientation in a connection of seemingly fragmented images, an important theme may emerge. Such a concept may finally lead to the Buddhist idea of *jinen* – a state in which everything flows spontaneously, just as it is. What is more, Ane-no-minaka-nushi, Master-of-the-Centre-of-Heaven, who ‘became’ as the first *kami* is hiding him/herself and resides in the center of universe. He/She is an invisible *kami*, who does ‘nothing. And he/she is not a collection of multiple *kami*, *yaoyorozu-nokami*, which might imply the idea of holism at the core of Shintoism. As we cannot have a direct contact with this *kami*, all that we can do is to try to have a relationship with Ame-no-minaka-nushi, as one *kami* as a whole through the channels of multiple *kami*.

**Biographical:**

Megumi Yama is professor of clinical psychology and depth psychology at Kyoto Gakuen University. She was a visiting researcher at Harvard University in 2015 and Essex University 2008–2009. She is also engaged in clinical work as a psychotherapist based on Jungian principles. She was educated in clinical psychology at Kyoto University under Prof. Hayao Kawai and received Ph.D. Her interest is in images and words; what is taking place in the invisible silence. She deals with the theme by exploring clinical materials, formative art, myth, literature and Japanese culture. She has written many articles and books including translations. Her publications include *To the Depth of words* (Seishinshobo, 2003) and *Yasuo Kazuki: his work and creative activity* (Tomishobo, 2016). She has a book chapter in Jungian and Dialogical Self Perspectives (Palgrave Macmillan, 2011). Her article written in English is “The Artist’s Experience of Formative Work Japanese Painter: Yasuo Kazuki and His Siberian Series” *Jung Journal Culture & Psyche* 4(4), 2010. “Listening to the narratives of a pre-modern world: Beyond the world of dichotomy. Chapter 2. In Jungian and Dialogical Self Perspective. R A Jones & M Morioka. London: Palgrave.2011, Ego consciousness in the Japanese psyche: culture, myth and disaster. Journal of Analytical Psychology 58, 2013. Haruki Murakami: Modern myth-maker beyond culture *Jung Journal Culture & Psyche* 10 (1), 2016.
17. Why Don’t Holisms Describe The Whole? The Psyche As A Case Study
John Mackey

In this chapter, John Mackey reviews three perspectives that argue that holisms never describe the whole. These are the perspectives of John Macmurray, Georg Henrik von Wright and the Pauli/Jung conjecture of dual-aspect monism. Commonalities and differences of the three perspectives are discussed. The specific example of the psyche as described by complexity theory and Jung’s psychology shows holisms incapable of describing the whole.

Biographical:

J. Linn Mackey, PhD, is Professor Emeritus of Interdisciplinary Studies Appalachian State. He now lives in Durham, NC and is a member of The C. G. Jung Society of The Triangle. He has published a number of articles and book reviews in Jung Journal.

18. The holistic surgeon
Emma Gordon

Is it possible to be a holistic surgeon? After all, the very nature of surgery is to isolate, identify and excise the problem. Can that very excision provide a return to the ‘whole’?

Anatomically: absolutely not. What the surgeon performs will always leave a deficit, a scar, something lesser than the original. But for the person, restoration of function, removal of fear, and a path to continue the personal internal narrative may provide a road to ‘wholeness’.

The driving force behind the modern, western medical tradition is to try to return a person to a state in which they can continue to ‘work’. Emma Gordon argues that this very limited definition has been stretched in current practice, and in centring on the individual and their goals, ambitions and ideals for their health and wellness, we can facilitate a greater healing than simply cutting out the ‘problem’.

Whether it is to liberate someone from a debilitating or embarrassing condition, or to allow them to die in the place of their choosing, the modern surgeon can provide a bridge for the person to continue their personal story and move forward in health.

Biographical:

Emma Gordon studied virology at the University of Warwick and worked in the fields of cancer research and developmental genetics at the Babraham Institute in Cambridge. She studied medicine and the University of Warwick. She is currently in the final stages of training to be a Urological Surgeon with a special interest in Andrology.

19. The CORE Trust: the holistic approach to addiction
Jason Wright

This chapter examines the work of a Central London voluntary sector organisation treating addicts holistically from 1985 to 2014 using the psychoanalytic ideas of C.G. Jung, James Hillman and Donald Winnicott; the process philosophy of A.N. Whitehead and David Bohm.
and group analytic and complementary healthcare models. Jason Wright describes the internal and external processes of containment necessary to work with the experiences of a diverse therapeutic community. The underpinning model for the practice was one of community articulated through Hillman’s archetypal framework. Important too were the holding and object use concepts of Winnicott and the large group concepts of Patrick De Mare. This psychotherapeutic frame was in negotiation with other traditions particularly Acupuncture, Qi Gong and Chinese herbalism form ‘the East’ and Herbal Medicine, Homeopathy, and physical treatments such as Alexander technique and Cranio-Sacral therapy from ‘the West’. Together, these treatments formed a physical, mental and spiritual frame. Whitehead’s and Bohm’s ideas of process became a useful description for the relational dynamics of people, philosophies and practices. This complexity will be viewed in the context of internal and external communities as well as communities of ideas and philosophies. This dynamic view of the whole as an interactive reflexive and emergent model is discussed. Reference is made to the socio economic context that existed at that time and how ideas of holism became recuperated within that general context, altered, and to some extent traduced, homogenised and commodified.

Biographical:

Jason Wright is currently the Clinical and Founding Director for number42 psychotherapy and well-being. Previously he worked as Clinical Director and CEO for the CORE Trust addictions charity. He has also Chaired and or served on the board of The Psychoanalytic Consortium, the College of Psychoanalysts, London drug and Alcohol Network, Drugscope, Centre for Transpersonal Psychology and The UKCP psychoanalytic section (now CPJA). He has taken various consulting roles in the corporate and voluntary sectors and practices as a psychotherapist.