

The Soul in Soulless Psychology

Modern psychology began with a rejection of the “soul” as relevant for the science. How did that come about? *The Soul in Soulless Psychology* explores that question and details arguments for a soulless psychology. However, there was also opposition to this notion. This alternative history of psychology examines those who dissented from a “psychology without a soul,” including Neoscholastic psychologists and others, such as Ladd, Münsterberg, and McDougall. Substitutions for the soul – such as self, personality, and the brain – show that even with the soul absent, its concerns were present. Innovative rethinkings of the soul are addressed, as well as attempts at restoration of the soul into psychology. Moreover, historical psychologies of the soul kept the soul in view. In the twenty-first century, we find soul as a noun, an adjective, and a verb, all pointing to the necessity of the soul for psychology.

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Preface

I would not have been led to the writing of this history of psychology, this counter-history, had it not been for reading James Hillman's (1975) *Re-Visioning Psychology* as a grad student. More on that anon in the last chapter. However, a comment he made in dialogue with Sonu Shamdasani (Hillman & Shamdasani, 2013) demands a reply. Hillman said that "the history of psychology really means the history of the soul, and if psychology is to move it has to *speak* to the soul and it has to speak *about* the soul. That would be the objectification, but it has to speak *to* it" (p. 38). For the most part, this book speaks *about* the soul, about the ways it was ignored, expelled, preserved, rethought. About the ways it became irrelevant and relevant again and again. Does this book speak *to* the soul? What possibly could that question mean? There are many objectifications of the soul in this book, along with claims that it cannot be an object. This question of speaking to the soul is the formal cause of the book, and as Marshall McLuhan and Eric McLuhan (2011) proposed, the formal cause, the *logos*, of a book is the readership. The soul, illusory and real.

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