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MODAL LOGIC IN INTEGRATIVE PHILOSOPHICAL PRACTICE¹

ABSTRACT

The paper discusses the differences between a practical emphasis on binary logic on the one hand, and modal logic, on the other, specifically in the fields of philosophical practice and psychotherapy. Although studies of practical applications of modal logic in the helping professions are recent, the discussion largely revolves around the controversial application of modality in psychotherapy by C.G. Jung and Lacan's psychoanalysis. The present argument touches on some of the conceptual dilemmas associated with the relationship between logical modality, intuition and scientificity in psychotherapy, all of which are a part of the philosophical foundation of psychotherapy.

KEYWORDS

Psychoanalysis, philosophical practice, Jung, Lacan, "spirit of the depth", dream psychology, trust

Modality versus Fixed Logical Values

One of the key characteristics of integrative thinking in general, and in philosophical practice as a social and theoretic application, primarily in the form of philosophical counseling as a practice close to traditional psychotherapy, is the use of modal logical-focused thinking as opposed to conventional binary logic. The latter is predicated upon certain very naive, and very deceitful, assumptions about reality, about our relationship to it, and about our ability to influence, cause events, or, speaking in terms of Galtung's modal rhetoric, "call them into reality".

Modality is a pervasive context of our existence and our relationships. The fundamental principle of modality is that almost any current state of affairs, "what is actually the case", is just one possible "world", which coexists, almost at the same level of reality, with all the other possible worlds, or potential

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states of affairs. The latter could often be realized, or “called into reality”, by very minute changes in our thinking and decision-making.

In this context, a fixation on the present state of affairs as “the real” in the hard, ontologically strong sense, is both “unrealistic” and unproductive: the flux of states of affairs is facilitated by the way we reason about events, especially if we don’t consider only the actual as the only real. Galtung’s idea that “the irreal” that is possible is not so far from “the real” in the sense the “real” is the actual state of affairs, and the “irreal” is a state of affairs that could, sometimes very easily, become actual, or replace the actual state of affairs, is key to modal thinking. We live in a variety of modal or possible worlds, where each possible world is just one possible state of affairs. (I use the term *modal world* instead, because it is more precise and less arbitrary, for “possible world” can be interpreted in all kinds of ways characteristic of folk psychology.)

Modal logic is based on the assumption that various possible states of affairs coexist at the same time, and that as little as a change of focus or perspective on one or more of them can bring them into reality, or alter the current “reality”, in fact merely actuality. Whether somebody will pay attention to us or not is an example of a situation where we have two possible states of affairs, two modal worlds, one of which is actual, or “real”. The fact that somebody, let’s say, does not pay attention to me in a particular situation is, indeed, perhaps “real” as opposed to the possibility that they do pay attention to me being “not real”, however the difference is slight, because both states of affairs are possible. If I raise my voice, do something unexpected or start to walk away from the conversation, the person will likely immediately pay attention to me. However, if I take it as a cemented fact that this person is not interested in me and in what I have to say, my ego may cause me to simply give up trying to get their attention. Actualities are indeed somewhat more “real” than potentialities, but this difference, in modal logic, is far less significant than in ordinary binary logical thinking, based on “is” and “is not” as the ultimate measures of the truth.

Jacque Lacan’s idea that “structure” as relationship defines all of the psychic processes that manifest in a person’s way of thinking about the world and significant others seems fundamentally constitutive of the modal logic-based view of psychoanalysis and psychotherapy in general. Perhaps the most explicit formulation of this idea is his argument about structure (the relationship) being the prerequisite “of any subject whatever” by virtue of structure representing “the inmixing of otherness” into the very core of what is to become individual identity (Lacan 1970).

Changes in relationships occur for a variety of reasons, at least one of which is ontological: modal worlds as logical categories are not stable independently of the way in which we think of them. They are subject to flow and may become more fixed or more changeable depending on the way in which we perceive them. This again is obvious in the described example. My perception of the modal world whereby somebody ignores me becomes part of that modal world, namely it is a part of my relationship with the person who ignores me.

Thus, my waiting it out until the current modal world changes and the person reaches out for me is the immediate result of my thinking about the relative significance of the current modal world, and at the same time it becomes a part of the actual state of affairs: the other person's attitude to me is met by my attitude to the modal world whereby she ignores me, and my perception, and corresponding behavior, become part of the very actual modal world. This world is less sustainable in the longer term than a world where I would try to capture the attention of the other person by taking various actions which would provide gratification to that person, while at the same time discouraging her from taking any initiative herself. Our perceptions of social relationships feed those relationships with various content, and this content helps determine the fate of the actual modal world. There is thus a meta-perspective on relationships which is logical and may influence their deep structure more profoundly than a binary logic-based, action-oriented approach that is so common.

We alter our relationships primarily by the way we conceptualize and reconceptualize them. A particular view of a relationship might lead to certain states of affairs, and a changed view might entirely change the nature of the same relationship, leading to completely different modal worlds occurring within the relationship. Our patterns of understanding and perceiving our structural realities, our relationships with others, are inextricable parts of those very relationships, and they not only lead to corresponding behaviors within the relationships, which can change the relationship; the perceptions and conceptualizations of the relationship are elements of the relationship itself, and their change automatically changes the relationship.

In the psychoanalytic tradition, the modalities of thinking about "structure", or relationships, are particularly significant when they manifest in dreaming, dreamlike or semi-conscious states, where the subconscious processing of the modalities of viewing the relationship are perhaps the most obvious. Freud has written extensively about dreams and how they compensate our repressed ideation and desires (Freud 2010, e.g. 153 and in numerous other places). Jung described dreams in more ambitious ways, as manifestations of the collective subconscious, where dreams were able to capture aspects of reality that would otherwise be inaccessible to us. He writes about a dream he had in July 1914, which he interpreted as a message from the subconscious warning him that a war in the Pacific was about to erupt (Jung 2009: 201–202). Richard Schusterman, the author of "somaesthetics", believes, with William James and others, that all our feelings are ultimately bodily sensations, and that dreams, as well as phantasies and emotional projections of desires built into daydreaming and proper dreaming, are in fact cognitive tools on a par with our senses and rational faculties (Mayers 1969; Shusterman 2008).

There is only a step from the above arguments to the quantum-physics-informed philosophy of psychology where dreams, emotions and thoughts do not only help us understand the various modal realities, but which, more proactively, can help us to shift from one modal world to another, or even create new modal worlds, which can then be brought into actuality, into our present

here-and-now. Lou Marinoff writes about this illustratively describing it as the phenomenon of synchronicity (Marinoff 2002).

Synchronicity

The concept of synchronicity refers to situations where certain material events occur in conjunction with thoughts or dreams, without a clear material causality. The example described by Marinoff (Marinoff 2002) is the appearance of a snake (a python) on the book shelf of a psychotherapist working with a client who had been obsessed with snakes.

Jung's experiments with "switching off consciousness" by deliberately entering a state of phantasy and then engaging with it as within a dream, or by using dreams to access the subconscious, illustrate how modal worlds operate: depending on our state of consciousness, the fact that we are a part of the modal world we are engaged with, the modal world itself will change. Thus, accessing a subconscious dynamic will change the actual dynamics of the modal world which represent our actual state of affairs, our current condition. This condition will respond to what we experience, consciously or subconsciously. The quality of our modal world that is our actuality will change. When writing about his subconscious experiences, or simply when noting ideas for working with the subconscious, Jung thought of this as *writing letters to his Anima*, to his archaetypal soul. He believed that through accessing the subconscious, he was able to return to his soul which he had partly abandoned by choosing to pursue the science of medicine (Sonu Shamdasani's introduction to the *Red Book* – Jung 2009: 200).

In fact, one of Jung's own transformative statements among the opening passages of his *Red Book*, reads:

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. (Jung 2009: 229)

This idea of simplicity and intuition, based on looking for knowledge in the already assembled, already available in the individual and collective subconscious, through collective experience, takes one away from binary logic and brings us closer to fully appreciating the role of modal logic in dealing with everyday decision-making. In more than one way, synchronicity is a phenomenon that, experientially, does not conform to the binary logic of truth values, of things "being the case" or "not being the case".

Jung himself explains his own ability to access knowledge about events which, as it turned out, were to happen soon after he had dreamt of them, as irrational, something that robbed him of his freedom and, in a sense, cancelled out the scientist in him, calling him to more primal and fundamental, intuitive forms of knowledge. He describes his transformation from a conventional psychiatrist into a therapist focused on introspection and symbolic interpretation

as a brutal influence of “the spirit of the depth”. This spirit does not leave him any liberty to choose to be a scientist, a rational psychoanalyst and psychiatrist: it draws him into the murky depths of his own and collective unconscious, forces him to focus on his dreams and visions, causes him to doubt his own sanity, only to reassure him when worldly events conform to his dreams. The synchronicities caused him to doubt himself countless times, yet they are now accepted as a well-known phenomenon for which there is no rational explanation, but it is so evident and so widely present that it is simply taken as a fact.

A modal logic perspective on feeling as a precursor to synchronicity involves a difference between two existential qualifiers, namely the qualifier of necessity and that of possibility. A modal logical principle that the statement “A is necessarily the case” immediately translates into the statement “A is the case”, while “A is possibly the case” does not translate into “A is the case” is associated with the difference between a rational and an intuitive perspective on events and states of affairs. Namely, “A is necessarily the case” is associated with the rational understanding that A must be the case in the sense that it would be rationally inconceivable for A not to be the case. For example, me being identical to myself, or the a priori mathematical truths, such as equations, are considered necessarily true, because they rest on logical principles which are the very foundations of our rational reasoning and, if they were not automatically true, our entire logical structure of thought would be shaken. However, the statements which are possibly true, and states of affairs that they describe which, consequently, are possibly the case, or may be the case, are subject to other types of considerations. A serpent showing up on my bookshelf (the example Marinoff uses for synchronicity) is, of course, not a necessary state of affairs, nor even a likely one, but nevertheless it is possible, and it has, as we have seen from Marinoff, actually happened to his fellow therapist.

Modal logic, while not immediately militating against the binary deductive logic, makes us more aware of softer perspectives on causation and logic in general, if we become sufficiently accustomed to thinking about psychic life, and again, about life in general (for psychotherapy is about life issues in general, not just about psychic phenomena), in terms of the categories of modal logic.

Synchronicity is the occurrence in the actual state of affairs of something that preoccupies us in our thoughts, without a clear causation between those events and our external actions. The idea that there is no clear causation does not, of course, eliminate the general, theoretical possibility that our thought might have a causal effects on events in the physical world – a theme that is often associated with quantum physics and is the subject of lengthy debates across a range of disciplines. For my purposes here, while I contend that is unclear to what extent the causal actions of our thoughts and mental states are generally involved in all synchronicities, the concept of synchronicity as it has been accepted in clinical practice assumes that there is no obvious connection, namely that concurrences between thoughts and physical events arise without a rationally viable explanation, without making a stronger assumption that there is no causation of any kind (Jung 1960).

Ideas as Modal Worlds

Perhaps the surest way to alter the actuality by calling another modal world into it is the clear and vivid formulation and experience of an idea. This is a phenomenon which is connected with synchronicities, although it does not exhaust itself in the very concept of synchronicity. Namely, the occurrence of a particularly clear and elaborate idea about a situation, problem or desire (the way to bring the desire to actuality) is a first step to the actual change of modal worlds. Often the stalemate we find ourselves in with regard to particular life situations is first and foremost characterized by the absence of an articulate idea about how to approach the problem. Thus the thought process is clearly pivotal in changing modal worlds in situations where we experience the absence of ideas, and this stifles any potential action to resolve the issue at hand.

From the point of view of modal logic, ideas are modal worlds. The closer they are to us, namely the more clearly and elaborately we are able to adopt them and develop them, own them as our own and be prepared to act on them, the more fully the modal world is called into reality and factually becomes our actuality. Numerous people throughout history have lived and died for an idea: sometimes these ideas were brought into actuality by those same people, but in most cases they were either actualized by someone else, after many of their protagonists had perished, or they never actualized in the form and to the extent that those laying their lives for the idea had hoped for or had been convinced the ideas would unfold. Some ideas had even been perverted in their actualization and had resulted in states of affairs that the protagonists of the idea would have abhorred, and would certainly have disowned. Consider political ideologies, such as communism, various forms of nationalism, etc. However, does the fact that in many situations the ideas one had fought for have failed or backfired in actuality change the fact that these ideas had changed the modal worlds or lives of those individuals, that they had shaped their lives in ways which, without them adopting the idea, would likely have been very different?

The emergence of an idea is the self-presentation of a modal world which, from that moment on, coexists on a level of possibility with a number of other modal worlds, including the actual state of affairs. The emergence of an idea thus increases the number of modal worlds which might be called into reality. Thus, ideation is a form of action, and the ability to theoretically conceptualize solutions and potential strategies to address seemingly frozen life issues is the same as the creation of new practical possibilities. The difference between theory and practice, between ideation and action, is in fact very slight; it is nowhere near as major or important as we are conventionally taught to think and believe.

The inspiration for new ideas with regard to problems which had hitherto seemed rationally difficult to solve appears to arise from deep structures which Jung describes as “spirit of the deep”. More importantly, the appearance and consequences of acquiescing in the teachings and messages of the spirit of the deep force us to cast out our pride, our dignity, and to embrace what Jung

describes as a melting of the reasonable and the paradoxical (Jung 2009: 229). He describes the emergence of an idea in this way as a sacrifice of our Persona as a rational person, and our inevitable agreeing to be drawn into irrational discourse, where paradox is the foundation of what he calls “supreme meaning”. The connection between supreme meaning, namely the intuitive interpretation which brings together various seemingly paradoxical (contradictory in terms of binary logic) elements and insights, on the one hand, and God on the other hand, is experienced as an image. This image is an archetype, and it is fundamentally an image of God (Jung, loc. cit.). It is the image which is capable of elucidating the future, even forecasting it, at least in a sense: it is not the experience or image of God yet, but the anticipation of the image of God to come, where God is the truth and at the same time an image: the archetypal image of the truth is the knowledge which God offers, however this knowledge is partly mysterious and can neither be accessed, nor fully interpreted, by rational means only (Jung loc. cit.).

The reason Jung is so important in our understanding of the root and well of ideas which appear irrational and emerge from the depth of our subconscious, is perhaps contained in a single sentence in his *Red Book*: “Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed” (Jung 2009: 232).

Jung’s idea about “returning to his soul”, which he had abandoned through his rational pursuit of medicine, the acquisition of worldly reputation, power and wealth, and the practice of psychiatry, draws on the assumption of a generalized collective unconscious which underlies all our conscious efforts and articulations. It is this realm of the unconscious that is primal and that nurtures our original soul (in Jung’s terms, *Anima*) that is also the root of most of the ideas which arise seemingly without connection to our rational arguments or the information about the states of affairs in which we find ourselves, which we are explicitly aware of.

The very idea of the unconscious, as a vast ocean underneath the seemingly solid ground of the conscious that we stand on and that we consider the foundation of our reasoning, challenges the binary logical modality and draws us into the more subtle and more ambiguous realms of thinking based on modal logic. If we understand an idea not as a construction springing straight from the explicit facts that we are consciously aware of concerning a particular situation, or modal world, but as the emergence of a deeper wisdom from the unconscious, which is awakened by our powerlessness to deal with the problem “above ground”, then the concept of idea becomes more intricate and potentially much more powerful. The context of the unconscious, especially in Jung’s interpretation, portrays an idea as a spark, or a structure which arises from the interplay of the rational and the irrational, from the conscious and the unconscious, from the above ground and the psychic underground about which we can only speculate.

Given this general picture of the relationship between the conscious and the unconscious, an idea – that is, the very concept of an idea – is a sort of

announcement of the unconscious in a way acceptable to the conscious; it is something in between the two extremes of solely rational interpretation, on the one hand, and the freer and more radical esoteric understanding of the unconscious, on the other. To fully illustrate this “middle of the ground” nature of the idea, which in a sense mediates between the conscious and the unconscious, it is perhaps useful to briefly discuss the other extreme, namely the psychological reception of the esoteric interpretation of the unconscious, again primarily with reference to Jung, who was by far the most explicit of all psychoanalysts with regard to this particular interpretation.

The Esoteric Receptions of the Collective Unconscious in Jung

In Jung’s interpretation of man’s relationship to the desirability and beauty of the world and worldly experiences, what we see in the so-called reality is a *projection of our soul, or the exteriorization of our desire*. The psychoanalytic concept of desire as driver (later taken on by Lacan in a different application of the unconscious) is fundamental to questions about identity, and Jung is true to this tradition. He argues that our desire speaks about our soul, and consequently, the person who “possesses” his desire can “lay a hand” on his soul, because “his desire is the image and expression of his soul” (Jung 2009: 232).

Lacan takes over this idea to develop the concept of “*jouissance*”, namely the idea of satisfaction which is the affective indicator of personality that is key in psychodiagnostics: looking at where one’s *jouissance* lies allows the diagnostician to locate the personality (Braunstein 2006). Jung insists that our perception of the world, and the quality of our experience of it, depends on the image we have of the world, thus his repeated statement that “he who possesses the image of the world, possesses half the world [...]” (Jung 2009: 232). This is a key point which he also elaborates elsewhere, in his *Symbols and transformations*, etc. (Jung 1956). The psychoanalytic interpretation that he develops is that our libido, our desire for life, projects the positive attributes of life, such as beauty and desirability, to objects and people, and thus the more our libido is active and the stronger it is, the more beauty and desirability we will see in the world, in our everyday experience. One realm in which the dynamic potential of the libido is perhaps most strongly exhibited is the dream world, and more generally in the dreamlike experiences that Jung repeatedly refers to in a way that he describes as evading a strictly rational conceptualization.

Many of Jung’s seemingly “esoteric” interpretations have been incorporated in what are now considered very standard and conservative methods of psychological assessment, psychodiagnostics and therapeutic interventions. For example, the projective techniques in psychological assessments and diagnostics are based on a standardized interpretation of images, some of which, even graphically, resemble Jung’s drawings and paintings of archetypal content from his visions recorded in *The Red Book*. In fact, the whole first half of *The Red Book* consists of pictures of images that he had recorded during his research of his own unconscious.

When Jung writes that “dreams are the guiding words of the soul”, he says the same as Freud, however in more directly introspective terms, because he connects the dreams with the knowledge of the unconscious, and makes it explicit that he considers the inklings and suggestions of the unconscious as more valuable and more practical knowledge than the rational and restrictive norms of knowledge imposed by the “spirit of this world” (Jung 2009: 233). He goes as far as to say that “(t)he spirit of the deep even taught me to consider my action and my decision as dependent on dreams” (Jung, loc. cit.). This clearly suggest Jung’s *practical application* of the borderline cognitive experiences such as dreams as inroads into gaining knowledge of the unconscious, where the pictorial, the visual and by extension, the bodily content plays a key role. The associated idea that we learn most effectively through vivid experience that contains emotional reactions means that the dominant form of learning is determined by the body (Shusterman 2012: 91–111). For Jung, one of the most important visual images in dreams and in pictorial representations that carry psychoanalytic meaning is that of a child. In his 1940 paper “On the psychology of the child archetype”, Jung describes the symbol of the child as that which opens up a vision of self-development; he argues that the typical events that can befall a child symbolize the events of one’s self-improvement (Jung 1953, volume 9, 1). In paragraph 278, Jung specifically mentions that *the essential feature of the symbol of the child is the future*, a call of the future, of the move to another modal world. His interpretation of visuality and the image of the child as a guiding visual symbol of hope brings him close to Christianity both in his rhetoric and in the actual methodology he uses for the interpretation of dreams and pictorial content. He thus exclaims: “Scholarliness alone is not enough; there is a knowledge of the heart that gives deeper insight” (Jung 2009: 233).

In his *Answer to Job*, Jung connects what he calls “the call of the deep”, “the spirit of the deep”, with the Holy Spirit, and mentions that the indwelling of the Holy Spirit makes us more like Christ (Jung 1953, vol. 11, paragraph 758). For Jung, the Holy Spirit is the most mystical of the three faces of God; it appears that he experienced his own spiritual callings as the religious experiences of a Christian.

Jung’s is perhaps the most remarkable example of the use of seemingly “esoteric” practices and thinking as a form of essentialist philosophical conceptualization of experience. Esoteric practices and thought are a form of well-recognized essentialism in philosophy, namely the view that we truly know things not through their superficial appearances, but through seeking to penetrate into what makes them specifically the things that they are. When writing about essentialism, Kazimierz Ajdukiewicz writes that the very modern meaning of ontology has been shaped by phenomenologists, who believe that the essence of “what is”, namely the current modal world, the actual “reality” is grasped only through the *intuition of essences* (Ajdukiewicz 1973: 76). He describes how Edmund Husserl sees the intuition of essences based on a Platonic vision of ideas which represent the ideal forms of things, the ideal

sets of attributes that the pure concept of a certain event or experience ought to possess, and how he proceeds to discuss the application of these ideal attributes to our understanding of phenomena (Ajdukiewicz 1973: 42–43). There are both similarities and differences between the phenomenological understanding of essences and intuition that Ajdukiewicz describes and Jung’s (and my) view of esoteric knowledge here.

The similarities lie in the phenomenologists’ understanding that what makes some experience what it essentially is does not actually exist in space in time, which means that it is not part of an actual state of affairs. Only by delving into that ideal, which exists on a level different from the existence of the specific circumstances in which we find ourselves, can we grasp the “essence” of the experience. This almost conforms to the very notion of esoteric. However, on the other hand, the phenomenological, and particularly Husserl’s, concept of “idea” is very Platonic and does not adequately correspond to my notions of idea here, where an idea is a project, a strategy, an inroad into solving a difficult situation, or a way to shift between modal worlds, a way to call into actual existence another, possible world or state of affairs. Ideas for Husserl are merely concepts, whereas ideas in the sense relevant to a modal logic-informed way of therapy and decision-making alike are more active – they are endowed with intention and a drive – Lacan would say with *jouissance*, to succeed, to contract the reality and produce a different form and content of it.

The experiment with the unconscious that so profoundly characterizes psychoanalysis, and especially Jungian psychoanalysis, which strongly relies on introspection and self-analysis, is an example of the esoteric use of modal logic. The individual subconscious and the collective unconscious are sets of modal worlds ready to be called into actuality (or reality) by being drawn into the conscious moment, by becoming our conscious “reality”. This may be as simple as choosing to make a decision based on intuition or on a dream, which Jung considered more reliable as a guide for action than waking arguments and reasons. Such a decision will lead to both a different experience of the action and likely a different outcome, which will, both on the procedural and value-level in making a decision, and on the level of the resulting state of affairs, actualize a modal world that would otherwise not be “real”.

It would appear, on this reading of esotericism, that many a worthwhile idea might be seen as a vector stemming from the present, actual modal world, and pointing towards a different modal world which can be brought into actuality, is initially esoteric, as the inspiration for it usually comes “from the deep”, rather than from our rational reasoning. It is true that some of the scientific ideas have arisen from research previously intended to produce quite different results, and this is described at length in Kuhn’s infamous *Structure of the scientific revolutions* (Kuhn 1962). However, the truly innovative ideas, born from a suffering in seemingly insoluble life situations, for Jung, almost always appear as coming from nowhere, or are reached exactly through these strange sources: dreams, daydreaming, as sudden bursts of inspiration amid seemingly unrelated activities, or as visions that he describes so poignantly in *The Red Book*.

A key moment to complete this somewhat unusual discussion of modal logic, without equations and formal definitions, is to mention the fear of modal thinking. Jung describes his own fearful disposition towards the truth. He is fearful that the unconscious truth that he pursues is subject to different laws of modality, where anything is possible, not just on an abstract level, but in a very real, immediate sense: he seems to sense that another existential modality can be called into existence if an attitude is changed and decisions are made that had hitherto been considered inconceivable by the same person. To him, fear is a part of the awareness of the modality of our decision-making: the same person that makes a predictable, safe decision at one moment may, suddenly and seemingly without reason, make the most irrational, yet deeply satisfying decision leading to a direction of self-realization which may be shocking both to the person, the agent, and to the other people who are impacted by the agent's decisions. A modern practical understanding of modal logic might be seen as what Van Benthem describes as an "open mind" which he sees as a precondition for the practical application of modal logic (Van Benthem 2010).

The drive to change, the longing for "the missing object", is an example of what Jung describes as a "desire from the deep", a message from the depths of the unconscious which threatens a destruction of the person's *Persona*, or public face. The logical situation here corresponds to the subconscious desire, which is the actual driver of the agony of the person's situation, on the one hand, as one modal world, and to the conscious reasons *not to* depart from the present circumstances, which appear safe and sufficiently satisfying to offset the risk for something the benefits of which are not even rationally comprehensible. One of the two worlds, the actual circumstances, are more real in the sense that they are the actual state of affairs, however the possibility that everything might change into a completely different actuality is so strong that just one decision, one temporary mood, one desire that the person indulges in, might completely dismiss the actual modal world into potentiality and call a completely different modal world. into actuality (Williamson 2013).

The feasibility of what Johan Galtung describes as a "jump" from one possible world, from one modal arrangement of states of affairs or simply sets of circumstances, is primarily due to an individual appreciation of the difference, and even more so the distance, between the "real" and the "irreal", as opposed to "the impossible" in Galtung's wording. The understanding of the irreal, or, in some cases, "almost real", as one of a set of clustered up possible modal worlds that surround every particular Galtung's "real", or actual state of affairs, brings the practicalities of decision-making to the very borderline of the common and strictly speaking rational (Galtung 2009). Galtung applies the same structure of the dialectic of modal logic through his models of structural conflict within a variety of relationships, including political conflicts (Galtung 1996).

Jung explains the above idea by comparing his vision of his soul to a desert, barren and desolate, asking himself how he has allowed his soul to become so forgotten: "Have I lived too much outside of myself in men and events? Why did I avoid myself? Was I not dear to myself?" (Jung 2009: 235–236). These

are the questions that philosophical practice, especially philosophical counseling, see as preliminary ones to a process of re-examining the modality of our assertions, convictions and value attitudes, as well as the customary manners of orienting ourselves in the world. Asking these questions that reflect a fundamental philosophical wonder about ourselves and the way we have arrived to where we are is a potential inroad into logical modality as a practical way of thinking.

Conclusion

The modal logical aspect of the philosophy of psychology and psychotherapy, mainly with regard to the psychoanalytic tradition, is practical. Propositional logic, standard deductive arguments and the inductive conclusion of empirical science are all just a type, or types, of modal logic, in much the same way as Newtonian physics is one of the possible physics. There is no principled theoretical conflict between propositional and modal logic, however there is immense difference in their practical applications, that is betrayed in Van Benthem's illuminating book that connects the use of modal logic with "open minds" (Van Benthem 2010). The philosophical argument for an emphasis on modal logic in integrative thinking in the philosophy of psychiatry, psychology and psychotherapy is based on the idea that the actual, or "real" in psychic life is often not far removed from what is not actual, or what remains "irreal", as Galtung calls it (Galtung 2009). One of the consequences of an emphasis on modality facilitates the generation of an organic community, which may be exemplified in a range of structures, or relationships, stretching from the family to a therapeutic or philosophical counseling relationship to a tightly knit social community. In many cases the mechanisms of creation of such a community, which philosophical practitioners primarily see in the counseling relationship, and social theorists in the particular type of healing and mutually empowering social bonds within an organic community, including, as one of the crucial ones, the mechanism of trust, require an "open mind" as the sort of worldview that relies primarily on modal logic (Seligman 1997). It appears that, when applied to philosophical practice and psychotherapy, rather than being an arcane field cloaked in mathematical formality, modal logic suggests a return of organic thinking and concepts such as the organic community, self-change through a focus on collective identities and the cognitive and decision-making strategies that enhance organic social capital, such as trust, all of which have been recognized as key elements of both moral and psychic wellbeing. A large part of Jung's work that appears to question the surface rationality of the medical model of psychotherapy thus reveals a consistency with a focus on logical modality rather than the linear deductive inference or inductive generalization. While on a theoretical level this difference of emphasis on binary logical thinking, on the one hand, and on the use and practical significance of using modal logic operators in a reflective way, does not bring particular novelty to the understanding of the relationship between binary and modal logic, on a

practical level it generates major differences in approach and understanding of wellbeing, personal and collective identity and the structures of decision-making and identity change.

While theoretically the logic of truth conditions is consistently incorporated into modal logic, where the modal operators such as possibility, necessity, probability etc. add nuance and contextual determinants to the truth conditions, the practical, therapeutic emphasis on modal logic as opposed to the traditional exclusive reliance on propositional logic manifests in dramatic practical differences that are encapsulated in philosophically informed psychotherapy. While philosophical practice is generally integrative, focused on the generic concepts as they apply to therapeutic situations and the therapeutic process, an emphasis on modality in the philosophically informed psychotherapeutic methodology offers entirely new avenues of intervention that both integrate the current state of the art in the psychotherapeutic field and invite innovations specifically associated with the transformative potential of modal thinking.

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Modalna logika u integrativnoj filozofskoj praksi

Apstrakt

U tekstu se raspravlja o razlikama između praktičnog naglaska na binarnoj logici, s jedne strane, i na modalnoj logici, s druge strane, u oblastima filozofske prakse i psihoterapije. Studije praktične primene modalne logike u pomagačkim profesijama su skorašnjeg datuma i njihov sadržaj se u velikoj meri zasniva na kontroverzama u primeni modalnog mišljenja u psihoanalizi C.G. Junga i u lakanovskoj psihoanalizi. Argumentacija teksta dodiruje neke od pojmovnih dilema koje se tiču veze između logičke modalnosti, intuicije i naučnosti u psihoterapiji i filozofskoj praksi. Svi ovi aspekti savetodavnog procesa spadaju u same filozofske osnove psihoterapije.

Ključne reči: psihoanaliza, filozofska praksa, Jung, Lakan, „duh dubine“, psihologija sna, poverenje.