THE PROBLEM OF RELATIONSHIP BETWEEN PHILOSOPHY AND PSYCHOLOGY: THE HISTORICAL ASPECT AND PERSPECTIVES

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Abstract: The article analyzes the development of psychological knowledge within the philosophy, the problem of psychology formation as an independent science, generating ideas of the object and the subject of psychology and the development of its own scientific apparatus and methodology. Since the second half of the nineteenth century psychology has tried to break away from philosophy for the independent development, which served further complicated relations between two sciences. To meet the scientific ideal, psychology in its constructions intentionally followed the principles of the natural sciences organization, which brought not only positive but also negative consequences for psychological science. Having gone through periods of prosperity and crisis, psychology has not yet reached the paradigm stage of its development and not been a single scientific discipline, but a collection of different trends and schools. In psychology, still remains an unsolved problem of its subject, the meaning and scientific content of basic categories. Psychology can be developed in several ways. The article deals with one of the ways of such development, which is considered the most efficient. It is a way of returning in the psychological science its original, generic concept of the soul as the most important concept expressing the fundamental sense of human life generating diversity of psychic phenomena and human behavior, as well as considering the subjective experience as the scientific method along with empirical methods, that it is possible through the convergence of psychology and philosophy.

Keywords: metaphysical psychology, experimental psychology, fundamental problems of psychology, psyche, mind, soul, subjective experience.

Introduction.

The relationship between philosophy and psychology is topical now in connection with the future prospects of the development of psychological science itself. This issue has been discussed previously and is currently being debated in the philosophical and psychological literature. This is evidenced by a number of research works by well-known and contemporary authors (M. Wertheimer, Gregg Henriques Pr. P., Jung K.G., Lopatin L.M., Shpet G.G.) who philosophically comprehended the development of psychology as an independent science. The increased in recent decades interest in psychology is associated with complicating conditions of modern life, which led to the need of psychology consultants, starting from kindergartens and ending with the various spheres of social life from the small and medium businesses to global politics. Psychology became a mass profession, turning into a real industry of professional training with vast resources involved. Popularity of psychology as a profession has led to the growth in the number of relevant departments and specialties in higher education institutions and resulted in the huge amount of psychological literature. Being a psychologist becomes 'fashionable': some people master psychology for better understanding their personalities, others – for solving the problem of communication and their position in society and the third - for earning money and manipulating the human psyche, etc. This case reveals the so-called practical psychology that differs from theoretical psychology due to detailed development of 'laboratory' methods to research human psyche and its phenomena (often to the detriment of a holistic conception of the nature of the psyche itself). Actually, it is a holistic view of the ideal and the spiritual in a human that is a precisely unsolved problem in theoretical psychology. The pattern of problems of theoretical psychology discussed in scientific journals indicates the need of rethinking the existing empirical and rationalist tradition in the interpretation of the human psyche. Currently, there is 'exhaustion' of the materialist conception of human nature, the lack of a physiological and technological explanation of the psyche and the need of an 'idealistic', in particular metaphysical psychology. To satisfy this need, psychology should become a true science of the soul, restoring the original meaning of the spiritual principle in man that is unique and open for comprehension through the personal experience rather than laboratory experiments.
Method
To study the indicated problem, main concepts of the soul (psyche) were analyzed. We traced how they arose in the ancient philosophy (and philosophical psychology emerged within it), changes in this concept through the history of psychology until its complete elimination from the modern psychological science and substitution with the term ‘psyche’. The analysis of psychological ideas is based on the principle of the unity of logical and historical, because the logic of psychology development reflects the historical context of this process. A brief overview of ideas about the object and the subject of psychology, main problem, the formation of its own methodology and categorical apparatus allow us to understand that there are many unsolved problems in psychology and the need to appeal to philosophy for the approval of strong philosophical and methodological foundations of psychology itself.

Results
Having originated in antiquity as the doctrine of the soul (‘psyche’), psychology has been originally developed within the framework of philosophical knowledge. Having been changing its subject field, psychology has gone through speculative arguments about the soul as the substantial spiritual principle in human towards the study of its peculiarities in individual and social life, which ultimately led to the separation of psychology from philosophy. The Hegel's principle of cognition as a movement from the abstract to the concrete is reflected in the logic of the historical development of the subject of psychology. Conceptually designed ideas of the soul are met in works by Plato and Aristotle for the first time. With all the differences in the understanding of the soul by Plato and Aristotle, the general idea is that the most important for human ‘part’ of the soul – a rational one – is not of the physical nature and is associated with the divine. The idea of the divine origin of the human soul and its immortality is central to philosophical and psychological schools of Western philosophers of the middle Ages. At the same time, the development of scientific knowledge, including the healthcare field, in the Arab East has created the preconditions for the further development of psychological concepts and their cohesion with the positive knowledge of nature. The New time Science has opened the way for the experimental study of the human nature as a natural part of life. The accumulation of empirical facts and the development of methods investigating experimentally phenomena that were previously described speculatively expanded the view of the object of science, refined its content and substantive focus. This led to the emergence of new ideas generating new concepts, and, as consequence, the emergence of new disciplines or differentiation of pre-existing knowledge.

Psychology, which sought to escape from speculative outcomes, began to study and assert the existence of only what was tested empirically. In the context, it looks natural to neglect such fundamental concept of psychology as a soul. By eliminating abstract philosophical ideas and concepts, psychology rejected the notion of the soul as the foundation of all psychic manifestations and replaced it with the concept of the psyche, which became the subject of a study. Metaphysical psychology having been developed within the philosophy discredited itself in view of those representatives of psychology who did not support the subjective experience being a methodological basis of psychology. These scientists came to see themselves as representatives of new science engaged in research of psychic phenomena with the help of such empirical methods, as an experiment, observation and measurement. Not the least role in this was played by the Kant’s critic of the soul substantiality, the emergence of positivism as well as materialistic and pragmatic orientation of Western science.

The birth date of psychology as a science is considered to be 1879 - the year when W. Wundt created experimental psychology laboratory in Leipzig. Having branched off from philosophy, psychology has sought to become independent, but independence appeared to be imaginary because psychology became dependent on physiology. Since that time, psychology, in its considering relationship between psychic phenomena, connects them with physiological processes in the body. In the early 1900, S. L. Frank (1964, p.15) wrote that ‘the so-called modern psychology is no psychology, but it is physiology’. It is not a doctrine of the soul as the inner reality but study of the nature and external sensuously objective conditions and laws of coexistence and change of psychic phenomena’. Behaviorism, which arose as a reaction to the method of introspection declared a subjective and unscientific, generally refused to explore all that is beyond the material, resulting in psychology as a science of behavior that can be observed and measured. So, in its effort to achieve greater objectivity, psychology increasingly moved away from the original object of its study - the soul, putting in its place the consciousness, the behavior and cognitive processes without bringing all the

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manifold manifestations of the ideal human's inner world to any single origin. C. G Jung (1997, p.80) wrote about it in his 'Undiscovered Self': ‘what about ... psychology ... It is not only the youngest of the empirical sciences, but also experiencing great difficulty with the even possibility to get close to the subject of its research’.

Words written by Jung in 1957, have not lost their relevance today, which is evidenced by Russian psychologist N. I. Chuprikova (2004, p.104): ‘Psychology has always experienced great difficulties in determining its subject, and they still exist’.

Another major problem of psychology is associated with one of its central categories - consciousness, understanding of the nature and functions of which is borrowed from philosophy. Particularly, consciousness has been an important subject for philosophers’ and psychologists' reflection since XYII century. The historical significance for the development of philosophy and psychology was attached to the development of psychoanalysis, which opens the possibility of exploring the inner world of the individual and the interaction of the conscious and the unconscious in the human psyche. Z. Freud, the founder of psychoanalysis, considered that the main role in the structure of psyche was played by the unconscious, which, in his opinion, defined human life. Currently, consciousness ‘returns’ in psychology. However, as noted by authors of domestic and Western psychology, any unambiguous definition of consciousness does not exist so far.

Famous Finnish psychologist Antti Revonsuo believes that we need new science of consciousness because consciousness 'is a mystery that science has not raveled yet » (Revonsuo, 2013, p.13). Revonsuo states that ‘existing disciplines studying the thinking process or brain ignore consciousness. Psychology, the science of behavior (behaviorism), cognitive psychology and cognitive neuroscience either avoid touching the problem of consciousness or do not take risk of having subjective experience as the major focus of their research programs (Revonsuo, 2013, p.14). It should be noted in this connection that Revonsuo understands consciousness as the ‘inner subjective experience directly present inside us and constantly showing itself’ (p.13). The subjective experience as the method of study of the ideal human’s nature was replaced in psychology with objective methods explaining psychic phenomena by means of material causes and, in particular removing them from the physiology. What, however, can be said by the physiology about twists and turns in the inner and spiritual human’s life hidden from the casual observer? Carl Jung (1997, p.80) considered that ‘psychology should be released from the biased view that the psyche is an epiphenomenon of a biochemical process happening in the brain. Connection with the brain itself cannot serve as evidence that the psyche is an epiphenomenon that is a secondary function causally related to the biochemical process happening in the physical substrate. Undoubtedly, the knowledge of the physiological processes that occur in a living organism is necessary for psychology: to be considered a science, it must include in its content knowledge obtained by other sciences. However, psychology can get closer to the underlying foundations of human existence and the true essence of human only due to becoming cohesive with the philosophy, using not only operational, but also speculative methods of research of its subject, namely, the human soul.

Discussion

Discussions on the issue of recognition of the psychology as a science are related to the unsolved problems in psychology. At present, the psychological science is facing new challenges, the successful solution of which will determine further development of psychology as the theoretical discipline, as well as the practical application of its achievements. Despite its striving to be independent of philosophy, psychology is still associated with it. This is manifested in philosophical concepts, principles (in particular, determinism) and methods (induction and deduction, analysis and synthesis, generalization, etc.) used in psychology. Having become an independent science, psychology has sought to investigate and describe the mental processes recognized intangible trough methods used in natural sciences. Having refused the abstract philosophical ideas, psychology, however, appeared to be in their ‘network’ when came to the study of not living individual but individual as a kind of abstract average statistical unit. C. Jung (1997, p.59) wrote about the illegality of such approach to a human: ‘the characteristics of the individual are not universal and proper, but rather unique. It should be seen not as a standard unit, but as something unique and one of a kind’.

The inner experience of the individual, which is the basis of self-knowledge, is unique, and it is this experience allowing people to better understand themselves and their relationship with the outside world. The inner experience (introspection and self-analysis) opens the way to understanding of underlying foundations of mental processes, and therefore, in author’s view, should be the empirical base that due to objective methods of investigation will reveal a single origin of human’s
mental and spiritual parts. Representatives of experimental psychology will defend objective methods as the only scientific ones. It should be noted, however, that the rejection of the subjective experience as a way of learning the secrets of the human soul is a human’s refusal to understand his or her inner world since he or she is rational and knowing being. ‘We do not know ourselves, we are cognitive beings but do not know ourselves. It has a good reason. We have never sought ourselves’.

The words written by Nietzsche F. (1990, p.5) more than a hundred years ago are still relevant today because reflect the state of the modern ‘human studies’ and existing knowledge of a human. We need to ‘find ourselves’ in order to understand our place in the world, and this is possible in overcoming human alienation and loss of identity that are the signs of our age. This is the way to the human soul. Recovering the concept of the soul as a basic concept of the psychology enriched by meaningful achievements of human sciences and approval of subjective experience as a way of self-knowledge will allow psychology to become a genuine humanitarian science.

References