In *The Syndetic Paradigm*, Robert Aziz argues that the Jungian Paradigm is a deeply flawed theoretical model that falls short of its promise. Aziz offers in its stead what he calls the Syndetic Paradigm. In contrast to the Jungian Paradigm, the Syndetic Paradigm takes the critical theoretical step of moving from a closed-system model of a self-regulatory psyche to an open-system model of a psyche in a self-organizing totality. The Syndetic Paradigm, in this regard, holds that all of life is bound together in a highly complex whole through an ongoing process of spontaneous self-organization. The new theoretical model that emerges in Aziz’s work, while taking up the fundamental concerns of its Freudian and Jungian predecessors with psychology, ethics, spirituality, sexuality, politics, and culture, conducts us to an experience of meaning that altogether exceeds their respective bounds.

“Grounded in both theory and practice, Aziz offers a solid critique of both Freud and Jung and presents a model that goes beyond them. *The Syndetic Paradigm* will creatively challenge Freudian and Jungian theorists of all kinds, including cultural theorists. The critique and correction that Aziz offers is of fundamental importance.”

— Harold Coward, author of *Yoga and Psychology: Language, Memory, and Mysticism*

**Robert Aziz** is a psychotherapist in private practice, an executive consultant within the business sector, and has lectured on the psychology of the unconscious. He is a Clinical Member of the Ontario Society of Psychotherapists and a Full Member of the Canadian Psychological Association, and is the author of *C. G. Jung’s Psychology of Religion and Synchronicity*, also published by SUNY Press.

A volume in the SUNY series in Transpersonal and Humanistic Psychology
Richard D. Mann, editor

**FEBRUARY** • 336 pp.
$29.95 pb 978-0-7914-6982-8
$89.50 hc 978-0-7914-6981-1

---

**INTEGRAL PSYCHOLOGY**

Yoga, Growth, and Opening the Heart

**BRANT CORTRIGHT**

A bold new view of the human psyche, integrating Eastern and Western approaches.

Integral Psychology connects Eastern and Western approaches to psychology and healing. Psychology in the East has focused on our inner being and spiritual foundation of the psyche. Psychology in the West has focused on our outer being and the wounding of the body-heart-mind and self. Each requires the other to complete it, and in bringing them together an integral view of psychology comes into view.

The classical Indian yogas are used as a way to see psychotherapy: psychotherapy as behavior change or *karma* yoga; psychotherapy as mindfulness practice or *jnana* yoga; psychotherapy as opening the heart or *bhakti* yoga. Finally, an integral approach is suggested that synthesizes traditional Western and Eastern practices for healing, growth, and transformation.

“The discussion of how the three primary yogas—*jnana*, *karma*, and *bhakti*—can be applied within Western psychotherapies is excellent. The account of mindfulness practice is first-rate, as, too, is the discussion of *bhakti* practice and the opening of the heart. The author has a great deal to contribute to an important area of inquiry.”

— Michael Washburn, author of *Embodied Spirituality in a Sacred World*

“…insightful, well developed, and often profound. I have been stimulated to think about psychotherapeutic problems from a larger perspective.” — John E. Nelson, M.D., author of *Healing the Split: Integrating Spirit Into Our Understanding of the Mentally Ill, Revised Edition*

At the California Institute of Integral Studies, **Brant Cortright** is Professor of Psychology and Director of the Integral Counseling Psychology program. He is the author of *Psychotherapy and Spirit: Theory and Practice in Transpersonal Psychotherapy*, also published by SUNY Press.

A volume in the SUNY series in Transpersonal and Humanistic Psychology
Richard D. Mann, editor

**APRIL** • 208 pp.
$21.95 pb 978-0-7914-7072-5
$65.50 hc 978-0-7914-7071-8
THE LATER LACAN
An Introduction
VÉRONIQUE VORUZ AND BOGDAN WOLF, EDITORS

Examines fundamental concepts of the later Lacan.

This book includes essays by some of the finest practicing analysts and teachers of psychoanalysis in the Lacanian community today. The writings offer an essential introduction to the later teachings of Jacques Lacan, illuminate the theoretical developments introduced by the later Lacan, and explore their clinical implications with remarkable acumen.

“There are few books devoted to the later Lacan. This book will be consulted regularly as a reference point for those Anglophones who continue to follow Lacanian teaching in order to articulate what it means to have a subject of the unconscious. Lacan is not going away and books like this keep the knowledge living in dialogue with its clinical context.” — Kareen Malone, coeditor of After Lacan: Clinical Practice and the Subject of the Unconscious

“It is momentous to have, after nearly a decade, a book that features so many of the most eminent members of the École de la Cause Freudienne. None of the essay collections on Lacan that have been published have made available the highly significant, ongoing work of this French school in English.” — Maire Jaanus, coeditor of Lacan in the German-Speaking World

VÉRONIQUE VORUZ is a Lacanian Psychoanalyst and Lecturer in Law and Criminology at the University of Leicester, United Kingdom.

BOGDAN WOLF is a Lacanian Psychoanalyst practicing in London, United Kingdom.

A volume in the SUNY series in Psychoanalysis and Culture
Henry Sussman, editor

JANUARY • 288 pp.
1 table, 10 figures
$27.95 pb 978-0-7914-6998-9
$83.50 hc 978-0-7914-6997-2

THE CREATION OF THE WORLD OR GLOBALIZATION
JEAN-LUC NANCY
Translated and with an Introduction by FRANÇOIS RAFFOUL AND DAVID PETTIGREW

Philosophical reflections on the phenomenon of globalization.

Appearing in English for the first time, Jean-Luc Nancy’s 2002 book reflects on globalization and its impact on our being-in-the-world. Developing a contrast in the French language between two terms that are usually synonymous, or that are used interchangeably, namely globalisation (globalization) and mondialisation (world-forming), Nancy undertakes a rethinking of what “world-forming” might mean. At stake in this distinction is for him nothing less than two possible destinies of our humanity, and of our time. On the one hand, with globalization, there is the uniformity produced by a global economical and technological logic leading to the contrary of an inhabitable world, “the un-world” (l’im-monde)—as Nancy refers to it—an un-world that entails social disintegration, misery, and injustice. And, on the other hand, there is the uniformity produced by a global economical and technological logic leading to the contrary of an inhabitable world, “the un-world” (l’im-monde)—as Nancy refers to it—an un-world that entails social disintegration, misery, and injustice. And, on the other hand, there is the possibility of an authentic world-forming, that is, of a making of the world and of a making sense that Nancy calls a “creation” of the world. Nancy understands such world-forming in terms of an inexhaustible struggle for justice. This book is an important contribution by Nancy to a philosophical reflection on the phenomenon of globalization and a further development on his earlier works on our being-in-common, justice, and a-theological existence.

JEAN-LUC NANCY is Professor of Political Philosophy and Media Aesthetics at the European Graduate School in Switzerland. FRANÇOIS RAFFOUL is Associate Professor of Philosophy at Louisiana State University, and DAVID PETTIGREW is Professor of Philosophy at Southern Connecticut State University.

A volume in the SUNY series in Contemporary French Thought
David Pettigrew and François Raffoul, editors

FEBRUARY • 144 pp.
$16.95 pb 978-0-7914-7026-8
$49.50 hc 978-0-7914-7025-1