

# The Utility of Jan Smuts' Theory of Holism for Philosophical Practice

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**Abstract:** This article explores the potential utility of the theory of Holism as developed by South African philosopher, British Commonwealth statesman and military leader, Jan Smuts, for philosophical counselling or practice. Central to the philosophical counseling process is philosophical counsellors or practitioners applying the work of philosophers to inspire, educate and guide their counsees in dealing with life problems. For example, Logic-Based Therapy (LBT), a method of philosophical counselling developed by Elliot Cohen, provides a rational framework for confronting problems of living, where the counselor helps the counselee find an uplifting philosophy that promotes a guiding virtue that acts as an antidote to unrealistic and often self-defeating conclusions derived from irrational premises. We present the argument that Holism is one such uplifting philosophy which can be of utility to philosophical counselors or practitioners to help their counsees with confronting problems of living. Furthermore, we argue that Smuts' articulation of freedom can act as a guiding virtue within this uplifting philosophy of Holism in accordance with the methodology of LBT. Smuts' contribution to philosophy and psychology is arguably inadequately credited, and for this reason, and to the best of our knowledge, Smuts' theory of Holism has yet to be discussed in the context of philosophical counseling or practice. Given these omissions, we begin this article with a discussion of his influence on 20th Century Anglo-American psychology. We then provide a brief historical context, and an introduction to the central argument of Smuts' Holism, as well as a brief overview of the origins of Smut's Holism and an introduction to his book *Holism and Evolution*. In the remainder of the article, we discuss several foundational concepts that underlie Smuts' theory of Holism, as articulated and developed in his book *Holism and Evolution*, to substantiate our arguments. We conclude by highlighting the limitations of our article, limitations to Smuts' model, and the challenges inherent in the use of a now largely antiquated theory, even by Smuts' own admission nineteen years after its publication, for the purposes of contextualizing and substantiating the arguments and recommendations presented herein.

“To be a free personality represents the highest achievement of which any human being is capable.” – Jan Smuts<sup>1</sup>

## Introduction

Central to the philosophical practice process is philosophical counsellors, or practitioners applying the work of philosophers to inspire, educate and guide their counsees. For

example, in Logic-Based Therapy (LBT),<sup>2</sup> a method of philosophical counselling developed by Elliot Cohen, the counselor helps the counselee find an *uplifting philosophy* that promotes a *guiding virtue* that acts as an *antidote* to “self-defeating, unrealistic conclusions [derived] from irrational premises in [the counselee’s] practical reasoning.”<sup>3</sup> According to Cohen, LBT provides “a rational framework for confronting problems of living.”<sup>4</sup>

In this essay we will explore South African philosopher, British Commonwealth statesman and military leader, Jan Smuts, in relation to his theory of Holism. We present the argument that Smuts’ Holism stands to act as an uplifting philosophy, as per Cohen’s methodology, which could be of value to philosophical counselors or practitioners to inspire, educate and guide their counsees “for confronting problems of living.” The LBT methodology was chosen to illustrate the utility of Smuts’ Holism, however, as conceived by the authors, Smuts’ Holism is not limited to LBT. Rather, we propose that it could potentially have value within a broad range of philosophical counseling or practice techniques, including techniques such as the contemplation of philosophical text to which *Holism and Evolution* is well suited. Furthermore, we argue that Smuts’ conceptualization of freedom can act as a guiding virtue within the context of his uplifting philosophy as applied by LBT methodology. It must be noted that it is beyond the scope of this article to enter into the debate regarding free will and determinism, or compatibilism and incompatibilism.

While the focus of LBT lies in checking for, and the refutation of fallacies (it identifies eleven common ‘cardinal fallacies’), unlike like other cognitive-behavioral models, it departs from these approaches and incorporates aspects of the practice of *philosophy as a way of life* as articulated by philosophers such as Pierre Hadot and Michel Foucault.<sup>5</sup> In LBT, each of the eleven cardinal fallacies has a specific associated virtue with the potential to act as an antidote for a given fallacy. This then points the way for choosing a philosophical perspective for promoting that guiding virtue. For example, in LBT the guiding virtue of *authenticity* acts as an antidote for the cardinal fallacy of *bandwagon thinking* - the latter interpreted as a blind, inauthentic conformity of belief. We believe Smuts’ articulation of freedom can function akin to a guiding virtue such as authenticity, while further operating as an antidote to multiple possible cardinal fallacies. Freedom is conceived herein as inspiring individuals toward liberation, whether breaking free from social norms (or ideologies) or past issues that come to act as hindrances towards individuation or self-actualization.<sup>6</sup>

To the best of our knowledge, we are not aware of any other book or article that explores the utility of Smuts’ theory of Holism within the context of philosophical counselling or practice. This is unsurprising given that Smuts’ influence in philosophy and psychology is often not adequately credited.<sup>7</sup> Smuts’ philosophical work, it appears, has been overshadowed by his voluminous political and military campaigns and contributions.<sup>8</sup>

The lack of acknowledgement of the influence of Smuts’ theory of Holism, as a precursor to certain contemporary ideas in philosophy and Anglo-American psychology, is exemplified in the field of integral metatheory. Contemporary integral meta-theorists, like American philosopher Ken Wilber,<sup>9</sup> acknowledge many foundational influences,<sup>10</sup> and yet Smuts’ theory of Holism is seldom acknowledged as a key progenitor of contemporary integral metatheory, regardless of the significant contribution traceable to Smuts’ Holism in the development of integral metatheory.<sup>11</sup> In the canon of integral metatheory literature,

Smuts is only mentioned once (that we are aware of), which can be found in the opening paragraph of the Prologue to Wilber's book *The Atman Project*. Wilber states that:

*[e]verywhere we look in nature, said the philosopher Jan Smuts, we see nothing but wholes. And not just simple wholes, but hierarchical ones: each whole is a part of a larger whole which is itself a part of a larger whole. Fields within fields within fields, stretching through the cosmos, interlacing each and every thing with each and every other.*

*Further, said Smuts, the universe is not a thoughtlessly static and inert whole—the cosmos is not lazy, but energetically dynamic and even creative. It tends (we would now say teleonomically, not teleologically) to produce higher- and higher-level wholes, ever more inclusive and organized. This overall cosmic process, as it unfolds in time, is nothing other than evolution. And the drive to ever-higher unities, Smuts called holism.<sup>12</sup>*

Given these omissions, in the next section of the article we discuss Smuts' influence on 20<sup>th</sup> Century Anglo-American psychology. We then provide a brief historical context and an introduction to the central argument of Smuts' Holism. We next proceed to a brief exploration of the origins of Smut's Holistic thinking and an introduction to his book *Holism and Evolution*.

We then discuss several foundational concepts that underlie Smuts' theory of Holism. These concepts are presented as a minimum requirement for an understanding of our arguments towards Smuts' theory of Holism being applied as a potential uplifting philosophy, and its relevance for philosophical counselling or practice

## **Smuts' Influence on Anglo-American Psychology**

When conducting a search of psychology databases for the purposes of literature review, one will find very little direct reference to Smuts, however his term *Holism* does relate a substantial number of articles. Given the lack of references to Smuts himself one might assume that Smuts' Holism was irrelevant to the genesis of Anglo-American psychology. This is not the case however and "both his holistic thesis and holism, more broadly, have played, and continue to play, a crucial theoretical role in some threads of Anglo-American psychology."<sup>13</sup>

By way of example, Alfred Adler<sup>14</sup> was one of the first psychoanalytic thinkers to synthesize Smuts' holistic philosophy into his school of thought, individual psychology. Adler wrote to Smuts in January 1931:

*Reading your book Holism and Evolution, I felt very much moved by all your explanations. I could see very clearly what had been the key of our science. Besides the great value of your contributions in many other directions, I recognized the view in regard to what we have called "unity" and "coherence". I feel very glad to recommend your book to all my students and followers as the best preparation for Individual Psychology (Italics in the original).<sup>15</sup>*

Adler used *Holism and Evolution* for his university lectures in Vienna and had it translated into German. He described Smuts' Holism theory as "supplying the scientific and philosophical basis for the great advance in psychology which had been made in recent years."<sup>16</sup>

Kurt Koffka, one of the founders of Gestalt psychology and author of the book *Principles of Gestalt Psychology*, enthusiastically read *Holism and Evolution* and in a letter to Smuts indicated that he was "interested in the wider principle of Holism."<sup>17</sup> In 1937 Koffka sent Smuts his book *Principles of Gestalt Psychology*. Smuts replied, "[y]ears ago I read your 'Growth of Mind' with deep interest and much instruction. Ever since I have followed, so far as my circumstances allow, the great developments which have taken place in Gestalt Psychology."<sup>18</sup>

Fritz Perls, co-founder of Gestalt therapy, was significantly influenced by Smuts' book *Holism and Evolution*, which he read while living in South Africa, after fleeing Nazi Germany. Perls established a psychoanalytic training institute in Johannesburg and in 1942 joined the South African armed forces, serving as a military psychiatrist. Perls approved of how Smuts' ideas complimented the holistic work of Kurt Goldstein,<sup>19</sup> and in that period wrote *Ego, Hunger and Aggression*.<sup>20</sup> Barlow states that "[t]his basic premise [Holism] was not only adopted by Gestalt psychology, but also by Gestalt therapy, and in fact all of the humanistic and existential psychologies."<sup>21</sup> The greatest value in the Gestalt approach, according to Perls, Hefferline and Goodman, "lies in the insight that the whole determines the parts, which contrasts with the previous assumption that the whole is merely the total sum of its elements."<sup>22</sup> Both Gorten<sup>23</sup> and Wulf<sup>24</sup> list Smuts as a significant influence in the development of Gestalt therapy.

In the U.S. and Britain, Adolf Meyer was a colossal figure often referred to as "the Dean of American Psychiatry."<sup>25</sup> In 1945 Meyer wrote to Smuts in support of his goals for the United Nations, he concluded:

*Long one of your admirers, and cheered with your declaration of a wonderful conception of the San Francisco [UN] conference goal, I beg to send you my words of admiration and gratitude...Deeply stirred by your gift to the cause, I send you these words, Sincerely, your humble fellow-holismist.*<sup>26</sup>

*Shelly notes that "[i]t seems no great leap to suggest that Smuts also influenced one of the great founding figures [Meyer] of American psychiatry."*<sup>27</sup>

In his book *Psychosynthesis*, Roberto Assagioli acknowledged Smuts as a key contributor to the holistic approach in psychology, as well as of the psychology of personality. In his book he describes the holistic approach as one of the most "significant and valuable contributions to the knowledge of human nature and its betterment."<sup>28</sup>

In a recent publication, *Integrative Psychology in Theory and Practice*, Peter Hawkins and Judy Ryde describe five paradigm shifts in our understanding of psychotherapy and clearly notes Smuts' [alongside scholars like Bertalanffy and Foulkes] contribution to the systemic turn they call "from parts to wholes" in psychotherapy and his influence on various strands of psychotherapy.<sup>29</sup> They state that "in this systemic turn [from parts to whole],

psychotherapy is a meeting of two living humans, both evolving towards a wholeness of being and living. The interest of the psychotherapist is in the whole person...their complex patterns of thinking, feeling and doing”<sup>30</sup>.

They point out that Smuts “also influenced existential and phenomenological psychotherapists” and that he “writes about overcoming the psychoanalytical tendency to see the human being as driven by internal drives and the behaviorist tendency to see them as reacting to external stimuli.” They argue that “to overcome this false dualism,” Smuts and later “Maslow proposed that, like all other aspects of evolution, human beings are constantly evolving, discovering how to fulfil their potentiality and develop themselves as a meaningful integrated whole” and that “this was taken up by Rogers in his notions that we are always ‘becoming a person’ – a movement towards wholeness, integration and self-actualizing.”<sup>31</sup>

We believe the above discussion substantiates our argument that Smuts’ influence in 20<sup>th</sup> Century psychology is often neglected, as well as Shelly’s claim that Smuts’ “holistic thesis and holism, more broadly, have played, and continue to play, a crucial theoretical role in some threads of Anglo-American psychology.”<sup>32</sup>

In the next section of the article, we provide some historical background which will assist in understanding the milieu in which Smuts developed his ideas.

## **Historical Background**

In Smuts’ eighty years of life (24 May 1870 – 11 September 1950) he contributed greatly to many aspects of South African and world history, with his philosophical work on Holism being but one of his many undertakings.

In addition to being the Prime Minister of the Union of South Africa (known today as the Republic of South Africa) from 1919 to 1924 and again from 1939 to 1948, he was an accomplished botanist, jurist, soldier, politician, and British Commonwealth statesman.<sup>33</sup> In terms of his political views, Smuts was an avid supporter of internationalism – the idea of international government and was a fierce opponent of totalitarianism. Testaments to these convictions lie in his instrumental role in the creation of both the League of Nations and the United Nations, writing the preamble to its charter, and being the only figure to have signed the charters of both. He further sought to redefine the relationship between the United Kingdom and its colonies, by establishing the British Commonwealth, as it was known at the time.<sup>34</sup>

He was born on 24 May 1870 on his family farm, *Bovenplaats*, near Malmesbury, in the then Cape Colony. During his childhood, he often went out alone, exploring the surrounding countryside, while performing his duty of looking after the free-roaming cattle, instilling a lifelong passion for nature.<sup>35</sup>

At that time, a full formal education was typically reserved for first-born sons. As the second son in his family, and as dictated by rural custom, his future was bound to remain working on the family farm. As a child Smuts performed poorly at his tasks on the farm. Exasperated at his son’s performance his father thought that his son may be a bit dim-witted, and then was given the easiest of tasks, which was to open and close the gates for the cattle as they roamed from camp to camp. He frequently forgot to close the gates. When Smuts was

twelve years old his elder brother died and, in his stead, was sent for schooling. Despite his late start he caught up with those his own age within four years and proceeded to attain a combined degree in Arts and Science from Victoria College in Stellenbosch (South Africa). At Victoria College he won the Ebdon Scholarship for Christ's College Cambridge University, where he studied Law, and became the only person ever to have written both parts of the Law Tripos in one year and achieve a Double First. While at Cambridge, Smuts was described by Professor Maitland, a leading figure among English legal historians, as the most brilliant student he had ever met. Lord Todd described Smuts, alongside John Milton and Charles Darwin as one of the three most outstanding figures to graduate from Cambridge.<sup>36</sup>

After practicing law in the *Transvaal* he became a *Boer* general during the Anglo-Boer War of 1899 to 1902, where he led many successful missions. He was instrumental in the signing of the Treaty of Vereeniging, which ended the war, as well as convincing Sir Henry Campbell-Bannerman (the leader of the newly elected Liberal Government at the time) to grant independence to the *Boer* republics four years later.

During the First World War, he led the armies of South Africa against Germany, commanding the British Army in East Africa, and from 1917 to 1919, was one of five members of the British War Cabinet under Winston Churchill. In 1941 he became a Field Marshal in the British Army and helped to create the Royal Air Force. He is the only person to have signed both peace treaties ending the First and Second World Wars. Smuts' conviction of the need for reconciliation with a defeated Germany after World War I was not heeded, and he predicted that the Versailles Treaty's treatment of Germany would be a prelude to the next Great War.<sup>37</sup>

In addition to his political accomplishments, Smuts also achieved several exceptional academic honors. He received an honorary Doctorate in Science from London University, and in 1931, he became the first foreign President of the British Association for the Advancement of Science. In the same year, he was elected as the second foreign Lord Rector of St Andrews University. In 1948, he was elected Chancellor of Cambridge University, becoming the first foreigner to hold that position. He held the position until his death.

Albert Einstein studied *Holism and Evolution* soon after its publication and wrote that two mental constructs will direct human thinking in the next millennium: his own mental construct of relativity, and Smuts' Holism. Einstein remarked of Smuts that he was "one of only eleven men in the world" who conceptually understood his theories of general and special relativity.<sup>38</sup>

As neither professional academic nor scientist, these achievements and acknowledgements are undoubtedly significant and warrant more detailed consideration of his contributions to the domains of philosophy and psychology.

## **Smuts' Theory of Holism**

Although the notion of holism has been implied by many thinkers, the term *Holism*, was first introduced and appeared publicly in print, by Smuts in his 1926 book *Holism and Evolution*, a book that is "primarily a philosophical treatise relevant to science."<sup>39</sup> He writes that,

“Holism (from ὅλος = whole) is the term here coined for this fundamental factor operative towards the creation of ‘wholes’ in the universe”<sup>40</sup> Smuts wrote the first entry of the concept of Holism for the 1929 edition of the *Encyclopedia Britannica*.

The concept of Holism, as introduced and applied by Smuts, does not share the same meaning as the broad principle, which after the publication of his book *Holism and Evolution*, would come to denote another *holism*, which simply put, refers to the notion that the sum is more than its parts, an idea that has been presented by many thinkers and be traced back to the Ancient Greek philosophers. To avoid confusion between, and conflation with, Smuts’ theory of Holism and the general notion of holism, we capitalize *Holism* (as Smuts did in his book) when referring specifically to his theory, and leave it uncapitalized when referring to its more commonplace use in many fields of study.

Smuts used the word as an ontological principle or process inherent in the “wholes” found in nature. Smuts defined Holism as “the ultimate synthetic, ordering, organizing, regulative activity in the universe which accounts for all the structural groupings and syntheses in it, from the atom and the physic-chemical structures, through the cell and organisms, through Mind in animals, to Personality in man.”<sup>41</sup> He goes on to say that, “[e]volution is nothing but the gradual development and stratification of [a] progressive series of wholes, stretching back from the inorganic beginnings to the highest levels of spiritual creation.”<sup>42</sup> At this level of “spiritual creation” he envisaged the emergence of an ideal whole which he saw as fields disengaged and set free from human personality operating as creative factors on their own accord in generating a spiritual world. Thus, highlighting the significant difference between the existential or “spiritual” views of Smuts and those of thinkers like Hegel and Wilber, who, simply put, adhere to a notion of “Spirit” (Hegel) or “Eros” (Wilber) as the driving force of evolution. Human personality thus become a creative factor in the universe, capable of generating such ideals as Truth, Beauty, and Goodness.

Although Smuts’ Holism is grounded in the natural sciences, he did claim that it has relevance to problems of philosophy, ethics, sociology, psychology, and “the higher spiritual interests of mankind”<sup>43</sup> For Smuts the great pinnacle of wholes, after evolving from matter to life to mind, is to be found in the human personality. “Personality [is] the highest form of Holism,” says Smuts.<sup>44</sup> He argues that the notion of the self, drawing from Immanuel Kant’s synthetic unity of apperception, is “the most elusive phantom in the whole range of knowledge,”<sup>45</sup> and “is the key to understanding the holistic foundation of personality.”<sup>46</sup>

The German philosopher Martin Heidegger states that:

*[n]o other epoch has accumulated so great and so varied a store of knowledge concerning man as the present one. No other epoch has succeeded in presenting its knowledge of man so forcibly and so captivately as ours, and no other has succeeded in making this knowledge so quickly and easily accessible. But also, no epoch is less sure of its knowledge of what man is than the present one. In no other epoch has man appeared so mysterious as in ours.*<sup>47</sup>

Therefore, apart from the essential need for more knowledge creation, we also need to find what Smuts calls “new and fuller expression for the great saving unities”<sup>48</sup> He states:

*If the soul of our civilization is to be saved we shall have to find new and fuller expression for the great saving unities – the Cosmos in religious faith and aspiration (Our italics).<sup>49</sup>*

Therefore, Holism should not be seen as an “attempt at a synthesis,” but instead that it, as Smuts argues, “tries to emphasize one aspect of thought that has hitherto been a neglected factor. I am trying to hammer out this neglected factor, which is, to my mind, all-important in getting the synoptic vision.”<sup>50</sup> Thus Holism is best understood as one of these “new and fuller expressions of the great saving unities.”<sup>51</sup>

## **The Roots of Smuts' Holistic Thinking**

The origins of Smuts' Holistic vision can be traced back to his days as a student at Cambridge University. Although it is possible that these ideas took root even earlier, during his childhood, where Smuts describes walks across the *veld* (an Afrikaans word meaning ‘field’) in the Malmesbury district of the Western Cape of South Africa and his talks with Old Adam.<sup>52</sup> One of Smuts' favorite boyhood recollection in later years was walking around the *veld* with Old Adam, an aged Khoikhoi shepherd and veteran of the Cape Frontier Wars, who loved to teach him various aspects of the veld, like where to dig for edible roots and look for tortoises. Old Adam was his only childhood friend and mentor, therefore in later years Smuts fondly recollected that Old Adam “used to delight me with stories from his native folklore...and could tell me of his own wonderful feats of arms in those border campaigns [Cape Frontier Wars]. I listened enthralled,”<sup>53</sup> he told his audience in his inauguration speech as second foreign Lord Rector of St Andrews University in 1931. He mentioned Old Adam, because Old Adam had great admiration for the bravery of the Scots, whom he fought alongside in several battles. These experiences were likely to have sparked his lifelong passion for nature, which in his pre-school years could have marked “an early awakening of the feelings and faculties that were shaping him as a person and would one day shape his thought about the atom, the cell, mind, personality, the whole universe.”<sup>54</sup>

After winning the Ebdon scholarship in 1891, as a first-year law student at Christ's College, Cambridge University he wrote a commentary entitled, *The Nature and Function of Law in the History of Human Society*. Although never entirely completed it was nevertheless published as a shortened version, then titled, *Law, A Liberal Study* in the college magazine.<sup>55</sup> In this article Smuts applied a developmental approach to culture, and described it as a “gradual evolutionary liberation from the biological realm.”<sup>56</sup> Additionally, he viewed the history of civil law also from a developmental perspective as developing from an archaic law in “the embryonic stages in society” to a sophisticated law in modern “Teutonic Europe.”<sup>57</sup> He argued that public law evolved “from the primitive Family to the modern State.”<sup>58</sup> And he pointed out “that public laws gradually progressed towards more and more respect for individual freedom and greater unity within humanity.”<sup>59</sup> Smuts presented the argument that “[t]he Person is recognized more and more; the rights of personality become more and more inviolable,” with “one law for all humanity” as the endgame for the evolutionary process of civil rights.<sup>60</sup>

In 1892 Smuts wrote the essay, *On the Application of Some Physical Concepts to Biological Phenomena*, where he attempted to point out the natural law responsible for the



evolution of civil rights in culture. In this essay he notes that there is an inherent process in the natural world that accounts for the gradual evolution from the inorganic to the organic world, and served as the “ultimate foundation for human evolution and the progress of civil society.”<sup>61</sup>

In 1895 he completed a manuscript on Walt Whitman, after receiving an honorary grant, which allowed him to write on a topic of his own choosing. The manuscript was later published in 1973 as *Walt Whitman: A Study in the Evolution of Personality*. The aim of the book was to investigate the development of Walt Whitman’s personality “like any other organism.”<sup>62</sup> He understood Whitman as “an organic personality developing all his lifetime like a product of nature, travelling through the successive cycles of his growth.”<sup>63</sup> He presented the argument that personalities like Whitman and Goethe had achieved their highest possible development and therefore would prove to be valuable objects of study when trying to understand the personality as a whole. Smuts, believed that Whitman was “a true personality, strong, original, organic; . . . a whole and sound piece of manhood.”<sup>64</sup> and that a study of his life, like other evolved wholes, could reveal deeper insights into the nature of the evolutionary process of the universe.

Smuts believed that the human mind and personality were not “an herbarium” of dead species, but rather a synthetic, creative whole, a “Hegelian *Idee* inherent in the personality,”<sup>65</sup> where its diverse appearances are more than the sum of its parts. “The application of the idea of evolution has hitherto been too analytic,” lamented Smuts, because “life is the most synthetic phenomenon we know.”<sup>66</sup>

Between 1911 and 1912 Smuts worked on a manuscript called *An Inquiry Into the Whole*. In this manuscript he continued to deepen the ideas explored in his earlier writing. It is in this manuscript that Smuts first coined his usage of the term “Holism,” which later appeared in print in 1926 in *Holism and Evolution*. In 1912 Smuts sent a draft of the manuscript to his lifelong Cambridge University friend and mentor, H. J. Wolstenholme. To Smuts’ disappointment, Wolstenholme was highly critical of the ideas therein and sceptical about the notion of Holism. Many of the ideas contained within *An Inquiry in the Whole*, were later expanded upon and reworked in *Holism and Evolution*.<sup>67</sup>

## Holism and Evolution

Smuts wrote *Holism and Evolution* in 1926, in just under six months, and it was published the same year. In the book he provides an overview of his theory of Holism, at a time when a materialistic worldview was dominant in science. *Holism and Evolution* can be understood as a reaction against the materialistic worldview, and an attempt to provide an understanding of the seemingly creative and progressive nature of evolution. Smuts states:

*At present the concept of life is so indefinite and vague that, although the Kingdom of life is fully recognized, its government is placed under the rule of physical force or Mechanism. Life is practically banished from its own domain, and its throne is occupied by a usurper. Biology thus becomes a subject province of physical science—the Kingdom of Beauty, the free artistic plastic Kingdom of the universe, is inappropriately placed under the iron rule of force. Mind again, which is closest to us in experience, becomes farthest from us in exact thought.*<sup>68</sup>

*Holism and Evolution* attempts to show that life and mind "are in their own right true operative factors and play a real and unmistakable part in determining both the advance and its specific direction,"<sup>69</sup> and that one ought not "to reduce life and mind to a subsidiary and subordinate position as a mere epiphenomenon, as appearances on the surface of the one reality, matter,"<sup>70</sup> as the materialists proposed. Smuts concluded that there existed an "inner driving force" and "creative principle" as an intrinsic part of the progress of evolution and referred to this creative and active force as Holism.<sup>71</sup> Holism was the creative factor responsible for the progressive evolution from matter to life, to mind and finally to the human personality. "Holism constitutes them all, connects them all, and so far as explanations are at all possible, explains and accounts for them all."<sup>72</sup>

Smuts suggested that when observing material structures the traces of Holism would be barely detectable, but when we study complex organisms, we would find that "something more" exists beyond the elements which hold it all together. "This 'something more' we have identified as Holism, and we have explained it as not something additional quantitatively, but as a more refined and intimate structural relation of the elements themselves."<sup>73</sup>

A superficial reading of Smuts can easily give the impression that he is suggesting a type of teleological animism, but Smuts rejected the theory of animism, and he also rejected a commonplace idea at the time, which suggested that a transcendent spiritual realm acts on physical matter to animate it.<sup>74</sup> He believed that it was equally inaccurate "to reduce the lowly organisms at the beginning of life to pure mechanism," as it was "to explain them on the assumption of their having a complete personality like human beings."<sup>75</sup> In critiquing other approaches that attempted to explain the emergence of life from matter, Smuts pointed out that naturalism does not account for creative evolution; monadism incorrectly attributes mind and spirit to the inorganic realm; and idealism inaccurately assumes that "spirit" was present from the beginning of evolution.<sup>76</sup>

To assist in providing a comprehensible articulation of Smuts' Holism it will be useful to attempt to show how Smuts' Holism resembles and differs from other concepts of holism. In his book, *Holistic Thought in Social Science*, Denis Phillips illustrates three philosophical positions that he calls Holism 1, 2, and 3. Phillips' analysis of the three types of holism attempts to define each of its basic tenets.<sup>77</sup>

Holism 1, which Phillips calls organicism, is derived from the Hegelian idea that the whole is prior to, and more than its parts. Phillips notes that organicism is essentially a deterministic approach. Smuts' Holism is often equated with organicism. However, Smuts would not support Phillips' Holism 1 as he did not accept Hegel's deterministic views. Smuts viewed evolution as essentially a progression of freedom and that mind only developed at a later stage. Phillips' Holism 2 is a position that states, in contrast to Holism 1, "that the properties of organic wholes or systems, after they have been found, cannot be explained in terms of the properties of the parts."<sup>78</sup> Phillips goes on to say that it "is only Holism 2 that is directly opposed to methodological individualism."<sup>79</sup> Consequently, Smuts would not support Holism 2 as he endorsed the scientific method.<sup>80</sup> Phillips' Holism 3 is the position taken by modern physics and is neither reductionistic nor anti-reductionistic, but rather

calls for definition of terms and methodologies to study wholes.<sup>81</sup> Whitford argues that Smuts' Holism is most closely aligned with Holism 3 within Phillips' typology.<sup>82</sup>

Smuts' ideas about Holism had the effect of involving him in an intense dispute between the idealistic and materialistic approaches to the ecological sciences. Pisani notes that:

*Smuts was supported by other idealists, including Fredric Clements, the American plant ecologist whose theory of botanic succession towards a climax was influential. South African ecologists and botanists, including John Phillips and John Williams Bews, were also in Smuts' camp. Materialists, including Lancelot Hogben, Hyman Levy, H.G. Wells, Julian Huxley and G.P. Wells, opposed the teleologic-idealistic concept of ecological holism. Arthur Tansley, a leading British ecologist, was the main adversary of Smuts and his supporters. He strongly criticized the ideas that ecological succession was inherently progressive, and that holism was the cause and effect of everything in nature.<sup>83</sup>*

## **Foundational Concepts of Holism**

There are several foundational concepts that underlie Smuts' theory of Holism. In the next section of the article, we explore four of these foundational concepts. These concepts are presented as a minimum requirement for an understanding of our arguments towards Smuts' theory of Holism being applied as a potential uplifting philosophy, and its relevance for philosophical practice.

We conclude our discussion with Smuts' articulation of freedom and suggest that it has merit as a guiding virtue, in conjunction with his theory of Holism as an uplifting philosophy, which has utility in philosophical counselling or practice methodologies like LBT.

## **The relationship of parts to wholes**

Smuts suggests that "wholeness is the most characteristic expression of the universe in its forward movement in time"<sup>84</sup> and that "individuation and universality are equally characteristic of Evolution."<sup>85</sup> Smuts distinguishes his notion of wholes from earlier concepts of wholes, especially from Leibniz' Monads. In making his distinction he points out that his notion of wholes are not unchanging philosophical concepts and or mere mechanical systems that are confined to the biological domain. "Not only are plants and animals wholes, but in a certain limited sense ... atoms, molecules and chemical compounds are ... wholes; while in another closely related sense human characters, works of art, and the great ideal of the higher life are or partake in the character of wholes."<sup>86</sup>

It is important to note that for Smuts the concept of wholes does not refer to the whole domain of nature as one unity: "When we speak of Nature or the Universe as a Whole or The Whole ... we do not mean that either is a real whole in the sense defined in this work."<sup>87</sup> For Smuts the whole and its parts are a synthesis which reciprocally influence and determine one another. He points to this fact by saying that Holism "is of the parts and acts through the parts, but [it is] the parts in their new relation of intimate synthesis which gives them their unified action."<sup>88</sup> Although Smuts believed that wholes are more than the sum of

their parts, he clearly pointed out that it was the result of the "structural relationship between the parts" that comprised the whole.<sup>89</sup>

For Smuts a chief feature of organisms are that "they involve a balanced correlation of organs and functions"<sup>90</sup> and that they display a degree of self-regulation. Smuts believed that if there was an anomaly or disturbance "among the parts which upsets the routine of the whole, then either this disturbance is eliminated by the co-operative effort of many or all the parts, or the functions of the other parts are so readjusted that a new balance and routine is established."<sup>91</sup>

## Fields

According to Smuts, to be able to have an adequate understanding of how wholes function and evolve one must turn to the notion of "fields". He considered the idea of fields as central to understanding his Holism, and that if philosophy and science adopted the notion of fields it would be "[o]ne of the most salutary reforms in thought."<sup>92</sup>

Smuts believed that one of the great mysteries surrounding life is that "the sensible data is insufficient to account for its character and properties."<sup>93</sup> Consequently, he believed that a materialistic and reductionist understanding is hopelessly inadequate in providing an intelligible understanding of living organisms, as well as how life evolved from inorganic matter. To unlock some of the mysteries of life he suggested we must understand that each object, as well as concept, also exists as a field beyond their observable "luminous points." Smuts writes:

*We have to return to the fluidity and plasticity of nature and experience in order to find the concepts of reality. When we do this, we find that round every luminous point in experience there is a gradual shading off into haziness and obscurity. A "concept" is not merely its clear luminous center but embraces a surrounding sphere of meaning or influence of smaller or larger dimensions, in which the luminosity tails off and grows fainter until it disappears. Similarly, a "thing" is not merely that which presents itself as such in clearest definite outline, but this central area is surrounded by a zone of intuitions and influences which shades off into the region of the indefinite.<sup>94</sup>*

Smuts' notion of fields influenced and was in turn influenced by his understanding of causality. He was critical both of Cartesian dualism, which emphasized a fundamental split between mind and matter, and the prevailing mechanistic view of life at that time which tried to account for life and mind in the same way as it explained the natural sciences.<sup>95</sup> He also criticized vitalism for being "nothing but a pale copy of physical force" believed to control an organism externally.<sup>96</sup> Smuts was of the opinion that these mentioned views represent an inaccurate view of cause and effect, and suggested that we should:

*[c]onceive of a cause as a center with a zone of activity or influence surrounding it and shading gradually off into indefiniteness. Next conceive of an effect as similarly surrounded. It is easy in that way to understand their interaction, and to*

*see that cause and effect are not at arm's length but interlocked, and embrace and influence each other through the interpenetration of their two fields.*<sup>97</sup>

According to Smuts, the deterministic concept of causality was due to the mechanistic view of things with rigid boundaries which ignored the fact that these observable "luminous" points in space-time also extend as surrounding fields. It is only within these fields that things and organisms interact with each other. Whitford<sup>98</sup> suggests that Smuts' view on causality is in keeping with modern systems theory, and that Smuts' critique of the view that sees objects and organism as having rigid borders, is echoed in the work of David Bohm,<sup>99</sup> as well as Dan McNeill and Paul Freiberger.<sup>100</sup>

Apart from suggesting that there are no rigid boundaries between objects and organisms, Smuts also did not see mind and body as having clear boundaries, nor that it is correct to assume that they interact with each other. He believed the concept of 'interaction' is inadequate to describe the relationship between body and mind; rather, he suggested the term "intro-action" as more accurately describing the relationship. "Mind does not so much act on Body as penetrate it, and thus act through or inside it."<sup>101</sup>

## **Rejection of both materialism and idealism**

Smuts rejected the materialist conception dominant at the time of writing *Holism and Evolution*. He argued that a purely materialist view of the natural world constitutes "a mere collection of *disjecta membra*, drained of all union or mutual relations, dead, barren, inactive, unintelligible."<sup>102</sup> Even though Smuts rejects a strictly materialist conception, unlike many others at the time he did not therefore revert to idealism.

Although Smuts suggested that there is an inherent striving for continual growth in wholeness or fullness in the universe, he nevertheless insisted that such striving is not towards a being of any sort or a whole of any type. He argued strongly against positing the existence of a deity as a "Supreme Whole"<sup>103</sup> of which all other things are parts, whether conceived as "Mind" or organically as "Nature," insisting that such reasoning was "unsound and false."<sup>104</sup> "No inference to a transcendent Mind is justified," he insisted, "as that would make the whole still of the same character and order of its parts; which would be absurd"<sup>105</sup> He argues that there is no "spiritual society of the whole universe, but there is Holistic order, which is something far greater, and stretches from the beginning to the end, and through all grades and degrees of holistic fulfillment. Holism, not Spiritualism, is the key to the interpretation of the universe."<sup>106</sup>

Smuts agreed with Immanuel Kant that proof of a transcendent influence, or being, cannot be found in studying nature (as natural theology suggests) and rather that such belief "must rest on quite different grounds."<sup>107</sup>

Smuts did not see Holism in any way as a spiritual force with religious undertones. He adds that Holism negates "the far-reaching spiritual assumptions of the Monadology, or Panpsychism" and "is ... in firm agreement with the teachings of science and experience."<sup>108</sup> For Smuts, wholes are co-creators in the process of evolution. "It is the synthesis involved in the concept of the whole which is the source of creativeness in nature."<sup>109</sup> He also notes

that apart from Holism's creative features it also contains repressive aspects so that "the balanced whole of the Type is achieved."<sup>110</sup>

## Freedom

As noted in the introduction to this article, Smuts' articulation of freedom stands to act as an antidote to cardinal fallacies, in LBT, such as *bandwagon thinking*. We believe Smuts' articulation of freedom can function akin to a guiding virtue such as authenticity, while further operating as an antidote to multiple possible cardinal fallacies.

Smuts held that mind evolved from matter and life to move the organism towards greater freedom. The concept of freedom played a central role in Smuts' conception of the human condition. He writes that mind "through its power of experience and knowledge comes to master its own conditions of life, to secure freedom and control of the regulative system into which it has been born. Freedom, plasticity, creativeness become the keynotes of the new order of Mind."<sup>111</sup>

Smuts rejects the idea of a disembodied and transcendent spiritual realm that interacts or influences mind and the body:

*The universal realizes itself not in idle self-contemplation, not in isolation from the actual, but in and through individual bodies, in particular things and facts. The temple of the Spirit is the structure of matter; the universal dwells in the concrete particular.*<sup>112</sup>

Smuts also rejects the Gnostic outlook that Spirit or Soul is to be given ontological priority and value over the body. "The view that degrades the body as unworthy of the Soul or Spirit is unnatural and owes its origins to morbid religious sentiments...The ideal Personality only arises where Mind irradiates Body and Body nourishes Mind, and the two are one in their mutual transfiguration."<sup>113</sup> Smuts rejects the dualistic mind-body view of George Berkeley, which suggests that "God is the agent that acts between the two different substances," and Baruch Spinoza's view that mind and body operate "as two modes of action under one substance."<sup>114</sup> Smuts says "the fact is all these theories have an element of truth...Mind and Body are elements in the whole of Personality...This whole is an inner creative, recreative and transformative activity, which accounts for all that happens in Personality as between its component parts."<sup>115</sup>

Smuts considered the human personality to be the latest and pinnacle manifestation of Holism. He argues that "[t]he object of the holistic movement is simply the Whole, the Self-realization and the perfection of the whole."<sup>116</sup> For Smuts this self-realization of the "holistic movement" manifests in the human realm as a movement towards greater freedom. This position is in stark contrast to those who suggest humans are part of a greater collective movement towards realization of Spirit/God/State. Moreover, the Modern State should not be seen as a holistic unity or a holistic organism; they are merely aggregates of wholes (individuals), never more than the sums of its parts. Smuts called these types of organisations "holoids," which are mechanical and not organisms. For Smuts the highest manifestation of Holism is in the freedom of the individual.

*To be a free personality represents the highest achievement of which any human being is capable. The Whole is free, and to realize wholeness or freedom (they are correlative expressions) in the smaller whole of individual life represents not only the highest of which an individual is capable, but expresses also what is at once the deepest and highest universal movement of Holism.”<sup>117</sup>*

Following Smuts, the utmost aspiration of humanity does *not* lie in some future Utopia or a higher collective level of consciousness, which would imply a moral duty of an individual towards a collectivist goal, but rather something which is to be found in the *here and now*, actualized within the *individual* moving towards greater *freedom*.

## Conclusion

In this essay we briefly explored Jan Smuts’ theory of Holism as a potential *uplifting philosophy* which can be of utility for philosophical counselor or practitioners to guide their clients in “confronting problems of living.” Additionally, we argued that Smuts’ conceptualization of freedom can act as a *guiding virtue* within his uplifting philosophy - as suggested methodologies by LBT.

This article has many limitations. Considering that both authors are professionally trained in psychology, and not science, we are bound to misunderstand or misrepresent Smuts’ more scientific ideas. Moreover, when trying to condense a complex work like *Holism and Evolution* into a short article it is inevitable that essential aspects will be neglected.

Perhaps the biggest limitation is that we are presenting ideas by Smuts, first made available nearly a century ago, to substantiate our argument. Indeed, even he concluded in 1945, that the earlier chapters read like they were “pre-scientific” and were by then “practically antiquated”, and that he wished that he had the time to write a second volume and let the “first become antiquarian.”<sup>118</sup>

Yet, Smuts maintained that his book’s central thesis remains valid, which can be summarized as: “[e]volution is nothing but the gradual development and stratification of [a] progressive series of wholes, stretching back from the inorganic beginnings to the highest levels of spiritual creation”<sup>119</sup> which is a result of Holism inherent in all “wholes,” operating alongside natural selection when organic life evolved that had heritable variation - differences among individuals - determined by an organism’s genes.

And it is here, in the central thesis, that we contend Smuts’ theory of Holism is still relevant today in service to an uplifting philosophy, and his articulation of freedom as guiding virtue, in service by philosophical counsellors or practitioners in their efforts towards helping their clients in “confronting the problems of living.”

Future research will address what is clearly lacking in this article, that is the detailed and practice-oriented discussion of how Smuts’ Holism and his articulation of freedom may be applied within philosophical counselling or practice methodologies such as LBT.

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<sup>1</sup> Smuts, *Holism and Evolution*, 312.

<sup>2</sup> The methodology of LBT is defined in six steps: (1) identify the emotional reasoning; (2) check for fallacies in the premises; (3) refute any fallacy; (4) identify the guiding virtue for each fallacy; (5) find an uplifting philosophy that promotes the guiding virtue; and (6) apply the philosophy by implementing a plan of action for the client. As defined by Cohen, in *Theory and practice of Logic-Based Therapy: Integrating Critical Thinking and Philosophy into Psychotherapy*.

<sup>3</sup> Cohen, *Theory and practice of Logic-Based Therapy: Integrating Critical Thinking and Philosophy into Psychotherapy*, ix

<sup>4</sup> Cohen, *Theory and practice of Logic-Based Therapy: Integrating Critical Thinking and Philosophy into Psychotherapy*, xix

<sup>5</sup> See Hadot, "Reflections on the Notion of the 'Cultivation of the Self,'" in *Michel Foucault, Philosopher*.

<sup>6</sup> Cohen, *Primary Training Workshop in Logic-Based Therapy*, 11.

<sup>7</sup> See Du Plessis and Weathers, "The Integral Jan Smuts."

<sup>8</sup> This is highlighted by the fact that out of the numerous books and biographies written about Smuts, only two focus on his theory of Holism. (See Kolbe 1928, *A Catholic View of Holism: A Criticism of the Theory put Forward by General Smuts in his Book, Holism and Evolution* and Beukes 1998, *The Holistic Smuts, A Study in Personality*).

<sup>9</sup> See Wilber, *Sex, Ecology and Spirituality: The Spirit of Evolution*.

<sup>10</sup> American philosopher Ken Wilber's integral metatheory theory is often referred to as the AQAL model, with AQAL representing all quadrants, all levels, all lines, all states, and all types; these five elements signify some of the most basic repeating patterns of reality. See Wilber, *Integral Psychology: Consciousness, Spirit, Psychology, Therapy*.

<sup>11</sup> In a personal communication with Wilber (21 July 2009, Du Plessis) he did acknowledge Smuts' book *Holism and Evolution* as having a significant influence on him when he was beginning to develop his own integral metatheory but has not reflected this influence in his writings, apart from in the *Atman Project*.

<sup>12</sup> Wilber, *The Atman Project*, 3.

<sup>13</sup> Shelly, *Jan Smuts and Personality Theory: The Problem of Holism in Psychology*, 97.

<sup>14</sup> Adler, *The Individual Psychology of Alfred Adler*.

<sup>15</sup> Ansbacher, "On the Origin of Holism," 490.

<sup>16</sup> In Blanckenberg, *The Thoughts of General Smuts*, 198.

<sup>17</sup> In Blanckenberg, *The Thoughts of General Smuts*, 159.

<sup>18</sup> Ibid.

<sup>19</sup> Goldstein, *The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man*.

<sup>20</sup> Perls, *Ego, Hunger and Aggression*.

<sup>21</sup> In Back, *Beyond Words*, 1.

<sup>22</sup> Perls, Hefferline and Goodman, *Gestalt Therapy: Excitement and Growth in the Human Personality*, 10

<sup>23</sup> Gorten, "Gestalt therapy: The Historical Influences on F. S. Perls."

<sup>24</sup> Wulf, "The Historical Roots of Gestalt Therapy Theory."

<sup>25</sup> Neill, "Adolf Meyer and American Psychiatry Today," 460.

<sup>26</sup> Shelly, *Jan Smuts and Personality Theory: The Problem of Holism in Psychology*, 99.

<sup>27</sup> Ibid.

<sup>28</sup> Assagioli, *Psychosynthesis*, 14

<sup>29</sup> Hawkins and Ryde, *Integrative Psychotherapy in Theory and Practice: A Relational, Systemic and Ecological Approach*, 169. (This is one of the few psychology or psychotherapy books we have encountered that has adequately referenced Smuts' influence on Anglo-American psychology)

<sup>30</sup> Hawkins and Ryde, *Integrative Psychotherapy in Theory and Practice: A Relational, Systemic and Ecological Approach*, 172.

<sup>31</sup> Hawkins and Ryde, *Integrative Psychotherapy in Theory and Practice: A Relational, Systemic and Ecological Approach*, 171.

<sup>32</sup> Shelly, *Jan Smuts and Personality Theory: The Problem of Holism in Psychology*, 97.

<sup>33</sup> Smuts has at times erroneously been associated with institutional apartheid in South Africa. It must be noted that Smuts was the leader of The United Party, which was in opposition to D. F. Malan's National Party who officially implemented apartheid in South Africa 1948. Smuts was vehemently opposed to institutional apartheid as proposed by the National Party.

<sup>34</sup> See Hancock, *Smuts: The Sanguine Years*.

<sup>35</sup> Hancock, *Smuts: The Sanguine Years*, 8

<sup>36</sup> See Hancock, *Smuts: The Sanguine Years*.

<sup>37</sup> See Hancock, *Smuts: The Sanguine Years*.

- <sup>38</sup> Smuts, Nattrass, and Spies, *Memoirs of the Boer War*, 19.
- <sup>39</sup> Shelly, *Jan Smuts and Personality Theory: The Problem of Holism in Psychology*, 91.
- <sup>40</sup> Smuts, *Holism and Evolution*, 98.
- <sup>41</sup> Smuts, *Holism and Evolution*, 317.
- <sup>42</sup> Smuts, *Holism and Evolution*, v.
- <sup>43</sup> Smuts, *Holism and Evolution*, vi.
- <sup>44</sup> Smuts, *Holism and Evolution*, 292.
- <sup>45</sup> Shelly, *Jan Smuts and Personality Theory: The Problem of Holism in Psychology*, 92.
- <sup>46</sup> Ibid.
- <sup>47</sup> Heidegger, *Kant and the Problem of Metaphysics*, 206.
- <sup>48</sup> Smuts, *Holism and Evolution*, v-vi.
- <sup>49</sup> Ibid.
- <sup>50</sup> Smuts, *Greater South Africa, Plans for a Better World. Speeches of Field Marshall J. C. Smuts*, 147.
- <sup>51</sup> Smuts, *Holism and Evolution*, v-vi.
- <sup>52</sup> What is remarkable is that this relationship with Old Adam could potentially have had a pivotal influence on Smuts - influencing his philosophy of Holism; military campaigns in the Anglo-Boer War, World War One and World War Two; international politics; and the formation of the League of Nations and eventually the United Nations. Obviously one can only speculate about the influence Old Adam had on Smuts, but the nature of the influence of the illiterate Old Adam on one of the greatest men in modern history, and consequently on some of the most significant ideas and events in our modern era, is a fascinating point to ponder – and could certainly be an interesting topic for further study.
- <sup>53</sup> Smuts, *Greater South Africa, Plans for a Better World. Speeches of Field Marshall J. C. Smuts*, 147.
- <sup>54</sup> Hancock, *Smuts: The Sanguine Years*, 8.
- <sup>55</sup> See Anker, *Imperial Ecology: Environmental Order in the British Empire*.
- <sup>56</sup> Smuts, “Law, a Liberal Study,” 43.
- <sup>57</sup> Smuts, “Law, a Liberal Study,” 40.
- <sup>58</sup> Smuts, “Law, a Liberal Study,” 41.
- <sup>59</sup> Smuts, “Law, a Liberal Study,” 43.
- <sup>60</sup> Smuts, “Law, a Liberal Study,” 41.
- <sup>61</sup> Smuts, “On the Application of Some Physical Concepts to Biological Phenomena,” 43.
- <sup>62</sup> In Hancock and Van Der Poel, *Selections from the Smuts papers. Volume 1*, 53
- <sup>63</sup> Ibid.
- <sup>64</sup> In Hancock and Van Der Poel, *Selections from the Smuts papers: Volume 1*, 30.
- <sup>65</sup> In Hancock and Van Der Poel, *Selections from the Smuts papers: Volume 1*, 44.
- <sup>66</sup> In Hancock and Van Der Poel, *Selections from the Smuts papers: Volume 1*, 31.

- <sup>67</sup> See Hancock, *Smuts: The Sanguine Years*.
- <sup>68</sup> Smuts, *Holism and Evolution*, 3-4.
- <sup>69</sup> Smuts, *Holism and Evolution*, 192.
- <sup>70</sup> Smuts, *Holism and Evolution*, 8.
- <sup>71</sup> Smuts, *Holism and Evolution*, 101.
- <sup>72</sup> Smuts, *Holism and Evolution*, 392.
- <sup>73</sup> Smuts, *Holism and Evolution*, 282.
- <sup>74</sup> See Whitford, "A Concept Analysis of Holism Using Practice Research."
- <sup>75</sup> In Hancock, *Smuts: The Sanguine Years*, 292.
- <sup>76</sup> Smuts, *Holism and Evolution*, 327.
- <sup>77</sup> See Phillips, *Holistic Thought in Social Science*.
- <sup>78</sup> Phillips, *Holistic Thought in Social Science*, 34.
- <sup>79</sup> Phillips, *Holistic Thought in Social Science*, 40.
- <sup>80</sup> See Whitford, "A Concept Analysis of Holism Using Practice Research."
- <sup>81</sup> See Allen, "An Analysis of the Pragmatic Consequences of Holism for Nursing."
- <sup>82</sup> See Whitford, "A Concept Analysis of Holism Using Practice Research."
- <sup>83</sup> Pisani, "Father of Holism: Was Jan Smuts an Intellectual?"
- <sup>84</sup> Smuts, *Holism and Evolution*, 101.
- <sup>85</sup> Smuts, *Holism and Evolution*, 282.
- <sup>86</sup> Smuts, *Holism and Evolution*, 100.
- <sup>87</sup> Smuts, *Holism and Evolution*, 352.
- <sup>88</sup> Smuts, *Holism and Evolution*, 125-126.
- <sup>89</sup> Whitford, "A Concept Analysis of Holism Using Practice Research," 56.
- <sup>90</sup> Smuts, *Holism and Evolution*, 125.
- <sup>91</sup> Smuts, *Holism and Evolution*, 131
- <sup>92</sup> Smuts, *Holism and Evolution*, 18-19.
- <sup>93</sup> Smuts, *Holism and Evolution*, 116.
- <sup>94</sup> Smuts, *Holism and Evolution*, 17.
- <sup>95</sup> Medrad Boss (*Existential Foundations of Medicine and Psychology*) points out that the natural scientific method has its limitations in explaining the human realm, as it originated from, and is only sovereign in, the non-human realm (natural sciences). Boss points out the dangers of explaining higher-order complex phenomenon by using methodology and epistemology dominant in lower orders of ontological complexity (See Du Plessis, "An Integral Ontology of Addiction: A Multiple Object Existing as a Continuum of Ontological Complexity.")

<sup>96</sup> Smuts, *Holism and Evolution*, 166.

<sup>97</sup> Smuts, *Holism and Evolution*, 18.

<sup>98</sup> See Whitford, "A Concept Analysis of Holism Using Practice Research."

<sup>99</sup> See Bohm, "Fragmentation and Wholeness in Science and Society,"

<sup>100</sup> See McNeil and Frieberger, *Fuzzy Logic*.

<sup>101</sup> Smuts, *Holism and Evolution*, 270.

<sup>102</sup> In Hancock, *Smuts: The Sanguine Years*, 180.

<sup>103</sup> Smuts, *Holism and Evolution*, 338.

<sup>104</sup> Smuts, *Holism and Evolution*, 341.

<sup>105</sup> Smuts, *Holism and Evolution*, 342.

<sup>106</sup> Smuts, *Holism and Evolution*, 344.

<sup>107</sup> Smuts, *Holism and Evolution*, 342.

<sup>108</sup> Smuts, *Holism and Evolution*, 344.

<sup>109</sup> Smuts, *Holism and Evolution*, 126.

<sup>110</sup> Smuts, *Holism and Evolution*, 192.

<sup>111</sup> Smuts, *Holism and Evolution*, 234.

<sup>112</sup> Smuts, *Holism and Evolution*, 93.

<sup>113</sup> Smuts, *Holism and Evolution*, 270.

<sup>114</sup> In Whitford, "A Concept Analysis of Holism Using Practice Research," 60-61.

<sup>115</sup> Smuts, *Holism and Evolution*, 270-271.

<sup>116</sup> Smuts, *Holism and Evolution*, 324.

<sup>117</sup> Smuts, *Holism and Evolution*, 312.

<sup>118</sup> In Beukes, P. *The Holistic Smuts: A Study in Personality*, 70

<sup>119</sup> Smuts, *Holism and Evolution*, v.

<sup>120</sup> Du Plessis and Weathers, "The Integral Jan Smuts."

<sup>121</sup> Du Plessis and Weathers, "Jan Smuts' Theory of Holism as an Uplifting Philosophy for Philosophical Counseling," *Qeios*, 2022, doi:10.32388/94FQEG.3.