Chapter IX: Mind as an Organ of Wholes

Comprehensive Analysis

1. Chapter Position in Overall Argument

1.1 Structural Location

Chapter IX marks a pivotal transition in Smuts's systematic exposition of Holism. Following the extensive treatment of matter (Chapters III-V), life and organism (Chapters VI-VII), and the evolutionary implications of Holism for Darwinism (Chapter VIII), Smuts now ascends to the psychological level. Mind represents the third great "fundamental structure" in the holistic hierarchy—after the atom and the cell—and serves as the gateway to Personality (Chapter X) and the ultimate implications of Holism (Chapters XI-XII).

1.2 Argumentative Function

This chapter performs several crucial functions in the overall argument:

1. **Demonstrates continuity:** Shows Mind as emerging from and continuous with prior holistic developments in matter and life, not as a supernatural addition
2. **Introduces dual development:** Reveals that Holism advances along two complementary lines—regulation/universality AND individuation—with Mind representing an unprecedented acceleration of the latter
3. **Explains apparent disruption:** Addresses why Mind appears as a "rebel" in the cosmic order, disrupting the regular routine of organic holism, yet ultimately enriching that order
4. **Bridges biology and psychology:** Establishes that psychology's subject-matter is a continuation of biological processes, not a separate realm
5. **Prepares for Personality:** Sets up the culminating concept of Personality as the supreme whole in evolution

1.3 The "Telescoping" Methodological Note

Smuts explicitly defends his method of anticipating later developments while discussing earlier phases (p. 223): "The successive phases of the whole so telescope into each other that it is impossible to treat each phase in a water-tight compartment." This methodological reflection justifies the book's organic rather than mechanistic organization and reflects holistic principles in its very structure.

2. Key Concepts Introduced or Developed

2.1 Mind as Holistic Structure (Not Real Whole)

Definition: "Mind is, after the atom and the cell, the third great fundamental structure of Holism. It is not itself a real whole, but a holistic structure, a holistic organ, especially of Personality which is a real whole" (p. 220).

Terminological Note: Smuts makes a critical distinction between "holistic structure" and "real whole." Mind is an organ or instrument of Holism, serving Personality (the real whole) as its master. Mind is "the key in the hands of the master, Personality" (p. 225).

Significance: This distinction prevents conflating Mind with the ultimate whole and establishes Mind as functional rather than substantive—a radical departure from traditional substance metaphysics.

2.2 The Dual Aspect of Holism: Regulation vs. Individuation

Definition: Holism advances along two "distinct though interdependent tendencies—the one individual, the other universal" (p. 234). In earlier phases, regulation (ordering, coordinating, universalizing) dominated; with Mind, individuation (differentiation, selfhood, uniqueness) pushes dramatically to the fore.

Terminological Note: "Individuation" for Smuts is not mere differentiation but the development of intensive uniqueness, selfhood, and qualitative singularity—culminating in human Personality where "no two human beings alike" and each possesses "a sense of separate and specific selfhood" (p. 229).

Inter-relationship: The two aspects are "complementary and interdependent" (p. 238). The individual becomes universalized, the universal individualized, and thus "from both directions the whole is going to be enriched."

2.3 The Evolutionary Genesis of Mind: Tension → Feeling → Attention → Consciousness

Definition: Smuts traces Mind's origins through a developmental sequence: physical "tension" (disequilibrium in structures) → vague "feeling" of discomfort/comfort → "ad-tension" or attention (active orientation toward stimulus) → consciousness (awareness of object). "The passive tension became an active ad-tension or attention, and in this transformation we reach the most primitive, most characteristic function of Mind" (p. 232).

Terminological Note: The coinage "ad-tension" (Latin: "toward-tension") captures the transformation from passive state to active directedness—the etymological root of "attention." This is Smuts's contribution to the phenomenology of mental emergence.

Significance: This sequence naturalizes consciousness without reducing it to mechanism, showing emergence through transformation of prior states while acknowledging genuine novelty.

2.4 The Subject-Object Relation

Definition: "Consciousness as it develops splits up the indefinite mass of experience into two definite aspects: the self or Subject, which is conscious or attending, the Object, which it attends to or is conscious of. 'The Subject—conscious of—an Object' is thus a general formula for all experience of a mental character" (pp. 234-235).

Critical Argument: Neither Subject nor Object has ontological priority: "The Subject is not before the Object, nor the Object before the Subject, but both arise simultaneously and pari passu" (pp. 234-235). This rejects both idealism (mind creates world) and materialism (brain produces mind).

Connection to Relativity: Smuts explicitly links this to Einstein: "The Einstein standpoint of Relativity is not only the soundest science, it is fundamental to psychology" (p. 235-236). The subjective reference frame is necessary for all knowledge.

2.5 The Field of Mind (Subconscious)

Definition: Mind has "its conscious illuminated area and its subconscious 'field'" (p. 222). The field includes: (1) forgotten individual experience, (2) hereditary/ancestral influence (temperament, instincts, fundamental bias), and potentially (3) a "sixth sense" or sensus communis underlying the differentiated senses.

Key Feature: Unlike physical or biological fields, the mental field integrates time: "Mind integrates the past and the future with the present; mental activity is a synthesis which unifies all its time in the present moment of functioning" (p. 250).

Speculative Extension: Smuts hypothesizes telepathy may involve a form of "intellectual intuition" operating through the sensus communis (p. 253).

2.6 Purpose as Highest Mental Function

Definition: "Purpose is the function of Mind by which it contemplates some future desired end and makes the idea of this end exert its full force in the present" (p. 254). Through purpose, the future becomes "an operative factor in the present."

Significance: "Purpose is thus probably the highest, most complex manifestation of the free, creative, holistic activity of Mind" (pp. 254-255). It represents liberation from both past (organic inheritance) and present (environmental constraint).

Kantian Connection: "The realm of Ends, as Kant has called it, the realm of the great Values and Ideals is the destined home of Mind" (p. 255).

2.7 Reason as the Universal Aspect of Mind

Definition: While will/conation represents the individualistic aspect of Mind, Reason represents its universal, ordering aspect: "Reason is the organ of universality, of the deeper, more intensive universality of the spirit. Reason is largely creative of the new structures of Reality and Truth" (p. 239).

Evolutionary Lineage: "Psychic reason is the direct descendant of organic regulation" (pp. 239-240). The brain/nervous system, being the organic system of regulation and coordination, becomes the physical basis for rational Mind.

2.8 Social Inheritance vs. Organic Heredity

Definition: With Mind, the organic burden of heredity is shifted to "the ampler shoulders of the social tradition" (p. 247). Whereas animals inherit specific capacities to perform definite functions, humans inherit "general educability" or "the capacity to learn" (p. 248).

Revolutionary Implication: "Mental plasticity so dominates everything else in the inheritance that the importance of structure is completely dwarfed" (p. 248). This transforms evolution itself: "The individual appears as the creator, the environment as the creature" (p. 247).

2.9 Mind as "Rebel" in the Cosmic Order

Definition: "Mind appears as a rebel in the universe, whose self-centredness and purposeful striving might and largely does make for disharmony and disorder rather than for peace, order and harmony" (p. 237). "The war in heaven has broken out, the archangels have revolted."

Resolution: Yet the rebellion is ultimately productive: "Even its aberrations have been woven into the new harmonies" (p. 245). Mind's disruption is necessary for higher synthesis. "The apparent retreat to the individual level is merely for the purpose of a greater advance towards wholeness" (p. 239).

2.10 Gestalt/Configuration Psychology and Synthetic Unity

Definition: Smuts identifies his holistic psychology with "the 'Gestalt' or Configuration psychology" (p. 256), citing Kant's discovery of "the synthetic judgment at work already in the earliest forms of sensation and intuition" and the "synthetic unity of apperception" (p. 256).

Significance: "The activity of Mind at all stages and in all forms is holistic, structural and synthetic, and its products show the same characters" (p. 256). This provides scientific grounding for holistic psychology in the emerging Gestalt movement.

3. Dialectical Context

3.1 Views Critiqued

Idealism

Smuts rejects the idealist position that "the world is...the creature and result of the Mind" (p. 235). Subject and Object emerge together from experience; neither has ontological priority.

Materialism

Equally rejected is "the Mind the resultant of external stimuli on the brain, as the materialists would have it" (p. 235). Mind cannot be reduced to brain states.

Psychology's Boundary Problem

Smuts critiques psychology's attempt to establish itself as a "distinct phenomenon by itself" with clear boundaries (p. 223). For Holism, such demarcation is "a mere parochial question" (p. 224)—Mind's field "covers and penetrates the 'fields' of matter and life" (p. 224).

Associationist Psychology

The products of Mind "are not mere artificial aggregates, mere assemblages of psychological items arranged according to mechanical principles or so-called laws of association" (p. 240). They are synthetic holistic unities.

3.2 Thinkers Engaged

- **Anaxagoras/Socrates:** "To the young Socrates it came as a great spiritual revelation when first he learned from Anaxagoras that not matter but mind was the ultimate principle of the world" (p. 225)

- **Kant:** Credited with discovering "the synthetic judgment at work already in the earliest forms of sensation and intuition" and coining "the synthetic unity of apperception" (p. 256). Also invoked for "the realm of Ends" (p. 255)
- **Einstein:** "The Einstein standpoint of Relativity is not only the soundest science, it is fundamental to psychology" (p. 235-236). Einstein's recognition of the observer's reference frame validates psychology's subjective starting-point
- **L.T. Hobhouse:** His work Development and Purpose praised for tracing "the development and interpretation of experience from its humble naive beginnings to its culmination in the vast conceptual system of Science" (pp. 243-244)
- **Gestalt Psychologists:** "A good deal of interesting work in this direction has already been done by advocates of the 'Gestalt' or Configuration psychology" (p. 256)
- **Psychoanalysis:** "The importance given to it by the recent development of Psycho-analysis need only be mentioned here" (p. 251)—recognizing Freud's emphasis on subconscious hereditary factors

3.3 Central Problem Addressed

How can Mind—which appears as a "rebel," an individualistic disturber of the cosmic order—be reconciled with the universal ordering tendency of Holism? How can freedom and creativity emerge from natural necessity without supernatural intervention? Smuts's solution: Mind's individuation is itself a development within Holism, temporarily emphasizing one pole (individuality) to achieve a higher synthesis of both poles (individual + universal).

4. Main Arguments and Structure

4.1 Argument 1: Mind as Third Fundamental Structure

Premises:

1. The atom was the first great structural departure in creative Holism, providing the fundamental unit of matter
2. The cell was the second great structural departure, providing the fundamental unit of life
3. Mind represents an equally significant structural emergence, controlling all other structures and mechanisms

Reasoning: Each fundamental structure marks a quantum leap in holistic complexity and capability. Mind "controls all the other structures and mechanisms" and "holds the secret of freedom" (p. 225). It is "the eye with which the universe beholds itself and knows itself divine" (p. 225).

Conclusion: Mind is "worthy to be set by the side of the atom and the cell as among the fundamental advances in creative Holism" (p. 225).

4.2 Argument 2: Mind's Dual Origin (Regulation + Individuation)

Premises:

1. Mind springs from two roots, representing two aspects of Holism (p. 220)
2. First root: Mind continues organic regulation/coordination on a higher plane; its physical basis is the brain/nervous system
3. Second root: Mind develops the "individual" aspect of Holism that was subordinate in organisms, pushing it forward as conscious selfhood

Reasoning: "It is the peculiar interaction between these double lines of advance, the intersection of the two curves of advance, so to say, that produces the uniqueness of Mind as a natural phenomenon" (p. 226). Mind's rational-universal side descends from organic regulation; its conative-individual side represents a revolutionary development of individuation.

Conclusion: Mind's dual nature—both ordering and individualizing—explains its unique position as both continuous with and revolutionary departure from prior holistic developments.

4.3 Argument 3: Evolutionary Genesis of Consciousness

Premises:

1. Physical structures in disequilibrium exhibit "tension" with tendency to compensation
2. This tension developed (in living bodies) into vague feelings of discomfort/comfort, reinforcing compensatory efforts
3. Passive tension became active ad-tension (attention)—organism begins to attend to source of discomfort
4. Attention gradually develops into awareness or consciousness of objects

Reasoning: "It is one of the special effects of Holism to transform passivity into activity" (p. 233). Each transformation adds new capacity while maintaining continuity. Feeling reinforces organic responses; attention directs them; consciousness illuminates their objects.

Conclusion: Consciousness emerges through natural transformation of prior states, not supernatural intervention—yet each stage represents genuine novelty, not mere rearrangement.

4.4 Argument 4: Subject-Object as Correlative Poles

Premises:

1. Experience is originally undifferentiated
2. As consciousness develops, experience "unfolds itself into the Subject-Object relation" (p. 235)
3. Neither Subject nor Object has temporal or ontological priority; "both arise simultaneously" (pp. 234-235)

Reasoning: "They are at bottom and in real truth not independents, but dependent correlates in the psychic medium called consciousness" (p. 235). This refutes both idealism (mind creates world) and materialism (world produces mind). "Mind-and-Body is but a particular form of the general Subject-Object situation" (p. 235).

Conclusion: "No correct interpretation of experience is possible unless we bear in mind that both the Subject and Object aspects are absolutely essential to it" (p. 235). This dissolves the mind-body problem as traditionally posed.

4.5 Argument 5: The Productive Rebellion of Mind

Premises:

1. Mind's individualistic nature makes it "apparently a deviation from the universal order" (p. 237)
2. Yet individuation and regulation are "dual aspects of the same inner process" (p. 230)

3. Any accentuation of individuation "must at once react on the other 'regulation' factor" (p. 230)

Reasoning: "The individual is going to be universalised, the universal is going to be individualised, and thus from both directions the whole is going to be enriched" (p. 238). Organic regulation, though wonderful, is "still too mechanical and rigid" for the highest developments. "Plasticity, freedom, creativeness are necessary for the new groupings and structures which are to arise on the psychic level" (p. 238).

Conclusion: Mind's apparent rebellion is a strategic retreat enabling greater advance. The "newer, deeper Self becomes the centre for a fresh ordering and harmony of the universal" (p. 239).

4.6 Argument 6: Reason as Descendant of Organic Regulation

Premises:

1. The central nervous system is the physiological organ of regulation and coordination in organisms
2. The brain is the development and culmination of the nervous system
3. The brain is the organ and physiological correlate of Mind

Reasoning: "In other words, as the brain is merely a development of the nervous system, so the Mind is nothing but a development of prior organic regulation" (p. 240). Mind qua Reason "is thus the organising principle, the principle of central control and coordination, and carries on the tradition and evolution of Holism in the direct line" (p. 240).

Conclusion: Rational Mind continues the universal/regulatory aspect of Holism through biological inheritance of brain structure.

4.7 Argument 7: Social Origins of Self-Consciousness

Premises:

1. "The Self only comes to realisation and consciousness of itself...in society, among other selves" (p. 241)
2. "Consciousness of other selves is necessary for consciousness of self or self-consciousness" (p. 241)
3. Language—a "purely social instrument"—enables conceptual thought and abstraction (p. 241)

Reasoning: "The entire developed apparatus of thought with which I measure the universe...is not my individual equipment and possession, but a socially developed instrument which I share with the rest of my fellows" (p. 241). The apparently individual Self "rests not on its individual foundations but on the whole universe" (p. 241).

Conclusion: "Pure individualism is a misleading abstraction" (p. 221). The Self is constituted through social relations, demonstrating that even the individualistic aspect of Mind is ultimately rooted in holistic universality.

4.8 Argument 8: Purpose and Liberation from Temporal Constraint

Premises:

1. Through purpose, Mind "contemplates some future desired end and makes the idea of this end exert its full force in the present" (p. 254)

2. Purposive action is "action which I have myself planned, which is not impressed on me or dictated to me by external necessity" (p. 254)
3. Purpose synthesizes past experience, present situation, and anticipated future into one unified act

Reasoning: "Through purpose the mind becomes at last master in its own house" (p. 254). Purpose "marks the liberation of Mind from the domination of circumstances" (p. 222) and demonstrates "the freedom and creative power of the mind in respect of its material and other conditions" (p. 254).

Conclusion: "Purpose is the door through which Mind finally escapes from the house of bondage and enters the free realm of its own sovereignty" (p. 255).

5. Evidence and Examples Used

5.1 Comparative Evidence

- **Organic vs. Mental Regulation:** "Compare the social organisation of insects with our social disorganisation and anarchy" (p. 227). Organic regulation surpasses conscious planning in regularity but lacks freedom and creativity
- **Animal vs. Human Inheritance:** "Whereas an animal is born with the ability to perform a certain limited number of functions, the human individual is born with the general capacity of educability" (p. 248)
- **Material vs. Organic Individuality:** "One organism is not merely a duplicate of another, as one molecule of water is a duplicate of another" (p. 228)

5.2 Phenomenological Evidence

- **Instinctive Judgment:** "I like or dislike somebody instinctively and at first sight, and nothing thereafter alters my attitude to him" (p. 251)—evidence for hereditary/subconscious influence
- **Perceptual Unity:** "The unique whole of the mother is present to the young baby from the early weeks of its life" (p. 252)—evidence for synthetic sense activity
- **Sense of Reality:** "Our massive sense of reality, of the reality of the external world" (p. 252)—attributed to the sensus communis underlying differentiated senses

5.3 Historical Evidence

The development of social institutions (language, marriage, family, religion, law, government) as evidence that Mind "builds up a vast social environment for itself" (p. 247) rather than merely adapting to natural environment.

5.4 Evolutionary Evidence

The sequence from tropisms → reflexes → automatisms → instincts → sensori-motor coordinations → conscious purpose (pp. 233, 245) as empirical trace of mental evolution.

6. Key Quotations for Reference

6.1 On Mind as Holistic Structure

"Mind is, after the atom and the cell, the third great fundamental structure of Holism. It is not itself a real whole, but a holistic structure, a holistic organ, especially of Personality which is a real whole." (p. 220)

6.2 On Mind as Eye of the Universe

"Mind is the eye with which the universe beholds itself and knows itself divine. In Mind Nature at last emerges from the deep sleep of its far-off beginnings, becomes awake, aware and conscious, begins to know herself, and consciously, instead of blindly and unconsciously, to reach out towards freedom, towards progress, and towards the goal of the ultimate Good." (p. 225)

6.3 On the Transformation of Tension to Attention

"The passive tension became an active ad-tension or attention, and in this transformation we reach the most primitive, most characteristic function of Mind. The living organism no longer suffers passively, blindly and in darkness, so to speak. The worm turns upon the source of its torture." (p. 232)

6.4 On Subject-Object Unity

"They are at bottom and in real truth not independents, but dependent correlates in the psychic medium called consciousness. A clear and firm realisation of this fundamental fact is basic for all true science and philosophy alike." (p. 235)

6.5 On Mind's Dual Development

"The individual is going to be universalised, the universal is going to be individualised, and thus from both directions the whole is going to be enriched. The individual development is necessary for the advance." (p. 238)

6.6 On Purpose as Liberation

"Purpose is the door through which Mind finally escapes from the house of bondage and enters the free realm of its own sovereignty. The purposive teleological order is the domain of the free creative spirit, in which the ethical, spiritual, ideal nature of Mind has free scope for expansion and development." (p. 255)

6.7 On Social Constitution of Self

"The individual Self or Personality rests not on its individual foundations but on the whole universe. Psychology conclusively proves that, and Holism but accentuates it by tracing the individual to his sources in the whole." (p. 241)

6.8 On Mind's Enrichment of the Universe

"Without Mind the universe would have been an altogether dull affair, however unimaginably grand in other respects. Even its aberrations have been woven into the new harmonies; its eye has beheld the greater lights, and knowledge has given it the key of power and mastery over the conditions which previously towered inexpugnably athwart its path of progress." (p. 245)

7. Tier 1 Concept Development and Contemporary Relevance

7.1 Holism as Fundamental Principle

Development in Chapter: Holism is extended to the psychological level, showing continuity from matter through life to mind. The dual aspect of Holism (regulation + individuation) receives its fullest treatment, explaining how individuation can emerge from within a universalizing process.

Contemporary Flag: Integrated Information Theory (IIT) by Giulio Tononi similarly proposes consciousness as emerging from maximally integrated information—a holistic measure. The Extended Mind thesis (Clark & Chalmers) echoes Smuts's recognition that Mind extends beyond the skull through social/environmental scaffolding.

7.2 The Whole as Ontologically Primary

Development in Chapter: The Whole-primacy thesis is applied to experience itself: Subject and Object differentiate from undifferentiated experience, not the reverse. "Experience is one; and experience as it becomes conscious differentiates or unfolds itself into the Subject-Object relation" (p. 235).

Contemporary Flag: Enactivism (Varela, Thompson, Rosch) similarly rejects the subject-object dichotomy as primary, emphasizing that mind and world co-emerge through coupling. Relational biology (Rosen) models organisms as closure to efficient causation, where wholes precede parts.

7.3 The Whole's Field Effects

Development in Chapter: The "field of Mind" is introduced as the subconscious region surrounding conscious activity. This field integrates past (individual and hereditary experience) and future (purpose) with present. Smuts speculates about a "sixth sense" or sensus communis operating in this field, and suggests telepathy might be explicable through it.

Contemporary Flag: Global Workspace Theory (Baars) describes consciousness as a "spotlight" within a broader field of unconscious processing. Predictive Processing (Friston, Clark) shows how the brain integrates past (priors) with anticipated future (predictions) in present experience—precisely Smuts's temporal integration.

7.4 Creative Evolution/Synthesis

Development in Chapter: The emergence of Mind from prior structures is presented as genuine creative advance, not mere rearrangement. "Conscious mind is a new and recent departure in evolution" (p. 228). Mind represents "a fresh experiment in the universe, an experiment still in the making" (p. 227).

Contemporary Flag: Terrence Deacon's Incomplete Nature argues consciousness emerges through "emergent dynamics" irreducible to component processes. The "hard problem" literature (Chalmers) acknowledges consciousness as genuinely novel. Evan Thompson's Mind in Life traces mind-life continuity through enactive emergence.

7.5 Mind as Culmination

Development in Chapter: This chapter provides Smuts's fullest treatment of Mind. Key developments: (1) Mind as holistic structure/organ, not substance; (2) dual origin in regulation and individuation; (3) evolutionary genesis through tension→feeling→attention→consciousness; (4) the Subject-Object relation as differentiation within unity; (5) purpose as highest function enabling freedom.

Contemporary Flag: Antonio Damasio's somatic marker hypothesis traces reasoning to bodily feelings (cf. Smuts's feeling→attention sequence). The 4E cognition framework (Embodied, Embedded, Enacted, Extended) validates Smuts's rejection of mind as isolated substance. Michael Levin's work on basal cognition suggests proto-mental functions in all living systems.

7.6 Summary Table: Tier 1 Concepts in Chapter IX

Tier 1 Concept	Chapter IX Development	Contemporary Resonance
Holism	Extended to psychology; dual aspect (regulation + individuation) fully articulated	IIT, Extended Mind thesis, 4E cognition
The Whole	Experience as undifferentiated unity prior to Subject-Object split	Enactivism, relational biology, neurophenomenology
Fields	Mental field (subconscious) integrating past, present, future; sensus communis	Global Workspace Theory, Predictive Processing
Creative Evolution	Mind as genuine novelty; "fresh experiment in the universe"	Deacon's emergent dynamics, hard problem acknowledgment
Mind	Fullest treatment: holistic structure, dual origin, evolutionary genesis, purpose	Damasio's somatic markers, basal cognition, embodied mind

8. Concluding Observations

8.1 Chapter's Significance for the Overall Argument

Chapter IX accomplishes the crucial task of extending Holism to the mental level without either reducing mind to mechanism or invoking supernatural intervention. By showing Mind as emerging from within the holistic process through the acceleration of its individuating aspect, Smuts preserves both continuity with prior developments and genuine novelty. The chapter also resolves (or dissolves) traditional dualisms: mind-body becomes a case of the subject-object differentiation within experiential unity; the individual-universal tension becomes a productive dialectic within Holism itself.

8.2 Anticipations of Contemporary Science

Smuts's treatment remarkably anticipates multiple contemporary developments: the embodied/embedded/enactive turn in cognitive science; the recognition that consciousness is a problem requiring new conceptual frameworks; the importance of temporal integration in mental function; the social constitution of selfhood; the continuity between life and mind. His recognition that "Mind is the eye with which the universe beholds itself" prefigures the anthropic discussions in cosmology and the participatory universe concepts of Wheeler and others.

8.3 Preparation for Personality (Chapter X)

The chapter explicitly prepares for the treatment of Personality as the "supreme structure yet reached in Evolution" (p. 229). Mind is established as the "organ" of Personality, providing the means (consciousness, reason, purpose) by which Personality can function. The discussion of selfhood and individuation provides the foundation for understanding Personality as the highest integration of individual and universal aspects.

8.4 Methodological Implications

Smuts's explicit endorsement of Gestalt psychology (p. 256) and his critique of analytical/associationist approaches have methodological implications for studying mind. The holistic approach requires: (1) treating mental phenomena as synthetic unities rather than aggregates; (2) recognizing the field/context surrounding conscious activity; (3) attending to temporal integration across past, present, and future; (4) acknowledging the social constitution of apparently individual mental functions.

8.5 Unresolved Tensions

The chapter leaves certain tensions unresolved: (1) the speculative nature of the "sensus communis" and telepathy discussions; (2) the precise mechanism by which feeling emerges from physical tension; (3) the relationship between Smuts's holistic psychology and the emerging behaviorist movement he does not directly engage; (4) the ethical implications of Mind's "rebellion" (deferred to discussions of Personality and ultimate values).

— End of Analysis —