

INTRODUCTION

It is obvious that every science starts with a question and over recent years, philosophy has been the source of these questions with its unlimited answers and its newly created questions. It can be said that philosophy has always created new frameworks for new sciences with its endless questions, and psychology is one of those, which was created and improved by the unlimited questions of philosophy. When taking this into account it can be claimed that present day psychology owes its existence to the science of philosophy. Thus, this work attempts to analyse the question “whether or not the psychology as we know it would exist without philosophy” by first defining both sciences. Then it will try to analyse the first philosophers, who were interested in the science of psychology, and finally it will attempt to discuss the relationship between psychology and philosophy.

1. HISTORY OF PSYCHOLOGY

Although psychiatry was first described by the German medical professor Reil in the early 1800s (Cookson, 2012), modern psychology, which is interested in human and animal behaviours and their cognitive process, was first established by Wilhelm Wundt in 1879 in Leipzig (Bermudez, 2005). According to Plotnik (2005) psychology was born through an effort which tries to understand human behaviours; however its effort does not refer to understanding spiritual relationships, thus it is believed that psychology is one of the positive sciences. On the other hand, when the history of philosophy is analysed, it is obvious what a

great history philosophy has. Moreover, this analysis shows how the other sciences have been enlightened by the varied questions of philosophy. The main difference between philosophy and psychology is their aspects such as subjectivity and objectivity. Since, the statements of philosophy which are related to human nature are significantly subjective, like its other explanations which refer to another science field. However, as mentioned before, psychology is a positive science in which facts are studied and it tries to find out casual relations in behaviour by using the methodology of science (Sharma & Chandra, 2004).

1.1. The Relationship Between Body and Mind

When the literature examined, it can be seen that the first studies on the concept of body and mind are based on the ancient age Greek philosophers. Weber & Thilly (1896) stated that the ancient age philosophers believed the spirit is dependent upon matter; they handled the spirit as a matter such as water, earth or fire. However, Plato claimed that the spirit is a power which does not depend on a matter for its existence. Then, Aristotle improved his teacher Plato's approach by combining it with the Hippocrates's statements, and claimed that the spirit is a functional part of the human body. In addition, he pointed out that the heart is the most appropriate place to the internal way of living. It is obvious that the science of psychology has been affected by Aristotle's approach as have other sciences; and it can be said that this is the first statement which has been seen as a guide for scientific psychology (Bermudez, 2005; Weber & Thilly, 1896). When taking

these approaches and statements into account it will be obvious that both these sciences were first engaged by Aristotle.

1.2. Hippocrates and first Clues on the Relationship between Body and Mind

Although Aristotle was the first philosopher who study on the relationship between body and mind at a scientifically acceptable way, it's known that, the first discourses on the relationship between mental health and physical health are based on Hippocrates. Specifically, in previous work Havier (2014) mentioned about Hippocrates' "Four Humours Theory". In fact, the roots of this theory based on ancient Egypt. Moreover, it is even said that the cornerstones of the theory were laid initially by pre-Socratic Greek philosophers such as Anaximander, Pythagoras, and Alcmaron, and Hippocrates created this theory inspired by these philosophers (Havier, 2014). According to this theory, there are 4 basic fluids that create the human body; yellow bile, black bile, phlegm (mucus or mucin) and blood (or red bile). In this theory, when Hippocrates mentioned about black bile, he described melancholia and gave the first clues about the relationship between mental health and physical health. Thus, these works of Aristotle and Hippocrates laid the groundwork for "the body and mind theory" defined by Descartes in the 17th century (Clarke; 2006; Havier, 2014; Türk, 2017).

1.3. Descartes and the Birth of Body and Mind Theory

In the first decades of the 17th century the French philosopher Descartes attempted to explain the relation between the body and the mind. Although he was a mathematician he was interested in the human mind and its components. Moreover, he claimed that the body and mind are separate and thus the dualism approach was born (Clarke, 2006). Therefore, several researchers believe that he is the first psychologist in the world (Bermudez, 2005). According to Descartes the human body is a mechanism, which is a material and tries to adapt to the laws of nature. However he pointed out that the mind is a nonmaterial piece of the human body which can evaluate the external and internal life of the mechanism. Descartes started to discuss this relationship which is between the neural system and human behaviour, by using the science of physiology. However when he tried to establish a global world by writing one of his important books, “The World” he guided not only the physiology and the physic sciences, he also guided the psychology science (Bermudez, 2005; Gabbay, Thagard & Woods, 2007).

2. FROM PHILOSOPHY TO THE BIRTH OF MODERN PSYCHOLOGY

According to Clarke (2006), Descartes believed that some of the physiological problems caused psychological issues, because the mind and body interact with each other. After Descartes’ ideas, it was necessary to focus on the physiological interaction of body and mind and these statements will have affected the birth of the modern

psychology approach in the late years of the 19th century (Clarke, 2006). Moreover, Clarke stated that Descartes' muscular physiology model was the most effective reason for the engagement of biology and psychology sciences, and this was the other important impact on the birth of modern psychology. It can be said Descartes' beliefs gave psychology an opportunity for being a member of the science family in the future. In addition, it is believed that in the case of Descartes' statements, the advancements in physiological science affected the developments of scientific psychology in the world of science (Bermudez, 2005; Gabbay et al., 2007).

Additionally, in their previous study Gabbay et al. (2007) demonstrated that empiricism, positivism and materialism were the other philosophical movements, which affected the European aspects and had several effects on the development of psychology science in the 19th century. Several philosophers attempted to focus on the experimental method for understanding the mind processes in the 19th century Europe. A considerable amount of them tried to find out the relation between the body and its effects on the mind process by using the physiological methods (Gabbay et al., 2007). Weber and Fechner took the first step to establish the science of psychology by creating the Weber- Fechner Law (Plotnik, 2005). They attempted to analyse the relationship between the magnitude of a stimulus and the intensity that people feel, and this work was another impact on the birth of modern psychology. Then in the second half of the 19th century the first experimental psychology laboratory was established by Wundt, thus

psychology was separated from philosophy as a special science (Plotnik, 2005). When taking this into account it can be said that these effects of philosophy and physiology help the development of the science of modern psychology.

2.1. The Birth of Modern Psychology Science and its Relations with Philosophy

After its transformation from philosophy to psychology science, different psychology approaches were established within this new science such as behaviourist, cognitive, physiological and psychodynamic approaches (Plotnik, 2005; Morris & Maisto, 2005). However, the effects of philosophy on psychology came into question again in the early years of the 20th century by Carl Gustav Jung, who was an advocate of the psychodynamic approach in his early works. Before Jung has established his own psychology approach, he had worked for six years with his colleague Sigmund Freud. In 1914 he created his own approach, which is called the analytical psychology approach. Nowadays, it is known that Jung's theories were particularly affected by some aspects of philosophy (Stevens, 1994; Bermudez, 2005).

According to Woon Ko (2011) Jung's works were undeniably affected by philosophy, especially his collective unconscious theory, archetypes, anima-animus and the synchronicity theory have so many elements of philosophy. Moreover the researcher states that Jung used philosophy to establish his theories and then he utilized it to combine his ideas. For

instance, in his synchronicity theory he claimed that there are some cases, which occur at the same time unboundedly, and he believed that there is a relationship between these cases. Jung stated that although it looks like there is no relation between different parts, there is actually a relationship between chaotic parts, which belong to an unknown entity. For instance, when somebody has a dream which is about a friend, it comes true in real life, thus he believed that there is a relation between dreams and real life experience (Woon Ko, 2011). Over the last decades several psychologists believed that these kinds of facts were only a coincidence; but Jung states that there are the signs, which show how we engage with other people, and in general meaning how we engage with nature by using the collective unconscious (Stevens, 1994). In addition Woon Ko (2011, p. viii) expresses this situation “to examine the validity of his principle of synchronicity, Jung appeals to the philosophical systems of Gottfried Wilhelm Leibniz (1646-1716), Immanuel Kant (1742-1804), and Arthur Schopenhauer (1788-1860)”. It is obvious that philosophy has significantly affected Jung’s analytic psychology approach and it can be said that without philosophy, Jung’s theories wouldn’t exist.

CONCLUSION

In conclusion, it can be said that philosophy consists of different aspects of science and the scientific approaches, thus it is obvious that without science philosophy would be only a spirit without the body. However, sciences also need philosophy to complete their development and without philosophy they would be only a sapless body. When taking

this in to account it is obvious that every psychological approach creates its own philosophical movements, thus psychology and philosophy cannot be separated. Consequently, it can be said that every psychologist has to have an interest in philosophy, as a matter of fact they need to use it in their daily life; they should not only be a scientist they should also be an amateur philosopher.

REFERENCES

- Aygül, A. A. (2018). *Melancholy as Artist's Perception: Black Bile and Reverie*. (Unpublished MSc Thesis). Sabancı University, Social Science Institute, Istanbul.
- Bermudez, J. L. (2005). *Philosophy of Psychology*. New York: Routledge
- Clarke, D. M. (2006). *Descartes; A Biography* (7th ed). New York: Cambridge University Press.
- Cookson, J. (2012). A brief history of psychiatry. In: P. Wraight, J. Stern, M. Phelan (Eds.), *Core Psychiatry* (pp.3-11). London, Elsevier.
- Feldman, R. S. (2005). *Understanding psychology*. New York: McGraw-Hill.
- Gabbay, D. M., Thagard, P. & Woods, J. (2007). *Philosophy of Psychology and Cognitive Science*. Amsterdam; North Holland publications.
- Javier, H. (2014). "The Four Humours Theory," *ESSAI: Vol. 12, 21* (pp72-74).
- Morris, C. G., & Maisto, A. A. (2005). *Psychology: An introduction* (12th ed.). Upper Saddle River, NJ: Prentice Hall.
- Plotnik, R. (2005). *Introduction to psychology* (7th ed.). Belmont, CA: Wadsworth.
- Sharma, R. N. & Chandra, S. S. (2004) *Advanced Industrial Psychology, Volume1*. New Delhi: Atlantic Publishers and Distributors.
- Stevens, A. (1994) *A very short introduction; Jung*. New York: Oxford University Press
- Türk, N. (2017). Association of expressive body with the concept of melancholy in the art of painting. (Unpublished MA Thesis). Mimar Sinan Fine Arts University, Fine Arts Institute, İstanbul.

Weber, A. & Thilly, F. (1896). *History of Philosophy*. No place: Bibliobazaar

Woon Ko, Y. (2011). *Jung on Synchronicity and Yijing: A Critical Approach*. New Castle: Cambridge University Press.