

Philosophy And Psychology: An Interrelationship Approach

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Abstract:

Human knowledge is characterized by comprehensiveness, as it is not limited to a specific field of knowledge, but we notice a great overlap between the fields of knowledge. The period of specialization that the sciences experienced was an influential stage on the scientific outlook, and this moment had positive effects represented in technical progress, but the present imposed on researchers to work on an intermediate space known as cognitive integration, and in this paper we present the interrelationship between philosophy and psychology, as is the case for the rest of the sciences.

Keywords: *Philosophy, Psychology, Cognitive Integration, Interdisciplinary Studies.*

Introduction:

The title places the recipient in front of fragmented perceptions and connotations, which take his mind far towards historical eras, or moments in time that strike their roots deep in human history, the first of which is the moment of reflection and contemplation in which man began to question himself, with the aim of fathoming his essence, and interpreting his movement that placed him and still places him between different and divergent possibilities, as we find that the artistic and seductive attraction in psychological privacy makes encompassing philosophical thinking and its results an aspiration for psychologists and researchers in the field, and it is one of the references that add to the connotations of the title, as were the strange psychological phenomena, which were called parapsychological life, which baffled psychologists, and forced them to resort to fields of knowledge strange to psychology, among the evidence that determines the purpose of this research.

What we seek in this study is to demonstrate this objective, methodological, and comprehensive relationship between the two fields of knowledge, and to emphasize the strength of the philosophical presence and the eternal connection between the issues of psychology and philosophical engagement.

We begin our cognitive journey with the intellectual beginnings, in which psychological research was part of the intellectual system of human societies, i.e. the general cognitive system, and the pause will be with the religious system that was colored by a dualistic vision in which the soul was made a source of evil in the world, as it is the vehicle of Satan, and the one who commands evil, and victory in this world is only achieved by overcoming it, and subduing it, then awareness of this soul developed into an image of refinement when man found himself facing paradoxes resulting from his awareness full of confusion, and fed with many failed individual and collective judgments and experiences in managing the soul, so limited vision and shortsightedness are a deficiency in the being, and the reference in that is the soul, and the judgments that humanity extracted in its experience confirm this trend, and we will take comfort in an Eastern global model, which is the Taoist philosophy, which crystallized at the hands of Lao Tzu and Chuang Tzu, and the reason for taking comfort in this position is to serve as a witness to the blatant intersection between religious and philosophical research, in the issue of the soul, which is one of the most important considerations and characteristics that distinguish Eastern thought, as we find it fair to start

with the philosopher Lao Tzu on the basis of historical precedence, as his scientific presence preceded that of the philosopher Confucius, as historians go to say that: [Lao Tzu] is older than [Confucius] by about fifty years, and the following text: "Knowing the eternal is from the perspective.. and not knowing it leads to calamities. with knowledge of the eternal the mind is open. And with an open mind the heart is open. And with an open heart you can act in a royal manner. And where you are royal you are divine. And where you are divine you are with the Tao hand in hand."¹

Lao Tzu combines the purity of mind from the restrictions of physical and psychological lust, and the divine, which some Western scholars believed through their narrow understanding of the paganism of the East, and the purpose of the divine for them is transcendence and transcendence, which is also called by Muslims as divine proximity, the connection between the soul and the changing material world or what scholars have defined as the world of corruption.

Psychological incidents in religious studies, or what can be expressed as religious thought, reflect the natural part or origin of deviation. The instincts that compose this nature are the principle of all evils and a reference for all psychological tensions. The religious imagination, in its dealings with psychological issues, referred them to causes that are transcendent and independent of the psychological incident. Among these cases are epilepsy, possession, and similar abnormal behavioral symptoms. As for religious dealings embodied in the character of the prophets, the prophetic dealings were not superstitious or dealings that were transcendent of phenomena. The soul and incidents are linked to the issue of refinement, which the individual and the environment cause to a person's personality. One of the characteristics of the Mosaic message is that it was a message directed to refute and resist the prevailing intellectual deviation in the human imagination, which was manifested in the spread of magic, trade in it, and belief in its validity. The story of Moses, peace be upon him, in refuting the argument of the magicians and the magicians' submission to the power and greatness of Moses' God is a message to the believers and a fatal blow to the human imagination at that time. Psychological incidents, as symptoms and as an essence, are not independent of will and free of Care and guidance, as we can infer from the event the reference to the presence of the tendency to deviation in the secondary human nature and not the primary, that is, the second nature as Aristotle calls it.

Christianity, far from Christian religious thought, followed the path of reform, as it was noted that the spread of organic, psychological and psychosomatic diseases in the era of Christ, peace be upon him, made Christ's message directed and distinguished, with the treatment mechanisms used by him in treating patients, and adding an image of miracle to the prophetic method in treating the disease, which contradicts some historical texts found in the Gospels, as the narratives confirm that the apostles whom Christ sent with the mission of preaching, confirmed that the apostles also practiced the mission of treatment, as organic or psychological treatment was not entrusted to Christ alone, but he also taught the disciples the methods of treatment, as for the presence of the soul in these pathological cases, it only requires a modest reading in the heritage of Christian thought, and the story of Mary Magdalene, and the way Christ, peace be upon him, dealt with her, carries or implies the prophetic performance with those psychological cases, and in contrast, you find that religious thought is still fanatical, and claims the authority of transcendence in possessing authority, and these sinners have no place in the world of the church or the mosque, even if these institutions have become, as Thomas More says, a pen for the sheep of men Religion.

The psychological theory in Islam is more precise and broader, as it includes many topics. The three representations of the soul: the commanding, the reassuring, and the blaming reveal the objective vision of the structure of the human soul, which is shared by multiple forces. Education also occupied a major place in the Islamic vision, as we perceive a coherent theory in the psychological and emotional structure of children. The statement that

¹Lao Tzu, Chuang Tzu, *The Book of Tao*, translated by Hadi Al-Alawi, Dar Al-Kunuz Al-Adabiya, Beirut, ed.1, 1995 p. 73

we are presenting is not a matter of emotional coexistence with the Islamic theory, as the soul did not take a single image in the Islamic heritage, such as the negative and inferior reading in which previous religious thought placed the soul. Justice requires us to say that the psychological truth is one among all religions, and what made the difference is the religious people, and the men of religious thought, more precisely. Among the Islamic axioms that can solve many scientific problems in the psychological arena is the statement attributed to Imam Ali, may God be pleased with him, which refers to human nature and its position among other types of natures, which states: "God placed in the angels a mind without desire, and placed in the animals a desire without a mind, and placed in the children of Adam both, so whoever overcomes "He whose mind is dominated by his desires is better than the angels, and he whose desires overcome his mind is worse than the animals."².

The duality of the human composition does not stand in a static position in human behavior, but rather lies in the position of the dynamic engine of all forms of activity. The will is between these two forces, the force of desire and the force of reason before a moment of testing, as the human position with its complexities places higher psychological or rather spiritual forces, reflecting the higher potentials inherent in the human personality, which was created in religious philosophy for the purpose of immortality, and not with the intention of annihilation. This characteristic is not a deficiency in nature, but rather it grants and establishes the desire for a happy life, and without it is nonexistent. The deviation of traditional theses from the path of truth lies in the ideologization of the vision and nothing else.

1. The soul in philosophy:

The issue of differentiating between philosophy and psychology is one of the new intellectual traditions that resulted from technology and the dictatorship of ideologies, with all their ethnic, economic and political references, which is nothing but an innovation that the West introduced and the East imitated. The ontological differentiation between the two fields of knowledge inspired some with the idea of divergence and paradox (paradox). The origin was related to the search for an appropriate method that goes beyond the subjectivity inherent in the situation of philosophical understanding of issues and the pursuit of progress in psychological research. On the basis of being satisfied with the superficial and searching for points of difference in the production of interview sessions, the battle between philosophy and science is nothing but a fabricated uproar and a deviation that Arab thought accepted, and it remained staggering in its place and its static position.

The constant intersection between philosophy and psychology lies in the subject of science itself. The agreement or consensus on the meaning of the soul is the origin of the difference in psychological schools, the difference that contributed to the crystallization of this science. The statement of the philosophical presence in the history of psychology is clear and evident, based on the philosophical cognitive system containing all universal issues, whether material or human. The Socratic verse: "Know yourself by yourself" is sufficient to declare and explain in detail the importance of the soul in philosophical research. The philosophers' interest in the soul was not purely cognitive, but rather functional. The search for the model personality was a social requirement par excellence, and philosophy was nothing but theorizing and documenting this hope. Ethics, as a philosophical subject, is based on psychological foundation and rooting, since research into desire and striving to fathom its nature are issues that attracted the attention of Socrates, Plato, and Aristotle.

The relationship between philosophy and the human sciences also appears in the apparent containment of the subject, as the human sciences were experiencing a moment of ambiguity regarding their own awareness and methods, especially in defining the field that they called the spirit or thought, which currently constitutes a legacy that the human sciences (themselves) found themselves called upon to employ in a clear, evident and scientific manner.

²Mahmoud Al-Bustani, *Islam and Psychology*, Islamic Research Complex, Beirut, First Edition, 1992, p. 15

The psychological sciences in general and psychology in particular have legitimately taken upon themselves the interest in this vast field referred to above, because philosophy has left it without investment. And quite spontaneously, those who are known as those working in the human sciences, those who consider that the traditional philosophical task, which was born with Greek thought, is what must be taken up again today, but this time with the tools of the human sciences. I do not think that this completely encompasses the problem, since it seems to me that such an analysis of things remains inherently linked to a philosophical conception that is positivism Positivity.

It is difficult for a researcher in the history of psychological studies to acknowledge or claim that a thinker or a people has the priority to research in this field. It is certain that all human groups have practiced contemplation and deliberation on the danger of the self in the behavioral life of individuals and groups, and the heavenly messages in all their forms were directly directed to correct psychological deviations of which abnormal behavior was a mirror. The first crime in human history was the self behind it, and it still is to this moment and beyond as well.

Socrates, the Greek philosopher and reference for philosophical thought and systems, is considered one of the first to crystallize psychological research. His focus on ethical issues led Socrates to delve deeply into reading the soul, which is the hidden world in which the greater world is contained. The truth that forms the focus of scientific research is the soul. It is difficult to distinguish between the Socratic and Platonic theory of the soul on the basis of the overlap between the thought of the two philosophers. In the words of Al-Ahwani:

"...Socrates continued to struggle in his search for the nature of the soul, but did not reach his goal...so Plato continued on the path."³

We also see in Socratic maieutics, or what is known as the method of generative irony, a savior that is still present in psychological research, which is the method of subjective schools in psychology, and even scientific schools cannot dispense with the subjective approach in which the subject being studied is the gateway between himself and the mind of the researcher. True knowledge, according to Socrates, remains the exclusive property of the person. No matter how accurate the hypotheses are in depicting the psychological situation, they remain suspended on the person's responses, and the relativity of scientific results in psychological fields proves this. What distinguishes the Socratic approach in its psychological view is the link between morality and psychological behavior, which is what contemporary studies have not been able to understand. The religious view in general and the Islamic view in particular emphasizes the role of behavior or moral habits in forming psychological reactions, and vice versa. We also find that the continuation and dominance of self-understanding as a necessary tool in dealing with psychological cases in the most important psychological schools is an expression of the philosophical approach in research. The Greek philosopher Plato, through his philosophical conception of the soul, established many methodological mechanisms in psychological research, and the three dimensions of the soul: the appetitive, the angry, and the rational, opened human horizons towards reconsidering the traditional judgments accumulated about the soul throughout cultural history, which described the soul in a dark, gloomy image. Plato showed that the soul possesses different and perhaps divergent aspects, thus contributing to laying the groundwork for specialization within psychological fields. The appetitive soul in its organic form was a basic station in physiological psychology, and the rational dimension of psychological life was a fundamental axis for many psychological schools: the school of points or what is known as Gestalt, cognitive psychology, and the same applies to educational psychology and its siblings. As for the Platonic philosophical reading of the soul, it was not able to crystallize early. He says: "Plato's position on the issue of the soul was not clear in the first dialogues. He and Socrates accepted the existence of the soul and its immortality, but his explanations did not exceed the level of Popular perceptions: "Since the soul is considered more important than the body, and taking care of it is necessary in order to advance virtues, the soul contains latent knowledge within it, outside the scope of

³Plato, Fouad Al-Ahwani, Dar Al-Maaref, Egypt, 1st ed.4, 1991, p: 87.

dimensional acquisition. The absolute truths were lived by this soul in the upper world... and total knowledge is nothing but remembrance.”

As for the first teacher, Aristotle, his psychological discussions in the psychological field are a reference document for every researcher. His book on the soul, which was translated into Arabic by Hunayn ibn Ishaq, includes many issues with their initial principles. Aristotle’s readings on the soul, in my opinion, were born almost complete. The subsequent understanding of Aristotle’s theory was employed, as is the custom of researchers, in the service of intellectual and doctrinal ideologies. The relative spirit that accompanied Aristotle’s research foretells the scientific spirit that this brilliant mind possessed. In this context, we find him saying: “It is clear that if there is a complete limit to the soul, it will only be of the type of limit of form.”⁴

Every interpretation of the soul according to Aristotle remains a mere assumption, and the field of research into the soul is always open to research into the phenomenon of sensation and perception. If this indicates anything, it indicates the philosophical influence on psychological research.

The presence of Platonic recollection theory is also noted in psychological and philosophical research, and does not need a detailed statement, based on the psyche containing all the keys to behavior, whether obscure or clear, and parapsychological issues in psychology find a fertile space in Plato’s psychological theory, and the presence of Platonic recollection in the school of psychoanalysis is apparent in the mechanism of psychological treatment followed by the pioneers of the school, as hypnosis as an introduction or as a methodological mechanism discovered before the method of free association depends on methodological references, the first of which is the acceptance of the existence of reference memories in moving the psychological energy in the patient, and their discovery or access by the analyst is the goal in psychotherapy.

If we also take the phenomenon of perception as a psychological issue, we will find the philosophical trend prevailing and clearly evident in it in a strong way, in analyzing the perceptual phenomenon in terms of concept and in terms of nature. Research into the nature of the phenomenon is a philosophical topic in origin, and all philosophical systems have presented their concepts and opinions on the subject. Also, the decomposition of perception into concepts and beliefs, that is, into conceptual concepts and vocabulary, and mental beliefs or judgments that combine the two concepts in formal images that may be positive or negative, finds in formal logic a fertile field with which to enrich concepts and theses. Among the psychological attempts in which the philosophical vision and analysis appear is Condillac’s thesis. Condillac Bonnot Étienne (1715/1780)⁵ In which he worked on exploring the primary psychological phenomenon that combines with itself and leads to complex phenomena. He saw that the primary phenomenon in knowledge is the sensation and the mental image that expresses it.⁶

As for the formalist school (Ghastlet), it rolled up its psychological and logical arguments to refute these philosophical theses, and its fate was also to fall into the traps of philosophy, so insight or the total understanding of the relationships of the cognitive field, which is observed in the chimpanzee experiment “Sultan” conducted by Kohler can only be described as an intuition experiment, and the intuitive approach is philosophically more precise in explanation than the scientists’ approach to intuition, and the intention here is by way of indicating the philosophical presence in psychological research.

We can also draw on the attempt made by Spinoza. Spinoza In understanding or interpreting emotional phenomena, which appear through a superficial reading of the meanings of the text, the Dutch philosopher establishes and paves the way for a scientific approach to the

⁴Aristotle, *The Book of the Soul*, translated by Ahmed Fouad Al-Ahwani, Dar Ihya Al-Kutub Al-Arabiya, Egypt, second edition. 1962, paragraph 20. p. 15

⁵A French philosopher of the Enlightenment, whose book is *The Study of Sensations*. treated with sensations

⁶Emile Brehet, *Trends in Contemporary Philosophy*, translated by Mahmoud Qasim, published by Dar Al-Kashaf Publishing House. Egypt, 1998, p. 38 (n.d.)

psychological phenomenon of emotion through philosophy, and the disapproval that Spinoza notices of the Cartesian reading indicates the scientific aspect of the intention of the philosopher Spinoza, as we find him saying: "The truth is that Descartes... in my knowledge he sought to explain human emotions with their primary causes and at the same time show the way by which the soul can reach absolute control over emotions..."⁷

In his book *Ethics*, Spinoza opens up the horizons of science that experimental psychologists have boasted about, with the issue of deriving it from experimental sciences, and denying the paternity of philosophy for it. The following text confirms the ruling: "...the correct way to know the nature of things, whatever they may be, must also be one and unchanging, always based on the laws of nature and its cosmic laws. The emotions of hatred, anger, envy, and others are in themselves, like all individual things, the result of what nature requires of one necessity and what it is characterized by of one characteristic."⁸

2. Psychoanalysis and philosophy:

The use of the psychoanalytic school as a model in explaining the relationship between philosophy and psychological studies has many justifications, as it is noted that the debate over the evaluation to which the school was subjected stems from the epistemological revolution and the moral upheaval that the school put forward, and the liberating aspect of philosophy is based on the axioms that Freud decides in the following text: "Philosophy does not oppose science, but rather it behaves as if it were science and may sometimes borrow its methods and approaches, but it distances itself and separates from it in that it is concerned with illusions and claims to present a new, complete picture of the universe without gaps, a claim that every new advance in knowledge allows us to verify its invalidity, as philosophy strays from the right path from the point of view of the method by exaggerating the cognitive value of its logical processes and accepting the existence of other sources of knowledge such as intuition."⁹

In the school of psychoanalysis, we find a wide and fertile space of evidence and arguments on the issue of the intersection between philosophy and psychological research, as we note that the symbol as a model, in the school, constitutes the intention and demand of the pioneers of the school, so referring the neurological and psychological symptoms to the world of the unconscious or the id as Freud calls it, which moves according to the principle of libido, is one of the most important axioms and necessary hypotheses in psychoanalysis, as the effect is the result and necessary of a cause, and if the neurological and organic symptoms result from a defect in the organic structure at the level of composition or function, then the psychological phenomena are also due to a group of causes that follow the type of the incident, that is, they are psychological par excellence, knowing that delving into the nature of the psychological phenomenon itself refers us to different elements, the most important of which is the social element with its ethnic and cultural contents, as the psychological cause does not take one form, that is, psychological or social, although in terms of proportion it is social par excellence, and for this we note that the horizon of psychoanalysis began to expand, and began to transcend the partial specificity that characterizes the science, as it With this comprehensiveness, it looks at philosophy.

Neurological symptoms are nothing but an expression of a need or poverty in psychological balance. The symbol as a given and as an issue is a philosophical issue par excellence. The relationship between the signifier and the signified in terms of self-association or control helps the psychoanalyst to decipher the meanings of the behavioral or verbal symbol used by the patient. The issue of deciphering symbolism has formed the reference mechanism for the scholars of the school. Accordingly, the psychoanalyst finds himself compelled to delve into the space of language and the world of linguistic interpretation, because language

⁷Spinoza, *Ethics*, translated by Jalal al-Din Saeed, Dar al-Janub for Publishing, Tunis, p.160

⁸Spinoza. *Ibid.* p.163

⁹Sigmund Freud, *New Introductory Lectures on Psychoanalysis*, translated by EzzatRajih, Misr Library, p.19

is an entry point to unraveling the ambiguity surrounding the psychological symptom. The researcher is also required to have precise knowledge of the concepts of major religious beliefs, because understanding the meanings of symbols allows us to uncover the causes of symptoms, and understanding the causes is the entry point for psychotherapy.

We also find that the use of myth in representation and statement by the school, such as the Greek myth of Oedipus, was used to create an epistemic revolution at the level of scientific and moral awareness, as the transcendence that classified man within himself became a moment of critical review. Who is this man, and what are the worlds that he hides? The myth of Oedipus and his suffering are merely a depiction of the imagination of the Greek man, and not a depiction of a living and lived reality, and the references that the myth contains provided the psychologist Freud with an intellectual reference in proving his theory.

If we try to expose Freud's conception of the ego in his book "The Ego and the Id", we will see Sigmund Freud's attempt to present a new philosophical conception of the mind. If the Kantian analysis of the mind was based on abstract hypotheses and purely formal principles in reading the mind, thus classifying it into a theoretical mind and a practical mind, then the psychologist Freud tried to read the mind from new angles, psychological and organic, thus illuminating an area in the mind that was difficult to understand and explain by ancient philosophers. Therefore, his theory of the unconscious is considered among the epistemological shocks that human thought has known. The mind or ego is the cognitive feeling that monitors voluntary activity and adapts it according to the requirements of reality, which only reflects the surface at the level of feeling. It should also be noted that the thesis that Freud was working to refute is the Cartesian or rational thesis that considers feeling as consciousness, or a mind that is identical and immanent to all psychological events. Freud says: "... Feeling is the surface of the mental apparatus. But what is the matter with those internal processes that may we all call them, somewhat vaguely and imprecisely, mental processes? They are alternative processes of mental energy that are carried out somewhere inside the system while this energy is directed toward movement."¹⁰

The psychological analysis of the micro-psychological phenomena that constitute the mind does not go beyond the scope of the partial analysis in philosophy, and the reading of David Hume (David Hume Through his philosophy of knowledge, the convergence between him and Freudian analysis appears, as he was known for his analysis of the phenomenon of perception, and its decomposition into the most important psychological and cognitive structures, which is what we sense with Freud in the methodological mechanism used by him in reading psychological events.

We also find the philosophical aspect of Freud in many of his psychological ideas, which are called metapsychology, and the explanation of this appears in the specificity of the psychological event, as it is individual in origin, emotional and permanent, and the Freudian thesis raised the psychological results to the level of philosophical and comprehensive generalization on all human phenomena, especially the employment that Freud invested in reading social systems such as religion and civilization.

Finally, we can say with the psychologist Carl Gustav Jung that: "There are as many psychology as there are philosophies, because there are inseparable links between psychology and philosophy, given that both form a system of opinion that investigates a subject that cannot be fully tested and therefore cannot be understood according to a purely experimental method. Accordingly, both fields of study stimulate thinking, which results in the formation of opinions that are so numerous that it requires enormous efforts to absorb them all. For this reason, one cannot do without the other, because each provides the other with its implicit initial assumptions that are often hidden."¹¹.

¹⁰Sigmund Freud, *The Ego and the Id*, translated by Muhammad Uthman Nagati, Dar Al-Shorouk, Beirut, fourth edition.1982, p. 33/34

¹¹Carl Jung, *Analytical Psychology*, translated by NihadKhayata, Family Library, Egypt,2003, p. 291.

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