Lecture no: 2

INTRODUCTION TO PSYCHOLOGY

Historical roots of modern psychology:

Throughout some twelve or so decades, psychology has led an active life, developing gradually into a true science. As part of evolution, it has produced a number of conceptual models, approaches, theories, interrelated ideas and concepts used to explain phenomena, that has guided the work being carried out.

Earlier views of the philosophies and concepts were important because they gave the outline with the help of which modern ideas were developed and further formulated.

- “Psychology has a long past, but only a short history.” (Hermann Ebbinghaus, 1908)

Wilhelm Wundt set the foundations of modern psychology in 1879, by establishing the first psychology laboratory in Leipzig, Germany.

- Man was always curious about human behavior, nature of consciousness, origin of “madness”, emotions and much more about other people’s nature.

- Control and desirable modification of behavior interested man; he always wanted to become powerful and be able to make others do what he wanted them to do.

Historical Roots of Modern Psychology

Although psychology did not exist in its present form thousands of years ago, its application can be traced even at that stage of history. The following facts indicate that man was always interested in understanding and managing psyche and behavior, and was capable of controlling and modifying it:

- Domestication of dogs was practiced even 10,000 years ago
- Babylonians made speculation about etiology of epilepsy and tried to cure it accordingly
- Egyptians performed crude brain surgery thousands of years ago
- Evidence is available through an examination of ancient human skeletons, that ‘trephining’ was performed even half a million years ago; trephining was a procedure whereby a hole was drilled into the skull of a mental patient. This was done in order to let the evil spirits or demons escape from the sufferer’s body. The basic assumption was that abnormal behavior was caused by supernatural beings.

Such evidence suggests that man sought explanations of human behavior, and tried to control it according to the explanation he believed in. Ancient explanations centered on the supernatural: gods, evil spirits, demons etc.
Today psychology is considered as the scientific study of human behavior and mental processes. But the case was always not so. Initially the soul; of man interested the philosophers, then mind and conscious experience, and lastly observable behavior.

In 1590, Rudolf Goeckel used the term “psychology”. This word is the combination of two Greek words “ psyche” and “ logos”, the former means the “ soul” and the later “ discursive knowledge”. Thus literally, psychology means the sci\-ence of soul. Aristotle gave a very important place to soul in human life. Life has no meaning without soul. But he couldn’t explain the relationship of the soul to the body. The problem of the relationship between body and soul persisted for centuries. it was not solved by philosophers because it was based on false dualism and involved a separate study of physical and spiritual phenomena. Later on, the spiritual aspect was discarded altogether and substituted by a more comprehensive word “mind”.

Psychology was also defined as the science of mind. But psychologists were never satisfied with this definition because mind was a vague term that could not be defined in objective terms. Mind and mental experiences were primarily subjective in nature. Therefore the later psychologists switched their positions and began investigations into behavior that was an objective and observable phenomenon. So it should not be surprising for a student of psychology that definitions of psychology have varied considerably over the years according to the theoretical orientation of particular “schools”.

Modern psychology is no longer interested in the study of mind. Mental processes have substituted mind.

The “mind approach” in psychology was rejected because mind can not be studied using scientific procedures; besides there is no scientific way to determine whether an entity such as mind actually exists. Also those who used the word mind or mental processes were not unanimous in their explanations of the very nature of mind.

This definition also does not include the overt behavior of man and animals, which forms a major subject of study in the present day psychology.

Psychology has also been defined as the science of consciousness. Structuralism, an important early school of thought in psychology, considered psychology as the study of conscious experience. In the words of Wilhelm Wundt, “psychology has to investigate that which we call
internal processes or experiences---- i.e., our own sensations and feelings, our thoughts and volitions in contradistinction to the subject of external experience”. This definition of psychology as a science of consciousness is now discarded and rejected on the following grounds:

a) Modern day psychology does not believe in consciousness as it used to. Mental processes have substituted consciousness.

b) Even those thinkers, who use the word consciousness, do not agree on its meaning. According to some, it is a substance while for others it is a process or a stream.

c) The word consciousness does not include animal or human behavior

d) Psychology also studies unconscious and sub-conscious processes. Therefore there is sufficient rationale behind the belief that it cannot be called the science of consciousness alone.

Modern psychologists define it as a **science of behavior**, both of animals and humans. It was Watson, the founder of the behaviorist school of thought, who postulated this definition. This definition is comprehensive in the sense that it identifies behaviors that are overt and can be observed. But this definition also has some limitations.

This definition takes behavior in a very narrow sense; behavior, as Watson saw it, was merely stimulus- response. Behavior, for modern psychologists, includes both the overt behavior as well as the mental processes that accompany those behaviors i.e., the inner experiences that carry out those behaviors

**Philosophical Influences on Modern Psychology:**

The new scientific psychology is a fusion of two psychologies, i.e., philosopher’s psychology and the sensory psychology of the physiologists. Brain physiology, reflexology, and phenomenology all these sciences have contributed to the development of psychology. So basically:

- Psychology emerged from Philosophy
- Philosophers in the West as well as East were explaining thought and behavior
- Addition of newer and better methods of investigating these explanations led to the emergence of psychology

**Sub-continental Philosophic Tradition:**

- The ancient Indian Philosophy existed much earlier than any other formal explanation. The earliest traces are found in the Yogic philosophy prevailing in 1000 BC. According to this philosophy, mind and body are interlinked and affect each other. Physical exercise helps mental development and vice versa.
- The later philosophies e.g. Vedic, postulated varied explanations in this regard.
The Greek Philosophers

- **HIPPOCRATES (460-377 B.C.):**

  One of the more important advances in Greek philosophy and science was the separation of the practice of medicine from religion. Hippocrates was a physician, who not only raised the standard of medical investigation but also developed the code of ethics for the physicians. He, like Alcamaeon, stressed upon the significance of the brain in psychological processes, and he approached the problems of medicine systematically.

  He postulated a theory of “humors” that account for the basic human activity. He believed that the perfect health is the result of the proportionate mixture of these humors. To him, there were four basic humors that were associated with different temperaments. He believed that four temperaments form personality:

  - Sanguine (Cheerful and Active)
  - Melancholic (Sad)
  - Choleric (Angry and Aggressive)
  - Phlegmatic (Calm and Passive)

- **PLATO (427-347 B.C.):**

  He was the first person in history to produce a great all-embracing system of philosophy. He not only developed the theory of knowledge, theory of conduct, and a theory of state, but also the theory of universe.

  - **Parts of soul:**

    - According to Plato, the soul has three parts or components, which he calls reason, spirit, and appetite. He discovered that there are three different kinds of activity going on in a person. First, an awareness of the goal or a value and this is the act of reason. Secondly, there is a drive towards action, the spirit, which is neutral at first but responds to the direction of reason. Last, there is the desire for the things of the body, the appetites. The body itself is inanimate, and therefore, when it acts or moves, it must be moved by the principle of life, the soul. In the body the soul experiences sensation, desire, pleasure, and pain as well as fear and anger. There is love, too, that can satisfy some taste to love of the truth or beauty that is pure and eternal.

    - **The rational or thinking part is the highest in order:**

      When a person moves from believing to thinking, he moves from the visible world to the intelligible world, from the realm of opinion to the realm of knowledge. Thinking is particularly the characteristic of the scientist. For him, visible things are the symbol of a reality that can be thought but not seen. By using visible symbols, science provides a bridge from the visible to the intelligible world. Plato believed that thinking gives us knowledge of truth.
ARISTOTLE (384-322 B.C.):

He was not only a philosopher in the modern sense but he was a man of universal learning. There was no branch of knowledge, which did not receive his attention except, mathematics. It is to him that we owe the first systematic treatment of psychology. His method was two-fold, both inductive and deductive. He was an acute observer, and his psychological treatises are overwhelmed by his observations, many of which have stood the test of time, e.g. he introduced:

- The first theory of learning
- Succession of ideas
- The theory that ideas are generated in consciousness based on four principles:
  - Contiguity
  - Similarity
  - Contrast, and
  - Succession

SOCRATES (469-399):

He believed in the care of the soul to be man’s most important task. For him, soul was the essential man. For him, soul was not any faculty, nor was it any special kind of substance, but rather the capacity for intelligence and character. It was man’s conscious personality. The activity of soul is to know and to direct a person’s daily conduct. The man’s greatest concern should be the proper care of his soul so as to make the soul as good as possible.

ALCAMEON: (500 BC):

A physician, who performed the first dissection. He was interested in philosophy and directed his attention to understanding perception

- Origin of Physiological Psychology: He believed that sensations and thoughts occur in the brain. He was known as “father of Greek medicine”
- Brain is the seat of all human intellectual faculties: He recognized the importance of brain and clearly distinguished between sensory perceiving and thinking. He was the first to take anatomical dissection for research purposes and also the first vivisectionist.

Muslim Influence:

- The contributions of the Muslim scientists in the field of physiological treatment are very significant besides their contribution to “psychotherapy.”
- The period which was called Europe’s Dark Age was the period when Muslim philosophy, science, and knowledge flourished.
- Initially mental disorders were taken to be caused by super-natural phenomena and therefore the cure was done through witchcraft and magic. On the contrary, Muslims presented the “humane concept” of mental treatment. They gave new ideas and concepts about mental health, personality and rehabilitation of the mentally ill.
- Muslim thinkers and philosophers established the first mental hospital in Spain.
Muslim Philosophy: Types of Soul:

Man is a compound of body and soul. Soul is of two types:

i. ROOH-E-RABBANI.
ii. ROOH-E-HAEWANI.

i. Rooh-e-Rabbani:
The part of the soul that makes it possible for man to make a connection with God. At the same time bodily needs should also be not denied satisfaction.
If there is a balance between body and soul, then the individual is normal.

Rooh-e-Haewani:
• Man possesses ‘Nafs’ or the soul.
• It is the force with the help of which man fulfills all his desires.

Levels of ‘Nafs’:
Nafs is divided into three levels:
• Nafs-e-Mutmaina.
• Nafs-e-Liwama/Nafs-e-Natiqua.
• Nafs-e-Ammaraa

i. Nafs-e-Mutmaina:
• At this stage, the body and soul are in complete harmony.
• There is no conflict between good and bad and man is satisfied physically, mentally and spiritually.

ii. Nafs-e-Liwama/Nafs-e-Natiqua:
• At this stage, the conflict between good and bad starts, both positive and negative forces clash with each other.
• Man is in a state of “do” and “don’t”.

iii. Nafs-e-Ammaraa
• At this stage, negative forces have a complete control over the individual.
• It is the animal tendency of man, the baser self.
• All bad habits and wrong doings are due to this Nafs e.g. greed, pride, anger, lust, hatred etc.

That’s why, philosophers emphasized the control of this Nafs. The outlet of these negative forces is essential, otherwise man becomes mentally ill, and enemy of himself.

Muslim Philosophy and Mental Health
• Muslim Philosophers presented concise and clear ideas about the types, actions and functions of human nature
• A child is born pure. He has both the positive and negative forces, but they are not at conflict at that time and are in complete harmony. Man has been given the ability to differentiate between good and bad
Muslim Philosophers

➢ **IMAM-RAZI (850-925 AD)**
  o A person maintains sentimental attachment with the physical/material object and when he has to part away from the object he becomes frustrated and a mental patient due to the sentimental attachment with the mortal things
  o He keeps on increasing his attachment with these things until it become more important than “necessary”
  o Believed that person should love others through God. These physical things are granted by God and He takes them back whenever He wants

➢ **AL-FARABI (870-950 AD)**
  o Philosopher and poet
  o According to him, Man is composed of two elements; body and soul
  o Believed in dualistic nature of Man
  o He was of the view that there exists no relationship between body and soul

➢ **IBNE- MUSKAVIA (930-1030 AD)**
  o “Man is a compound of body and soul”
  o ‘Rooh’ is the main factor that controls our actions and maintain them
  o If ‘soul’ rules over the body then person remains mentally healthy but if body rules over the soul then the person becomes mentally ill

➢ **IBN-E-SINA/AVICENNA (980-1037 AD)**
  o A physician, scientist and a philosopher
  o Considered as the great physicians of ‘Middle Ages’
  o Gave importance to the ‘sentiments’ of the individual
  o He said,” When man is away from God’s love, he is also away from man’s love”
  o Gave the systematic account of kinds of mind and its faculties
  o According to him, there are three kinds of mind:
    • Vegetable Mind
    • Animal Mind
    • Human Mind
Vegetable Mind

- NUTRITIVE MIND
  - THE POWER OF GROWTH (body does not change its form and continue to increase till it attains full maturity)
  - THE POWER OF REPRODUCTION

Animal Mind

- MOTIVE FACULTY
- PERCEPTIVE OR COGNITIVE

Human Mind

- PRACTICAL REASON or ACTIVE INTELLIGENCE
  - On which morality depends
- THEORATICAL REASON Or SPECULATIVE INTELLIGENCE (enables us to have abstract thinking)

IMAM-GHAZALI (1058-1111 AD)

- Believed that ‘self’ which is called ‘Qalb’ is the essence of Man.
- It is the spiritual entity residing in the human body which controls the organic and physical functions of an individual.
- ‘Self’ is the center of personality from which all the psychological phenomena originate.
- He classified the behavioral mal-adjustments into the bodily and spiritual disorders.
- According to him there are SIX powers of “Self”:
Anger
Impulse
Apprehension
Intellect
Appetite
Will

- Anger is the ‘beastly power’ and ‘intellect’ is the ‘Devine power’.
- His method of treatment is called “contradictory treatment” i.e., illiteracy is treated with literacy.
- The therapist was named ’Sheikh’ and patient called ‘Mureed’.

IBNE ARABI (1165-1240 AD):
• Believed in the idea of “WAHDAT- UL WAJOOD” which means that Man is the part of God himself.
• Because Man is created by God, so for mental health, it is essential that he should perish himself in the “ZAAT” of God.

MUJADAD ALFSANI (1564-1625 AD):
• Supported the idea of “WAHADT -UL-SHAHOOD” means “REFLECTION OF God” which means that the God’s reflection can be seen in the things, which have been created by God.
• A person who is complete in his self and a follower of Shariat and Tareequat is mentally healthy.
• Believed that God does not finish the individuality of human beings and it is not necessary that man should finish his self and amalgamate into the zaat of God.

Shah Wali Ullah (1703-1762 AD):
• Mentioned about two forces:
  I. Beastly Force or Baheemi
  II. Ar-Rabbani or Devine.
• Both are contradictory forces and are always struggling. This struggle is called “TAJAZUB”.
• When there is no struggle between these forces, then the individual’s condition is called “ISTALLAH” (mentally healthy and well balanced).
• But when they are struggling and have conflict, then it is called “ALLAHIE TAJAZUB” (tendency towards mental illness).

Developments Since 17th Century A.D.

- Rapid developments: The 17th century was a century in which modern concepts and development were taking place in many fields like Physiology, Astronomy, Physics etc, and displaced the old concepts of Aristotle, Plato etc. These developments brought about changes in the philosophical approach towards the understanding of human nature as well.
RENE DESCARTES (1596-1650 AD):

His most important work was his attempt to resolve the mind-body problem, an issue that had been controversial for centuries.

- He saw human body as a piece of machinery; intricate and complicated. He believed that body is a machine whose operation can be adequately explained by the mechanical laws of the movement of objects in space. He recognized no difference between the hydraulically operated figures and the body, and he explained every aspect of physical functioning (digestion, circulation, sensation, motion and so on) in mechanical terms.

- Mind-Body “Interactive Dualism”: mind and body are separate entities influencing each other. However, he argued that the mind can exert a greater influence on body than was previously thought.

- Nerves are hollow tubes through which “Animal Spirits” conduct “Impulses” he claimed that the heart was filled with a kind of innate heat. In his book “On Man” he went on describing how the pineal gland is moved and shaken by incoming animal spirits. He also added that the animal spirits are carried down the nerves to muscles; as spirits run into the muscles, they are inflated, thus causing contraction of the body region. According to him, messages are transferred to the brain via the animal spirits in the nerves, where the pineal gland pushes them into those pores leading most directly to the nerves controlling the movements of the organs.

FRANZ JOSEPH GALL (1758-1828 AD):

- Known for his work on phrenology
- He postulated the idea that particular psychic functions are represented by particular areas of the brain.
- Intelligence, moral character and other personality characteristics can be discerned by the shape of, and the number of bumps on, a person’s skull.

JOHN LOCKE (1632-1704 AD):

His major contribution to psychology was an essay concerning human understanding, which appeared in 1690 and was the culmination of some 20 years of study and thought; it was later considered as the formal beginning of English/British Empiricism.

His primary question was how the mind acquires knowledge?

Locke, first denied the existence of innate ideas, arguing that humans are not equipped at birth with any knowledge. He admitted that certain ideas may seem to adults to be innate (such as the idea of God) because adults have been constantly taught the ideas since childhood and cannot remember any time when they were unaware of them. So, he explained the innate ideas in terms of habit and learning. He gave the concept of “Tabula Rasa”; People are born in this world with empty minds i.e.”Tabula Rasa” or a blank slate. The ideas and memories are imprinted on our minds as a result of experience.
Later influences:

The physiological research that directly stimulated and guided the new psychology was a product of the late 19th century. These developments supported the scientific approach to the psychological investigation of the mind. Early developments in physiology led to the development of experimental and research oriented psychology. In 19th century, great changes occurred in terms of scientific research and developments. Besides developments in other fields, discoveries in Physiology also took place.

A number of great thinkers made contributions in this regard and all of them are worth mentioning. However, since this is not a course in the history of psychology, we will restrict our discussion to the major contributors alone.

Emergence of Schools of Thought:

Wilhelm Wundt in Germany established the foundations of psychology by founding the first psychological laboratory in Germany in 1879. By that time psychologists were working in different nations, on different lines. Many of them were trained at Wundt’s laboratory. Later on, psychologists began to be associated with different approaches for understanding and explaining human thought and behavior. The following early approaches or conceptual models guided the work of psychologists:

a) Structuralism:
   It focused on the fundamental elements that form the foundations of thinking, consciousness, emotions and other kinds of mental states and activities. Structuralism entailed early concepts of psychology and primarily used the procedure called introspection (in which the subjects were asked to describe in detail what they were experiencing when they were exposed to a stimulus) in order to study the mind.

b) Functionalism:
   It is an approach that concentrated on what the mind does; the functions of mental activity, and the role of behavior in allowing people to adapt to their environments. This school founded by the American psychologist William James, became prominent in the 1900s.

c) Gestalt Psychology:
   - An approach that focuses on the organization of perception and thinking in a “whole” sense rather than on the individual elements of perception. Instead of considering the individual parts that make up thinking, gestalt psychologists took the opposite track. They concentrated on how people consider individual elements as units or wholes. Their contribution in understanding the perceptual phenomena is very significant.

Prevalent Models:

The early roots of psychology are complex and varied, and consequently it is not surprising that the field is so diverse in nature today. Today, one can see that different approaches or models prevail. All of these models describe, explain, understand, and predict behavior and mental processes from a different perspective. These are not entirely contradictory in nature, but are different in terms of their emphasis and focal point. There is no single model that can be called
right or wrong. In fact most modern psychologists believe in different ideas from different theories, at the same time.

**Biological model:**

The psychological model that views behavior from the perspective of biological functioning. The role of brain, genes, neurotransmitters, endocrine glands etc

**Psychodynamic model:**

The approach that concentrates on the belief that behavior is motivated by the inner forces over which individuals have little control. It was founded by the Viennese physician Sigmund Freud in early 1900s.

**Cognitive model:**

The psychological model that focuses on how people know, understands, and think about the world. Main emphasis of this approach is, besides on people’s understanding and thinking, on describing the patterns and regularities of the operation of our minds.

**Behavioral model:**

This psychological model focuses on the overt observable behavior. The model grew out of the rejection of psychology’s early emphasis on the inner working of the mind, suggesting instead that observable behavior should be the focus of attention. John B. Watson was the first person to advocate the behavioral approach.

**Humanistic model:**

The psychological model that suggests that people are in control of their lives. It is considered as one of the newest and major approaches to psychology. This approach rejected the view that behavior is determined by automatic, biological forces, unconscious processes or by the environment; it suggests instead that people are in control of their lives. People are naturally inclined to develop towards higher levels of maturity and fulfillment and that, if given the opportunity will strive to reach their full potential.