BLOCK-II:HISTORICALDEVELOPMENTSOFPSYCHOLOGY

UNIT-5: ORIGIN OFPSYCHOLOGICALCONCEPTSININDIA

Structure

5.1 OBJECTIVES

AfterstudyingthisUnit,youwillbeableto:

- TracethedevelopmentofIndianThought
- ExaminethepsychologicalaspectsofIndianthoughtinthePhilosophicalSystemsofIndia
- ClassifytheIndianSystemsofThoughtonthebasisoftheirpsychologicalfoundations
- Tracetheoriginsofpsychologicalconceptsin Indiantraditions
- BringouttheimplicationsoftheIndianThoughtSystemsforthestudyofPsychology

5.2 INTRODUCTION

Psychological concepts and perspectives of India are integral aspects of the Indianthought traditions. As S. K. R. Rao, (1962, p. vii) observes though in ancient India psychologydid not have the status of an independent discipline there was enough *psychologizing*. Ourancient thinkers in their attempts to solve the philosophical problems necessarily addressedpsychologicaltopicssuch as consciousness,experience,perception, illusion, will,desires,emotions and others.However, their ideas remained scattered in numerous sources for manyreasons. The task of bringing all of them together is a stupendous one for the following reasons.*First*, the field of philosophical enquiry of ancient thinkers included numerous interests -orthodoxandheterodox–andthecompilationofrelevantreflectionsof allofthemconcerninga specific problem was almost impossible. *Second*, psychological speculations in India existedin diverse and even disparate disciplines like metaphysics and medicine, logic and sexology,and religion and poetry. *Third*, Indian works are written in many languages. *Vedas* are inarchaicSanskrit;the*Upanishads* and later scholastic worksare in classicalSanskrit;theearly Buddhist texts are in Pali; and the Jaina texts are in Ardhamagadhi and mixed-Sanskrit.Therefore, a competent presentation of Indian psychological thought requires knowledge ofthesethreelanguages,whicharealmostdeadnow.*Fourth*,acquaintancewithIndianphilosophy and allied branches of study and academic training in modern psychology are alsoneeded to provide a psychological framework for indigenous insights. So, no writer could beexpectedtohaveenoughmasteryoverallofthemandfulfillalltheotherqualificationstosieve out the psychological contributions and bring them together. Thus, the psychologicalinsightsofIndiaremainedembeddedinliterary,philosophical,religiousandothersourc esfor

alongtime.Therefore,ifwehavetounderstandtheiroriginanddevelopmentsthenwehavetonecessarily beginwiththeoriginsanddevelopmentofIndianthoughttraditionsasawhole.

5.3 ORIGINSANDDEVELOPMENTOFINDIANTHOUGHTTRADITIONS

In tracing their originswe needto takeinto accountthree majorfactors viz.,the*ancientness*, the *cultural diversity*, and the *major streams of thought traditions*. Nobodyknowsexactly howoldisourcountry.Hiriyanna(1932/1993),awell-knownIndianphilosopher,pointsoutthattheonlycertaindateavailableinthehistoryofIndiaisregardingthedeathofBuddha,487B.C.E.Therefore,hetracesthe'developmentofIndianthought'inthe following stages: *Vedic Period* (from the earliest times up to 500 B.C.E) - Pre-Upanishadicthought and The Upanishads; *Early Post-Vedic Period* (500 B.C.E – About the beginning ofChristian Era) -Bhagavad-Gita, Early Buddhism and Jainism; and the*Age of the Systems*(From about the beginning of Christian Era onwards) - Materialism, Later Buddhistic Schools,Nyaya-Vaisesika,Sankhya-Yoga,Purva-Mimamsa,Vedanta-AdvaitaandVishistadvaita.Psychological ideas have originated and developed in these three stages in innumerable sourcestilltwentiethcentury.

WhatistheearliesttimeinthedevelopmentofIndianthoughttowhichthebeginningof Vedic period can be attributed?It is believed in our culture that Vedas are "anadi", meaninghavingnooriginintime.Thisisincomprehensibletoourwayofthinking,becausethepossibility of transcending time andspace isnot entertainedinour ordinary consciousness.Accordingto someastronomical referencesin the Vedas itsperiod iscalculated tobe 6000B.C.E.JacobiaGermanscholarandIndologistassignsVedastoaperiodmuchearlierthan4000 B.C. Another scholar Macdonelldatesthe Vedic periodas1500- 200B.C.E(Rangachar,1961) Georg Feuerstein (1989) observes that the compositions of the Rig Veda in archaicSanskrithappened between1200 -1000 B.C.E. Mosthistoriansbelievethat Vedic periodmight have begun towards the middle or latter part of Indus-Valley civilization/HarappanCivilization that existed between 3300 B.C.E and 1700 B.C.E and flourished between 2600-1900B.C.E andextendedseveralcenturiesfurther.Historiansofmodern psychology tracethe early origins and development of ideas and concepts to ancient Greek traditions thatcommenced with Bronze Age (3000 B.C.E – 1200 B.C.E) (Brennan, 2003; Leahey, 2004).Hence,onecouldinferthatIndianpsychologicalconceptsareasancientasWesternconcepts,ifnotearliertothem.

Indianculture isasmuchdiverseasitisinitsfloraandfauna.Chatterjee,Pusalkar,andDutt(1958)notethateveninthepre-historicalperioditselfpeoplefromallpartsofthe

worldsettledin*Bharata*,asourcountryislocallyknown.Theyincluded"theEolithicNegroidsfrom Africa; the Proto-Australoids and the Austric peoples, probably from Western Asia; theMongoloids from the Far East in their various ramifications; the congeries of the Asian peopleswho appear to have brought the Dravidian language and culture into India; the Indo-Europeansin their various elements, racial and linguistic – not only Nordic, but also Mediterranean,Alpine, and Dimaric in race as well as language; Aryan – both as Indo-Aryan and Iranian -aswell as Proto-Hellenic and historical Hellenic; and other races and peoples, *too numerous tomention even for the prehistoric period only*" (p. viii – xi). All these people seem to havecontributedtothethought development inIndia.

As to the major streams of thought traditions it should be noted that the Vedic traditionandtheJainatraditionarealmostcontemporaneous.S.K.R.Rao(1962)notesthatJainismis perhaps the oldest religion in the country and even in the Indus Civilization traces of Jainapractices like nudity, asceticism, bull-worship, etc. are discernible and it was probably pre-Aryan. Kalghatgi (1961) has noted that Jacobi traces Jainism to early primitive currents ofmetaphysical speculations and according to Zimmer Jainism reflects the cosmology andanthropologyofamucholderpre-AryanupperclassofNorth-EasternIndia.

Dandekar an Indologist of great repute notes that a large number of elements in theclassical Hindu way of life and thought clearly betray a pre-Vedic non-Aryan origin and "theAryanVedismmayberegardedasagrandinterludeinthecontinuityofancientIndianthought"(1941/1981,p.339).Hence,fromthepointofviewoftheoriginsofpsychologicalnotions,the influence of Jaina worldview and of Indus civilization is no less important than Vedic andpost-Vedicperiod.Thus,forthepurposeoftracingthedevelopmentofpsychologicalthoughtin India it is essential to consider all the major traditions of India that existed in pre-ChristianEra.

5.4 INDIANTRADITIONSANDTHEIRUNDERLYINGCOGNITIVEPROCESSES

Psychologicalsystemsarecloselyrelatedtothoseofphilosophy.Animportantsimilaritybetween the two is that both philosophers and psychological systematists tend to give greatscope to their systems. A system is thus a set of very general statements (Marxand Hillix,1978, p.66). In India, we do have philosophical systems known as *darsana(s)*, which embodymany psychologicalconcepts andtheories thatqualify to becalled systems ofpsychology inthe above sense. It is only in the post-Buddhist period that all the major Systems of Indianphilosophyemerged.

Hiriyanna (1932/1993) has chosen to highlight how the thought process has undergone changesin different stages. In his view the development of Indian thought from Vedic Period up tothe end of what he calls Early Post-Vedic Period,"may be described as largely consisting ofresults" (p.177)thatmust have beenarrivedatby processesmore orlessdefinite aboutwhose methodology we know very little now. On the other hand, the philosophy of the periodwhich refers to as *Age of the Systems* is different in the sense that it "gives us not onlyconclusions but also the methods of reaching them" (Hiriyanna, 1932/1993, p.177). He furtherobservesthattheseveralsystemswhichdeveloped duringthisstage"donotsetaboutinvestigating their proper subject matter until they have given us what may be described as acritique of knowledge and considered how we come by truth" (p.177). "In other words", hesays, "Indian philosophy becomes self-conscious at this stage: and Logic emerges as an explicitbranchof it" (p. 177).He notes that theexact causes of thischangearenot easy to discoverbut the growth and consolidation of heterodox doctrines like those of Buddhism and Jainismmust have contributed much towards it because some of the latter claimed to base theirconclusions exclusively on reason. Many other scholars have made similar observations aboutthetransitionintheverystructureofthethoughtprocessfromVedicperiodonwards,whichisaver yimportantbasisforunderstandingtheoriginsofpsychologicalconcepts.

5.4.1 *Shruti*to*smrti*–fromrevelationandintuitiontointellectandmemory

Based on the opinion expressed by many scholars (Dandekar, 1941/1981; Jaynes1976;JwalaPrasad,1958;Sharma,1973;S.K.R.Rao, 1962;Sri Aurobindo, 1956)itispossible to infer the transition from the Vedic period to the age of systems as from revelationandintuitiontointellectandmemory.

*Veda*isderivedfromtheSanskrit root*vid*,toknow,andhencealsorepresentsknowledge.Thus,inIndianepistemology*uabdapramany a*or*ærutipramanya*("scripture"assourceofvalidknowledge)refersto*Veda*asauthority.Hence*vakya* ,utteranceoftheseer, carried the stamp of authority and was relied upon and continues to be so. From apsychological point of view it may be worthwhile to raise the questions on the nature of the*Vedas*. Whatis Vedicexperience? Doesitrepresentany specificmodeofcognitionormentality? How does it attain the status of valid knowledge? Both Indian and foreign scholarshaveattemptedtograspit.

Sharma (1973) in his discussions on the age of the *Rg Veda* notes that there are fourdifferentlinesofapproachfordetermining it:linguistic data,geographicalconditions,archaeologicalevidenceandastronomicalevidence.Referringtotheli nguisticdatahenotes

that according to Yaska, the author of *Nirukta*, the *Vedas* were revealed to ancient seers andsagesandweretaughttothefirstthreegenerationsthroughtheoraltradition.Inlatergenerationsther e was a decline in the oral instruction for want of intuition and required texts which couldexplaintothemtheVedicmeaningandotherthingsconnectedwithit.

SriAurobindo(1956)states:"Veda…isthecreationofanageanteriortoourintellectualphiloso phies. In that original epoch thought proceeded by other methods than those of ourlogical reasoning and speech accepted modes of expression which in our modern habits wouldbe inadmissible. The wisest then depended on inner experience and the suggestions of theintuitive mind for all knowledge that ranged beyond mankind's ordinary perceptions and dailyactivities. Their aim was illumination, not logical conviction, their ideal the inspired seer, nottheaccuratereasoner.IndiantraditionhasfaithfullypreservedthisaccountoftheoriginsoftheVedas (p.11)".

S. K. R.Rao (1962) observes that among the pioneer thinkers of India there werepoets,priests, and philosophers. Accordingly the mass of their literary productionsstyled astheVeda,wasclassified ashymnology (*mantra*), ritualistic tracts (*brahmana*), andphilosophical essays (*aranyaka*and *Upanishads*). In them we find the birth of thought, ofsymbolism, of aesthetic expression, and of ethical codes. As he points out: "the Vedas beingessentiallyaworkofpoeticimaginationandemotion,itisimpropertoexpectthereinascientificin quiry into psychological problems. Nevertheless, there are surprising flashes of intuitiveconjectures(p.184)."

Julian Jaynes a former Princeton psychologist has made the following observations onthe nature of the Vedas."In India,the oldestliterature isthe *Veda,*whichwas dictatedbygods to the or prophets; these too were poetry…Poetry then were divine knowledge… Thepoet and divine seer have a long tradition of association in the ancient world, and severalIndo-European languages have a common term for them…" Jaynes further notes that "amongtheearly Arabicpeoples, the word for poetwas*sha'ir*, 'the knower',ora personendowedwith knowledge by the spirits; his metered speech in recitation was the mark of its divineorigin….Poetrythenwasthelanguageofgods"(1976,p.361-364).

According to the traditional belief prevalent in India Veda mantras were perceived byrishis (*mantra draœta*) which pours out or gushes out spontaneously in recitation - *udghosha,udgeeta*–inmeteredspeech, *chhandas*,. TothatextentJaynes' views areacceptable.Buttheywerenotdictatedbyanyone,godorotherwise.However,therearemanyothero bservationsofJaynesthatseemtobecorrect.AVedicrishiiscalled*kavi*,poet,andas

shrotriya,onewhoheard.Heisalso*jnÞâni*,theknower.Barua(1921)notesthatGautamatheBuddhaev enthoughrefusedtoacceptVedaasauthorityregardedthefollowingtensagesas the ancient and real *mantra draœta*: Astaka, Vamaka, Vamadeva, Vishwamitra, Jamadagni,Angirasa, Bharadvaja, Vasiuta, Kayapa and Bhgu. It was their duty to invoke several deities,such as Indra, Soma, Varuna, Isana, Prajapati, Brahma, Mahiddhi and Yama. But as BaruanotesbyBuddha'stimefascinationaboutVedashadwanedandalsoitsinfluenceasauthority.

Sri Aurobindo(1956) notes that there was a change in the mental mode with thebeginning of the Upanisadic period, which is dated as 1000 B.C.E when the "Age of Intuition"was passing away into the first dawn of the "Age of Reason". Further he notes that theUpanisadic*rshi*s sought to recover the lost or waning knowledge through meditation andspiritualexperience.Theyusedwhatarecalled"vidya"asameansofenteringmysticalstatesto get those insights which earlier Vedic rishis had. They also used the text of the ancient*mantra*sasaproporanauthorityfortheirownintuitionsandperceptions.TheVedicwordwasase edofthoughtandvisionbywhichtheyrecoveredoldtruthsinnewforms.Insupportof his views Sri Aurobindo reports about a personal 'unique auditory experience' that happenedwhen he was in jail as a freedom fighter. He states that he had not found sufficient explanationfor his experience either in European psychology or in the teachings of Yoga or Vedanta. OnlylaterinPondicherrywhenhereadthe*Vedas*forthefirsttime*Vedamantra*silluminatedwitha clear and exact light the psychological experiences he had in the jail, and he realized hisexperience was an instance of cognizing of *mantra*s. Further, Sri Aurobindo opines that *Vedas*aretheancientpsychologicalscienceandtheartofspirituallivingandthe*Upanishads*arethe philosophicaloutcome andmodification of *Vedas* andthat Vedanta, Samkhya and Yogaare late intellectual result and logical dogma (Salagame, 2008). Sri Aurobindo's experienceaffirms the belief that Veda mantrasare heard(*shruta*) andhence they are alsoknown as*œruti*.TheyarecosmicsoundsofTruth.

JwalaPrasad (1958, p. 82) notes thatthe dialogueand discoursesthat characterizedtheUpanisadic periodnaturally resultedin theformulationofdefinite methodsofdebatingandformsofreasoning,whichgaverisetoascienceoriginallycalled*anviksiki*(thes cienceof enquiry), then *tarka-vidya*(science of reasoning), and ultimately *Nyaya-Uastra*(the scienceof logic). *Anviksiki*began as a science of general enquiry, which included in its scope bothmetaphysics and logic. Later on it assumed a more specified form and became the science ofpurereasoning.Thetransitionsfromthepredominanceofintuitiontotheintellectmodeseemto have reached stability during the period when the *Nyaya* school of thought came intopredominance (Salagame,2008).

What came out of this gradual transition in the mode of thought and of subsequentperiodarecollectively called*smrti*.Itmeansthatwhichwasrecovered,recollected,recognized, and remembered. The insights recovered by Upanisadic seers and sages werefurtherelaborated,interpreted, commented,and explainedin different sources.Thus*smrti*sare derived from*shruti*and hence they are secondary sources. Asa result,sixauxiliarytreatises, the *Vedanga*s, were developed that include *shiksha, vyakarana, kalpauastra,nirukta, chandasuastra,* and *jyotiœa*. In addition, other texts and treatises also called as*smrti*emerged,whichinclude *DharmaUastra,Nibandha, Purâna,Itihâsa, Âgama*and*Tantra, Upa Veda, Sat Darhana,* and other scriptures like *Yoga Vasishta*. *Upa Veda* includes*âyurveda, dhanurvidya, arthauastra*and*gandharvaveda*. *SatDarhana*includes*MîmahsaSutra,BrahmaSutra(VedantaSutra),Sahkhya-Sutra,Yoga-Sutra,Nyaya Sutra,*and *Vaisheika Sutra*. The tradition of *shruti*and *smrti*lead to emergence of innumerabletreatises on all subjects: physics, mathematics, astronomy, chemistry, biology, political science,economics,art, literature,linguistics, medicine,philosophy,theology,andspirituality.

5.4.2 Implicationsforunderstandingtheoriginsofpsychologicalconcepts

Therefore distinction between *shruti*and *smrti*is very important from the psychologicalandepistemologicalviewpoint.Thedistinctionbetweentherevealedandtherecovered hasalso lead to a distinction between two types of knowledge viz., *parokþa jnana* (indirect andmediatedthroughsenses andintellect) and*aparokþajnana*(directand immediate).Smrtifalls into the first category and sruti falls into the second category. Much of Indian theory ofknowledgeandperceptioncenteronthisfundamentaldistinctionandhassignificantimplicationsfor cognitive psychology.In contemporary period we consider what a scientist says or haspublished in a journal as authoritative because it is based on *pratyakua, anumana,* and*prayoga*(experimentation).But wehesitateto accept Veda,*shabda*,asa*pramâna*becausewe have lost that capacity of intuitive cognition and hence we cannot comprehend their originalimport. It does notmean Veda by itself has no significance.Ithadsignificance to ancientseers because it was their true experience. In modern times it was significant to Sri Aurobindoand such other spiritual persons who had cognized the *mantras* (Salagame, 2008). Thus srutiand smrti being continuous form one major source of psychological concepts and stream ofthoughtasdistinguishedfromothersourcessuchasthoseofJainismandBuddhism.

If such a gradual transition occurred what are its implications for psychology. Scholarslike Dandekar (1941/1981) and S.K.R.Rao (1962) have noted that Vedas have an organismicemphasis. Dandekar (1941/1981) has observed that many Vedic notions related to mentalfunctionsrepresentsomaticism.TheimplicationsofDandekar'sthesisareasfollows.*First,*

the primitives and our early Vedic ancestors probably experienced reality without a notion ofseparate mentalfaculty. In other words,they werenot'thinking beings' in the modernsenseof the term.*Second*,neither canwe derive a psychology with a 'mentalist' notion fromtheearly Vedic literature, nor can wesuperimpose onesuchpsychology on our ancestors. Bothare misguided attempts. *Third*, we have to labour hard to find out how and when the transitiontook place from materialist to mentalist usage of the term *manas*, which is not just a linguisticphenomenon, but probably a fundamental change in the nature of experience of our ancestors.This last one is an interesting problem of Vedic psychology, according to Dandekar, which hehasnotattemptedtoanswer(Salagame,2008).

Julian Jaynes (1976) hasproposed a theory on the origins of human consciousnessbasedonextensivearcheological,ethnographic,anthropological,historical,linguistic andbiologicalevidencescollected fromancientcivilizationsacrossthe globe.Jaynesproposesthat there are three kinds of human awareness: (a) the *bicameral* or god-run man, (b) themodern or problem-solving man, and (c) contemporary forms of throwbacks to *bicamerality*,such as hypnotism, schizophrenia, poetic and religious frenzy and other such phenomena.Jaynespostulatesthatinthe*bicameralera*ancientpeoplesfromMesopotamiatoPerucoul dnot "think" as we do today, and were therefore not conscious. Unable to introspect, theyexperienced auditory hallucinations, voices of gods actually heard as in the *Old Testament* orthe *Iliad*, which, coming from the right hemisphere of the brain told a person what to do incircumstancesofnoveltyorstress.Thisancientmentalityhehascalledthe*bicameralmind*andnotesth at*bicameralcultures*and*bicameralkingdoms*existeduptosecondmillennium
B.C.E. With reference to Indian traditions Jaynes states as follow. "Indian hurtles from thebicameral *Veda* into the ultra-subjective *Upanishads*, neither of which are authentic to theirtimes"(Jaynes,1976,p.313).Jayne'sviewssupportthecontentionof Dandekarandothers.

Thus, in understanding the origins and nature of psychological concepts in India fromVedic period onwards and their influence on Indian psyche as a whole even in contemporarytimes thedistinctionsdiscussedaboveplayamajor role.

5.5 FUNDAMENTALPSYCHOLOGICALCONCEPTSININDIANSYSTEMS

The term psychology is originally derived from the ancient Greek term *psuche*, whichhasbeen incourse oftime pronounced as *psyche* (Lennoy, 2004).The connotation oftheterm *psyche* developed in five stages in Greek history from the period of Homer which datesbackto3000B.C.Eto5thcenturyC.E.Duringthislongintervalof3500yearsthetermhasbeenusedt oreferto:(a)akindofbreathwhichisblownoutatdeath;(b)theseatofemotion;

(c) intellectual 'interpreter' of sense data; (d)moralas well as intellectualfaculty;and (e) to'a personandwithina persona soul'.The termhasalsobeenusedtodenotea thing,aprocess or an agent (personal or divine). While Plato (428/427 BC – 348/347 BC) understoodpsyche or soul as an immaterial entity which apprehends an ideal world, Aristotle (384 BC –322 BC) used soul and mind synonymously and regarded psyche as process, form, or functionand defined it in terms of its activity (Cohen, 1972). The contemporary usage is clearlyAristotelian.InasimilarwayeveninIndiantraditionswecomeacrosstermsthatwereusedin different systems, which refer to a gradual development of the notions of mind and itsfunctions.

5.5.1 Asu,prana,hrodandmanas

IntheVedasthreetermsareusedthatseemtohavebeentheprecursorofthenotionof mental functionswhich have a clear organic basisand connotation. They are *asu, prana,*and *hrood.*S. K. R. Rao (1962,p.5) notes that *asu*is an energizing influence, it is a distinctprinciple, distinct from the body and devoid of it the body is deadand men are described as"possessors of *asu*". Dandekar (1941/1981) states that primitives believed in a universal all-penetrating magic fluid like *aronda*or the Vedic *asu*, the amount of which, and not thepossession or non-possession of any special mental or physical faculties, determined thegradation among beings in the universe. Another term that has direct parallel with psyche is*prana.Prana*isaphysiologicalrealityandistheessentialvitalconstituentintheorganism.

The Vedicword *hrood*(heart) isfrequently associated with*manas*and therearenumerousreferencesto mind being 'located' in the heart in Vedic texts. Linguistically theword*hròòd*hastobetracedbacktoIndo-European*ghrd*whichlaterhasbeenpreservedonly in Aryan languages. In certain Vedic passages it also means 'belly' or 'stomach' Thus,Dandekar assertsthat the "association of *manas*with human psychology is,therefore, clearlyan afterthought" (1941/1981, p.247). S. K. R. Rao (1962) notes that when *manas*is used inassociationwith*hròòd,* it represents the stirred-up stateof theindividual andit is identifiedas the source of all involuntary, irrational and normally uncontrolled psychological processessuch as desires and urges, emotions and moods - in general, the affective aspect of humannature.But,itisdoubtfulwhethertheVedic*hrood*isthesameasthephysicalorganlocatedon the left side of the chest, because *hròòd*in some ancient spiritual literature refers to alocationontherightsideofthechestandisconsideredastheseatofthetranscendentalSelf(SriRamana Maharshi1996,p.11&62).

Mana is another term for the magic fluid which was supposed to have the capacity tobestow upon beings some kind of occult power which made them 'men'. The words *manas,manus, man, mensch*, etc., have come into existence as the result of the influence of primitivethought and those words did not originally denote exclusively psychological or non-materialnotions. In many of the *Rg*vedic passages, *manas*suggests a dualism with the physical body,not in the sense of '*cogitatio*' and '*extensio*', i.e., as a thinking substance different frombody implied in Cartesian dualism, but in the sense of a potence-bestowing substance and itssubstratum.Thelossof*manas*resultsinvirtualdeath(Dandekar,1941/1981).

Intheearly Vedicliterature *manas*isoften represented asbeing capable ofmodifications,whichareusuallyassociatedwithmatter.Forinstance,*manas*isconsideredtobecapableofmovementinspaceandnofunctionof*manas*ispossiblewithoutsomemovementonitspart.Therearereferencestothe'placing'of*manas*;'yoking'or'directing'of*manas*;and'grasping'ofandby*manas*.Manymoresuchusagesarefound."Suchdescriptionsmaynot be explained away as *mere imaginative or poetical representations*of the activities of*manas*. They clearly betray the original 'somatic' nature of *manas*. *Manas*must have beenregarded as a kind of 'material substance', and its activities were, therefore, necessarilydescribed as mechanical and dynamic modifications of that 'substance'" (Dandekar, 1941/1981,p.246-50).

In Vedic literature itself, the term *manas*is used in two distinct ways.In the *Rg Veda,*particularly in 57 and 58 *sukta*of Tenth *mandala*, the term is used in the sense of a materialsubstance and in *Vajasaneyi-Samhita* 34 the term is used in the sense of the faculties of thehuman mind. Dandekar observes that the substance notion of *manas*persisted even in theUpanishads, Buddhism and Yoga, and influenced the way the nature and activities ofpsychologicalfunctionsarerepresented.Ashenotes,*ChandogyaUpanishad*,(VI,5.4:6.1-2) states "*annamayam hi somyamanah*" i.e., "*manas*is said to have originated out of thefoodthatweeat"(Dandekar,1941/1981,p.251).

According to Dandekar, the substance notion of *manas*leaving its substratum,thephysical body, and going forth to the object of comprehension has developed into an importantfeature of Indian epistemology and Indian psychology. Here an analogy from the field ofcomputer science may be useful. We know today how the computer has changed in its structureand function from just an aid for mathematical calculation, inspired by the *abacus* used inancienttimes,toabinarydigitelectronicprocessingmachinethatcanbeusedtocreateartand music, literary works, scientific experiments and even performvirtual worship usingdesignatedsoftware.Thus,thecontemporaryconceptofacomputercertainlydoesnotmatch

with what it was when it originated almost a century ago. In a similar way even the notions of*manas*has passed through many vicissitudes like computers, both in the West and in India(Salagame,2008).

5.5.2 Cittaandcittavritti

Citta is another term used as synonymous with manas to represent psyche as a whole.Dandekar (1941/1981 p. 251) draws our attention to the three types of disturbances in thepsychical matter, from what he terms as the 'somatic' standpoint: first is the 'movement','vibration' or 'oscillation'; the second is 'solidification' or 'thickening'; and the third is that of'defilement'or'affliction'.

Movement,vibrationoroscillationisindicatedin*cittavrtti*andasDandekarpointsout, this is reflected in the many technical terms used in yoga.In yoga, all consciousnessphenomenasuchasfeelings,emotions, perception,conception,knowledge,areregardedmerely aseither disturbancesinor modificationsof the psychicalsubstance. *Citta,* referredto by Patanjali, instead of *manas,* is *pariram*i.e., it is constantly suffering a thousandmodifications and the terms *vrtti*and *pravrtti*are clearly indicative of this feature. *Vrtti*means the activity of an object; *pravrtti*means the going forward of the *citta*towards itsobject.*Dharana*istheliteralbindingof*citta*tothedesiredobject;*dhyana*isexplainedasthe homogeneity of the stream of consciousness. As Dandekar points out, the stream ofconsciousness is *not a metaphorical imagery but it is a real flow of the waves of citta*.(Salagame, 2008).

Solidification or thickening according to Dandekar isrepresentedinthe gradation ofthe four psychological *skandhas,* viz., *vijnana, samskara, vedana,* and *samjna*. As Rao(1962)notesin*MaitriUpanishad*theterms*kandha*isusedinthesenseof"branchesofatree"(7,11). Theallusiontosolidificationorthickeningisobviousinthisusage.However,the Buddha employed the term *khanda*instead of *skandha,* to designate the items in man'spersonality which included both bodily and mental aspects. The psychological *skandhas*represent object experience (*vedana*), perception (*samjna*), volitional organization(*samskara*), and consciousness (*vijnana*). Here again we can see that there is a progressive"solidification" from object experience to consciousness in a metaphorical sense (Salagame,2008).

The third type of disturbance, defilement or affliction, is indicated by the notions of*klesa,asrava,*and*prasada*.
"AccordingtothebhasyaonYogaSutraII,11,*citta,*whendefiledandafflictedthrough*klesa,*istobetreatedinthesamemannerasadirtycloth.The

*Yogacara*school of Buddhism, represented by MaitreyaAsanga, believes in the divisibility of*citta*. Allthese conceptionsinlater Indian psychology clearly remindone of the descriptionsof*manas*anditsactivitiesintheearly Vedicliterature"(p.251).(Salagame,2008).

5.5.3 AtmanandJiva

Another important term in Indian tradition that has similar connotations with psyche is*atman*. Although not frequently mentioned in the Rg*Veda* (1400 BCE to 900 BCE), there aremany*suktas*devotedtoitinthe*AtharvaVeda*(about900BCE).AsS.K.R.Rao(1962)notes,theorigi noftheword*atman*remainsobscure,althoughthereisaGreekwordstructurally similar to *atman*, '*atmos*', meaning 'smoke', 'vapour'. He suggests that Vedic*atman* may be an alternate expression for *prana*or *asu*both of which indicate life, the formersignifying the actual vital process and the latter abstract vital principle. Rao observes that theterm*atman*lendsitselfto different interpretationsdepending uponwhere the emphasisislaid. For instance, Vedic commentator Sayana derives the word from the root *an*, whichsignifies the breathing process andaccording to Vopadevaitsignifies movementoraction.This emphasis leads to the interpretation that *atman* is the dynamic principle of breathing. Onthe other hand, *Nirukta*(the branch of knowledge related to semantics of Sanskrit words)attachesimportance totheroot*at*,whichmeans'tospread','topervade','tofill'.Raofurther notes that modern scholars "are attracted by the suggestive ending of the word with'+*man*', which renders it a *nominaactionis*: the importance of the expression consists in itsindicationofthespirit'scapacityforaction" (1962,p.6).

Theemphaseslaidonbreathing,movement,action,pervasiveness,filling,andenlivening,lead to the understanding of *atman* as the most essential or central vital principle and itparallels the ancient concept of psyche. This ancient distinction between body and a principleseparate from it, which is responsible for life and activity, is found commonly all over theworld. While modern psychology has banished this separate principle, it has been elevated asthe highest principle in Indian tradition in the *Upanishads*.This marks the crucial distinctionbetweenmodernpsychologyandIndianpsychology(Salagame,2008).

Another ancient term that has parallels with *psyche* is *jiva*. *Jiva*represents life asagainst *nirjiva*(lifeless). This is equivalent to animate and inanimate and it has becomeassociatedwiththeprincipleofconsciousness/awarenessinalivingorganismasagainstdead.I t also has the connotations of energy, movement and action all derived from vitality or lifeprinciple. Though both *atman* and *Jiva*are associated with the life principle, the latter isconceivedasthelifeforceinanindividual,whichlatercomestomeantheempiricalself.

Atman, on the other hand, is understood as the fundamental principle of the universe in the*Upanishads*, which represents both awareness and energy. Even mental functions are allconsideredmodificationsof*atman*only(*AitareyaUpanishads*,ChapterIII,*shloka*1-4).Itisimportantto realize thata single principle isupheldasgoverning everything and*atman*,*jiva*, and all mental activities are viewed as manifestations of Brahman (supreme spirit/consciousness)aloneindifferentfunctionalways.

The concept of *atman* is questioned in other Indian systems, which has significantimplications for the development of psychological thinking. Even within the Vedic traditionfrom which *Upanishads* and schools of Vedanta have emerged, we find only the AdvaitaVedânta Schoolnot accepting the 'reality' ofthe distinction between *âtman*and *jiva*inontologicalsense,butotherschoolsadmittingthem.

Thus,itcan be saidthatIndian traditionhasconceptsparallelto the Greek*psyche*and made similar distinctions in understanding behavior. The distinction made between *deha*(gross physical body) on the one hand and *manas*and *atman* on the other in early *Rg Vedic*period was the first precursor of later psychological thinking. This tripartite distinction can befoundasbody,mindandsoulinWesterntraditionsalso.UniquetoIndiantraditionandethosis the concept of *atman*. Its implication is so vast that it remains an integral part of Indianthinking - classical and folk - even today; *atman, manas,* and *deha*are in the linguisticrepertoire of all Indians - illiterate and literate. While Western thinking progressively veeredtowards*bodycenteredness*,Indiantraditionremainedpredominantly *spiritcentered*,andthat is the foundation of Indian psychological thought (Salagame, 2008). In this backgroundvarious psychological concepts have been developed in Vedic, Vedic related and non-Vedicsystems.

5.6 DEVELOPMENTOFPSYCHOLOGICALCONCEPTSANDPERSPECTIVES

Whilemostpsychologicalconceptsoriginated intheVedas,muchoftheirlaterdevelopment happened in the Upanishads. In view of this we can treat Vedic and post-Vedicphilosophy as one unit contributing to a major movement of psychological thought. Within thismovementthereweremanyrishiswhocontributedtheirviewsoverseveralcenturiesleadingto different schools of thought. For example, Aitareya Brahmana and the AitareyaAryankas,represent together a homogenous body of doctrines thatmay bejudgedas theformulation ofa particular individual i.e., of MahidasaAitareya, or of a particular school of thought, i.e., theAitareyaSchool. However,the*AitareyaUpanishad* contains theviewsofmanyotherindividualsandschoolsinadditiontothoseofAitareyaSchool.Ontheotherhand ,*Taittiriya*

Brahmana, *TaittiriyaAryanka*and*TaittiriyaUpanishad*represent the views of Taittiriyasonlyandhencecanbetermedas TaittiriyaSchool.Varuna,fatherofBhrguVaruni,isconsidered as the best exponentof TaittirîyaSchool. Aitareyaand Taittiriya schools have theirorigin in*Rg Veda* and Krishna *Yajurveda* respectively. Aitareya School is earlier to Taittiriya School.Such a continuity of thought cannot be found in *Kausitiki*, *Brhadarnayaka*, and *Chhandogya-BrahmanaUpanishads*,whicharecompilations containing theviewsof severalteachers,differingincontentfrom oneanother(Barua, 1921).

In addition to the above Upanishadic schools from whose teachings emerged latersystemslikePurvaMimamsa(founderJaimini)andUttaraMimamsa(alsoknownasVedanta – founder Badarayana), there were other independent thinkers like Kapila, Patanjali, Kanada,and Gautama who propounded their own theories leading to Samkhya, Yoga, Vaisesika andNyaya systems. Since these thinkers accepted the Vedas as a valid authoritative source ofknowledge, I have termed them as *Vedic related systems*. Since all these systems held differentworldviewstheirunderstanding andinterpretation of*atman,manas*,and*jiva*differedsignificantly.

Non-Vedic systems viz., Jainism and Buddhism strike a different note among Indiantraditions.It is likely that non-Vedic thought was influenced more by pre-Vedic traditions.Hence, Vedic and post-Vedic thought and non-Vedic thought couldbe treatedas precursorsfor two independent systems of psychology, within which we can identify many schools. Thesedifferent systems have affirmed monistic or dualistic world-view and it is not necessarilycharacteristic of either of the systems. For instance, we have *Advaita Vedanta* (Non-dualism)and*DvaitaVedanta(*Dualism)bothofwhichbelongtotheVedicstream.Non-Vedicphilosophers seem to have influenced Jaina and Bouddha traditions more.If we accept thesuggestion of Ajaya (1983) that Indian systems can be hierarchically arranged beyond Piaget'sformal operational thought as "dualistic" and "unitive", then all Indian thought systems may beconsideredtohaveemergedfrompostPiagetianstages,exceptthatofCarvakaschool,whichis out and out materialistic and reductionist. Hence, the primary and fundamental assumptionsand tenets of systems and schools of Indian thought cannot be understood with reference tomodernscientificpsychologyanditssystems(Salagame,2008).

Just as we have specific schools and theories focused on one or the other aspects, likebehaviorism was focused on learning, gestalt theory on perception, humanist psychology onpersonality and growth, psychoanalysis on unconscious, existentialism on the issue of meaningof life, free will and determinism and so on, the different systems and schools of Indian thoughthavealsofocusedoncertainprocessesandissues.Someofthemarelistedasexamplesas

potential sources for developing specific theories and models of psychology.For instance,contemporarily both Western andIndianpsychologistshave concentrated on Vedanta andYoga as psychologies of consciousness and transcendence. Upanishads and Vedanta cancontribute more for the understanding of consciousness and self, from ordinary to extraordinarystates and empirical to transcendental self. Similarly many Indian psychologists have alreadyexplored theconceptandtheoryof*triguna*inSankhyafortheirpotential todeveloppsychological typologies and have developed instruments (see Murthy & Kumar, 2007 for areview of this work). Along with the concepts *ahamkara, buddhi*and *citta,* a comprehensivetheoryofmotivation,personalityandvaluescanbedeveloped.

The many discussions on the theories of knowing and epistemology in *Nyaya* addressescognitiveprocesses likeperception,reasoning and criteria oftruth and right knowledge andalso errors and distortions in cognition and hence can contribute to developing a cognitivepsychology thatalsotakesintoaccountintuition asavalidsourceofknowledge. The*Vaishishka*withits emphasis ondetermining the specificnatureandproperty of objects andalso uniqueness can help in developing a psychology of individual differences. *PurvaMimansa*with its emphasis on what is known as *karma kanda*and *Bhagavad Gita's* emphasis on*nishkamakarma*canhelpdeveloptheoriesofhumanmotivationandaction,ofcontrolandof personal efficacy. *Dharma Uastra*and *Gnhya Sutras* speak about one's social life, conduct,and ethics and also about social institutions like marriage and family, which can help developdevelopmental and social psychology. *Natyauastra*of Bharata and the entire Sanskrit literaryworks can help us develop an understanding of human affect. *Vyâkara?a*is psycholinguistics.*Ramayana, YogaVasishta,Mahabharata, BhagavadGita*canprovideinsightsintothepractical aspects of dealing with life's problems and help develop counseling psychology. The*Ayurveda samhitas*can be used to develop an understanding of biological processes, mentalillness and therapy. Thislist can be continuedbut is not meant tobe exhaustive and readersmaythinkfurtheron theselines(Salagame,2008).

5.6.1 ModernpsychologyandIndianthought

Modern scientific psychology has limited itself to the study of the three states ofconsciousness. It doesnot recognize the fourthor pure consciousness, called*turiya*inMandukyaUpanishad. Thisisbecausemodernpsychology hasemergedinthewesternintellectual tradition (see Unit on Western Perspectives) within the scientific framework, withits denial of anything other than the material universe that can be known through our sensoryperception. Therefore, in modern psychology whatever we experience in our waking statethroughourfivesensesisgiventhetopmostpriority.Suchexperienceswhichdonotinvolve

any of the sense organs like ‘telepathy’, ‘clairvoyance’, and others generally called as ‘extra-sensory perception’ or ‘psychicalphenomena’ arerejectedaspseudophenomena. If youtake an introductory text book on psychology, you will not find anything on these phenomena.If you take a book on cognitive psychology, you will not find anything on intuition. If you takea book on personality, you will not find anything on transcendental Self.Only recently textbooks on psychology discuss about states of consciousness. But you will find there arelaboratory studies on ‘brain states’ i.e., activity of the different areas of the brain duringhypnosis,meditation, sensorydeprivation andsoon.

Compared to the study and understanding of human nature by the ancient Indian seersand sages the scope of modern psychology is limited. Our ancient rishis had the distinctadvantageoftranscendingthelimitationsofordinarywakingstateandthuswereabletofathom the whole range of phenomenal experience starting from normal to what is called paranormaland mystical. In the contemporary terminology our rishis experienced a whole range of ‘alteredstates of consciousness’ (ASCs) and studied the nature and function of mind from a broadperspective. Because of this the way Indian seers have understood the psychological processesdiffer from the understanding of modern psychologists. Bearing this in mind we have tounderstandtheIndiansystemsofthought.

5.6.2 ImplicationsforPsychology

Indian thinkers always made a distinction between what is knowable from perceptionand reasoning, which is within the limits of ordinary waking conscious state, and knowledgeobtained from intuition (heterodox systems) and from revelation (orthodox systems). This ledthem to distinguish between different orders of reality as well. Therefore, all the philosophicaldiscussions centered on the ultimate nature of reality and the valid means of coming to termswith it. In this process ancient thinkers necessarily distinguished between ordinary humanexperience and non-ordinary humanexperience.In theirquest toknow the ultimate truth,they were more concerned with the non-ordinary human experience rather than the ordinaryhuman experience and hence did not pay much attention to the development of a discipline ofpsychology as we understand it today. Hence, much of the psychological discussions in theorthodoxand heterodoxsystemswere focused on perceptionand its nature and itispossibleto develop a Psychology of Perception from Indian perspective based on these two distinctthoughttrends.

Second, there is a lot information related to intuition and revelation – their nature,characteristicsandclassification–whichiscompletelyneglectedinmainstreammodern

psychology but very much part of psychical research and parapsychology and now that of thenewlyemergedbranch, "transpersonalpsychology".

Third, it was noted that nature of soul formed a very important part of the philosophicaldiscourses in India. It has resulted in rich insights on the nature of self that requires furtherattention.

Fourth,theancientthinkersexploreddifferentstateof consciousnessviz.,*jagrat,swapna,* and *sushupti*(waking, dream, and sleep) and also spoke of "pure consciousness"(*turîya*,thefourth), whichaccording tothem is the'ground state'on whichwaking,dreamand sleepoccur as'figure' (see uniton GestaltPsychology tounderstand figure-groundrelationship).

Fifth, all types of yoga methodologies developed as ways of developing intuition orobtaining revelation. According to many scholars, in the beginning, i.e., during Vedic periodtheywerenaturalcapacitiesofmanypersonsandthatisthewaytherishis'mindworked.Butas the time passed and by the end of the Vedic period this natural way of experiencing realitywaslostandlaterthinkershadtodeveloptechniquesofalteringtheirstateofconsciousness,to use modern day terminology. What this means isthat Vedasand the philosophy derivedfrom Vedic insights are products of a different type of psychology, so to say, as compared tothose which are developed out of Vedic-free thinking. Hence, in understanding Indian thoughtwe need to be aware that we are speaking of knowledge emerging from different types ofmentality and perhaps one cannot be substituted fortheother. Ontheotherhand, the twomaycomplementeachother.

5.6.3 Indianthought-developmentordecline?

When we trace the Indian thought and its psychological underpinnings we find that thedevelopment is not a simple linear progression. It appears there is some kind of decline in thehuman capacity. Regarding this Mukerji (1953, p.475-476) has made some very pertinentobservations. He notes that out of the many philosophical subjects discussed in our countrydiscourse on soul occupy the most prominent place in the cultural life of India because politicalorganizations, ethical codes, social institutions, and religious rites and observances have allbeendeterminedbytheattitudestheIndianpeoplehaveassumedtothissupremeprobleminthe successive phases of their long history. This he attributes to a persistent belief in Indianculture, that a correct knowledge of the *Atman* provides the only remedy for the evils andsufferings incidental to human existence. Hence self-knowledge came to occupy the highestplaceinthehierarchyofman'sdutiesandobligationsanddiscussiononthissubjectreacheditspeakasearlyastheageoftheUpanishads.

Nevertheless, Mukerji observes that it is wrong to assume that the chronological historyof Indian speculations on the *Âtman*always corresponded to the stages in a progressivelyperfect analysis. "On the contrary, the fact seems to be that some of the post-Upanishadicdevelopments, when judged by the standard of logical correctitude, were symbolic of aretrogradeprocess andaspeculativedecline. "Mukerjiconsidersitinevitablebecausehesays "Truth is as much a concern of him who discovers and transmits it, as of him who receivesit;andthemostunfortunatethingisthatmendifferprofoundlyintheircapacitytoreceivewhath asbeen discoveredby a philosopher of genuine insight.The profounder an analysis,thedeeperistheinsightitneedsforitscorrectappreciation.Thusitcameaboutthatabackward movement in the speculations on the Âtman set in even during what is generally known as theUpanishadic age, and this was due to the comparatively inferior intellectual equipment of themajority, who could not reach the dizzy height in which the minority's thoughts had moved."(p.475-476).

5.7 DEVELOPMENTOF"INDIAN PSYCHOLOGY"

Since the beginning of 20thcentury it was Western scholars who first attempted tosynthesize the psychological insightsof ancient India and presentedthem as psychology. Tomy knowledge thefirst such workwas *BuddhistPsychology*by Mrs. Rhys Davids publishedin 1914. Earlier to this in 1901 Hans Jacob's published *Western Psychotherapy and HinduSâdhana*which provides a comparative perspective. Geraldine Coster published *Yoga andWestern Psychology: A comparison* in 1934 and in 1936 Mrs. Rhys Davids published anotherbooktitled*TheBirthofIndianPsychologyanditsDevelopmentinBuddhism*.Suchattemptsbyf oreignersindicatethatitisthedesireandwillthatmattersindevelopingIndianperspectivesonpsycholo gy more thanlinguistic and academic expertise as mentioned by RamachandraRao.

Among Indian scholars JadhunathSinha firstpublished his *IndianPsychology:Perception* in 1936. He was inspired by the works Rhys Davids. He subsequently worked onthis projectleading to three Volumes on *IndianPsychology* (Volume 1– Cognition; Volume2 – Emotion and Will; and Volume 3 – Epistemology of Perception).They are monumentalworks to this day because they provide a very comprehensive view of the rich insights inIndiantraditions,thoughatfirstreadingthecontentofthesevolumesappearmorephilosophicalfor a modern day psychologist. Nevertheless, these early works inspired many other Indianscholars towrite books onIndian Psychology.Noteworthy among them areSwamiAkhilananda's*HinduPsychology*:*It'sMeaningfortheWest*(1948)and*MentalHealth*

and Hindu Psychology (1952);Ramachandra Rao's(1962) *Development of PsychologicalThought in India* ;Raghunath Safaya's(1975)*Indian Psychology* ;SaraswathiChennakeshavan's (1960) *Concept of Mind in Indian Philosophy*, Mohan Lal Mehta's (1955)*JainaPsychology;* andKalghatgi's(1961)*SomeProblemsinJainaPsychology*.P.H.Prabhu's(1962)*HinduSocialOrganization*wasanimportantcontributiontosocialpsychology.

In the last two decades we have second generation works on Indian psychology, whichprovide a comparative perspective in addition to presenting the Indian insights and also addressspecificthemes. Thisinclude AnandParanjpe's*TheoreticalPsychology: EastandWest*(1983) and *Self and Identity in Modern Psychology and Ancient Indian thought* (1998),Kuppuswamy's(1985) *Elements of AncientIndianPsychology*, Ross Reat's(1990)*TheOrigins ofIndian Psychology*, Srivastava's (2001) *Systematic Survey ofIndianPsychology*, and Prakash Veereshwar's (2002) *Indian Systems of Psychotherapy.* The mostrecent ones are *Handbook of Indian Psychology* (2008) edited by K. Ramakrishna Rao,AnandC.Paranjpeand AjitK.Dalaland *Foundations ofIndianPsychology: Theoriesandconcepts(vol.1)*and*Applications(vol.2)*(2011)[7]editedbyMatthijsCornelissen,Giriswar Misra and Suneet Varma. Chapter in these books are written by Indian and foreignauthors and this is the first major attempt to bring together psychological insights of Indianoriginbyagroupofinternationalpsychologists.

In addition, we have such works as *Integral Psychology* (IndraSen,1952),*SocialPsychologyof Sri Aurobindo*(Subbannachar),*A Greater Psychology* (A.S. Dalal,2002),and *Yoga Psychology and thetransformation ofconsciousness - A ViewFrom Infinity*(Don Salmon and Jan Maslow, 2007)which are rooted in Sri Aurobindo's vision of IntegralYogaandhisapproachto psychology. Allthesebooks[8]are attempts to bring together therichpsychologicalinsightsscatteredalloverinvarioussourcesofIndiantraditions.

5.8 SUMMARY

Indian thought originated about 5000 years ago. Though scholars speculate that IndusValley Civilization that existed in pre-Vedic times has influenced our thought traditions, due towant of definite evidences it is customary to trace the origins of Indian thought to the Vedaswhich are the firstavailable literary products of our country. There are certain hypothesesabout the origins of the Vedas, which suggest that the Veda mantras are products of a differenttype of mentality or cognitive style that was lost in course of time. Therefore, the developmentofIndianthoughtsystemshavetobeunderstoodwithreferencetotheirunderlying

psychologicalbasis.Soapproacheditispossible totracethecourseofIndianthoughtdevelopmentasrepresentingtwofundamentallydifferentparadigmsviz.,Vedicandnon-Vedic,with definite characteristics. Vedic thought is unitary and Vedic paradigm affirms monism. Thenon-dual system of Vedanta, *AdvaitaVedânta*, is recognized by scholars and wise people allover the world as the pinnacle of Indian thought development. The other systems take positiononsomekindofdualism.Thesehaveimplicationsforthedevelopmentofpsychologicalnotionsinourcountry.

In spite of wide ranging differences Indian thought traditions agree on certain aspects,which differentiate them from western perspectives. They include recognition of pureconsciousness, super conscious states, intuition, paranormal phenomena, a belief in thecontinuity of life after death, the law of karma, and release from bondage which provide adifferent perspective on human existence than western thought. These characteristics haveformed the bases of our cultural belief system shaping the psyche of Indian people all through.Therefore, in understanding and developing a psychology relevant and appropriate to Indianmassestheabovecharacteristicscannotbeignored.

5.9 KEYWORDS

Philosophy	Manas
Upanishad	Citta
Veda	Chittavritti
Jnana	Atman
Jiva	

5.10 CHECKYOURPROGRESS

1. HowdoHiriyannaclassifytheperiodsofIndianthought?
2. Whatarethepsychologicalfoundationsof Indianthought?
3. Whatisbicameralhypothesis?
4. Distinguishbetweenshrutiandsmrti.
5. WhataretheimplicationsofIndianthoughtsystemsforPsychology?

5.11 ANSWERSTOCHECKYOURPROGRESS

1. Hiriyanna's

   (i) Vedicperiod

   (ii) Earlypost-Vedicperiod

   (iii) AgeoftheSystems

2. Study of pramânas or sources of knowledge which includes topics of attention, perception,sensation,imagination,reasoning,memory,languageandemotionalintelligence.

3. JulianJaynes postulatedthatpeople who existedbefore 2nd B.C.Ehad*bicameral mind*and it meant they experienced auditory hallucinations. Calls from God from their righthemisphere at the time of novel or stressful situations. This is known as bicameralhypothesis.

4. Vedic mantrasare knownas shruti, which in Sanskritmeans that which is heard. Theywere a spontaneous outpouring, *udgeeta, udghosha,* of rishis of what they heard. Smrtirefers to wise saying, knowledge and revelation of wise men preserved, transmitted andremembered.

5. Psychological aspects of Indian systems have the following implications for modernpsychology.

   i. Theyweremoreconcernedwithnon-ordinaryhumanexperiencesandhasthereisfurtherscopeforthestudyofperception.

   ii. Lot ofinformation isrelatedtointuition and revelationwhichhas implicationsforpara-psychologyandtranspersonalpsychology.

   iii. Soulformedthefocalpointofmanydiscussions.

   iv. AncientIndianthinkersexploredallthe statesofconsciousness– waking(jâgrat),dream(swapna),anddeepsleep(sushupti)andalsopureconsciousness(turîya).

   v. Yogamethodologiesweredevelopedwhichcouldbeappliedtoachievehigherstatesofconsciousness.

5.12 REFERENCES

1. Barua,B.M.(1921).*A history ofpre-BuddhisticIndianphilosophy*. Delhi:MotilalBanarsidassPublishers
2. Dandekar, R. N. (1941/1981). 'Somatismof Vedic psychology'. In: R. N. DandekarExercises*inIndology.* Delhi:AjantaPublishers.
3. Deikman, A. J. (1971). Bimodal consciousness. *Archives of General Psychiatry,* 25,481-489.
4. Georg Feuerstein (1989) (Yoga –The technology of ecstasy – Los Angeles: Jeremy P.Tarcher)Hiriyanna,M.(1993)*Outlines ofIndianPhilosophy*.NewDelhi:MotilalBanarasidasPublishers.(Originallypublishedin1932inUK).
5. Jaynes,J.(1976).*OriginsofConsciousnessintheBreakdownoftheBicameralMind.* NewJersey:PrincetonUniversityPress.
6. Joshi, K &Cornellisen, M. (2004). *Consciousness, Indian psychology, and yoga.* NewDelhi:CentreforStudiesinCivilization
7. Kumar,S.K.K.,(2008).Indianthoughtandtraditions–Apsycho-historicalperspective.In K.R. Rao, A.C. Paranjpeand A. K. Dalal(Eds.) *Handbook ofIndian Psychology*.NewDelhi: CambridgeUniversityPressofIndia.
8. Kumar,S.K.K.(Inpress).'Indianindigenousperspectives:Developmentsandfuturepossibilities '. In: G. Misra (Ed.). *Fifth ICSSR Survey of Research in Psychology.* NewDelhi: PearsonEducationLeahey,2004).
9. Marx,M.H.,andHillix,W.A.(1978).*SystemsandTheoriesofPsychology*(2ndEd.).NewDelhi:TataMcGraw-Hill.
10. Maslow,A.H.(1971).*FartherReachesofHumanNature.*NewYork:PenguinBooks
11. Misra,G.&Mohanty,A.K.(Eds.).(2002).*PerspectivesonIndigenouspsychology.* NewDelhi:ConceptPublishingCompany
12. Mukerji,A.C.(1953).NatureoftheSoul.InH.Bhattacharya(Ed.)*TheculturalheritageofIndia,Vol.III.*Calcutta:TheRamakrishnaMission.Murthy&Kumar,2007
13. Rangachar,1961–Outlines ofthehistory ofclassicalSanskrit literature – Mysore:SamskritaSahityaSadana).
14. Sharma,S.N.(1973).*AHistoryofVedicLiterature.*Varanasi:TheChowkambaSanskritSeries Centre Office.
15. SriAurobindo.(1956).*OntheVedas.*Pondicherry:SriAurobindoInternationalUniversity81

UNIT-6: EASTERNPERSPECTIVES

Structure

6.1 OBJECTIVES

Afterreadingthisunit,youwillbeableto:

- BackgroundandfoundationsofChineseandJapanesePsychology
- BringoutthedifferencesbetweentheEasternandtheWesternperspectives.

6.2 INTRODUCTION

In tracing the origins of psychology from Eastern perspectives, besides India theperspectivesof China, Japan,Korea andothers countriesof Asia are equally important. Wefindvaluablepsychologicalinsightsdevelopedwithintheframeworkofreligio-spiritualtraditions of those cultures such as Daoism (Taoism) and Confucianism of China and the onesthat developed in Japan like Shintoism and Zen Buddhism. In this Unit we will be discussingabout the fundamental assumptions of those traditions and how they have influenced thebehaviorofpeopleinthosecultures.IntheendthesignificantdifferencesbetweenEasternand Western perspectives on human nature are discussed which provide a background toappreciatetherelevanceofindigenousperspectivesonpsychology.

6.3 CHINA

The practice of naive psychology was widespread in ancient China, and many presentday psychology applications couldtracetheir rootstothousandsof yearsago.For instance,the roots of psychological testing can be traced back to the concepts and practices of ancientChina for some 3,000 years when various methods for measuring talent and behavior werepopular, such as observing traits from behavioral changes, identifying intelligence by responsespeed, eliciting personality acrosssituations, and measuring mental attributes throughinterviews.The purpose of all these tests was to allow the Chinese emperor to assess hisofficials' fitness for office. In *Medical Principles of the Yellow Emperor*, the first Chineseencyclopediaof medicine,publishedabout2,000 yearsago,linksbetween brainpathologyand psychological problems were described, and a bio psycho-social model was the mainapproach to medical and mental treatment. Another famous ancient Chinese text, Sun-Tzu'sclassic book *The Art of War*, was written 2,500 years ago. It is a treatise on strategies ofwarfare containing an analysis of human nature, organization, leadership, the effects of theenvironment, and the importance of information and may have influenced the development ofmodern organizational psychology. However, psychology in China did not develop into asystematicdiscipline,despitethefactthattheconceptsofpsychologyhavedeeprootsin

Chinese civilization dating back thousands of years. When Chinese intellectuals began thereform movement in the early 1900s, they promoted an uncompromising rejection of Chinesetraditions (especially those with Confucian roots) and advocated total or whole-heartedWesternization in terms of science, resulting in import of psychology from the West (Louise &Mo,2002),asithappenedinIndia.

6.3.1 NaturalisticandsocialfoundationsofChineseperspectives

UnlikethesystemsofIndianthoughtwhicharerootedinnon-ordinarycognitionsandin transcendent experience of pure consciousness we can trace the origins of Chinese religiousand philosophical perspectives to natural and social factors. Hawkins (2004) notes that in theWest religion had always been associated with the human being's relation to the divine andwhen Europeans got acquainted with India they found that the Indian religion was essentiallythe same as theirs. Further, Indians had reached some radically different answers to the greatquestionsoflifeanddeath.

Incontrast,itwasnotthecaseinChinaandthecentralconcernsofIndianandEuropeanreligions was of little or no interest. According to Hawkins, the Chinese were much moreconcerned with practical issues of human existence in this world rather than the hereafter andthe ultimate purpose of human life. Therefore, even though the Chinese had some interest inmetaphysical speculation it was governed and shaped by practical, this-worldly concerns andtheirexperienceofthenaturalworld.Thus,neitherDaoism(Taoism)norConfucianismfocusedon questions that were central for European and Indian cultures. "This does not mean that theChinese lacked 'religion', but they approached the great questions of human existence from averydifferentperspectivethandidtheEuropeansorIndians"(Hawkins,2004,p.179).

Since ancient times China has been facing such problems as huge population density,variability in climate and inclement weather, drought, floods, etc. Added to this was lack ofcohesion and unity among different kingdoms. Thus, a major concern for the ruling class wasthe problem of right governance, which helps to overcome these problems through propermanagement and utilization of natural and human resources. As a matter fact, many of thepreoccupations of the ruling class were focused on production of a standardized culture thatmay bind the country together under a single ideology. Hawkins notes that "the reaction of thetwo major divisions of society, the rulers and the ruled, to their sociogeographical reality hasshaped their religious thinking quite profoundly" (p.177). It was this centralconcern thatshapedmanyoftheChinesereligio-philosophicalspeculations.

Besides the sociogeographical aspect another foundation of Chinese thought lay in theextended family. The Chinese extended family unit existed widely dispersed in time and spaceand theirmembers werespread throughoutthe local villages andin thosewhichsurroundedit.It often included three or four generations living under the same roof. This extended familyunit was seen as the building block of Chinese society and not the individual. Each family wasseenasdescendingfromafoundingancestortowhomitandotherrelatedfamiliestracedtheir origins. This emphasis on family and its ancestral roots had direct implications for thedevelopmentofChinesereligion.

The Chinese recognized three classes of supernatural beings – gods, ancestors andghosts. The gods were the government officials of the spirit world; the ancestors were thefamily carried into eternity; and ghosts were thoseelements of Chinese society that disruptedits orderly flow – the counterparts of beggars and thieves in the natural world. Each of thesesupernatural agents had his or her role to play in the drama of existence. However, the Chinesebelief is that the unseen aspects of Reality originate from this world and hence the supernaturalwas seen as an extension of the structures and realities of the natural world and it wasconsideredimportantsofarasitaidedone'sworldlyconcerns.Thus,theChineseunderstandingoft he supernaturalrealmdiffersquite markedlyfromthatofotherreligions.

The most significant and primary aspect of the Chinese religions was the 'cult of theancestors'. Ancestors were seen as being able to influence events in this world and henceregular worshipwas directedtowardthesesupernatural figuresintheform ofofferingsoffood, incense, and spirit money. In comparison, the Chinese do not see the gods (*shen*) ascomplete omnipotent beings in the way the other Western and Indian traditions view. Thoughthe powers and knowledge of these gods far exceeded that of human beings they were by nomeansasabsolute asthatascribedto Godinthe Jewish,Christian,andIslamicreligions.Godsaredistinctlygeographicallylimitedintheirinfluence.G enerally,theytendtobeefficaciousin only one village or urban neighborhood. Limit of their power depends on a complexconstellation of factors that include the god's perceived efficacy, social divisions, and otherfactors. A ghost, a *gui*(pronounced, *kuei*), is a person who was not given the proper funeralceremony. Even though a ghost is not actively malevolent, is certainly not well-disposed tohumans. Hence, they must be propitiated with proper rituals and offerings of food and othergoods, at the appropriate times of the year so that their disruptive influence can be minimized.Inthisbackgroundweneedtounderstandthetwoimportantreligiousperspectivesprevalen tin China viz., Taoism (Daoism) and Confucianism, which influenced the psyche of ChinesepeopleandalsoofotherAsiancountriestowherethey spread.

6.3.2 Taoism(Daoism)

6.3.2.1 Terminology: There are two commonly used systems for translating the MandarinChineselanguageintoRomanletters:(a)Wade-Giles:ThissystemiscommonlyusedinTaiwanandthe U.S. The Chinese characterfor "Way" becomes"Tao," whichleads tothe Englishword"Taoism.";(b)HanyupinyinorPinyin:ThissystemwasdevelopedbytheChinesepeople and is now finding increased use worldwide. The "Way" becomes "Dao," which leads to theEnglish word "Daoism." The "Dao" is pronounced like the "Dow" in "Dow-Jones Index."(www.religioustolerance.org/taoism)

Taoismisan"umbrella"conceptunderwhichdifferentreligiousexpressionssharecertaincore characteristics, like Hinduism. "The constellation of Chinese beliefs that grew out of theexperience of the natural world is collectively termed Daoism" Taoism is broadly divided intotwo groups viz., *philosophical Taoism* and *Taoist religion*. The philosophical Taoism is calledTao-Chia (*Daojia*), the School of the Way. Daoist religion is called Tao-Chiao (*Daojiao*). Itwasalaterdevelopment,withitstextsappearingaround100C.E.(Hawkins,2004,p.190).

6.3.2.2 **History:** Thefounder of Taoismis believed by many to be Lao-Tse(604-531BCE),an older contemporary of Confucius. (Alternative spellings: Lao Tze, Lao Tsu, Lao Tzu, Laozi,Laotze, etc.). He was searching for a way that would avoid the constant feudal warfare andotherconflictsthat disruptedsociety during hislifetime. The resultwashisbook: *Tao-te-Ching(Daodejing).*

Others believe that Lao Tse is a mythical character. Laozi (Lao-Tzu) means literally"old master" and it is a title rather than the name of any person. In China, as in India, it wascustomarytotraceschoolsofthoughtbacktodefinitefoundersandthefigureofLaoziprobablydeve loped to give the emerging Daoist School of philosophy credibility and a sense of focus.This view is further suggested by the fact that the next great philosopher of Taoism, Zhuangzi,never mentions Laozi nor do other writers, including Mencius, a Confucian, who cataloguedand refuted all the schools of thought that were not orthodox Confucianism. Nevertheless, theinfluence of Laozi, real or fictional, on Chinese thought is greater than that of any other singleperson,exceptthatofConfucius(Hawkins,2004).

6.3.2.3 Philosophical Taoism Taoism emerged consequent to an attempt to codify wisdomgainedfrom the naturalworldintoa coherentphilosophy. Philosophical Taoism hadonly abrief period of activity from about 500 to 200 B.C.E. "Different Chinese philosophers, writingprobably in 5-4 centuries B.C., presented some major ideas and a way of life that are nowadaysknownunderthenameofTaoism,thewayofcorrespondencebetweenmanandthetendency

or the course of natural world." (Alan Watts - "Tao: The Watercourse Way."). But it hadlasting impact on Chinese thought. It was formulated as a counterpoint to the more activepolitico-ethical systems of thought such as Confucianism, Mohism, and Legalism. All thesephilosophicalsystemswereoriginallyconceivedforasimilarpurpose– theregulationofsociety.They were aimed at a similar audience – the ruling class of the states thatmade upthe ChinaoftheWarringStatesperiod.

*Tao-te-Ching*attributed toLaozi(Lao-Tzu)andthe*Zhuangzi* (*Chuang Tzu*)ofZhuangzi are the two texts of the philosophical Daoism and they were meant to be read by aswide an audience as possible. The *Tao Te Ching* (*Daodejing- the Book of the Way and itsPower*) has been immensely influential and not just in its Chinese homeland. It has beentranslated into more languages than any book of scripture except the Bible. The text isextremelybriefrunningtoonlysomefivethousandChinesecharacters.Traditionallyitisdividedinto two sections; the first contains 37 chapters, the second 44. The book is an anthology(collection) of related aphorisms collected by various compilers at an uncertain date probablybetween 500 and 200 B.C.E. Therefore, Hawkins opines that it is wrong to look for a coherentphilosophy in the work. Even then a number of powerful themes run through it that continue tobe echoedinlaterChinese philosophy.

6.3.2.4 Taoist Religion Though specific religious aspects are not mentioned in the *Tao-te-Ching* or *Zhuang Zi*, as Taoism spread in China it became mixed with other, pre-existingbeliefs,suchasFiveElementstheory,alchemy,ancestorworship,andmagicspells.Thetextso ftheTaoistreligionweremoreesotericandwereoriginallyaimedatasmallgroupandatfirsthadonlylimi tedcirculation.Nevertheless,bythefifthcenturyC.E.theliteraturerelatedto Taoist religion grew in numbers and were collected together and the canon of the texts thatemergedwere togetherknownasthe *Tao-tsung*(*Daozung*)andwasfixedby 15thcenturyand ran to almost 1500 titles. Thus, scholars of Taoist religion have a vast amount of materialforstudy(Hawkins,2004).

Taoismwhich started asa combination of psychology and philosophy thus evolvedinto a religious faith in 440 CE when it was adopted as a state religion. At that time Lao-Tsebecame popularly venerated asa deity. Taoism,along with Buddhism and Confucianism,became one of the three great religions of China. Chinese Chan Buddhism was also directlyinfluencedbyTaoistphilosophies.EventuallyelementsofTaoismwerecombinedwitheleme ntsof Buddhism and Confucianism in the form of Neo-Confucianism. Taoism currently has about20 million followers, and is primarily centered in Taiwan. About 30,000 Taoists live in NorthAmerica;1,720inCanada(1991census).TaoismhashadasignificantimpactonNorth

Americancultureinareasof"*acupuncture,herbalism,holisticmedicine,meditationandmartialarts...* "(www.religioustolerance.or/taoism).

Attempts to procure greater longevity were a frequent theme in Taoist alchemy andmagic, with many extant spells and potions for that purpose. Many early versions of Chinesemedicine were rooted in Taoist thought, and modern Chinese medicine as well as Chinesemartial arts are still in many ways concerned with Taoist concepts such as Tao, Qi, and thebalanceofYinandYang(www.religioustolerance.org).(seeSub-Section6.3.2.5below).

6.3.2.5 Taoist perspective The central concept of the Taoism is the idea of the Tao, whichliterally translates as the "way" or "path". But it has many other connotations and Hawkinsobserves that "the best way to conceptualize it is to say that the Dao is the essential source orground of the universe. Consequently, it totally transcends any human ability to describe it."(Hawkins, p. 191). Tao brings everything into being and continues to sustain that being. Fromthis it necessarily follows that the Tao must have preceded the universe and is the ultimateReality. It is described as "a constantly moving, ineffable process of change, interaction, andadaptation that is undergirded and motivated by an eternal but indescribable principle thatoperates according to its own set of unknowable dictates" (ibid. p.192). It "*refers to a powerwhich envelops surrounds and flows through all things, living and non-living. The TaoregulatesnaturalprocessesandnourishesbalanceintheUniverse.*(www.religious tolerance.org/taoism).Thus,Taoisbasically indefinable. Ithastobeexperienced.TheTaoistsconcludedthat"thegreatesthumanhappinessmustnecessarilyliei n achieving congruence with this first principle in which the material universe lived, movedandhaditsbeing"(Hawkins,p.192).

Anotherimportantthemeof Taoism is the concept ofpolarity, later came tobeknownas yin and yang. This is represented in a well-known Taoist symbol. "*It represents the balanceofopposites intheuniverse. Whentheyareequallypresent,alliscalm.Whenoneisoutweighed by the other, there is confusion and disarray.*" There are different interpretationsaboutwhatyinandyang derived(www.religioustolerance.org/t aoism).

TheYinYangsymbol

The most traditional view is that ‘yin’ represents aspects of the feminine: being soft,cool, calm, introspective, and healing... and “yang” the masculine: being hard, hot, energetic,moving, and sometimes aggressive. Another view has the ‘yin’ representing night and ‘yang’day”. According to one source it was derived from astronomical observations which recordedthe shadow of the sun throughout a full year.The two swirling shapes inside the symbol givethe impression of change — the only constant factor in the universe. One tradition states thatYin (or Ying; the dark side) represents the breath that formed the earth. Yang (the light side)symbolizes the breath that formed the heavens. Allan Watts, a well known psychotherapist,describestheyinandyangasnegativeandpositiveenergypoles.Theyareassociatedwithsuch polarities as the masculine and the feminine, the firm and the yielding, the strong and theweak, the light and the dark, the rising and the falling, heaven and earth, and they are evenrecognized in such everyday matters as cooking as the spicy and the bland. Since nothing innature is purely black or purely white, the symbolincludes a smallblack spot in the whiteswirl, and a corresponding white spot in the black swirl. Ultimately, the ‘yin’ and ‘yang’ cansymbolize any two polarized forces in nature.Taoists believe that humans often intervene innatureandupsetthebalanceofYinandYang.(www.religioustolerance.org/taoism).

Chinese Taoist scholars considered that opposition exists everywhere in the universeand that the synthesis of contrary systems operates to form an integrated unity, which is amanifestation of the power and operation of the Yang and the Yin.These powers are themainspring of every activity, the mechanism of constant change and balance, which maintainsthe harmony of the cosmos. According to Lao-tzu nature keeps a proper balance in all itsworking.Ifanyactivitymovestoanextremeinonedirection,soonerorlaterachangeoccursto swing it back toward the opposite. This thinking may have influenced Jungian psychology,for “Jung discovered the self from Eastern philosophy and characterized it “as a kind ofcompensation for the conflict between inside and outside”. In addition, recent findings indicatethattheself-actualizationtheoriesofRogersandMaslowbearcertainsimilaritiestoconceptsinTaoism andZenBuddhism(Louise& Mo,2002).

SomeoftheimportantbeliefsandpracticesofTaoismareasbelow.

- Taoisthefirst-causeoftheuniverse.Itisaforcethatflowsthroughalllife.
- Eachbeliever’sgoalistoharmonizethemselveswiththeTao.
- ThemanygodsaremanifestationsoftheoneTao,whichcouldnotberepresentedasanimageora particularthing.

- Thereisnopersonifieddeitynoristheuniversecreatedbyany God.Hence,thereisnoGodtopray northereisonetoheartheprayersortoactuponthem.
- Answerstolife'sproblemsaretobesoughtthroughinnermeditationandouterobservation.
- Timeiscyclical,notlinearasin Westernthinking
- Taoistsstronglypromotehealthandvitality.
- Fivemainorgansandorificesofthebodycorrespondtothefivepartsofthesky:water,fire,wood,metalandearth.
- EachpersonmustnurturetheCh'i(air,breath)thathasbeengiventothem.
- Development ofvirtueisone'schieftask. The*ThreeJewels*tobesoughtarecompassion,moderationandhumility.
- Taoists follow the art of "*wuwei*," which is to let nature take its course. For example,one should allow a river to flow towards the sea unimpeded without erecting a damwhichwouldinterferewithitsnaturalflow.(www.religioustolerance.org/taoism).

6.3.2.6 Tai Chi: It is an exercise and movement technique practiced by the followers ofTaoism. It works on all parts of the body. Traditional Chinese medicine teaches that illness iscaused by blockages or lack of balance in the body's *chi* (intrinsic energy). Tai Chi is believedto balance this energy flow. It stimulates the central nervous system, lowers blood pressure,relieves stress and gently tones muscles without strain. It also enhances digestion, eliminationof wastes and the circulation of blood. Moreover, tai chi's rhythmic movements massage theinternalorgansandimprovetheirfunctionality.(www.religioustolerance.org).

6.3.3 Confucianism

6.3.3.1 Terminology Confucianism originatedin Chinafromthe teachingsofK'ung FuTzu, Master Kung (551-479 B.C.E). 'Confucius', is a Latinization of Kung Fu Tzu and thisLatin name has become widely known and the teachings of Kung Fu Tzu also became knownthroughtheLatinizedversionofhisname.

6.3.3.2 History Confucius was bornin troubledtimes during the Spring and Autumn (770-481 B.C.E) period in the state of Lu (modern day Shantung Province). Confucius lived duringtheChou dynasty, an eraknown forits morallaxity. During his time there were many kingsand a civil war was going on and many were wishing to develop a unified China.Confuciuswasworriedaboutthetroubledtimeshelivedin.Hewentfromplacetoplacetryingto

spreadhispolitical ideasandinfluence the many kingscontending for supremacy of China.He promoted the ancient virtues of illustrious kings such as the Duke of Zhou. He wanted tofound a new dynasty by gaining sufficient political power to implement his ideas, but did notsucceed.He wasknown asa "King without a crown". Later in life,he wanderedthroughmany states of China, giving advice to their rulers. He accumulated a small band of studentsduring this time. The last years of his life were spent back in Lu, where he devoted himself toteaching.Hiswritingsdealprimarilywithindividualmoralityandethics,andtheproperexerciseofpolitical powerby therulers.The*Analects ofConfucius* isconsideredastheclosestwork we have as a primary source for his thoughts. It relates discussions with his disciples inshort sayings. As this book is a compilation of bits of conversation, questions and answers, orslices of Confucius' life, there is no description of a coherent system of thought in it. Histeachings were later systematized into an ethical and political doctrine by his disciples, whichlater evolvedintoasystem ofphilosophy.

In China teachings of Confucius were debated during the civil war and were forbiddenduring the short-lived Qin dynasty. Confucianism was chosen by Han emperorand used as apolitical system and a kind of state religion. Despite loss of influence during the Tang dynasty,Confucianist doctrine remained mainstream Chinese orthodoxy for two millennia, until thebeginning of 20th century. Since Confucius' death, many people, mostly in China, Korea,Japan, and Vietnam, have professed Confucianist beliefs. The sacred texts of Confucianismwere assembled by Chu Hsi (1130-1200 CE) during the Sung dynasty. There are six schools:HanConfucianism, Neo-Confucianism, Contemporary Neo-Confucianism, KoreanConfucianism,JapaneseConfucianismandSingaporeConfucianism.Thereareapproximately6millionConfuciansintheworld.

6.3.3.3 BeliefsandPractices: Confucianismisprimarilyanethicalsystemtowhichritualsat important times during one's lifetime have been added. Confucian ethical teachings includethe following values: (a) Li(includes ritual, propriety, etiquette, etc.);(b) Hsiao (love withinthefamily:loveofparentsfortheirchildrenandofchildrenfortheirparents); (c) Yi(righteousness);(d)Xin (honesty andtrustworthiness);(e) Jen(benevolence,humanenesstowardsothers;thehighestConfucianvirtue);and(f)Chung(loyaltytothestate,etc.).

Since the time of the Han dynasty (206 CE) four life passages have been recognized andregulatedbyConfuciantradition.Theyare(1)birth,(2)reachingmaturity,(3)marriage,and (4) death.Eachofthemhasassociatedbeliefsandpractices,whichareasbelow.

Birth: Thespiritofthefoetus(T'ai-shen)protectstheexpectantwomananddealsharshlywithanyonewhoharassesthemothertobe.Aspecialprocedureisfollowedwhenthe

placentaisdisposedof.Themotherisgivenaspecialdietandisallowedrestforamonthafter delivery. The mother's family of origin supplies all the items required by the baby on thefirst,fourthandtwelfthmonthlyanniversaryofthebirth.

Reaching maturity: This life passage is no longer being celebrated, except in traditionalfamilies.Ittakestheformofagroupmealinwhichtheyoungadultisservedchicken.

Marriage: This is performed in six stages: 1) Proposal, 2) Engagement, 3) Dowry, 4)Procession,5)Marriageandreception,and6)Morningafter.

1. **Proposal:** The couples exchange the eight characters: the year,month,day and hour ofeach of their births. If any unpropitious event occurs within the bride-to-be's family duringthenextthreedays,thenthewomanisbelievedtohaverejectedtheproposal.
2. **Engagement:** after the wedding day is chosen, the bride announces the wedding withinvitationsandagiftof cookiesmade intheshapeofthemoon.
3. **Dowry:** This is carried to the groom's homeina solemn procession. Thebride-price isthen sent to thebride by the groom's parents. Giftsby the groom to the bride, equalinvaluetothedowry,aresenttoher.
4. **Procession:** The groom visits the bride'shome and bringsher back to hisplace, withmuchfanfare.
5. **MarriageandReception:** Thecouple recitestheirvows, toasteachother withwine,andthentakecentrestageatabanquet.
6. **Morningafter:**Thebrideservesbreakfasttothegroom'sparents,whothenreciprocate.

Death: Atdeath,therelativescryoutaloudtoinformtheneighbours.Thefamilystartsmourningand puts on clothes made of a coarse material. The corpse is washed and placed in a coffin.Mournersbring incense andmoney tooffset the costof the funeral. Foodandsignificantobjects of the deceased are placed into the coffin. A Buddhist or Taoist priest (or even aChristian minister) performs the burial ritual. Friends and family follow the coffin to thecemetery, along with a willow branch which symbolizes the soul of the person who has

died.Thewillowbranchiscarriedbacktothefamilyaltarwhereitisusedto"install"thespiritofthedeceased.Liturgiesareperformedonthe7th,9th,49thdayaftertheburialandonthefirstandthirdanniversariesofthedeath.(www.religioustolerance.org).

6.3.3.4 ConfucianPsychology

Humannature,education, human development,andinterpersonalrelationshipsare

central to Confucianthinking.Forexample, Confuciusassertedthat“human nature istheorderofheaven”bywhichhemeantthatourpatternsofexistencearedeterminedbyNatureor by God and proposed it as a common heritage upon which personal and mental developmentcould be based through education. His statement: “by nature close to each other, but throughpractice far from each other” (Analects 17:2, Dawson, 1993) illustrates the importance ofeducation. In his view people are similar when they are born but t they become different as aresultofsocialmolding;hencetheimportanceoflearning.

Confuciuscategorized people into three types:superior, medium, and inferior andconcluded that everyone should be educated according to their abilities. These ideas are inagreement with the modern idea of everyone’s right to education and the concept of individualdifferencesandtheneedtoprovideeducationwhatevertheirabilitiesmaybe.

With regard to human development, Confucius viewed this as a life-long process asstated in the summary of his own life: At fifteen I set my mind on learning, at thirty I becamefirm in my purpose; at forty I wasfreefrom doubts; at fifty I came to know fate; atsixty Icould tell truth from falsehood by listening to other people; at seventy I followed my heart’sdesirewithouttrespassingthenormofconduct(Analects2:4;Tang,1996).Adistinctivefeature ofthisoutlookisanemphasisonthedevelopmentofwisdomandsocialmaturityatalaterage.Contraryto somemodernthinkingthathumandevelopmentisprimarilyanearlychildhoodprocess (ashas beenproposed by Freud orPiaget), Confucius gave newinsightwiththeviewthatdevelopmentisalife-longprocess(LouiseandMo,2002).

6.3.3.5 DistinctivecontributionofChineseculture to Psychology

According to Louise and Mo (2002) the most important contribution of Chinese cultureto the application of psychology is that of mental testing. While it is common to think oftesting as both a recent and a Western development the origins of testing, however, are neitherrecent nor Western.As some Western psychometricians have themselves acknowledged(Anastasi, 1988; Kaplan &Saccuzzo, 1993) the roots of psychological testing can be tracedbacktotheconceptsandpracticesofancientChinaforsome3,000years.Variousmethodsfor measuring talent and behavior were popular, such as observing traits from behavioralchanges,identifying intelligence by responsespeed,eliciting personality acrosssituations,and measuring mental attributes through interviews (Lin, 1980 cited in Louise and Mo, 2002).The purpose of all these tests was to allow the Chinese emperor to assess his officials’ fitnessforoffice.

Louise andMo(2002) note thatby the time of theHanDynasty (206B.C.to A.D.220),theuseoftestbatteries(twoormoretestsusedinconjunction)wasquitecommoninthe civil service examination system with essay writing and oral exams in topics such as civillaw,military affairs,agriculture, revenue,andgeography. Testshadbecome quitewelldevelopedbythetimeoftheMingDynasty(A.D.1368-1644).Duringthisperiod,therewasa national multi-stage testing program that involved local and regional testing centers equippedwith special testing booths. Those who did well on the test at the local level went on to theprovincial capital for more extensive essay examinations. After this second testing, those withthe highest test scores went on to the nation's capital for a final round of examinations. Onlythosewhopassedthisthirdsetoftestswereeligibleforpublicoffice.

TestingwasalsowelldevelopedinancientChinesefolkculture.Anarticlewrittenbya scholar, Yen(531-590),indicatedthat theso-called"testingthe childatone year of age"wasapopularcustominsouthernChina.Onachild'sfirstbirthday,he/shewouldbeplacedon a large table full of food, clothing, paper, pens, jewelry, toys, books with, in addition, anarrowandswordfortheboys,andneedleandthreadforthegirls.Thebaby wouldbeencouraged to crawl freely and pick up the item he or she liked best. By observing what thebaby grasped first, theproud parents projected thebaby'sintelligence, personalitycharacteristicsandaptitude by the thingstaken fromthe table.This custom lasted until the20th Century (Zhang, 1988, p. 102). Although clearly not a test by modern standards, it doesillustrate a willingness to assess individual differences by concrete means. Zhang (1988) alsonoted that Lin Xie, a well-known 6th century scholar, designed what appeared to be the firstexperimental psychologicaltest in the world.He askedpeople todraw a square withonehand and at the same time draw a circle with the other. His aim was to show that, withinterferencefromtheattempttodothesecondtask,neithertaskcouldbedonecorrectly.

It is probable that the Western world learned about these national testing programsthrough exposure to the Chinese during the 19th century. Reports by British missionaries anddiplomatsencouragedtheBritishEastIndiaCompanytocopytheChinesesystemin1832asa method for selecting employees for overseas duty. Testing programs worked well for thecompany, and the British government adopted a similar system of testing for its civil service in1855. Later, French, German, and American governments in succession endorsed it, and thetesting movement in the Western world has grown rapidly since then (Kaplan &Saccuzzo,1993).Interestingly,Binetinthe1890sdevelopedasimilartestaspartoftheearlypsychological work on the effect of distraction (internal and external) on mental tasks and hemay havebeenawareoftheChinesehistory(LouiseandMo,2002).

6.4 JAPAN

6.4.1 Background

Geographically, Japan is a land of plenty with lot of natural resources and of peril withsusceptibility to earth quakes and volcanic eruptions. This combination made life in Japanuncertain from the beginning and resulted in the consciousness of the ephemeral nature of lifethat has strongly influenced Japanese art and religion. The earliest inhabitants of Japaneseislandsare knownasthe Ainu,whodisplay characteristicsmorereminiscentofCaucasianthan of the Mongolian group. Now reduced to a minority, much like Native Americans in US,they live in northern Japan and still practice a shamanic (communicating with spirits andinfluencing them) religion centring on reverence for bears as messengers of the spirits. Theirreligion seems to be of great antiquity sharing many similarities with the hunting and gatheringcultures of mainland north eastern Asia. However, later many people from Siberia, Vietnam,Cambodia,Indonesia,PhilippinesKoreaandChina settledinJapanover severalcenturiesand brought their own cultural beliefs into Japan. Japanese have their cosmogonic myths andthenativereligionofJapanisknownasShinto.

6.4.2 Shinto

6.4.2.1 Terminology The word*Shinto*,fromthe originalChinese *Shendao*is a combinationof "*shin*" meaning gods or spirits; and "*tô*" meaning a philosophical way or path (originallyfrom*dao*).Assuch,Shintoiscommonlytranslatedas"TheWayoftheGods."Somedifferen cesexist between *koshinto*(the ancient Shintô) and the many types of Shinto taught and practicedtoday, showing the influences of Buddhism when it was introduced into Japan in the sixthcentury.

6.4.2.2 History Unlike most other religions, the indigenous Japanese religion had no realfounder, no written scriptures, no body of religious law, and only a very loosely-organizedpriesthood. It was an amorphous mix of nature worship, fertility cults, divination techniques,heroworship,andshamanism(cultofpeoplecommunicatingwithspiritsandinfluencingth em).ThetermShintowasnotusedbeforesixthcenturyC.E."Itseemstohavecomeintousenotto describe some organized religion, but rather to distinguish the indigenous traditions of Japanfrom the imported religions of Buddhism and Daoism, which were entering the country at thattime from China and Korea" (Hawkins, 2004, p.288). Nevertheless, the main outlines of thisbeliefsystemwereclearanditwasprimarilyareligionofpracticeandnotspeculation.

Bythesixthcentury,theamorphous indigenous religiongotsystematized andsubordinatedtotheambitionsoftheimperialclan,whichattemptedtoconsolidateitscontrol

over the islands of Japan, leading to the emergence of a state-subsidized cult centered on theimperial divine ancestress Amaterasu Omikami, the Heavenly Shining Great Deity.This cultwasservedbythreehereditarypriestlyfamilies.Initsfirststageofdevelopment,theindigenousJapanesereligionwasarelativelyunformedcollectionoffolkbeliefsandpracticesfromvarioussourcesandethnictraditions,whichcoexistedoveralongperiodofearlyJapanesehistory.

Beginning in the sixth and seventh centuries C.E when Daoist, Buddhist and Confucianideas were introduced from the Asian mainland into Japan, and religious ideas were expressedmore clearly in Chinese termsandconcepts. Probably thenthe termShinto alsocame intouse, as noted above. When the priestly families of the Shinto wanted to usurp power from thetraditional emperor and since Shinto had neither a philosophical framework nor an organizationtosupportit,undertheinfluence ofothertraditions itstartedlosing groundsandgotsubordinatedtoBuddhism.Thistrendcontinueduntilthemiddleofthenineteenthcentury.

Political scenario changed in Japan in 1868 when the emperor was brought back topower through a coup by Japaneseofficials known asMeijiRestorationand along with itcamearestorationofShintoasastatereligion.

AfterWorldWarII,ShintoceasedtobeJapan'sstatereligion,althoughitcontinuedtobe considered the native religionof Japan.Some Shinto practices andteachings, oncegivenagreatdealofprominenceduringthewar,arenolongertaughtorpracticedtoday,whileothers still exist as commonplace activities such as *omikuji*(a form of fortune-telling)and the Japanese New Year to which few people give religious connotations. However, Shintohad and continues to have an impact on the practice of other religions within Japan. TheJapanese "Newreligions" thathaveemergedsince theendoftheSecond World WaralsoshowaclearShintoinfluence.

6.4.2.3 Worldview and Characteristics Scholars feel that Shinto is a difficult religion toclassify because Shinto has no binding set of dogma, no holiest place for worshippers, anyperson or *kami* deemed holiest, and no defined set of prayers. Shinto does not have as fullydevelopedatheologyasdomostotherreligions.Itdoesnothaveitsownmoralcode.

AccordingtotheworldviewofShinto,universeisavibrantonepermeatedwiththelife force. All thingsin the universe – stones, naturalfeatures, plants, animalsand humanbeings are held to be alive. Since Shinto has derived this basic worldview from shamanicreligion, it was originally a religion aimed at propitiating the spirits (*kami*) or gaining their aidthroughthemediumofsacrifice,whichcouldtaketheformofofferings.Theterm*kami*connotesgods,naturespirits,orjustspiritualpresences.AccordingtoHawkins(2004,p.287)"perhaps

thebestwaytodefineitistosaythatitsignifiesallthatismysteriousand“awesome”inhuman experience– thosethings thatsend ashiver upthe spine. As such,the *kami*had avariety of origins and functions.” Shinto is a collection of rituals and methods meant to mediatethe relations of living humans to *kami*. These practices have originated organically in Japanoveraspanofmanycenturiesandhavebeeninfluencedby Japan’scontactwiththereligionsofoth ernations,especiallyChina.AsHawkinsnotes,Shintowasandhasremainedareligionof practice and not speculation.Japanese religioussentiment, art and literature have grownfromthisperspective.

About 84% of the population of Japan follows both Shinto and Buddhism. Buddhismfirst arrived in Japan from Korea and China during the 6ththrough 8thcenturies C.E. The tworeligions share a basic optimism about human nature, and for the world. Within Shinto, theBuddhawasviewedasanother*“Kami”*.Meanwhile,BuddhisminJapanregardedthe*Kami*asbeing manifestationsofvariousBuddhasandBodhisattvas.MostweddingsareperformedbyShintopriests;f uneralsare performedbyBuddhistpriests.

6.4.2.4 Shinto beliefs and practices: Shintoists generally follow the code of Confucianism.Their religious texts discuss the “*High Plain of Heaven*” and the “*Dark Land*” which is anunclean land of the dead, but give few details of the afterlife. Afterlife is not a primary concerninShinto,andmuchmoreemphasisisplacedonfittingintothisworld,insteadofpreparingforth enext.Ancestorsaredeeplyreveredandworshipped.Ontheonehand,itcanbeseenasmerelyahighlyso phisticatedformofanimismandmayberegardedasaprimalreligion.Ontheotherhand,Shintobeliefsa ndwaysofthinkingaredeeplyembeddedinthesubconsciousfabricofmodernJapanesesociety.

One particular aspect of Shinto which has a great national influence is related to itsemphasis on cleanliness and purity. As Hawkins notes, very early in its development “the ideaarose that the *kami* were particularly repulsed by impurity, which could be simple – hence theJapaneseemphasisoncleanlinessthatpermeatestheirentirecultureeventoday...”(p.289).

Thereare*“FourAffirmations”*inShinto:

1. **Traditionandthefamily:**Thefamilyisseenasthemainmechanismbywhichtraditionsarepreserv ed.Theirmaincelebrationsrelatetobirthandmarriage.
2. **Loveofnature:**Natureissacred;tobeincontactwithnatureistobeclosetotheGods.Naturalobjects areworshippedassacredspirits.
3. **Physicalcleanliness:** FollowersofShintotakebaths,washtheirhands,andrinseouttheirmouthof ten.

4. "Matsuri":Theworshipandhonourgiventothe*kami*andancestralspirits.

6.5 EASTERNANDWESTERNPERSPECTIVES– DIFFERENCESANDSIMILARITIES

Sofarwe have discussedsome of the importantbeliefsand perspectivesrelatedtoIndia, China and Japan in the previous and present Unit. Though Buddhism has widely spreadinthesecultures,theyarenotdiscussedherebecauseitoriginatedinIndiaandithasbeendealtwith asanon-VedicsystemofIndianthoughtinthepreviousunit.Whatemergesfromthe study of Indian systems and other Eastern perspectives is that, India has the most welldeveloped philosophical framework, as compared to the traditions of China and Japan. Oneimportant characteristic of Indian traditions is that they are all essentially spiritual, exceptCârvâka tradition. Therefore, whether it is Hinduism, Jainism, Buddhism, or any other traditionoflateroriginallhaveemphasizedonthespiritualdevelopmentofhumanbeingsandhenceour life style and ways of thinking have been moulded by the teachings of these differenttraditions.

Though the worldview of Taoism and the concept *Tao* has some basic resemblance toVedic and Upanishadic teachings it does not seem to have the same degree of influence inChina, as the latter have in India. This may be because as noted in the beginning Chinesetraditions developed more as ethical and moral doctrines more concerned with practical andsocial issues of worldly life rather than as metaphysical systems. From this point of view thereis a difference between systems of Indian thought and other Eastern perspectives on the onehand and that of the West that you will study in the next Unit on "Western Perspectives". Inordertounderstandhowculturalperspectivesinfluencehumanpsycheyoumayrefertouniton"Cult uralandIndigenousPsychologies".

6.5.1 Differences: One fundamentalreasonforthe separationof theEasternfrom Westernis that both traditions of Eastern philosophy – Indian and Chinese - tend to be marginalized orignoredinWesternstudiesofthe"historyofphilosophy."Bothofthemtendtoberelegatedto the World Religions departments of Western universities, or to New Age nonacademicworks, though thereareseveral notable exceptions.There are certainfundamentalaspectswithwhichEasternandWesternphilosophiesdiffer.

6.5.1.1 Perceptionof Godand gods: First difference is in the perception of God and thegods in two traditions. Because of the influence of monotheism and especially the Abrahamicreligions,Westernphilosophieshavebeenfacedwiththequestionofthenatureof Godand

His relationship to the universe. This has created a dichotomy among Western philosophiesbetween *secularphilosophies*and *religiousphilosophies*whichdevelop withinthe contextofaparticularmonotheisticreligion'sdogmaregardingthenatureofGodandtheuniverse.

However,Eastern philosophieshave notbeen asconcernedby questions relating tothe nature of a single God as the universe's sole creator and ruler. The distinction between thereligiousandthe secular tendstobe muchlesssharpinEasternphilosophy.The samephilosophical school often contains both religious and philosophical elements. Thus, somepeople accept the metaphysical tenets of Buddhism without going to a temple and worshipping.Some have worshipped the Taoist deities religiously without bothering to delve into thephilosophicunderpinnings,whileothersembraceTaoistphilosophywhileignoringthereligiousas pects. This isin marked contrast to most philosophies of the West, which has traditionallyenforced either a completely unified philosophic/religious belief system (e.g. the various sectsand associated philosophies of Christianity, Judaism, and Islam), or a sharp and total rejectionof religion by philosophy (e.g. Nietzsche, Marx, Voltaire, etc.).The distinction betweenreligionand philosophyis not so importantin theEast.

6.5.1.2.RelationshipbetweenGodandtheUniverse. Seconddistinguishingcharacteristicis the relationship between God or the gods and the Universe. Western philosophies typicallyeither deny the existence of God, or hold that God or the gods are something separate anddistinct from the universe. Again, this comes from the influence of the Abrahamic religions,which teach that this universe wascreated by a single all-powerfulGod who existed beforeand separately from this universe. The true nature of this God is incomprehensible to us, Hiscreations.

On the other hand, Eastern philosophic traditions generally tend to be less concernedwiththeexistenceornon-existenceofgods.AlthoughsomeEasterntraditionshavesupernaturalspiritual beings and even powerful gods, these are generally not seen as separate from theuniverse,but ratherasapart oftheuniverse.

6.5.1.3 Relationship between the individual and the universe. Third distinguishingcharacteristic is the relationship between the individual and the universe. It is conceived in thesame way as in case of God and universe, as separate in Western philosophies.Westernphilosophies attempt to describe and categorize the universe from a detached, objectiveviewpoint.

Eastern philosophies, on the other hand, typically hold that people are an intrinsic andinseparablepartoftheuniverse,andthatattemptstodiscusstheuniversefromanobjective

viewpoint as though the individual speaking was something separate and detached from thewholeareinherentlyabsurd.

6.5.2 Similarities Despite these differences Western and Eastern philosophical systems sharecertaincentralconceptual structuresthatincludedichotomiesbetween reasonvemotion,appearance v reality, one v many, and permanence v change. In particular, Indian and Westernthought,withtheir robustmind-body conceptual dualism,share consequenttendenciestosubjectiveidealismordualism.Formally,theyalsosharetherudimentsof"folkpsychology"-
e.g.beliefand(propositional)knowledge;subject-predicategrammar(andsubject-objectmetaphysics);truthandfalsity;andinference.

Other noticeable similarities include structural features of related concepts of time,space,objecthoodandcausation -allconceptshardtoisolate withinancientChineseconceptual space.

6.5.2.1 Attempts at synthesis. There have also been attempts to synthesize Eastern andWestern philosophy. German philosopher Georg Wilhelm Friedrich Hegel was very interestedin Taoism. His system of dialectics is sometimes interpreted as a formalization of Taoistprinciples. Arthur Schopenhauer developed a philosophy that was essentially a synthesis ofHinduismandBuddhismwith Western thought.HeanticipatedthattheUpanishads wouldhave a much greater influence in the West than they have had. However, Schopenhauer wasworking with heavily flawedearly translations (and sometimes second-degree translations),and many feel that he may not necessarily have accurately grasped the Eastern philosophieswhich interested him. Recent attempts to incorporate Western philosophy into Eastern thoughtinclude the Kyoto School of philosophers, who combined theof Husserl with the insights ofZenBuddhism.

6.6 SUMMARY

Eastern perspectives as distinguished from Western perspectives refer to the religio-philosophical traditions and systems of Asia in general and of India, China and Japan inparticular,wheremostofthemoriginated.

Compared to Indian systems which are avowedly spiritual with a clear concept ofspirituality and well developed philosophical framework and practices aimed at helping anindividual to evolve spiritually, Chinese and Japanese traditions are less well articulated andsystematized. Further, though both Chinese and Japanese traditions recognize spiritualdimensions,theirfocusismoreonconcernsofpracticalliferatherthanattainingself-realizationandliberation.

Easternphilosophiesare distinguishedfromtheir Western counterpartswithrespecttotheirperceptionofGodandgods,therelationshipbetweentheGodandtheuniverseandtherelationshipbetweentheindividualandtheuniverse.

ThereareralsocertainsimilaritiesbetweenEasternandWesternphilosophiesintermsofcentral conceptualstructuresthatincludedichotomiesbetweenreasonvemotion,appearance v reality, one v many, and permanence v change. In particular, Indian and Westernthought,withtheir robustmind-body conceptual dualism,share consequenttendenciestosubjective idealism or dualism. In addition, German philosophers like Hegel and SchopenhauerhaveattemptedtosynthesizeideasfromEasterntraditionslikeBuddhism,HinduismandTaoismwithWesternphilosophicaltraditions.

6.7 KEYWORDS

Taoism Beliefs

Taichi

Practices

Shinto

6.8 CHECKYOURPROGRESS

1. WhatarethenaturalisticandsocialfoundationsoftheChineseperspectives?
2. WhicharethetwotypesofTaoism?
3. MentionthetwotextsofphilosophicalTaoism.
4. WhatdoesthesymbolofYinand YanginTaoismrepresent?
5. WhatarethedifferentinterpretationsofYinandYangsymbol?
6. WhatistheessenceofTaoism?
7. Mentionanyfivebeliefs/practicesofTaoism.
8. WhatisthetechniqueofTaiChi?
9. Whatisthe originofConfucianism?
10. WhicharethevaluespreachedbyConfucius?
11. WhatisT‘aiShen?
12. WhicharethesixstagesofmarriageinConfucianism?

13. WhatarethemainfeaturesofConfuciusPsychology?
14. WhatarethedistinctivecontributionsofChineseculturetoPsychology?
15. WhatisthemeaningofthewordShinto?
16. WhicharethelandmarksofShintohistory?
17. WhatistheworldviewofShinto?
18..WhatarethemainbeliefsandpracticesofShinto?
19. WhatarethedifferencesbetweentheEasternandtheWesternperspectives?
20. WhatarethesimilaritiesbetweentheEasternandtheWesternperspectives?

6.9 CHECKYOURPROGRESS

1. Thenaturalistic-socialfoundationsofChineseperspectivesare:
   - Naturalandsocialfactorsasfoundationsofreligions.
   - Extendedfamily;leadingtoimportanceofancestors.
   - Recognitionofthethreeclassesofsupernaturalbeings;gods,ancestorsandghosts.
   - Cultofancestors.
2. Philosophical Taoism called Tao-Chia (Daojia). The Taoist religion is called as Tao-Chiao(Daojio).
3. Tao-te-ChingbyLao-tzuandZhuangzibyZhuangzi.
4. The symbolof Yinandyang represents the balance ofoppositesin the universe. Whentheyareequallypresent,alliscalm.Whenoneisoutweighedbytheother,thereisconfusionanddisarray.
5. Thedifferentinterpretationsofthe YinandtheYangsymbolsare:
   - Astronomicalobservationswhichrecordedtheshadowofthesunthroughoutafullyear.
   - Symbolofchange.
   - BreathsthatformedtheEarthandHeaven.
   - Femininеandmasculine.

- Nightandday.
- Activityandpassivity.

6. Taoreferstoapowerwhichenvelopssurroundsandflowsthroughallthingslivingandnon living. The Tao regulates natural processes and nourishes balance in the universe. Itembodies the harmony of opposites (i.e. there would be no love without hate, no lightwithoutdark,nomalewithoutfemale).
7. WriteanyfivebeliefsofTaoism.
8. Tai Chi is an exercise and movement technique practiced by the followers of Taoism. Itstimulatesthe centralnervoussystem, lowers bloodpressure, relieves stress and gentlytones muscles without strain. It also enhances digestion, elimination of wastes and thecirculation of blood. Tai Chi's rhythmic movements massage internal organs and improvetheirfunctionality.
9. Confucianism originated in China from the technique of Kung-Fu Tzu, Master King (551-479BCE),calledas ConfuciusinLatinlanguage.
10. ThevaluespreachedbyConfuciuswere:
    - Li-includesritual,property,andetiquette.
    - Hsiao-lovewithinfamily.
    - Yi-righteousness
    - Xin-honestyandtrustworthiness
    - Jen-benevolenceandhumaneness
    - Chung-loyaltytothestate.
11. T'ai Shen, the spirit of the fetus protects the pregnant woman and deals harshly withanyonewhoharassesthewould-bemother.
12. Proposal,engagement,dowry,procession,marriageandreceptionandthemorningafter.
13. Confucianpsychologyisprimarilyconcernedwithhumannatureanditsdevelopmentthroughedu cation.
14. Recognition of individual differences in abilities and practices of identifying them throughvariousmeans,whicharesimilartomodernpsychometrictests,forselectionandrecruit ment to army. Identifying children's aptitudes through indigenous ways of testingthem.

15. ThewordShintoisderivedfromtheoriginalChinesewordShendoowhichisacombinationof ‘Shin’ meaning gods or sprits and ‘to’ meaning way or path (originally from Dao).Shintomeansthewayof gods.
16. ThelandmarksofShintohistoryare:
    - Ithaditsorigininnatureworship,fertilitycults,divinationtechniques,heroworshipandshamanism.
    - Bythesixthcentury,theamorphousindigenousreligiongotsystematizedandbecamesubordinatetotherulingclass. TheShinto cultemerged.
    - Lateron,ShintowasinfluencedbyDaoism,BuddhismandConfucianism.
    - AftertheMeijirestorationin1868,Shintobecameastatereligion.
    - AfterWorldWarII,Shintolostitsimportanceandstarteddeclining.
17. According to Shinto, the universe is a vibrant one permeated with the life force. Allthingsintheuniversearehеldtobealive.
18. ThebeliefsandpracticesofShintoare:
    - ItbelievesinhighplainofHeavenandtheDarkland.
    - Itaimsprimarilyinfittinglifeintothisworld.
    - Ancestorsaredeeplyrespectedandworshipped.
    - Hasasophisticatedformofanimism
    - Emphasizesoncleanlinessandpurity.
    - Hasfouraffirmations:
        i. Traditionandthefamily.
        ii. Loveofnature.
        iii. Physicalcleanliness.
        iv. ‘Matsuri’-theworshipofKami(holyperson)andancestralspirits.
19. The difference between Eastern andWesternperspectives areAspectsEasternperspectives Western perspectives Perception of god/ gods Less concerned with thenatureofgodMonotheisticorrejectionofgodasthecreator

RelationshipbetweengodandtheuniverseGodsorsupernaturalpowersaspartoftheuniverseSep arateexistenceofgodordenialofgod.

RelationshipbetweentheindividualandtheuniversePeopleareanintrinsicandinseparablep artoftheuniverseAnindividualisseparatedfromtheexternalworld.

20. ThesimilaritiesbetweenEasternandWesternperspectivesare:

- Similarinconceptualstructuresrelatingtodichotomybetweenreason-emotion,appearance-reality;one-many;permanence-change.
- Mind-bodydualism.
- Subjectiveidealismordualism.
- Beliefandpropositionalknowledge.
- Metaphysics.
- Sourcesofknowledgeorpramanas.
- Notionsrelatingtotime,space,object-hoodandcausation..

6.10 REFERENCES

1. Anastasi,A.(1988).*Psychologicaltesting*(6thEd.).NewYork:Macmillan.
2. Hawkins,B.K.(2004). *Asianreligions*.NewYork:Pearson-Longman.
3. Kaplan,R.M.,&Saccuzzo,D.P.(1993).*Psychologicaltesting:Principles,applications, andissues*.PacificGrove,CA:Brooks/Cole.
4. Lin,C.D.(1980).AsketchonthemethodsofmentaltestinginancientChina.*ActaPsychologiaSin ica*,12,75-80(inChinese).
5. LouiseT.H.,Mo,Z.(2002):AnIntroductiontoChinesePsychology—ItsHistoricalRootsuntilthePresentDay.*TheJournalofPsychologyv.136no2,p.225-39.*
6. Zhang,H.C.(1988).Psychologicalmeasurement inChina.*International JournalofPsychology*,*23*,101-177.

www.Indopedia.comwww.religioustolerance.o

rgwww.Wikipedia.com

UNIT-7: WESTERNPERSPECTIVES

Structure

7.1 OBJECTIVES

AfterreadingthisUnityouwillbeableto,

- Trace and explain the origins of naturalism, universalism, relativism, empiricism,rationalism, determinism, materialism, hedonism, contexutalism, humanism andepistemologyinAncientGreeceandtheirimplicationsforpsychologyasascientificdiscipline.
- Explain thedevelopmentsrelevanttoPsychology,duringMiddle AgesandRenaissance

7.2 INTRODUCTION

The history of Western intellectual tradition has its origins in ancient Greece anddevelopment in other European countries.The history of psychology is an integral aspect ofthisdevelopment. Leahey (2004) hastraced the historicalsequence of thisdevelopmentinfourphasesspanning around5000years(3000yearsbeforetheChristian Eraand2000years during the Christian Era). During these four phases different thinkers laid the foundationsfor Western philosophy and science by contributing the seminal ideas and methods of obtainingvalidknowledge.Fromthefirstphasetothethirdphasetherehasbeenagradualdominanceof the intellect over intuition and revelation, in other words, science over religion. What isstriking in this whole sequence of development is theconflictbetween faith (inthe divinity)andreason.Thisconflicthasshapedthehistoryof Westerncivilizationitselfwithitsmanyups and down. While some have affirmed faith, others have rejected faith totally. Still othershavetried to reconcilefaith and reason.Inthis process many different streams ofthoughthaveemergedleadingtodifferentschoolsofphilosophyandpsychology.Animportantoutcomeof this conflict is the debate about the reality of the soul. It has haunted the discipline ofpsychologyfromtheverybeginninganditkeepsdoingso.Anotheraspectoftheconflictisthe definition of truth and the means of knowing the truth. It is in this background we shouldunderstandthehistoryof modernpsychology.

OnboththeseissuesIndianperspectivesdifferfromtheWesternperspectives.Allthe systems, including Buddhism, believe in rebirth and hence in some kind of entity thatsurvives bodily death. Second, our ancient seersand sages recognized reason asa validmeans of obtaining knowledge, but never elevated it to the number one status. They considered*pratyakshajñâna*, immediate or direct knowledge,obtained by intuition andrevelation asmoreimportantthan*parokshajñâna*,mediatedorindirectknowledge,obtainedthrough

sensory organs (perception) and reason (inference). Even Buddha, who refused to accept theauthority of Vedas (which are products of revelation) just on faith and emphasized on realizingthe Truth oneself directly, did not reject the status of Vedic and Upanishadic rishis as seers
ofTruth.Heprovidedalistofsuchrishis(seeUnit5,Section5.3.1).Therefore,Indianperspectives andWesternperspectivesdifferfundamentally.

7.3 THEBIRTHOFNATURALISMANDUNIVERSALISTPERSPECTIVE

The first phase of Greek thought is marked by Bronze Age (3000-1200 B.C.E), DarkAge (1200- 700 B.C.E), Archaic Age (700-500 B.C.E) and Classical Period (500-323 B.C.E).In these 2700 years there was a significant transition in the worldview of ancient Greek peoplefrom spiritualism to naturalism. The concept of *psyche* was an integral part of the spiritualworldviewofancient Greekpeopleandwith the changeintheworldview itcontinued tohaunt the Greek philosophersand has remained tohaunt themodern philosophers as well.What youwillreadbelowis thestoryofthatstruggle!

7.3.1 Spiritualworldviewandthepsyche

Homer's (the well-known most ancient Greek poet) *Iliad* and *Odyssey* are the twoimportant sources which represent the oral tradition of the ancient Greeks dating back to theBronze Age. AncientGreek menwere warriorsand*Iliad* and*Odyssey* are the talesof loveand loyalty, passion and battle and they contain explanation of human behavior, indirectlyrevealing the oldestfolkpsychology of the West,of which we have record. Their warriorethos is the key to understanding Greek concepts of mind and behavior. "To begin with, the*Iliad* and *Odyssey* contain no word designating the mind or personality as a whole. Closest isthe word *psuche*(traditionally, but misleadingly transliterated as *psyche,* and usually translatedassoul) from which the fieldof psychology – the study of (*logos*) the soul(*psuche*) – takesitsname."Theterm*psuche*primarilyreferredtothebreathoflife,becauseitsdeparturefromawoun dedwarriormeanshisdeath.During sleep oraswoon,itmay leavethebody andtravel around, and it may also survive bodily death. However it is never described as beingactive when a person is awake and it is never implicated in causing behavior. Instead, behavioris attributed to several independently operating soul-like entities residing in different parts ofthe body. For example, the function of *phrenes*, located in the diaphragm, was rationallyplanning action; of *thumos*, located in the heart, governing action driven by emotion; and of*noos*, accurate perception and clear cognition of the world.There were other less frequentlymentionedmini-souls(Leahey,2004,p.37).

7.3.2 Spiritualismtonaturalism

However the intellectual climate of ancient Greece changed with the collapse of royalcultureandthere wasa gradual but fundamentalchangeintheworldview of Greek peoplefrom spiritualism to naturalism in the Archaic Age (700-500 B.C.E). In this age a new form ofsocio-political organization known as, the city-state, or *polis* emerged. With this citizens'allegiance shifted from divine kings to city-states, which comprised of a small city and a fewsurrounding square miles of territory. They were governed by their citizens rather than by aking. The *polis* marked the beginning of the rule by the people and the idea of a law governingallpeoplecameintoexistence.Theideaeventuallymirroredintheimportantscientificideath at*natural laws governnatural events* and they could be discovered by human minds.This idea first appeared in Greek myths, wherein the chief god Zeus is subjected to constraints,whichevenhecannotescape(Leahey,2004).

Developmentoftheseideasinitiallycenteredonunderstandingthenatureoftheuniverseand fundamental nature of reality. This I will refer to as *cosmo-centric*. The cosmo-centricpursuits of ancient Greek philosophers progressed with a fundamental belief that the nature ofthe universe and the fundamental nature of the reality can be understood in physical terms,withoutresorting toany supernaturalexplanations. All those thinkerswho proceededwiththis belief are known as "naturalists" and their views lead to the development of a majorphilosophicalperspective broadly referred to as *naturalism.* "Untilthe term*scientist* wascoined in the nineteenth century, people who studied nature was called *natural philosophers*"(Leahey,2004,p.63).

7.3.3 NaturephilosophersandtheirUniversalistperspective

TheintellectuallifeofGreeceinthisperiodtookadifferentturnleadingtoatraditionof systematic critical thinking,whichKarlPopper has termedas"*open* system of thought"."In an open system of thought, ideas are considered on their own, apart from the personality,character, ethnic background, or faith of the person who advances them" (Vernant, 1982)"(Leahey, 2004, p. 41). Democratic Greeks had open debates in which all citizens of the *polis*couldparticipateasequalsandideasweredebatedontheirownmeritsleadingtoformulationoflaw s,whichwerebindingoneveryone.Thus,foundingacriticaltraditionofthoughtwasthe other major achievement and an outcome of democratic *polis*.These two significantdevelopments resulted in the development of what we now know as *universalism andnaturalism*,whicharethetwofoundationalaspectsofmodernscienceandhenceofpsychology.

Among the ancient Greek thinkers who subscribed to universalismand naturalism,some focused on understanding external physical environment/reality and the others on theinternalenvironment of physiologicalfunctioning of humanandanimals.The formergroupwas interested in searching for the single element, *phusis*in Geek *that* constitute the wholeuniverse from which the term physics is derived. That group is now known as Ionian *physicists*.Among them three thinkers are well known Thales of Miletus, Anaximander of Miletus, andAnaximineswhopostulatedwater,boundlessspace,andairrespectively,asthe*phusis*.Theyare the material monists because they believed in the single underlying element of physicalreality. The lattergroupofnatural philosophers consisted ofphysicians like Alcmaeon,Hippocrates and Empedocles who believed that internal state and physiology of humans holdthe clue to life. They explained human activity with reference to physiological mechanisms,withoutresorting to supernaturalnotionslikegod and soul.Leahey (2004) has termed themas "protopsychologists" who explained mind and behavior using the methods and findings ofphysiology.

7.3.4 Protopsychologists

Alcmaeon(5th century B.C.E) was interested in understanding perception and heunderstood the connection between sense organs and the brain by studying optic nerves andexplained the phenomenon of perception by distinguishing between sensory perceiving andthinking, which was later developed into the first theory of perception by another physician-philosopherEmpedocles.Alcmaeonheldtheviewthatthecausaldeterminantsofhumanactivitylie within the mechanisms of the body. The body seeks equilibrium of its mechanisms and thisprocess explains the dynamics of human activity. This view may be considered as the precursoroftheprincipleofhomeostasis.

Anotherimportantphysician-philosopherwasHippocrates(460-377 B.C.E),whoiswell known for his "Hippocratic oath", which represents the code of conduct for practicingphysicians.Hippocrates was also responsible for separating the practice of medicine andreligion,whichmarkedasignificantadvancementinGreekphilosophyandscience.Hippocratese mphasizedtheroleofbraininpsychologicalprocesses.Hecontributedatheoryof"humors"to account for the basis of human activity. He taught that the body contains four humors:blood, yellow bile, black bile, and phlegm. Borrowing the concept of equilibrium from hispredecessors, Hippocrates arguedthatperfecthealth isaresult of theproportionate mixtureofthesefourhumorsandthedominanceofanyoneofthemresultsincharacteristicindisposition leadingtoimbalanceorillness.

Empedocles (500-430 B.C.E) attempted to develop a theory of perception based onhumanphysiology.FollowingAlcmaeon,Empedoclesbelievedthatthesensesarethe“duct (s) of understanding”, through which information about the world travels to the brain. Heproposed that objects emit *effluences*, like *eidola* of Democritus, which are sense-modalityspecific copies of themselves that enter the body through the ducts of the senses. Empedoclesheld that sensations are the product of particles from stimuli falling upon the “pores” of thesenseorgans.He postulatedthatthe*effluences*get in the bloodstreamwhere they meet andmix in the heart. He argued that the agitation of *effluences* in the beating of the heart wasthinking.Thoughitlooksabsurdtoday,Empedoclestheorywasasignificantstepfornaturalismin psychology because it proposed a purely physical basis for mental activity, without anyreference to soul.Thus,the notion of psyche tooka beating asearly asfifthcentury B.C.Eandbody,inGreek*soma*,gainedprominence.

7.3.5 Being–Becoming–RealityandAppearance–Towardsatheoryofknowledge

Another important development in Greek thinking which significantly influenced thefuture development of different schools of psychology was the philosophies of Becoming andBeing propounded by Heraclitus of Ephesus (535 – 475 B.C.E) and Parmenides of Elea(early 5thcentury B.C.E).The search for the *phusis*by Thales and his followers was influencedby a belief that there is an ‘underlying permanent reality’.This belief was challenged byHeraclitus who believed that (a) the only constant in the universe is change; (b) things neversimply *are*, but are always becoming something else; (c) change is lawful and not capriciousand regulating change is a dynamic universal harmony that keeps things in equilibrium ofbalanced forces; (d) and there is no eternal Truth, only useful truths. Heraclitus’s most famousaphorismwasthat“nooneeverstepsinthesamerivertwice”.Thatis,nothingintheuniverseis ever the same twice and hence proposed the doctrine of Becoming. Nevertheless, Heraclituslike Thales agreed with the idea of *phusis*and proposed ‘fire’ as the single constituent elementin consonance with his belief in change. Fire symbolizes flux in nature and physical propertiesoffirecausenoticeablechangesinotherphysicalobjects.Hence,hechosefireasthe*phusis.*

IncontrasttothedoctrineofBecoming,Parmenidesiscreditedwithformallypostulatingthe doctrine of Being. He was the founder of the Eleatic school of philosophy. His only knownwork titled *On Nature* is a poem which has survived only in fragmentary form. The poem is anarrative sequence in which the narrator travels “beyond the beaten paths of mortal men” toreceive a revelation from an unnamed goddess (variously identified by the commentators withNature, Wisdomor Themis and generally thought tobe Persephone) onthe nature ofreality.InthePoemParmenidesdescribeshisjourneyfromdarknesstolightandspokeoftwoways:

the Way of Truth and the Way of Appearance/Opinion. Parmenides attempted to distinguishbetween the unity of nature and its variety.In the Way of Truth, he explained how reality isone; change is impossible; and existence is timeless, uniform, and unchanging. He insisted intheWayofTruthupontherealityofitsunity,whichisthereforetheobjectofknowledge.Inthe Way of Appearance/Opinion, he explained the world of appearances, which is false anddeceitful. He spoke upon the unreality of its variety, which is therefore the object, not ofknowledge, but of opinion. In the Way of Opinion he propounded a theory of the world ofseeming and its development, pointing out however that, in accordance with the principlesalready laid down,these cosmological speculations donot pretend to anything morethanmereappearance. Parmenides also explained the structure of the becoming ofcosmos (whichis anillusion, of course according to him) that comes from The Wayof Truth(www.Wikipedia.com).

Under the Way of Truth, Parmenides distinguished between two ways of inquiry: "thatIs" (hoposestin) and "that Not-Is" (hos oukestin). When translated to English they read asfollows:*that it is that it is not*. In ancient Greek, which, like many languages inthe world,does not always requires the presence of a subject for a verb, "is"functions as a grammaticallycomplete sentence. The simplest explanation as to why there is no subject here is thatParmenides wishes to express the simple, bare fact of existence in his mystical experiencewithout the ordinary distinctions. Parmenides concluded that "Is" could not have "come intobeing" because "nothing comes from nothing." Existence is necessarily eternal. In Parmenides,theview"Thatwhichisnot"canneverpredominateover"Thatwhichis".Hence,heforbids the way of perception as a means of obtaining valid knowledge and insists on judging bymeans of the Reason (*Logos*).Parmenides' assertion that the human sensory perceptioncannot know the reality was an important step in the development of Greek thought thatprompted an inquiry into the nature and means of reaching the Truth on the one hand and thefunctioningof thehumanmindontheother (www.wikipedia.com/Parmenides).

7.3.6 Revelationtosensationandreason-Empiricism–Rationalism

The debate between Being and Becoming was a metaphysical one, but it created animportantdifficultyforthetheoryofknowledge.ForHeraclitustherewasnounderlyingRealityorBeing.ButforParmenides the AppearancewaschangeandtheRealitywasBeing.Parmenides' views resulted intwo major issues: (1) how best to discover Truth; and (2) howthe mind is connected to the world. Parmenides asserted that what we know through sensoryperceptionisonly appearance (the*doxa*),which changes and hence cannot be claimedastruth.Onlypurereason(*Logos*)willresultintheunderstandingoftheTruthoftheworld.For

example,basedonourordinarysenseperceptionwespeakofbirthanddeathoforganismsand, creation and destruction of objects.According to Parmenides thisbelongsto thesuperficial world of movement and change and the idea of genesis-and-destruction, is illusory,because the underlying material of which the table is made will still exist after its destruction.What exists must always exist. And we arrive at the knowledge of this underlying, static, andeternalreality (*aletheia*)throughreasoning,notthroughsense-perception.Thisresultedinthe birth of Rationalism. However, the emphasis on sensory perception as the way to truthamongnaturalisticphilosophersledtothebirthofEmpiricism.Thesethoughtsstronglyinfluenced Plato,andthrough him, thewholeofwestern philosophy.

It is important at this point to note that there are many parallels between Parmenides'journeyfromdarknesstolightandhismysticalinsightsaboutappearanceandrealityandth atofVedicrishisandVedanticthinkers.Also,Parmenides'viewsonwaysofobtainingknowledgehave lotofparallelswithcriteriaof*Pramâna*aswediscussedinUnit5.Further,itissignificantthatincontemp orarypsychologythereisanongoingdebateonUniversalismvs.Contextualism,which fundamentally rests on the distinction between Reality and Appearance; and many arearguingaboutthevalidityandusefulnessoffollowingUniversalismindevelopingpsychologicalth eoriesandmodels.

7.3.7 Determinism,Atomictheory,Materialism,andHedonism

The last of classical philosophers to be concerned with the nature of physical realitywere Leucippus of Miletus(flourished 430 B.C.E) andhis better known studentDemocritusof Abdera (460-362 B.C.E). Leucippus said "nothing happens at random, everything happensout of reason and by necessity" (Leahey, 2004, p.45).The soul and freewill are illusions thatcan be reduced to the mechanicalfunctioning of our physicalbodies. Democritus was knownas the "laughing philosopher" because he laughed at the follies of human beings who believedin freedom and struggle against the necessities of fate.This view may be considered asrepresentingwhatiswellknownasdeterminism.

Regarding the fundamental nature of reality Democritus said only atoms and the voidexists and there is no God and soul. While atoms differ in size, weight, and configuration, therelationship among them is completely governed by natural laws and not left to chance orspontaneity. Humans and animal consist of atoms that are the most sophisticated and mobile.Democritus considered atoms as the basic explanatory principle of life. He wrote:"We knownothing accurately in reality, but only as it changes according to bodily condition and theconstitutionofthosethingsthatimpingeupon[thebody](Freeman,1971,p.93,citedin

Leahey, 2004, p.45). He also said that every object gives off "special kinds of atoms called*eidola*", which are copies of the object. When these *eidola* reach our sense, we perceive theobjectindirectly through itscopy. Thus, our thought processes are limited toputting togetheror taking apart these *eidola*, in our brains. Democritus argued that the quantity of matter isalways a constant leading to the proposition of indestructibility of matter and its conservation.Thisistheprecursorofmodernatomictheory

Democritus' views on the nature of reality with an emphasis on matter in the form ofatoms lead to a view called materialism and the denial ofthe notion ofgod and soul on theother encouraged sensations as a guide to the conduct of life with an emphasis on pursuit ofpleasure and avoidance of pain,which came tobe called hedonism.Democritus said:"Thebest thing for man is to pass his life so as to have as much joy and as little trouble as may be(Copleston, 1964, p.933, cited in Leahey, 2004, p.45).The logical outcome of this view isreducing the value system to our natural bodily experiences of pleasure and pain and nothingmore.TheseviewsarecomparabletotheviewsoftheIndianmaterialistCharvaka.

7.4 SOPHISTS'RELATIVISMANDTHECONTEXTUALPERSPECTIVE

The development of thought so far discussed laid the foundation for physical andbiological sciences that has helped to understand the materialistic universe. While naturalphilosopherswere attempting toarriveat first principles ofthe materialistic universe, therewereagroupofpeopleknownassophists(expertsintheartofpersuasion),duringtheClassicalPeriod(500-323B.C.E)whodidnotagreewiththisapproach.Theywerewanderingintellectuals who gave lectures for a fee and imparted wisdom (*sophes*) and functioned asmobile universities of ancient Greece. Protagoras is generally regarded as the first of thesophists. Others included are Gorgias, Prodicus, Hippias, Thrasymachus, Lycophron, Callicles,Antiphon, and Cratylus. They initiated what is now known as contextual perspective whichopposes universalism of natural philosophers. They are the early forerunners of a differentstream of thought who adhere to relativism.Contemporarily there has been a controversyregarding the appropriatenessof Universalism for the development of psychology, and thereare many who have been proposing Contextualism as more appropriate (Capaldi& Proctor,1999)(see alsounitonCulturalandIndigenousPsychology).

Protagoras (490-420 B.C.E) denied the value of making generalizations or extrapolatingbeyond the physical and hence rejected the universalistic approach. He held that the firstprinciples of absolute generalization i.e., truth, goodness and beauty do not exist in themselves,andweonlyknowsuchconceptstotheextentthattheyareembodiedinpeople.Therefore,

a search for the basis of life must be confined to the investigation of life as it operated in livingbeingsandbewary ofgeneralizations beyondwhatweobserve.Thefamousstatementattributed to Protagoras is as follows:"of all things the measure is man, of things that are thatthey are,and of things thatare notthey are not" (Spragus,1972, citedin Leahey,2004,0.46).LeaheyobservesthatProtagoras'statementsuggeststhreeimportant meaningorinterpretations,*personal,cultural*and*metaphysical.*

First, personal interpretation of "of all things the measure is man", is that what isimportantis the world asit appearstousin ourimmediate experience and the criterionoftruth is our experience, not some absolute principle or ultimate phusis. For example, if twopersons enter thesame room, one may experience itas coolbecausehewas working in frontof a hot furnace before that and the other may experience it as warm, because he was drenchedin heavy rain on a chilly day. According to Protagoras's statement each is true for its perceiverandthereisnoneedtothinkoftemperatureoftheroominanabstractway.ItisapreferenceforAppearancesoverReality.Thisviewisknownas*relativisticempiricism.*

Second, the cultural interpretation of "of all things the measure is man", is that there isnoonerightwayofliving–theGreekway-asancientGreeksbelieved.TraditionalGreekshad considered their way of life as the best and had raised it to the level of absolute and theultimateandidentifiedwiththeuniversallawofnature.TraditionalAthenianssawhumannatureas relatively fixed, so that one culture – the free *polis* – was most suited to it. But Sophistsarguedthathumannatureisquiteadaptableandpeoplearecapableofadaptingtoverydifferent ways of life. Sophists asserted that different cultures have their own unique way and each isrightinitselfandsharpenedthedivisionbetween*phusis*(naturallaw)and*nomos*(humanlaworconvention)by making *nomos* mere matter of arbitrary convention,asetof equalway oflifelivedindifferentcultures,nonesuperiortoanother.Thisisknownas*culturalrelativism.*

Third,themetaphysicalinterpretationof"ofallthingsthemeasureisman",referstothebeliefin godandthesupernatural.SophistsarguedthatifthesocalledRealityofnatureis unknowable through sensory experience, so too are the gods and there is no divine truth orgod given law to which human beings are subject. Therefore, right and wrong are matters forculture to decide not gods.Hence, they felt philosophers should not waste time on idlespeculations about Reality or the gods. Instead they should concern themselves with practicalachievementconducivetohumanhappinessandwork.Thisiscalled*ethicalrelativism.*

UnlikeotherSophistsGorgiasdidnotprofesstoteach*aréte*(excellence,or,virtue).Hebelieved thattherewasnoabsoluteformof*aréte,*butthatitwasrelativetoeachsituation

(forexample,virtueinaslavewasnotvirtueinastatesman).Histhoughtwasthatrhetoric,theartofpersuasion,wasthekingofallothersciences,sinceitwascapableofpersuadingany course of action. While rhetoric existed in the curriculum of every Sophist, Gorgias placedmoreprominenceuponit thananyoftheothers.

7.5 HUMANISMANDHUMANISTICPERSPECTIVE

Another outcome of Sophist's teaching was that ancient Greek philosopher's attentionturned from the nature of the universe or cosmos, to practical concerns of humans. Questionsrelated to human nature, knowledge, ways of living, morality, conduct, happiness, etc., gotmore attention. Inother words, there was ashift from cosmocentricconcerns to*anthropocentric* issues,whichleadtothedevelopment of*humanism* and*humanisticperspective.* An important feature of this development is that human beings are distinguishedfromtherestoflifebyconsideringthematahigherplaneandemphasizingthosecharacteristicsthat set them apart from other living beings such as reason, language and self-reflection. Inotherwords,uniquenessofhumanbeingswasgivenimportance.AmongthehumanisticthinkersSocrates and his student Plato stand out for their significant contributions. Each left his ownuniqueimprintinthedevelopmentofwesternphilosophy.

7.5.1 Socrates

the moral philosopher. Socrates was not a Sophist, though Athenians mistook him forone. Socrates is well known as a moral philosopher. He believed that no positive doctrine ispossiblewithoutultimatefirstprinciplesandhencewasonaself-definedquestforthenatureof true virtue and goodness. He tried to understand the meaning and nature of abstract humanconceptssuchasjustice,goodness,andbeauty.Socratesalsobelievedthattocallsomethingas knowledge or truth, it should be conscious and we should be able to explain it. Not only aperson should do right things, he should also give a rational justification for his actions. Thenonly the person is truly virtuous. Intuitively one might know right and wrong, but a theory ofvirtue is also important. In Greek *theoria*means contemplation. This requirement was adoptedbyPlatoandbecameastandardgoalofWesternPhilosophy.

Socrates is well known for his method, a special form of dialogue called the *elenchus.*He believed that everyone possess some intuitive knowledgeof rightand wrong,ofmoraltruthandactuponthem,eventhoughtheyarenotreflectivelyawareofit.Socratesbelievedthat through a process of dialogue it is possible to bring out this truth, by dislodging false orerroneousbeliefsoneholds.Thatwillresultinastateofenlightenmentcalled*aporia*.This

beliefinlatentknowledgeofvirtueandmakingitconscious/explicitthrough*elenchus*isthestartingpointof modernpsychotherapeuticmethods(Leahey,2004).

7.5.2 Platoandthetheoryofknowledge

Plato(427-347B.C.E)wasastudentofSocrates.Heiscreditedwiththedevelopmentof *epistemology*, a branch of philosophy that deals with nature and means of obtaining validknowledge to arrive at truth. Therefore, his role is very significant in the development ofWestern intellectual tradition and also for the development of contemporary cognitivepsychology.Plato heldthatknowledge to be called Truth has tobe validabsolutely inalltimesandplacesandshouldberationallyjustifiable.ThetruthPlatosoughtlayintheRealmof Being and knowledge of it could not be derived from material senses occupied with thechanging material world. Plato was convinced that transcendental Truth exists, and perceptionwas not the path to knowledge. Plato like Parmenides believed that the Way of Truth was theinward path of logic and reason rather than the outward path of seeing. Plato distinguishedbetween Forms which really exist as non-physical objects from copies of that object found inthe material world. Plato's Form is in the Realm of Being and the physical objects are in theRealm of Becoming. He offered metaphors like the Sun, the Line, the Cave and the Ladder ofLovetoexplainhisnotionofForm,whichcannotbeunderstoodotherwise.

Platobelievedintheexistenceofsoulanditsreincarnation.AsLeahey(2004)noteshe was influenced by Hindu religious scriptures and beliefs. He posited the different souls in agradationfromhightolowviz.,*rational,spiritual*and*desiring*soulandclassifiedpeopleinto categories depending on the kind of soul they possess. He explained human motives andactions, with respect to the nature of three kinds of souls. Plato carried on the concept of histeacher Socrates, by formulating the first clearly defined concept of immaterial existence.Plato's theory of Ideas/Forms– the realm of immaterial, self-existent and eternal entitiescomprisestheperfectprototypesofallearthyimperfectobjects.

7.5.3 Aristotelianphilosophyandpsychology

It was Aristotle (384-322 B.C.E) the famous student of Plato who worked out acomprehensive philosophicalsystem, including the first psychology. Aristotle wasa biologistas well as the first truly systematic philosopher. He believed that the human way of life shouldbe built on what was best for human nature. He was always practical and down to earth indealing with any subject matter and was always concerned with discovering what is natural.While his teacher Plato was a rationalist, Aristotle was an empirically inclined observer ofnature. Aristotle developed his system based on observation, not on experimentation (Leahey,2004).

Soul Aristotle considered the soul as that which differentiates the animate from theinanimateworlds."Alllivingthingspossesssoulastheirformandthusitisalivingthing'ssoulthat defines its nature, what it is to be that living thing. Soul is the actuality and the actualizing;directing force of any living organism, fulfilling the body's potential *having of life*" (cited inLeahey, 2004, p.66).The word "form" has a special meaning like Plato's Form, in Aristotle'ssystem. He distinguished between matter and form. Matter is sheer undifferentiated physicalexistence, and as such is unknowable. For matter to be knowable, to be an object of perceptionand science, it has to be joined by form, which makes a thing that which it is, defining it andmaking intelligible to us. In perception, Aristotle said, the mind receives the form of an objectbutnotitsmatter.AristotlerejectedPlato'sthesisofseparabilityofForms.

Aristotle's concept of form is comprised of three causes viz., *essential cause*, *efficientcause*, and *final cause*. Essential cause refers to form defining what something is in its essence.Efficientcause refers to how things come into existence or are made of. Final cause refers tothepurposeforwhichathingexists.AccordingtoAristotleastheformofalivingthing,soulis the essential, efficient, and final cause of an organism. As essential cause, the soul is whatdefines an animal or plant. The soul is efficient cause of bodily growth and movement and oflife processes generally. The soul is the final cause of an organism for the body serves the souland soul guides its purposive development and activity.Aristotle's view of soul and bodyrelation is different from Plato's. He rejected the separability of soul and body, the dualism ofPlato, the Pythagoreans, and of many religions. Soul is not a separate thing neither made ofsomething other than matter nor added to the body.An organism is a unity. Without the soulthebodyisdead;withoutbody,thereisnosoul.

Aristotledistinguishedthreelevelsofsoulappropriatetodifferentlevelsofactualizationon his natural scale. At the lowest level there is the *nutritive soul,* possessed by plants,serving three functions: (1) maintaining the individual plant through nutrition, (2) maintainingthe species through reproduction, and (3) directing growth. Animals possess a more complex,*sensitive soul,* which subsumes the nutritive soul's functions while adding others, making itmorefully actualized thanthe nutritive soul. Animals unlike plantsareaware oftheirsurroundings. They have sensations; hence, "sensitive soul". Because of this they experiencepleasure and pain and so feel desire either to seek pleasure or to avoid pain. Further, sensationsleads to imagination and memory and movement are a consequence of desire. Highest in thescale of souls come the human or *rational soul,* subsuming the others and adding *mind,* thepower to think and have general knowledge. According to Aristotle, gaining knowledge is apsychologicalprocesswiththeperceptionofparticularobjectsandendswithgeneral knowledgeofuniversalsofforms.

Mind. According to Aristotle the rational part of the human soul, which he called the*mind*, is unique to human beings, capable of acquiring knowledge of abstract universals asopposed to the knowledge of individual things given in perception. He distinguished *passivemind*from*activemind*.Passivemindispotentiality.Ithasnocharacteristicofitsown,foritcan take on the form of experienced objects. Active mind is pure thought acting on the contentsof passive mind to achieve rational knowledge of universal. Active mind according to Aristotleis unchangeable and hence immortal, for death is a form of change. Active mind is thereforeseparablefromthebodyandmaysurvivedeath,butactivemindis*not*apersonalsoul,foritis identical in all human beings. Active mind is pure thought and carries nothing away from itssojourn on earth. Knowledge is realized only in the passive mind, which perishes. Active mindcorrespondstotheprocessofabstractthought,passivemindthecontents.

Perception. Perception the starting point of knowledge has to do with form, not matter.In perception our mind receives the form of an object without the matter. The five special orspecialized senses receive forms appropriate to each of them. In addition, Aristotle alsopostulated the *interior sense*[1] . According to him the information provided by the specialsense is passed on to faculties that deal with it in various ways. In the animal soul, thesefaculties are called the *interior sense*, because they are not connected with the outside world,but stillare dealing with experienced sensation. Commonsense isthefirst interiorsense.Itdoes the function of sensory integration. Aristotle located common sense in the heart. Commonsense along with imagination is involved in judging what an object is. Memory is anotherfaculty of the sensitive or animal soul. It is a storehouse of the images created by commonsenseandimagination. Incontemporary jagonitis"episodic" memory,memory forevents.Organization of memory is based on association and three *laws of association*, according toAristotleare*similarity*,*contiguity*and*contrast*.

Motivation.MotivationaccordingtoAristotleisthefunctionofthesensitivesoul,whichcan experience pleasure and pain. In animals, motivation is directed by an image of what ispleasurable and the animal seeks only present pleasure or the avoidance of pain. This type ofmotivation is *appetite*. Human beings are capable of reason and so can conceive of right andwrong. We can be motivated by desire for what is good or for long term future benefits. Thistype of motivation is called *wish*[2] .Animals experience simple motivational conflicts betweenopposingappetites,buthumanshavetheproblemofmoralchoice,inaddition.

Aristotlebelievedthereisanaturalpropergoaltohumanlife,namelyhuman*flourishing*, just as an acorn will grow into a big oak tree. Because the human soul is in itsessencerational,andthereforecapableofvirtue,"humangoodturnsouttobeactivityofthe

soulin accordance withvirtue" (cited in Leahey,p. 70). Here in Aristotle'sconcept we havetheseeds of thelaterconcept of "self-actualization", discussed by humanisticpsychologistslike Kurt Goldstein, AdrasAngyal, Carl Rogers and Abraham Maslow (see Unit on HumanisticPsychology).

7.6

EPICUREANISM,CYNICISM,SKEPTICISM,STOICISM,GNOSTICISM,HERMETICISM ANDNEO-PLATONISM-PHILOSOPHERSOFHAPPINESS

In the *second* phase, during the Hellenistic (323-31 B.C.E) period, the Greeks rejectedthe traditional values of Homeric fame and classical Greek politics. They turned away frompublic life towardthepleasuresof privatelifeandhome. They alsoturnedinwardtotheirsouls, seeking succor from the misfortunes of the world. The more secular of them soughtfreedom from their inner turmoil, in philosophy. The more religious of them sought solace, intraditional worship or in the exotic new religions that flowed from the East into the West. Inbetween was the philosophical religion of Neo-Platonism. While the classical Greeks hadsought the happiness of *eudaemonia*– human flourishing or living well, the Hellenistic Greekssought freedom from disturbance, a form of happiness Greeks called *ataraxia*. Eudaemoniadepended on luck, including living in favorable circumstances. Ataraxia was in control andwithin the reach, the ability to quiet one's own soul, to achieve self mastery and thus personalfreedom from disturbance no matter what fortune might bring. Recipes for achieving ataraxiawere offered by a new form of philosopher, the *philosopher as physician*. The Hellenisticschoolsof philosophy setoutto create and teach a *therapy ofthe soul*. Their philosophiesalso touched religious themes: Are there gods? Is there an afterlife? How may I be saved?Byaddressing these questions at a personal and philosophical level Hellenistic philosophy downplayed the role of cult worship helping pave the way for a religion of personal redemption,Christianity. Among these therapeutic philosophies, Epicureanism, Cynicism, Skepticism andStoicism arewellknown. Allthese philosophies propose aun-*polis* like degree ofdisengagement from the social world. The Epicurean withdrew from the world physically; theCynicwithdrewfromthesocialworldof*nomos*;theSkepticwithdrewfromstrongbeliefofany kind; the Stoic refused to let the world's troubles be disturbing. Another way of dealingwith a troubling world was to turn away from it to a better, purer, transcendent one. This isfound in religious philosophies like Gnosticism and Hermeticism, and Neo-Platonism and inmysterycults.(Leahey,2004).

Saint Augustine (354-430). St. Augustine was the last classic philosopher and the firstChristian one,whocombinedStoicism, Neo-Platonism andChristian faithtodevelop*Augustinian Neo-Platonic Psychology*. Among the many Christian saints Augustine's role iscritical to the history of psychology because he completed the "Christianization" of Greekphilosophy by affirming the Platonic relationship between body and soul. Augustine consideredmind as the receptor for divine wisdom and shares in the glory of God. Through mind we canacquire a type of knowledge that is unknowable through the bodily senses.Further, thisinterior sense of the soul or mind allows us a level of consciousness that transcends, yetcompletely explains, physical reality.By emphasizing on thistranscendentalknowledge,Augustine downplayed therationality of mind, which isdependenton unreliablesensoryinformation.According to Augustine only by removing the faulty impressions of sensoryknowledge we can reach this level of consciousness.Augustine taught the ideal of the mindreflecting upon itself as the key to ultimate beauty and love in God and Christian thought wasdominated by this view until the end of the Middles Ages[3].Thus all intellectual attempts thatstudied lifeincludingpsychologywere done inaPlatoniccontext.

We have seen that almost all the basic ideas and perspectives that served as thefoundation of Western intellectual tradition emerged in ancient Greece over a period of 3000years. Ancient Greek thinkers focused on the universe (cosmocentric) as well as on humanbeings (anthropocentric). Just as in the development of Indian thought even in the westerncontext the ancient Greek philosophersaddressed five primary issuesviz., (a) nature andexistence of God; (b) nature of the soul;(c) nature of the physicalworld;(d) nature of mindand its activities; and (e) extra sensory and super conscious experiences. Natural philosophers,Human Philosophers, and Philosophers of Happiness contributed their ideas. Aristotleattemptedtodevelopacomprehensivesystemofphilosophy andfirstpsychology.

7.7 MEDIEVALPSYCHOLOGIES-EARLY,HIGH,ANDLATEMIDDLEAGES

In the *third* phase, the Roman era (31 B.C.E – C.E. 476) commenced. Classicalcivilization ended and a medieval way of life began during the Roman Empire in the late

thirdandfourthcenturiesandlastedtillthebeginningofRenaissanceinItalyintheendoffourteenthcentury. Though the Romans conquered Greek territory and established the Roman Empire,they wereconqueredculturally by thedefeatedGreece.Thus,ancientGreekideaswereadopted by the Romans, who transmitted them around the Mediterranean and into Gaul(modern France), Germania, and Britain, which spread across the globe. As Leahey (2004)observesmostmedievalphilosophersbelieved,asdidtheGreeks,inthepowerofhuman

reasontoknoweternalTruthandtheyevenassertedthatGod'struthandthephilosophicaltruthwereone andcouldbesynthesized,asSt.ThomasAquinasattempted.

Unlike the Greek the Romans did not share the love of natural science that formed thebasisof the Greek philosophicalsystems. The Greek emphasison the unity of knowledgehad produced the universal philosophers. In contrast, the Romans valued application and useover abstract studies and hence were more interested in technology than pure science.TheRoman emphasis on applied and practical knowledge required specialists. The advances inphilosophy that the Romans developed were extensions of the Greek ideas based on theteachings of the Zeno (336-224 B.C.E) (Stoicism), Epicurus (342-270 B.C.E) (Epicureanism),and Plato (Neo-Platonism). All the three systems were limited in scope and were mainlyexpressedinreligiouspractices.Romansdidnotattempttodeviseacomprehensivesystemof human knowledge, for which the role of psychology was central. On the other hand, theRomanphilosophieswerespecializedandlimitedtorathergeneralattitudetowardlife.

With the fall of Roman rule in the West, scholarly pursuit, including the study ofpsychology regressed and psychology was reduced to the practice of Christianity under theinfluence of the theocratic feudal society in which religion was mixed with psychology andscience.MedievalEuropewasanageoffaith,andscience,includingpsychology,wasdormant.The ancient Greek ideas were later worked out and elaborated by generations of thinkers indifferentcontinentsduring theMiddleAges(476to1360C.E).

In the early middle ages (476-1100 C.E) various writers developed on Aristotle'spsychology by elaborating on the set of faculties possessed by Aristotle's sensitive souls.Because these facultiesprocessed sensory images passedonfrom the special or exterior,senses, they were called *inward wits* or *interior senses*. These were thought to be the exacttransition point between body and soul in the chain of being. Such schemes appear in Islamic,Judaic, and Christian thought in the Early Middle Ages. "He who knows his soul, knows hiscreator" (Proverb of the Muslim Brethren of Purity). This was the motto of early and highmedieval psychology. Within the Islamic world, a naturalistic, rather than religious, facultypsychology developed, based on Aristotle. Ibn Sina, known in Europe as Avicenna, who wasboth a doctor and a philosopher and whose works are influential in constructing medievalphilosophy andpsychology,developed *Islamic Psychology*.This was originally workedoutin a Neo-Platonic framework within which Aristotle was interpreted, and it combined anelaboration of Aristotle's psychology with late Roman and Islamic medicine. In the Neo-Platonic scheme of things, humans stand midway between God and matter. As a rationalanimal,ahumanbeingresemblesGod;asaphysicalbeing,ahumanresemblesanimalsand

other purely physical creatures. In this view, when allied with Aristotelian faculty psychology,the humanmind itself reflects thisambiguous position: The five corporeal senses are tied tothe animal body, while the active intellect – pure reason – is close to God. A person is amicrocosm (a small universe) reflecting the universal Neo-Platonic macrocosm." (Leahey,2004,p.89).IntheHighMiddle Ages(1100-1350)twogreatmedieval approachestoknowledge, humanity and God were – Platonic Augustinian mystical way and the AristotelianThomistic way of natural reason constrained by faith. St. Bonaventure and St. Thomas Aquinasare considered as twin peaks of high medieval Christian philosophy and they developed twodifferenttypes ofChristianpsychologies,Neo-PlatonianandAristotelian.

7.7.1 Therebirthofempiricism–WilliamofOckham

One more important development during this age was the rebirth of empiricism.Medieval philosophers blend psychology and ontology, the study of the nature of being orexistence. Following Plato most medieval thinkers believed that something 'real' mustcorrespond toeach mentalconcept. But the way the 'real'was understood differed. ForPlato, it was the Forms; for Aristotle it was 'essences'; for medieval philosophers, it was theIdeasinthemindofGod.FortheGreeksandmedieval theonlyrealknowledgewas knowledgeof the universals. The medieval philosophers believed that the abstracted essences weremetaphysicallytrue,thattheycorrespondedtoholyideas.

William of Ockham challenged this centuries-old assumption. He replaced metaphysicswith psychology. He asserted that knowledge begins by "intuitive cognition" – direct infallibleacquaintance with some object in the world. Intuitive cognition yields knowledge of what istrue and false about the world[4] . From such knowledge of things "abstractive cognition" ofuniversals may develop, and universals exist only as mental concepts[5]and they have noexistenceoutsidethemind.Suchabstractconceptsmaybeeithertrueorfalse;forexample,onemayfo rmtheconceptofunicorn(amythicalhorselikeanimalwithahornionitsforehead),which does not exist. Abstractive cognition is thus wholly hypothetical and the touchstone ofrealityandtruthisintuitivecognition,accordingtoOckham.

Ockham's contribution can be summarized as follows. 1. He explained the process offormation of universal concepts based on the mental operation of noting similarities amongobjects and classifying them based on similarities. Thus, for Ockham universals are logicalterms that apply to some objects and not to others, and they indicate relations among objects.Thisisknownas*conceptualism*.2.Hedeniedthedistinctionofsoulfromitsfaculties.Thesould oesnot*have*the facultyofwillorintellect.Insteadwilling,thinking,imagining,etc.,are

all acts of the soul. In his view, faculties are unnecessary reification (materialization) of mentalactsinto mental entitiesapartfromthe mind. 3. According to him, conceptswere learnedhabits and ideas derived from experience. These habits make possible the idea of a person'sthinking independent of actually sensed objects. Thus, in Ockham's understanding of the

mind,habitwascrucial.4.Hedrewaradicaldistinctionbetweenfaithandreason.Hepointedoutthattherеisnogroundinexperience,orintuitivecognition,forbelievingwehaveanimmaterial,immortal soul. It is only from faith that knowledge of the immortal soul comes. As far asreason or philosophy goes, the mind may be a perishable entity dependent on the body.Ockham'semphasisonexperienceandreasonandseparatingthemfromfaithgreatlyweakenedtheologyandmetaphysics,butithelpedbringscienceintobeingandpsychologyaswell.

7.7.2 TheRenaissance

Fromthe endof 14thcentury tothe beginning ofthe 16thcentury,a remarkableeventof profound cultural significance occurred in Italy, which is known as Renaissance (1360 to1600C.E.).ItwastherebirthofEuropeanculturecharacterizedbyaturntowardhumanismin art, literature, and music leading to a change in emphasis from the dominance of traditionalChristianthemestoaglorificationofhumanity.ThedistinctivedevelopmentoftheRenaissancewas the reappearance of humanism. The humanism expressed itself in placing importance onindividual human beings and their lives in this world as opposed to the medieval concern withfeudal social status on the one hand, and the religious concern with future lives in Heaven orHell on the other.Reappearance of humanism turned the focus of human inquiry away frommedieval preoccupations with God and heaven toward the study of nature, including humannature. An important aspect of this development which has significant influence on psychologyis as follows.Artists such as Leonardo da Vinci and physicians such as Andreas Vesaliusundertook detailed anatomical studies through dissection of the human body and began to seethe body as an intricate but understandable machine.This led to the mechanistic approach tounderstandhumannature.

7.7.3 Developmentofindividualisticviews

Another significant development of the middle ages relates to the changing conceptionof the individual. Medieval psychologists had little interest in individual differences inpsychological makeup. Medieval peoples' social roles were stereotyped. During the EarlyMiddle Ages the aspectsof the social understanding of individualsand of individualmindshad come to resemble the old Greek Bronze Age. In the Bronze Age there was little

conceptionofindividualmindorsoulbecausehumanactionsweredeemedtobecontrolledbygods.But

during the Middle Ages it was the legal status of a person as emperor, pope, king, lord, knightor serf that determined his or her life and hence the legal status was considered more importantthan the status as an individual human being distinct from all others. Either way there was noconception of the individual as an important object of concern or study.This lack of focus onthe individual during the Early Middle Ages was part of the Neo-Platonic theory that dictatedthat the human intellect knows only universals, not individuals.Thus, individualism was reallynot possible in the Early Middle Ages.Accordingly people were viewed as coming in typesbased on social statusandhaving minds that workedaccording to rules appropriateto eachtype.

The modern concept of the individual began to emerge in many areas during the HighMiddle Ages and Renaissance in literature, religions and in academic thought.The changefrom an external conception of mind to a more internal and individualisticone began first inthe highly individualistic Italian city state of the High Middle Ages, which in turn gave rise toRenaissance.InFlorence,MachiavelliandDanteexpressedsuchconceptsthroughtheirwork. The 14thcentury English poet Chaucer created the first individualized realistic charactersin English.William Shakespeare portrayed individuality in his characters of the many dramashewroteandacted.

Ethicsand mystic religionwere the twoareas,throughwhichindividualismenteredinto medieval academic culture.For example, before 12thcentury sin was not considered aspersonal and penance was a mechanical procedure for expiating sin.But in the 12thcenturypeople began to view sin as a matter of personal intention and it was formalized in PeterAbelard's concept of *voluntaristic ethics.* An act by itself is neither right nor wrong; it is theintention behind the act which has to be judged one or the other way. Since intentions areintenselypersonal,Abelard'sethicswaspartofthegrowthoftheindividual.Mysticismseeksa direct connection between self and God, without themediationof the priest. Mysticismbegan in popular religion rather than scholastic theology. St Francis of Assisi the greatestmedieval popular preacher, abandoned wealth and status in favor of communing with Godthrough nature and histeaching wasindividualistic. Thisascetic ideal is a commonone inworld religions.Asceticreligionsfocus inwardforenlightenmentorsalvation.

7.8 SUMMARY

The originsof modernpsychology canbe tracedbacktoancient Greece.Since thenthe psychological thought can be considered to have developed in different phases as anintegralpartofWesternthought.Ineachphasethethinkershaveattemptedtofocuson

certain themes and issues. There are two major currents of philosophical development viz.,naturalphilosophy andhumanphilosophy.Relatingtothempsychologicalideashavedeveloped. With the development of natural philosophy leading to modern science, the issuesrelated to the understanding of human nature as a sentient being or as a machine have beendebated. With the development of human philosophy, the distinctiveness of human being andindividuality of humans have been discussed. Later psychologies have drawn inspiration fromthesephilosophiesandhavedevelopedindifferentdirections.Amongalltheissuestheproblemof soul is one which has remained unresolved till today, though modern psychology has strivenhard to wriggleoutofthis contentiousissuebyembracingreductionism.

Modern psychology with its focus on the individual started in High Middle Ages andRenaissance. Thus in the *first stage* the ancient spiritual worldview in which matter and soulwere not sharply divided gradually gave way to a scientific, mathematical, and mechanicalworldview due to developments that began in the Late Middle Ages and Renaissance.The*second stage* of transition occurred with the emergence of the individual as the functional unitof the social order in Western societies. As Sampson (1989) notes, studying individuals duringthe time in which the household was the functional unit of the social order would have madelittle or no sense. Once the individual emerged as central, however, seeking to understand theindividualbecameahighlycherishedculturalproject.Leahey(2004)statesthatpsychology"is the science that is concerned with the individual person" and hence, "how societies andcultures view and value individuals are important for understanding the history of psychology"(p.99).Hefurtherobservesthat"notuntilthenineteenth centurydowefind,amongpsychologists, a systematic interest in individual differences, and even then, the founder ofpsychology,Wundt,wasindifferenttothem"(ibid,p.99-100)".

7.9 KEYWORDS

Spritiualism Epicureanism

StoicismNaturalism Cynicism

GnosticismDeterminism

Skepticism

HermeticismNeo-platonism

7.10 CHECKYOURPROGRESS

1. GivethemeaningofthefollowingGreekwords–*arête,tyche,psuche,logos,polis*.

2. WhatisthefundamentalbeliefofNaturalism?

3. WhicharethetwoperspectivesofNaturalism?

4. Matchthefollowing

Philosophers	**MainConcept**
A. Thales	1spaceasoneelement
B. Anaximander	2bodyequilibrium
C. Anaximenes	3effluence
D. Alcmaeon	4humors
E. Hippocrates	5waterasoneelement
F. Empedocles	6pneuma

5. WhicharethepropositionsofHeraclitusofEphesus?

6. WhatisthemainthesisofParmenides?

7. WhatistheideaofDeterminismaccordingtoLeucippus?

8. Whichconceptcanbeconsideredastheprecursorofatomictheory?

9. WhoareSophists?

10. Whicharethethreeinterpretationsof Protagoras'statement"ofallthingsthemeasureisman"?

11. WhatisthenatureofSocraticMethod?

12. WhatisthemaincontributionofPlato?

13. Whicharethethreetypesofsoulaccordingto Plato?

14. Whicharethethreecausesof Form?

15. Whicharethethreelevelsofsoulaccordingto Aristotle?

16. StateAristotle'sthreelawsofassociation

17. Distinguishbetweenappetiteandwish.

18. WhatisthemeaningoftheseGreekterms–*eudaemonia*and*ataraxia*?

19. WhatdoyoumeanbyEpicureanismandStoicism?

20. WhatisthenatureofaCynicandaSkeptic?

21. WhatisthesignificanceofSaintAugustineinthehistoryofpsychology?

22. WhatisthecontributionofIbnSenna?

23. Whatis‘intuitivecognition’accordingtoOckham?

7.11 ANSWERSTO‘CHECKYOURPROGRESS’

1. arete-thegoodlife;tyche-fate;psuche-thesoul;logos-studyof;polis-citystate.
2. Thenatureoftheuniverseandthefundamentalnatureofrealitycanbeunderstoodinphysicalterms, without reasoningtoanysupernaturalexplanations.
3. (i)Universalistic–naturalisticperspectivewithphysicalorientation.

   (ii)Universalistic–naturalisticperspectivewithbiologicalorientation.4.

   A-5;B-1;C-6;D-2;E-4;F-3.
5. (a)Theonlyconstantintheuniverseischange.

   (b) Thingsneversimply‘are’,butarealways‘becoming’somethingelse.

   (c) Changeislawfulandnotcapriciousandregulatingchangeisadynamicuniversalharmonyt hatkeepsthingsinequilibriumofthebalancedforces.

   (d) Thereisnoeternaltruth,onlyusefultruths.
6. Reality is one; change is impossible and existence is timeless, uniform and existence istimeless, uniform and unchanging. Reality is the object of knowledge because of its unity.Thisisthedoctrineof *being*.
7. Nothinghappensatrandom,everythinghappensoutofareasonandbynecessity.Thesoul and freewill are illusions that can be reduced to the mechanical functioning of ourphysicalbodies.
8. The concept of eidola explained by Democritus can be considered as the precursor of theatomictheory.
9. Experts in the art of persuasion who existed during the Classical period (500-323 BCE)wereknownasSophists.
10. Personal, cultural and metaphysical are the three interpretations of Protagoras’ statement“Ofallthingsthemeasureisman”.

11. It is a process of dialogue through which the truth which is inherent in the individual isbrought outbydisparaging false erroneous beliefs. Thiswill leadto*aporia*orenlightenment.
12. Platowasconvincedthatthe*transcendentaltruth*existsandperceptionisnotthepathtoknowledge. Hedistinguishedbetween*forms*whichreallyexistintherealmof*being*andthephysicalobjectsinth erealmof*becoming*.
13. (i)Rational(ii)Spiritual (iii) Desiringsouls
14. Essential,efficientandfinalarethethreecausesof*form*.
15. (i)nutritivesoul(ii)sensitivesoul(iii)rationalsoul
16. (i)lawofsimilarity(ii)lawofcontiguity(iii)lawofcontrast
17. Appetiteisanadhesivemotivationdirectedbyanimageofwhatispleasurable.Itisfoundinanimals. Wishisdesiremotivatedbyadesireforwhatisgoodorforlongtermbenefits.Itisfoundinhumanbein gs.
18. Eudemoniaishumanflourishingorlivingwell;ataraxiaisfreedomfromdisturbance.
19. Epicureanismis the philosophy putforward by the Greek philosopher Epicuruswhichstates that pleasure is the chief good, by which he meant freedom from pain and anxiety.Stoicismistheviewofstoicsthatweshouldnotallowworld'stroublestodisturbus.
20. Acynicisonewhowithdrawsfromthesocialworldandcriticizeseverything.
21. Saint Augustine combinedstoicism, Neo-Platonism andChristian faithtodevelopAugustinianNeo-Platonicpsychology.
22. IbnSina,knownas AvicennainEuropewhoinfluenced development ofmedievalphilosophyandpsychologywasresponsibleforthedevelopmentofIslamicpsycholo gy.
23. Intuitive cognition is the direct infallible acquaintance with some object in the world. Fromsuch knowledge of things *abstractive cognition* of the universals may develop. Thisprocessiscalledconceptualism.

7.12 REFERENCES

1. Brennan,J.F.(2003).*History andsystemsofpsychology.*(6thEdition). Delhi:PearsonEducation.
2. Capaldi,E.J.&Proctor,R.W.(1999).*ContextualisminPsychologicalResearch-Acriticalreview,*SagePublications,NewDelhi.
3. Leahey,T.H.(2004).*Ahistoryofpsychology-Maincurrentsinpsychologicalthought.* (6thEdition).

   Delhi:PearsonEducation.www.Wikipedia.com

UNIT-8:EARLYBEGINNINGSOFSCIENTIFICPSYCHOLOGY

Structure

8.1 OBJECTIVES

Afterthestudyoftheunit,youwillbeableto,

- Explaintheimplicationsofscientificrevolution forthedevelopmentofpsychology
- Explaintheextremeandmoderateviewsof Frenchthinkersduringthe18th centuryaboutsensationalismandmaterialism.
- ExaminetheviewsoftheBritishEmpiricists
- Explaintheprocessofassociationofideasasputforthbytheir British thinkers.
- ExplainthedifferencebetweenGermanandBritish/Frenchtraditions
- DescribetheworksofFrenchscientistsduringthe18th centuryonthephysiologyofthenervoussystem.
- Explainphrenologyasaprecursortothelocalizationofthebrainfunctions.
- Describethecontributions ofphysiologiststothephysiology ofsensationsandpsychophysics.

8.2 INTRODUCTION

Asnoted in Unit 7 in the Bronze Age of ancient Greece there was little conception ofindividual mind or soul or of self, though there were great and distinctive individuals both menandwomen.SincethentillHighMiddleAgesandRenaissance,modernconceptoftheindividualdid not exist in the Western intellectual tradition. Individual was not an important object ofconcern or study. But it was only during the High Middle Ages there was a gradual transitionfrom an external conception of mind to a more internal and individualistic one.In this Unit youwill be learning about the developments in 17th and 18th century philosophy which had adirect bearing on the development of psychology in different countries. You will also study thedevelopments thattook placein the field of physiology in19th century,which paved thewayfortheformalfoundingofpsychologyasascientificdisciplineinGermany.

8.3 SCIENTIFICREVOLUTION ANDITSIMPLICATIONSFORTHEDEVELOPMENTOFPSYCHOLOGY

Scientific Revolution took place in the 17th century which occurred simultaneously indifferentpartsof Europe,inthe *fourth*phase of thedevelopmentof Westernthought.Bynownaturalphilosophers/scientistshaddemonstratedthemechanicalnatureofheavenlyand

earthly phenomena and then of the bodies of animals. The older Greek and Roman views ofthe universe as divine being or a readable book was substituted by the view that universe is amachine.Italso proposedthatpeoplecould improvetheir lotby the applicationof reasonandexperiment rather thanby prayer and devotion. In the processthe ancientview oftheworld and its relation to humankind as a pattern of mystically meaningful symbols disappeared.Eventually the mechanical approach was extended to humanity itself. The study of thehumankindwassubjectedtoscientificmethod.

Consequently a conflict arose between the view of the universe derived from ourordinary day-to-day sensory experience and the one developed based on mathematicalcalculations. Forexample,Galileomadea distinction betweenthe *primary* (physicallyobjective) and *secondary* (subjective sense) *properties.* Shape, size, motion, rest, etc., wereconsideredthe primary/objectivepropertiesinthe worldandtastes,colours, odours,etc.,wereconsidered subjective senseproperties.Galileo saidthe subjectiveproperties,"resideonlyintheconsciousness"and"ifthelivingcreaturewereremovedallthe sequalitieswouldbe wiped away and annihilated" (cited in Leahey, p.128). The world as we experience/perceivewas subordinated to the scientific worldview developed on the basis of mathematicalcalculationsandthelatterwas consideredmoretruthful.

This new scientific view began to alienate human beings from the universe and humansdiscovered that the worldthey experience was nottherealworld, but something createdbytheir minds. The distinction of primary and secondary properties laid the foundation forpsychology *asthe study ofconsciousness*, which Structuralistspursued until theBehaviouristslaterredefinedthefieldaround1900*asthestudyofbehaviour*.Hence,psychology wasphilosophicallyimportantbecauseitsstudycouldshedlightonepistemologicalissuesthroughthe understanding ofthescopeandlimits ofhumanknowledge. Threephilosophers viz.,theFrenchman, Rene Descartes; the Englishman, John Locke; and theGerman,GottfriedWilhelmLeibnizcontributedmosttodefinepsychology as thestudy ofconsciousness/mind and together they created the basis for the first scientific psychology andinfluencedthefuturecourseofpsychologyindifferentdirectionsinFrance,BritainandGermanyre spectively.

8.3.1Implicationsforthedevelopmentofscientificpsychology

René Descartes' (1596-1650)major contribution to philosophy and psychology is hisfamousstatement*Cogitoergo sum*(I think thereforeI am).Unlike hisGreekpredecessorswhoturnedoutwardtofind*phusis*innature,Descartesturnedinwardtoinvestig atehisown

mindin order to developa foundational philosophyand adopteda method of "radical doubt".He doubted everything - existence of God, the validity of his own sensations, the existence ofhis body, the reality of the external world, and so on. But one thing he could not doubt was hisownexistenceasaself-consciousthinkingbeing.HeconsideredthatI,whichdoesthethinking,as the soul which is a spiritual substance wholly without matter, not occupying space andcompletely separate from the body. This differentiating of a spiritual substance from matter orsoul from body is well known as "Cartesian split" or "Cartesian dualism". Soulis neithermatter nor form nor is it the form of the body according to Descartes. On the other hand, souldwells within the mechanical body as a sort of ghost, receiving sensations from it andcommandingitbyactsofwill,whichresultedinthewell-knownphrase"ghostinthemachine".

Cartesian dualism createdafurther distinction between'self' and'consciousexperience'.Descarteswent a step further than Galileo here.Descartes claimed that it ispossibletostepbackfromourexperienceandexamineitas"acollectionofobjects-sensations -

thatarenotpartoftheself"(Leahey,2004,p.136)."Descartessaysconsciousexperienceislikeatheatreo rphotograph,animagetheselfnaivelytakestobereal,butanimagethatcan be examined as a thing - consciousness itself - through a special kind of inward observationcalled *introspection*…With the Cartesian Theatre, the psychology of consciousness was born,although it was not yet a science" (ibid, p.138). Descartes had come very close to Indianthinkers in differentiating self and the mind/consciousness. But his I am is a 'thinking self',whichissimilartotheconceptof*viveka*(discriminativeintellect)inIndianthought.Stillitisa state of duality (*dvaita*) between the thinking self and the other i.e. all kinds of phenomenaexperiences. Indianseerandsageswentbeyondthisduality andspokeofnon-duality (*advaita*).

John Locke(1632- 1704)was a physicianand also apractical politician and hisapproachtothesubjectwasdowntoearth.HeheldthatmindhasnoimmediateObject,butitsown*Idea* andhenceminddoesnotknowFormsorEssences(asPlatoputit)orevenobjects themselves, but its own ideas only. Our knowledge is only about ideas and they comefrom experience.Either they are derived through observation of external sensible objects(sensation) or through observation of the internal operations of our mind (reflection). Lockealso distinguished between sensations, which are physical, and perceptions, which are thereflected products of sensations.His famous statement was "*Nihil est in intellectunisi quodpriusfuerit in sensu* – There is nothing in the mind that was not first in the senses" (cited inBrennan, 2003, p.108).This principle is affirmed in another famous phrase of Locke aboutmindthatitisa*tabularasa,*ablankslate,onwhichtheaccumulationoflife'sexperiences

are gradually impressed to constitute the entire contents of the mind. Therefore, Locke is alsoconsideredasthefatherofBritishempiricism.

Though Locke spoke of mind as *tabula rasa*, he did not completely deny the possibilityof *innate ideas* in the mind. Locke also viewed mind as a complex, information processingdevice prepared to convert the materials of experience into organized human knowledge.
Hediscussedabout"association"and"reflection"astwoactivementaloperationsthatareinvolvedinth isinformationprocessing.Locke'spsychologyisdescribedasrationalempiricism,becausehe felt the need to retain the idea of mind and emphasized its rational operations and discardedthe theological implications of the soul. Locke's emphasis on the environmental determinacy(experience)influencedthesubsequentBritishempiricistmovement.

Gottfried WilhelmLeibniz(1646–1716)wasamathematician,logician,andmetaphysician. Leibniz's original contribution to psychology was his concept "monad", whichhe regarded as the agent of activity. Leibniz conceived of the universe as composed of aninfinity of geometrical –pointentities called *monads,* each of which isto some extent livingand possesses some degree of consciousness. They are unextended units of force or energy.Eachmonadisaseparate,independentforceassertingitsuniquenessagainstallothercentresof force. All living beings are composed of monads that define individuality and reflect theuniverse.The monad of an individual human being is mind, to the extent that it has sensitivityandresponsiveness. The monad grows and develops throughoutlife;change occurs becauseofinternal,individualstriving.Theelementsoflifeintheindividualaretheresultofacollection of various monads, each with a specific purpose and direction and with varying degrees ofconsciousness.This aggregate becomesthe living harmoniousorganismofthe personundertheorganizationaldirectionofthedominatingmonadofthesoul.

Following are some of the important implications of Leibniz's psychological views.*First*, the individual is not at the mercy of environmental determinants. Rather, a person'smindisstructuredtoactontheenvironment.*Second*,theconceptofmonadology,doesofferan explanation for the dynamics of mental activity.Processes such as attention, selectivememory, and the unconscious are easily accommodated in ways not permitted in empiricist orsensationistframeworks.*Third*,Leibniz's doctrine ofactive mentalapperception wasthecentral theoretical concept of Wundt. Leibniz's active view of mind is in contrast to the passiveview of mind proposed by Locke. Leibniz's theory of monads led a solution to the mind-bodyproblemthatbecamepopularinthenexttwocenturies. Itisknownasmind-body or*psychophysicalparallelism*

8.3.2Implicationsofscientificrevolutionforthepsychologyofhumanaffairs

Scientific revolution also demanded new answers to the traditional questions ofphilosophy, psychology, politics and values. The questions related to the origins of humanconduct, about the place of values in a world of facts, about moral responsibility, about theproper forms of human government, and about the place of feelings in worldviews founded onscientific reason are the important ones to which new answers had to be found. In the 17thcentury, philosophers began to struggle with these questions. Among them Thomas Hobbes(British),BlaisePascal(French)andBaruchSpinoza(German)areimportanthere.

ThomasHobbes's (1588-1679)importance inthe scientific revolutionderivesfrombeing the first to comprehend and express the new scientific view of humans and their place inthe universe. Hobbes unlike Descartes propounded the mechanistic view of human behaviouranddismissedthe notionof spiritualcauses andsubstance. According to Hobbestherearelaws inherent in nature, existing apart from humanity's recognition of them, that governeverything from the planetary movement of the solar system to the biological mechanisms
oftheanimals,includinghumans.However,Hobbes'sviewofNaturalLawswasnotlikethelaws of physics, because he said that human beings rationally consent to follow the naturallaws, which cannot happen in case of physical objects and animals. Hobbes's idea that NaturalLawwouldapplytopeopleisofconsiderableimportancetopsychology.

Hisforemost principle of psychology wasthatallknowledge isderivedthroughsensations. Further, he suggested that except matter and motion, nothing else exist internal orexternal to us. Thus Hobbes's psychology was grounded in materialism and empiricism.Hobbes's greatest importance lies in thinking about the relation between human nature andhuman society. He wasthe firstto ask, "Whatwould people be like in a state of nature,without government?" and this question was the inception of the Enlightenment Project thathappened in the 18thcentury (see Section 8.4).This question pushed psychology into forefrontbecauseas study ofhuman nature,our discipline becomes important tothose who desireorneed to govern and manage human beings, when scientific worldview was adopted abandoningtheidea ofGodanddivine rule.

BlaisePascal(1623-1662)wasascientistandmathematicianwhoinvestigatedthevacuum and helped to found probability theory. Leahey (2004) points out that Pascal was thefirst person to sense that the human mind could be conceived as an information processorcapable of being mimicked by a machine, a concept central to contemporary cognitivepsychologyandartificialintelligence.Theimplicationofthisisthatreasonwhichwasconsid
ered

as a unique human attribute by Descartes (remember "I think therefore I am") and henceexempted by him from his mechanical system, could not be so exempted. Nevertheless, Pascaldisliked Descartes' excessive rationalism.He derived solace and truth from his faith in God.Forhim the essential attribute in humans isnot natural reason,but will and the capacity forfaith–thatis,theheart.Hedoubtedthehumancapacitytofathomnatureortounderstandself, yet believed that humans' unique self-consciousness can lift them above nature and theanimals,offeringsalvationthroughfaithintheChristianGod.Pascal'semphasisonfaithechoedthro ughallmodernexistentialists,includingatheistssuchasSartre.

Baruch Spinoza's (1632-1677) philosophy begins with metaphysics and ends with aradicalreconstructionofhumannature.Spinoza arguedthatGodisessentially nature andGod is no more than totality of the universe. Hence he was considered as an atheist. Further,Spinoza believed that nature/God was entirely deterministic and to understand anything meansto unravel its efficient causes. He denied the existence of final causes and considered teleology(the theory that universe/nature has a purpose or goal) to be a projection of humanity's feelingsofpurposeonnatureappliedtothoseeventsforwhichwecannotgiveadeterministicexplanati on by finding an efficient cause. Thus, he was also considered as a naturalist (Leahey,2004).

Spinozadidnotdenytheexistenceofmindbuthesawitas anaspectofafundamentallymaterial nature and hence for him mental activity is as deterministic as bodily activity.But herejected the Cartesian dualism and viewed the mind and the body as different aspects of thesamefundamentalsubstance.Themindistheinternalmanifestationandthebodyistheexternalmani festation of the individual's unity. For example, desires give rise to emotions that, in turn,have both physiological and mental aspects. Spinoza described the mental functions of feelings,memories, and sensations as mechanical processes mediated by the physical senses andoriginating through the stimulation of physical objects. Higher mental processes of perceptionand reason, as well as what Spinoza called intuitive knowledge, are derived from the externalworld but from the mind acting on itself. The mind is not an entity or agent, but rather anabstraction;themindanditsactivitiesareidentical(Leahey,2004).

Spinoza extendedhis deterministic analysistohumannature. According toSpinozathe essential state of the person is to act. But absolute freedom does not exist for the individual.We feel we are free, but it is an illusion. Action is ultimately motivated by self-preservation,which is guided by desire. The individual struggle for survival was seen by Spinoza as thesource of all motives and desires, although a person may not be always conscious or aware oftheon-goingstruggle.Inmostofusconflictingdesiresgiverisetoemotionsandpeopleare

governed by the desires that eventually secure self-preservation. Echoing the Epicurean theme,Spinoza asserted that all desires ultimately involve seeking pleasure and avoiding pain.Spinoza's notion of self-preservation is critical to his psychological views.Spinoza's viewsinfluencedGermanphilosopherswhodevelopedtheconceptoftheessentialdynamicactionofth e mindandin turnthedevelopmentofpsychologyinGermantradition.

8.4 THEAGEOFENLIGHTENMENTANDTHEFUTUREOFPSYCHOLOGY

Eighteenth century is known as the Age of Enlightenment. It entailed replacing religion(the priest) and tradition (the aristocrat) with the study of nature – *science*. The result of theEnlightenment was the beginning of the secularization of European thought. However,Enlightenment movement took different shape in different countries depending on the socio-politicalclimateprevalentthusleadingtodifferentkindsofphilosophies.

Thekeyconc ept of this movement was nature, especially human nature. Enlightenment thinkers,especially in France, believed that in order to reform society along scientific lines it wasnecessary to inquire into human nature scientifically. Thus, in the 18thcentury human sciencesbegan to become socially important because their findings would be used by reformers andrevolutionaries to construct better societies. Hence, psychology no longer remained a merephilosophical inquiry into the human mind. It also became the basis of social engineering.Unfortunately,however,thethinkersofthiscenturydidnotagreeuponwhathumannature was leading to questions about human knowledge and morals. In France, more than anywhereelse, there was an anti-religious and anti-traditional spirit operating among Enlightenmentthinkers. As a consequence French philosophers pushed Cartesian, Newtonian and Lockeanideas to an extremenot foundinothercountries,resultingin materialism.

Elsewhere, in Britain and Germany, when Enlightenment thinkers investigated humannature in the spirit of Newtonian science, the age old Greek problem of the possibility ofhuman knowledge in a naturalistic context got reopened. Philosophical psychologists came toquestion whether we could know the world as it is, or even if we could, they asked, what wasthe certainty that there was a reality outside the Cartesian theatre (of mind). Some philosopher-psychologists who examined the human mind and human nature concluded that no humanopinion was free from the possibility of error, and that the very existence of the physicalworld was open to doubt. These were the conclusions of the British philosophers GeorgeBerkeley and David Hume. But this was resisted by others who were attached to the possibilityof secure human knowledge like Scottish thinkers who affirmed commonsense.In Germany,ImmanuelKantrespondedtoHume'sskepticismbyassertingtheoldclaimthatmetaphysics

was science's true foundation.(Leahey,2004).Consequent tothese different turnswhichEnlightenment took in different countries, the philosophies that developed and also thepsychologies based on them proceeded on different lines with varying assumptive framework.DevelopmentsinphysiologyandpsychophysicswerealsoinfluencedbydifferentphilosophicaltraditionsthatexistedinFrance,Britain andGermanyaswewillsee.

8.5 THEFRENCHTRADITION

After Descartes, French thought on psychological issues concentrated on the sensoryaspectsofhumanexperience andthestudyofhumannaturebasedonsensations andperceptions characterized it. The mind-body distinction made by Descartes got obscured inFrench thought. In their quest to understand the mechanism of sensation French philosophersreduced mental activity to sensory mechanisms. While Etienne Bonnot de Condillac (1715-1780), Charles Bonnet (1720-1793), and Julien Offroy de La Mettrie (1709-1751) heldextreme views of sensationalism and materialism, Claude Adrien Helvetius (1715-1771), andPierreCabanis (1757-1808)heldmoderate views onmaterialismandattempted torescuetheconceptofmind.

The psychology developed by Condillac is characterized as "materialistic psychology"because of the extreme position he took in interpreting psychological activity based on sensoryexperience alone. He held that the entire complexity of the mind can be derived from a singlesense capacity. He gave an elaborate theory of how different psychological capacities likejudgment, memory, imagination, self, will, etc., emerge in the course of the development ofdifferent sensory experiences, starting with olfactory sensation.Condillac relied solely on thephysiologicallybasedsenses.

Bonnet's contribution lies in extending the views of Condillacon physiologicalmechanisms of sensory process to include the role of nervous system.He was one of the firstscholarstomentionaboutspecificnerveenergies,whichmeansthatagivenfunctionisexecutedby a certain systemofneuralfibers(seeSection8.9 for moredetails).He arguedthatthetracing of nerve fibers would explain not only sensory processes but also the psychologicalfunctions such as attention, memory, and recognition. He viewed higher mental processes interms of the association of sensations or memories through the commonality of somedimensions, such as time, place, or meaning. Charles Bonnet was one of the first naturalphilosopher/scientist of the 18thcentury who used the term *evolution*, by which he meant thechainoflifefromsimpleatomstohumanbeings.Fromhisinvestigationsheconcludedthat

plants are endowed with cognitive functions such as sensation, discrimination, and evenjudgment andconsidered thatas evidenceofintelligence.

DLa Mettrie entrenchedmaterialistic psychology firmly inFrance,through hisbook*L' HommeMachine*(*Man, aMachine*,1748), whichshookintellectualEurope becauseofits simple and clear statement on materialism. La Mettrie argued against the need for a separatediscipline of psychology! He asserted thatpsychology is ultimately physiology and thisreductionism pushed Descartes' dualism to the background completely. La Mettrie held thatmatter has an active element, which is motion. He derived this conclusion from the sensoryfeelingsfoundinthelowestanimalsandplantsandthisobservationledhimtoproposeatypeof evolutionary hierarchy in the motion of matter. He proposed that in higher animals, themotionofmatterallowstheheart tobeatandthebraintothink.Healsopostulatedamotivationalprinci ple for human activity, which is hedonistic in nature, i.e., seeking of pleasure is theultimateforcethatpropelstheindividual.Thatleadtoelevationofsensualpleasureasimportantinlif eandtheactionsofpeoplewerejudgedasdetermined by theirdesireforsensualgratification leading to a new ethic (Brennan, 2003). As Brennan (2003) has put it "Faith inmaterialisticsciencewaspushingpsychologyoutofconsiderationonly100yearsafterDescartesfirst definedpsychologybydistinguishingitfromphysiology"(p.96).

The two philosophers who tried to rescue the concept of mind that was pushed intobackgroundbyearlierFrenchthinkersareHelvetiusandCabanis.Helvetiusconcentratedonthe environmental determinants of the individual. He attempted to relate La Mettrie'smotivationalprincipleofhedonismtoenvironmentalinfluences.
AccordingtoHelvetius,physiology may explain the mechanisms of psychological functions, but the mechanisms arestill dependent on environmental context. His explanation of the role of environment involvedits differential effect on individuals strengthening attention and widening perception in somepeople but not in others, though all people are born with equal capacities as he believed. Thisresulting individual difference in capacity to deal with the environment Helvetius defined asintelligence.He believed that the key to success in the environment is the opportunity forenrichingexperiences.

CabanisbeingloyaltotheFrenchtraditionembeddedmentalprocessesinthematerialism of the nervous system. He proposed a central ego of the brain that acts as theintegrator and synthesizer of sensory input,whichpreservedthe needfor the conceptofmind,eventhoughcouchedinphysicalterms.Accordingtohimsensationsdonotexistaspure forms; rathersensationsarepartofanentire system, mediatedby the centralego,orself[1],andsensationsareknownonlythroughtheintegrationoftheentiresystem.Another

aspect of Cabanis' thinking was his recognition of the levels of consciousness,includingunconsciousandsemiconscious.

Maine de Biran (1766-1824) attempted a comprehensive psychology that went beyondmaterialismandhisthinkingwasanexceptiontotheFrenchtraditionofmaterialisticpsychology.According to Brennan, Biran passed through four distinct phases of intellectual evolution andhe"personifiedthefullgamutofeighteenthcentury psychologicalviews"(2003,p.97). Duringthefirstphase,1790-1800,BiranbelongedtoagroupcalledIdeologists.ThisgroupwasfoundedbyCabanistopromotethetheachingsofCondillac.Accordingly,Biranbelievedin a physiological psychology explained by sensory processes. However, in 1805, he brokefrom the Ideologists' group and he argued that human activity cannot be reduced to themechanistic atomism of sensory elements. He wrote that thought was a whole entity composedof distinct processes, but that it was not simply an aggregate of those processes. He alsofocused on the will as an intentional activity that defined the essential character of the self,which made the individual more than the passive receptacle of sensations. It defined a spiritualforcethatexplainedlife itself.This wasthesecond phase.

In the third phase, 1810, Biran's conception of psychology embraced the notion ofconsciousness. He concluded that "psychology is the science of the immediate data ofconsciousness", to Descartes' "I think, therefore, I am," Biran responded, "I will, therefore Iam.""Psychology'sprovinceistostudytheintentionality oftheselfrepresentedinconsciousness" (Brennan, 2003, p.97-98). Methodologically, Biran insisted on the objectiveobservation of the self through individual experience. In the last or fourth phase, beginning in1820,Biranturnedtoreligiousexperienceandattemptedtointegratereligiousaspirationsinlife to his total concept of psychology. Hewasmore interested onthose aspects ofhumannaturethatresultincreative,unpredictableactivitiesfullyexpressiveoftheperson,thanonthe commonalityofphysiologicalmakeuporpsychologicalprocesses.

Itisinterestingtonotethatmanypsychologistshavemovedintheirconceptionofwhat psychology is, like Biran. The most contemporary example is that of Abraham Maslowwho studied primates in his initial career was later responsible for the founding of humanisticandtranspersonal psychologies.WilliamJames,thereputed Americanphilosopher andpsychologistofthe latenineteenthcentury referred to Biranasthe greatestpsychologistofthe 18thcentury for the breadthof his vision of psychology as well asfor hisanticipationofthe variety of modelsthatmay be applied to psychology. Perhapsitisnot wrong tocountBiranasone ofthepioneersofhumanistic andtranspersonalpsychology.

8.6 THEBRITISHTRADITION

Philosophers oftheBritishtradition, unlike theirFrenchcounterparts, retainedDescartes' mind-body dualism. However, they firmly adhered to empiricism, which holds thatexperienceisthe only sourceof knowledge.Thefoundationfor Britishempiricaltraditionwaslaidinthe17th centurybyThomasHobbesandJohnLocke.Inthe18th century thislineof thinking was continued by George Berkeley (1685-1753), David Hume (1711-1776) andDavid Hartley (1705-1757) and by later empiricists James Mill (1773-1836) and his sonJohn Stuart Mill (1806-1873) in the 19th century.Between the early empiricists and laterempiricists were Scottish Enlightenment thinkers like Thomas Reid (1710-1796) and ThomasBrown(1778-1820)whoemphasizedoncommonsenseandthustriedtoshowtheabsurdityof early British empirical thought which skeptically denied the existence of matter and mind. AmajorimplicationofthispositionforpsychologicalinquiryinBritishtraditionwasthefocusonstudying the relationshipbetweenthesensory inputof experienceand theoperationsofthemind.

Berkeley followed empiricismbutarguedthatreality existsonly to the extentthatmindperceivesit[2] . Hence, he dismissed the common sense belief about the existence ofanindependent objective reality and asserted that sensation and perception are the only realityabout which we can be certain. This is known as "material skepticism". Berkeley used theprinciples of association to explain the accumulation of knowledge. According to him simpleideas of sensory origin are compounded or constructed to form complexideas. Itis a processof mechanical coupling and hence adds nothing in the association process, so that complexideas are directly reducible to simple elements. This association principle, which is activeduring perceptual processes, allows us to acquire knowledge of the environment. As Brennan(2003) notes Descartes, Locke and Berkeley approached the problem related to mind-matter/mind-body dualism in different ways. While Descartes asked the question "how the mind isrelated to matter?"Locke attempted to answer it by seeing the problem as "how the mattergeneratesmind"?But,Berkeleytookanoppositeviewandsawtheproblemas"howthemindgeneratesmatter?"Berkeleyheld"*Esseestpercepi,*-Tobeistobeperceived."

DavidHumeacceptedthebasicempiricalprinciple andalsoacknowledged thedistinction between "primary" and "secondary" qualities proposed by Locke. But he definedmindsolely in termsof the sensations, perceptions,ideas, emotions or desires of a person atany given point. Thus by limiting the notion of mind to only ongoing sensory and perceptualprocessesheopinedthatanyadditionalspiritualcharacteristicofthemindisunnecessary.

This is mental skepticism. Hence, for Hume mind was the transitory collection of impressions.Thus, mind *per se* did not exist.By identifying mindsolely with its functions, he questionedthe need for a mind construct.He rejected the mental operations of reflection suggested byLocke. According to him associations are compelling links that are formed by the contiguityandsimultaneity of eventsandconsideredeven suchbasic relationshipsas cause andeffectasillusory.Forexample,Humeobservedthatperceptionofflamefollowedbytheperceptiono f heat does not imply a causal connection. Instead what we observe is a succession of events.Butweimpose cause-effectrelationbetweenthe twoeventsasderived fromthecustom.Hume was of the view that reason is slave to emotion. So he did not believe that reason as ahigher mental process controlled emotions. Instead it is the antagonism or tension betweenemotions that result in their control or ethical constraint. Further, he believed that it was thephysiological mechanism that integrated and mediated the motivational states derived fromemotionalinterplay.

Hume's is a passive view of empirical psychology and he viewed human activity asreactive and having little initiative or control of the environmental events impinging on theorganism.For Hume, even personal freedom was also an illusion. According to him we aredetermined by the momentary influx of sensory events and hence, any subjective freedom issimply some idealistic concept again taught to us by custom or religion. Therefore, for Humethe primary motivational construct was based not on free will, but on emotion or passiongovernedbytheseekingofpleasureandavoidanceofpain.Thatis,hedonism.

David Hartleydefined his psychology in the empirical mold suggested by Hobbes andfully elaborated by Locke. He accepted the material skepticism of Berkeley and the mentalskepticism of Hume. According to Brennan (2003) Hartley's importance was in his role as asynthesizer. He advocated the explanation of all human activity, including emotion and reason,through the mechanism of association formed by the contiguity of events and strengthened byrepetition. According tohimevery mental activity has a concomitant physiological activity;the association of ideas is the mental aspect of the sensory association of events occurringtogether in time and place. He postulated that fiber connections of the brain comprise thecorrelates of all mental operations and vibrations of brain fibers form the basis of ideas, thusproposingaphysicalmechanismthatunderliesaso-calledmentaloperation.Hartleyestablisheda physiological basis for Hume's brand of empiricist psychology.Hartley's physiologicalpsychology broughttogether trends thatresembled thepsychology of Condillacand hisfollowers in France. However, he made a significant distinction in retaining the need for somenotionofmentalactivity.

Most of the philosophers and literary contributors to the Scottish Enlightenment wereindependent of British thought, except for David Hume who belonged more appropriately toBritishtraditionthoughaScottishbybirth.Scottishthinkershighlightedtheabsurdityofdenyingthee xistenceofmatterandmindandbasedtheirviewsoncommonsense.ThomasReidaccepted Locke's distinction betweenprimary andsecondary qualities and arguedthattheprimary qualities justify belief in the reality ofphysicalobjects, i.e., matter. He believedthatwe perceive objects directly; we do not perceive sensations arising from them. Similarly,he viewed secondary qualities as mental judgments stimulated by the objects and not asprojections of the mind. Sensations are the product of a true interaction between physicalobjects andmentaloperations.Withthisheaffirmed mindalso.

Thomas Brown was a student of Reid. His major contribution was in emphasizing theroleofassociationsinmentalprocessesandrestoringtheimportanceofassociativeprocessesinempi ricism.ButhisviewofassociationwasdifferentfromthatofHartleyandHumeandwas less mechanistic in conception. He argued that associations are suggestions and proposedtwo kinds of suggestions viz., simple and relative. Simple suggestion produces complete ideas;forinstance,titleofafilmsongcanevokeanentirethoughtsequenceofmelodies.Ontheother hand, relative suggestion involves non-sensory input, resulting in exclusively mentaloperations. For example, multidimensional mathematics is studied in a branch of mathematicscalled topology, which is completely abstract and not represented through sensory experience(Brennan, 2003). With this distinction of simple and relative suggestion Brown broadened thebasisof associations toexplain the complexity of mentaloperations.Contributions of Reidand Brown helped later empiricists to broaden the scope of their consideration of mind to laythefoundationofmodernpsychology

James Mill (1773-1836) and his son John Stuart Mill (1806-1873) were two importantthinkers who shaped the course of British empiricism in late 18thcentury and in the 19thcentury. Themajor focus ofthelater empiricistswasprinciplesof association. They viewedthe contents of the mind in terms of the acquisition of experiences by the individual in whichassociation played a significant role as the primary mechanism, leading to an emphasis onlearningandmemoryinBritishpsychology.JamesMillheldtheextremeassociationistpositionacco rding to which the ideas are the residual of sensations when the physical stimulating objectis removed in the environment. It implies complete mental passivity. As to the emergence ofassociation he believed that contiguity of events gave rise to them. Thought sequences weretrains of successive or synchronous ideas, and they mimicked the order of sensations. Complexideasweresimply aggregatesofsimplerideasandwerereducibletothem.Implicationofthis

view is that even complex psychological constructs such as self also can be reduced to itsconstituentcomponents.Inadditiontohisempiricistviews,JamesMillwasalsoinfluencedby theBritishphilosopherJeremy BenthamwhopropoundedUtilitarianism.JamesMillschampionedBentham'sviewsinpsychology.

JohnStuartMill'sempiricalpsychologywasfirmlybasedoninduction.Thoughhe,unlikehis father, was aware of the developments in neurophysiology of his times was not willing toreducepsychologicalprocessesintotheirmaterialbasis.Hearguedthathumanthought,feelings, actions were the province of psychology. Stuart Mill postulated three principles ofassociations.1.Everyexperiencehasacorrespondingidea.2.Contiguityandsimilarityproduceasso ciations. 3.Theintensity ofanassociation isdetermined by thefrequency ofitspresentation. Therefore, the goal of psychology according to Stuart Mill was to find underlyingcausality in human cognitive and emotional activity. Further, John Stuart Mill recognized therole of changing socialcontextof humanity in determining individual differences.Therefore,hedidnotpropose toevolvelawstopredicthumanactivity.Instead,headvocatedthesearch for "empirical laws", which were expressions of systematic variation.Here, we have inStuart Mill's thinking the early seeds of Contextualism (see Unit on Cultural and IndigenousPsychology).

8.7 THEGERMANTRADITION–PASSIVETOACTIVEVIEWOFMIND

In contrast, to French and British thinkers, German philosophers emphasized Descartes'views on the activity of the mind especially innate ideas. However, it was Spinoza's teachingsthat served as the intellectual foundation of German psychology more than Descartes'. Spinozaconceivedthe physiologicalandpsychologicalprocesses asdescriptionsofthe same entityand allowed for continuity in the activity of human functioning. Spinoza viewed the two asintegrative aspects of human activity. Therefore, the psychology that emerged in Germanyviewed sensations and ideas as aspects of the same active process. Unlike their French andBritish counterparts, who looked to the environmental input of the mind, German philosopherslooked into preexisting dynamics of the mind to order the environment. Here we move awayfrom apassiveview ofmindtoan activeviewofmind.

AmongtheGermanphilosopherswhocontributedsignificantlytothisnewdevelopmentof psychology in 18thcentury is Immanuel Kant (1724-1804). Kant was one of the mostinfluential philosophers ofthe post-Renaissance Europe. Kantmadea distinction betweenthe sensible world and intelligible world. Sensible world referred to the world of appearanceswhichcanbeexperiencedthroughsensoryorgans.Intelligibleworldreferredtowhatcanb e

conceived by the intellect or reason. Kant believed that time and space are properties of theobjectiveenvironmentbutperceptualformsareinnateinthemind.Thusheheldthatmindisan active entity governed by innate laws and structures, and it translates sensations into ideas.Kant's position implied a psychology of mental operations that are not solely dependent onsensoryexperience.After12yearsofcontemplationKantformalizedhispsychologicalviewsinhis monumental work*Kritikder RetnenVernunft*(*Critique of PureReason,1781).* Bypure reason, Kant meant knowledge requiring no experiential proof. He called it "*a priori*knowledge".

Kant's system holds that the objective world is unknowable and that sense data areorderedbythemind,whichmeantthatallknowledgeexistsintheformofideas.However,Kantdoesn otdenytherealityoftheobjectiveworldbecauseitsexistenceisconfirmedbythe stimulating and initiating functions of sense data in the formation of ideas. Thus, Kantincorporated both empiricism and rationalism though his major emphasis was on the latter.Kant's emphasis on the primacy of the will, along with rationalism, added a critical dimensionto the definition of mental activity and provided a dominant theme for the future of Germanpsychology.He distinguished knowledge into two groups viz., empirical and transcendental.Empiricalknowledgedependsonsensoryexperience andtranscendentalknowledgeisindependent of it. Kant accepted that to begin with all knowledge is initiated by sensations tothe extent they provide stimulation to activate the operations of the mind. However, once thestimulation has occurred the experience is molded by the mind's inherent forms of perceptionsand conception. The perceptual forms then transform the experience as the external sense ofspace and the internal sense of time. Kant distinguished between four categories, similar toAristotle's teachings on mental categories, which mold an experience resulting in forms ofconceptualization that are independent of experience. They are as follows. 1. *Categories ofquality*: limitation, negation, and reality. 2. *Categories of quantity*: plurality, totality,and unity. 3. *Categories of relation*: substance and quality, cause and effect, activityandpassivity. 4. *Categories of modality*: possibility and impossibility, existence andnonexistence,necessityandcontingency.Eachperceptionfallsintooneofthesecategories,sothatp erceptionsaresensationsinterpretedbytheinherentformsoftimeandspace.

8.8 DEVELOPMENTSINPHYSIOLOGY –FORERUNNERSOF CLASSICALPSYCHOPHYSICSANDPHYSIOLOGICALPSYCHOLOGY

While most of the 18thcentury developmentsrelated to psychology focusedon mind-beittheFrenchsensationalism,BritishmentalpassivityorGermanmentalactivity,the

developmentsrelated to physiology occurred primarily in 19thcentury which laid firmerfoundation for the development of psychology as a scientific discipline. These developmentswere related to general physiology of the nervous system,physiology of the brain, and thephysiologyofsensation.

Luigi Galvani (1737-1798) an Italian physiologist used Leiden jars, which can storeelectrical charges, as an electrical source to elicit reflex action in the leg of a frog with apartially intact spinalcordandconcluded thatnervesare capable of conductingelectricityand thus established that neural conduction is basically an electrical process.A second majorstep in understanding the physiology of nervous system was the work of Charles Bell(1774-1842)andFrançoisMegendie(1783-1855)whoindependently demonstratedthroughtheirexperimentsthedistinctionbetweensensoryandmotornerves.Theircollective work,knownasBell-Megendie Law, wasbased on their discovery thatthe posterior roots (front) of thespinal cord contain sensory fibers only, whereas the anterior roots (back) contain motor fibers.Their findingsgave aclear understanding abouttheanatomy andphysiology ofnerves.Johannes Muller (1801-1858) based on the work of Bell and Megendie, fully articulated thedoctrineof"specificnerveenergies".Inthisdoctrine,Mullerdescribedthespecificqualitiesof neural transmission. The major implication of this doctrine is the explicit statement that ourawareness is not of objects, but rather of our nerves themselves. Muller believed that thenervous system serves as the intermediary between sensed objects and the mind and assertedthat five kinds of nerves each impose their own quality on the mind. Two of Muller's students,Emil DuBois-Raymond (1818-1896) and Hermann von Helmholtz(1821-1894) establishedthe modern basis of neural transmission by describing the electrical properties of the neuralimpulse (Raymond) and measuring the speed of a nerve impulse (Helmholtz), thus permanentlyrejectingtheideaof"animalspirit"or"animalelectricity".

Amongthemany early scientistsFranJosephGall(1758-1828)may beregardedasthefather ofcontemporary approachestobrain-behaviorrelationshipbecausehewasthefirsttoproposeseriouslytheideathatthebrainwasthespecific organofmentalactivity,inthe same way that the stomach is the organ of digestion and the lungs the organ of respiration.Hence,Gallproposed that study of human nature shouldbegin with those functionofthebrain that give rise to thought and action, rather than with abstract and introspective inquiriesinto mind. He assumed that well-developed mental faculties wouldcorrespond to well-developed parts ofthebrain.The "organs" corresponding to the well-developedfaculties inthebrainwouldbelargerthantheorganscorrespondingtoless–developedfaculties,andtheirrelativesizewouldberegisteredontheskullasbumpsoverlyingthedeveloped organ.

Thatimpliespeopledifferintheanatomyofskullwithvaryingbumpscorrespondingtodifferenttraitsd eveloped inthem.Gall'sdoctrine oflocation ofmentalfaculties isknownasphrenology.Phrenologybecamethefoundationforbothscienceandpseudoscienceofps ychology. As apseudosciencethe doctrine ofphrenology hadappeal forcommonpeopleand it was popularized by Gall's associate Johann Caspar Spurzheim (1776-1832).Gall andSpurzheim suggested that there are 37 mental powers corresponding to the same number ofbrain organs, and the development of these organs causes characteristic enlargements of theskull.It was in Spurzheim's hands phrenology became first popular psychology and he aimedto reform education, religion, and penology. Spurzheim carried phrenology to the United Statesandthereithadafertilegroundforthedevelopmentofthisdoctrineanditlatercontributedforthe successof evolutionary psychology in America andfor the development ofthepsychologyofadaption.

Though Gall's psychology was rejected by scientists it has many firsts to its credit thatinspired the future generations to develop a scientific psychology. (a) It was nativist.(b) Itcompared humans with other animals. (c)It was materialistic, although Gall himself struggledagainst this tendency.(d)It was also behavioristic rather than introspectionist, because hissystem rested on observation of behaviors and of bumps on the skull rather than on theintrospection of his own mind. (e) It was therefore the first objective rather than subjectivepsychology. (f) Further, unlike philosophical psychology which had been concerned with thegrandproblems of epistemology ratherthan the appliedaspectslike how the humanmindcopeswith the world, Gall'swas functional/applied, having been concerned with how themind and its organ, the brain, actually adapt a person or animal to everyday demands. (g)Finally, his was a psychology of individual differences, because Gall explicitly rejected thestudyofthegeneralizedadultmindinfavorofastudyofhowpeoplediffer(Brennan,2003).

Scientifically, Gall and Spurzheim through their phrenology forced the question oflocalization of functions in the brain into the forefront of physiological investigation and itinspired many experimentally minded physiologists to investigate the location of differentbehaviors in different parts of the brain. Luigi Ronaldo (1773-1831)based on pathologicalevidences Ronaldo argued that the cerebral hemispheres are the chief mediators of sleep,dementia, melancholia, and mania; and sensory functions which are localized in the medullaoblongata. He also found that electrical stimulation elicited more violent muscular contractionsasthepointofstimulationmoved tohigherbrain centers.

Unlike Ronaldo who relied on pathological clinical evidence observed during postmortemexaminations,Jean-Pierre-Marie-Flourens(1794-1867)madeuseofthecontrolled

method of extirpation/ablation (i.e.,an area of the brain of a living animal is isolated, thenremovedsurgicallyordestroyedwithoutdamagingtheremainderofthebrain).Aftertheanimalrecovers from the operation, the animal is observed for loss of functions and recovery offunctions.Flourens assumed that there are six separate areas in the brain and was able toidentify the important functions of each of these areas, using the method of ablation. They areas below: *Cerebral hemispheres* (willing, judging, memory, seeing, and hearing); *Cerebellum*(motor coordination); *Medullaoblongata* (mediation of sensory andmotor functions);*Corpora quadrigemina*(containing inferior and superior colliculi) and vision; *Spinal cord*(conduction); *Nerves* (excitation). His methodological innovations resulted in data that clearlyanticipatedthefutureofneurophysiologicalresearch.

Flourenswas a Cartesian dualist who viewed the soul as residing in the cerebralhemispheres, and was of the view that since the soul is unitary the action of the hemispheresmust also be so. Thus, he noted the essential unity of the nervous system by stressing thecommonaction of the variousparts, in addition to their specific functionsthus anticipatingKarlLashley'stheoriesof"massaction"and"equipotentiality"proposedin1950's.

Another important development of this period was studying the sensations from theperspectives of physicsand anatomy.Scientists attempted to study sensation withrespecttothe anatomical properties of the sensory organ on one hand and the physical properties of thestimulusconcerned resulting in psychological experience. Thomas Young (1773-1829) anEnglish scientist attempted to extend Newton's work in optics, and successfully developed atheoryofcolorvision.Youngarguedthatspecificareasoftheretinaaredifferentiallystimulatedby specific wavelengths leading to the experience of three primary colours – red, yellow, andblue. Later the German psychophysicist Helmholtz strengthened this theory by providingbetterevidence andisnowknownasYoung-Helmholtztheoryofcolorvision.

Jan Purkinje (1787-1869) aCzechresearcher mademost significant contributiontothe understanding of sensory physiology. In his early research Purkinje used himself as asubject because of lack of funds, and studied his visual reactions through meticulous self-observations. He noted that certain events, such as perceptual errors, discrepancy betweenstimulus intensity and perceptual strengths intensity and perceptual strength, and uncausedsensory experiences, were not random. He found them to be governed by the systematicrelationshipbetweenthestructureoftheeyeandneuralconnectiontobrain.Hismostsignificantcontribution, now well known as "Purkinje effect", was derived from his observations that therelativeluminosityofcolorsinfaintlightdiffersfromthatinfulllight.Thisdifferencebetween,what areknownas,"scotopic"and"photopic"visionwaslaterexplainedbytheseparate

mediationofrodsandconesoftheretina.Purkinje alsofoundoutthatretinacannotdifferentiatecoloursinitsperiphery.Purkinjeproposedacorrespondingobjective,physiologicalbasisforallsubjectivesensoryphenomenathatheobserved,andshowedhowthesephenomena may be used as an appropriate tool to explore the objective basis. With this,Purkinje admitted method of self-observation or self-description as a valid investigativeapproach.Purkinje'srecognitionoftheneedforexperimentationandself-observationinphysiological research made a great impact on the methodological direction of psychology.Purkinje also contributed extensively to neurophysiology, as reflected by his identification ofcertain cells of the cerebrum, known as *Purkinje cells*, and in the structure of the heart(*Purkinjefibers*).

Theterm*psychophysics* referstoatypeofsensory physiology thatemphasized"subjectiveexperience"inthestudyoftherelationshipbetweenphysicalstimuliandsensations.Psychophysicistsexaminedsensationsfromseveralperspectives.Theyconsideredsensations as a reflection of the mind-body problem, rather than as a subject of anatomical and physicalstudy alone. However, since they were not psychologists, but physiologists and physicists,theyremainedwithintheframeworkoftheirdisciplinesinwhichtheyhadtraining.Psychophysicsservedasacriticaltransitionbetweenthestudyofthephysiologicalandphysicalcomponentsof sensation and the emergence of psychology itself. The three key persons associated withpsychophysical movement were Ernst Heinrich Weber, Gustav Theodor Fechner, and HermannvonHelmholtz.Thesescientistswerethe immediateprecursorsofmodernpsychology.

Ernst Heinrich Weber (1795-1878) was a professor of anatomy and physiology. Hisprimary contribution was an exhaustive investigation of the sense of touch. He distinguishedthree manifestations of the sense of touch:temperature, pressure, and locality sensations.Weber divided temperature sensation into positive and negative sensations, of cold and warm,which he felt were similar to the light and dark sensations of vision. In his investigations onpressure, Weber developed a methodological innovation now well known within psychologydisciplineas"twopointthreshold".Itreferstothemethodofdetectingthesensitivityofthes kin (cutaneous sensitivity) to pressure sensation. In this method Weber used a geometricalcompass with two points and attempted to measure cutaneous sensitivity by the smallestdetectable distancebetween the two points,which could be sensed by the subject. Weberfoundout that this threshold ofdetectable differencevaried with the placeofstimulation,which he explained by postulating differential densities of nerve fibers underlying the skin'ssurface.

Weber extended his method to the study of weight discrimination also. He found outthatthe smallest detectable difference betweentwo weights canbe expressedby the ratio ofthe difference between the weights relative to the absolute value of the weights, and that thisratioisindependentoftheabsolutevaluesoftheweights.His findingsonweightdiscriminationeventually lead to the formulation of "Weber's Law", named after him by his colleague GustavFechner.Weberextendedhismethodtoothersensesandfoundgeneralvalidityfortheratioof the smallestdetectable difference betweentwostimuli. Weber'sLaw gotestablishedasone of the important principle of psychology of sensation. Thus, Weber succeeded in usingquantitative approach to sensations that was adopted by his successors. In interpreting mentalactiononthesesensations,hefollowedKant'sviewsofthemind(activemind)thatprevailedasth e philosophicalperspectiveinGermany during histime.Hence, for Weberperceptionsaregovernedbymentalcategoriesofspaceandtime.

GustavTheodor Fechner(1801-1887) wasa physicist.He wasthe major proponentof psychophysics among the three key persons. He intended to develop psychophysics as anexactscienceof the functional relationsbetween thebody andthe mind. Hespecifically didnotbelievethatthenotionsofscienceandthemindarenecessarilymutuallyexclusive;thereisnoco mpelling reasontoreducethemindtomaterialism asitwasdonebyFrenchsensationistsandinphysiology,inordertostudymentaloperations scientifically.Heacknowledged the essential activity of the mind, as it was done in German tradition, andproposed an empirical science of the mind that allows the relative increase of bodily, sensorystimulation to serve as the measure of the mental intensity of experiences. Fechner wasconvinced of the existence of both mind and matter, and believed that the materialism ofscienceasexemplifiedbysensoryphysiologyofhistimesis a distortion.

Fechner's primary contribution was his studies on methods of determining thresholds,which are now known as methods of classical psychophysics. He proposed three fundamentalmethods viz.,the*methodofjustnoticeable differences(jnd)*,the*methodofrightandwrong cases*, or the *method of constant stimuli*, and the *method of average error*. In themethod of jnd the subject is asked to detect or respond to minimal changes in stimulus values.Inthemethodofconstantstimuli,thesubjecthastojudgerepeatedly whichofthetwostimuliis the more intense. In the third, the method of average error, the subject is required to adjuststimuli until he/she finds them equal. These techniques effectively estimate the major variablesinpsychophysicalstudies.

Herman von Helmholtz (1821-1894)was a distinguished scientist both as a physiologistandasaphysicist.Helmholtz'scontributiontopsychophysicslayinhisempiricistmethodo logical

approachtodefineperceptionasbeingmorethansensoryphysiology.Helmholtz'sapproachto sensory physiology was closer to the British philosophicaltradition of empiricism, than tothe German tradition. That means, according to Helmholtz our experiences play a significantrole in perception and hence argued that the development of perceptions can be adequatelyexplained from experiences. He postulated a perceptual doctrine of unconscious inference.According to thisdoctrine perceptualresponses are based on accumulated experience. Henoted that many of our perceptions cannot be accounted by presenting stimuli alone. Forexample,how dowe perceive depth, i.e., three dimensional perceptions, even thoughtheactual stimulus we receive in our eyes is only two dimensional? For this Helmholtz's answerwas that we infer perceptual characteristics as a result of our past experiences and this processof inference is so instantaneous without any conscious calculationor solution that itqualifiestobe calledunconscious.He described thisprocessas"irresistible", because,once formed,suchunconscious inferencescannotbemodified. Further,hedescribedthisprocessasinductive, because the brain is capable of generalizing an inference, once acquired to othersimilarstimuliintheenvironment.Methodologically,Helmholtzlaidgreateremphasisontheimportanceofobservingsensationsasopposedtoobjectssensed.Forhim,thecriticallevelof observation is the experiencing person, not characteristics of the stimulating object. Hence,he had highregardfortheworkofPurkinjewho hadpioneeredthemethod ofself-observation.

8.9 SUMMARY

This Unit was primarily concerned with the major developments in philosophy thathappened in 17th and 18thcentury and the major developments in physiology that happened in19thcentury leading to the establishment of modern scientific psychology.We have seen thatthinkers in France, Britain and Germany differed in their understanding of the relation betweenmind-body problem taking positions on a continuum ranging from "material skepticism" to"mental skepticism". French thinkers reduced mind to matter, British thinkers took a passiveview of mind and Germans took an active view of the same.Developmentsin physiologyparticularly focused on the study of brain, nervous system and sensory processes. Localizationof function was the primary preoccupation of early physiologists. Study of sensory processesresultedinimportantdiscoveriesinvision,hearing,touchandtemperaturesensationsleadin gto the emergence of "psychophysics", whose methods were incorporated into scientificpsychology as the methods of studying the relation between mind and matter. To begin withpsychology was formally established as a scientific discipline in the University of Leipzig, inGermany,wheretheactiveviewofmindprevailedandpsychophysicsemerged,affirming

mind and matter. However, subsequent developments under the strong influence of Britishempiricism in America, and also under the strong influence of reductionism/materialism ofFrench thinkers, psychology has developed more as a material science over the years, with apassiveviewofmind.

French and British philosophers of 18thcentury were inspired by one of the threeimportantviews relatedtopsychology proposed by Descartes.Thatwas mind-body dualism.It had given rise to the distinction between physiological and psychological levels of study.WhiletheFrenchsensationalistsreducedthepsychologicalleveltophysiologicallevelandthus blurred the distinction between mind-body leading to materialism, British empiricistsretained the distinction but attempted to explain mental functions, such as associations, withphysiologicalbasis.IntheBritishandScottishempiricisttraditionallthethinkersacceptedthe view that the mind is determined by individual experience. They also agreed that thepredominant activity of the mind is associating sensations and ideas. Thus, unlike Frenchsensationalists, they acceptedmindanddid notreduce psychology to physiology.Buttheytook a passive view of mind. It was the British philosophical tradition that primarily influencedthe development of psychology in the United States, both in content and methodology.Hence,thecontributionofBritishempiricismisofspecialsignificanceformodernpsych ology.

8.10 KEYWORDS

Cartesiandualism

Hedonism

Environmentaldeterminism

Sensationalism

Materialisticpsychology

Specificnerveenergies

Tabularasa

Scepticism

Mentalscepticism

8.11 CHECKYOURPROGRESS

1. WhatisthemainimpactofScientificRevolution?
2. DistinguishbetweenGalileo’sconceptsofprimaryandsecondaryqualities?
3. WhatisDescartes’famousstatementanditsmeaning?
4. WhatisCartesiandualism?
5. WriteLocke’sfamousstatement.

2. Whatis*tabularasa*?
3. ExplainLeibniz'sMonadology.
4. ExplainHobbes'ideaofNaturalLaw.
5. WhatarethecontributionsofPascal?
6. WhatisthecentralthemeofSpinoza'spsychologicalviews?
7. Matchthefollowing:

Scientist	**Contribution**
i. Condillac	a. Environmentaldeterminantsoftheindividual
ii. CharlesBonnet	b.Psychologyasscienceofimmediatedataofconsciousness.
iii. DLaMettire	c. Singlesensecapacity
iv. Helveties	d.Postulatedacentralegoofthebrain
v. Carbnis	e. Specificnerveenergies
vi. MainedeBiran	f.Assertedthatpsychologyisultimatelyphilosophy

8. Completethe following:
   a. Condillac'spsychologywas_____
   b. CharlesBonnetwasthefirstscientist inthe18th centurywhousedtheterm _____
   c. DLaMattrieshookintellectualEuropeofhistimethroughhisbook_____
   d. TheemphasisontheenvironmentbyHelvetiesreservedpsychologyfrombeingreducedto__ _____
   e. Cabanisrecognizedthelevelsof _____
   f. BiranrespondedtoDescartes'dictum"Ithink,thereforeIam"as_____
9. WhatarethemainideasofGeorgeBerkeley'spsychology?
10. WhatareDavidHume'scontributionstopsychology?
11. WhydoweconsiderDavidHartleyasa'synthesizer'?
12. WhatarethecontributionsoftheScottishthinkers?

17. HowdoesJamesMillexplainassociationofideas?

18. StateJ.S.Mill'sprinciplesofassociation.

19. MentionthefourcategoriesofexperienceaccordingtoKant.

20. Matchthefollowing:

LuigiGalvani	a.Phrenology
BellandMegendie	b.Thetenlawsofneuraltransmission
JohannesMullen	c.Theelectricalnatureofneuralconduction
EmilDuBois	d.Distinctionsbetweensensoryandmotornerves
Helmholtz	e.Electricalpropertiesoftheneuralimpulse
GallandSpurzheim	f.Measuringreactiontime

21. WhatarethecontributionsofRonaldoandFlourencetolocalizationofbrainfunctions?

22. WhatisPurkinjeeffect?

23. StateWeber'slaw.

24. WhichareFechner'spsychophysicalmethods?

8.11 ANSWERSTO'CHECKYOURPROGRESS'

1. Scientific revolution shifted the spiritual world view to scientific, mathematical andmechanicalviews.
2. Primaryqualitiesare,objectivequalitiesofobjectslikesize,shape,motion,etc.whichare perceived as same by all. Secondary qualities are subjective qualities like taste, odour,colour,etc.whichcanbeperceiveddifferentlybypersons.
3. Cogitoergosum-Ithink,thereforeIam.
4. Theseparationofsoulwhichisaspiritualsubstancefrommatter/body.
5. Dualityisexperienceasenseofseparatenessbetweenselfandtheother.Non-dualityisnothavingthissenseof separateness.
6. Thereisnothinginthemindthatwasnotfirstinthesenses.

7. TabulaRasawastheconceptionJohnLockethatthemindislikeablankstateonwhichtheaccumulationoflife'sexperiencesisgraduallyimpressedtoconstitutetheentirecontentsofthemind.
8. Leibiniz conceived the universe as composed of an infinity of geometrical-point entitiescalled monads, each of which is to some extent living and possesses some degree ofconsciousness.
9. Natural law implies that there are laws inherent in nature, existing apart from humanity'srecognitionofthem,whichgoverneverythingfromplanetarymovementofthesolarsystemtothebiologicalmechanismofanimals,includinghumans.
10. Pascal formulated theory of probability, invented a mechanical calculator and emphasizedhuman'suniqueself-consciousness,liftingthemaboveanimals.
11. Spinoza did not believe in god and in technology (existence of a final cause). He wasdeterministic in explaining human nature. The essential state of the person is to act. Actionisultimatelymotivatedbyself-preservation.Hepreachedanethicsofself-control.

12.1-C;2-E;3-F;4-A;5-D;6-B

13. Completethe following:
    a. materialistic
    b. evolution
    c. L'HommeMachine
    d. physiology
    e. consciousness
    f. "Iwill,thereforeIam"
14. ThemainideasofGeorgeBerkeley'spsychologyare:
    i. Allknowledgeisderivedfromsenses.
    ii. Rejectedtheexistenceofprimaryequalitiesandobjectivereality.
    iii. Sensationandperceptionaretheonlyrealities.
    iv. "Tobeistobeperceived"
    v. Principlesofassociation
    vi. Depthperception

15. DavidHume'scontributionstopsychologyare:
    i. Distinctionbetween'primary'and'secondary'qualities
    ii. Mindasatransitorycollectionofimpressions
    iii. Relationshipsasacauseandeffectareillusory
    iv. Weonlyobservemeresuccessionofevents,notcauseandeffect.
    v. Personalfreedomisalsoanillusion.
    vi. Reasonisslavetoemotion.
16. HartleydefinedpsychologyintheempiricalmouldsuggestedbyHobbesandfullyelaborated by Locke. He accepted the material scepticism of Berkeley and the mentalscepticism of Hume. He tried to explain all human activity, including emotion and reason,throughthemechanismofassociation.
17. Thomas Reid agreed that primary qualities justify belief in the reality of physical objects.Sensationsaretheproductsofinteractionbetweenphysicalobjectsandmentaloperations.

    Thomas brown considered associations as suggestions; simple and relative. He broadenedthebasisofassociationto explaincomplexityofmental operations.
18. JamesMill'sviewsonassociationofideasareasfollows:
    i. Holdstheextremeassociationistposition.
    ii. Ideasaretheresidualofsensations.
    iii. Contiguityisaconditionofassociation.
    iv. Complexideasaresimplyaggregatesofsimplerideas.
19. J.S.Millstatestheprinciplesofassociationasfollows:
    i. Everyexperiencehasacorrespondingidea
    ii. Contiguityandsimilarityproduceassociations.
    iii. Theintensityofanassociationisdeterminedbythefrequencyofitspresentation.
20. ThefourcategoriesofexperienceaccordingtoKantare:
    · Categoriesofquality
    · Categoriesofquantity

- Categoriesofrelation
- Categoriesofmodality

21.1-C;2-D;3-B;4-E;5-F;6-A

22. Ronaldoestablishedthatcerebralhemispheresarethechiefmediatorsofsleep,dementia, melancholiaandmaniaandsensoryfunctionsarelocalizedinmedullaoblongata.

    Flouranceassumedsixareasofthebrainandidentifiedtheimportantfunctionsofthesareasth roughthemethodof ablation.

23. Therelativeluminosityof coloursinfaintlightdiffersfromthatinfulllight.

24. Thesmallestdetectabledifferencebetweentwoweightscanbeexpressedbytheratioofthe differencebetweentheweightsrelativetotheabsolutevaluesoftheweights.

25. Fechner'spsychophysicalmethodsare:
    - Themethodofjustnoticeabledifferences(jnd)
    - Themethodofrightandwrongcases.

- Themethodofconstantstimuli.
    - Themethodofaverageerror.

8.12 REFERENCES

1. Brennan,J.F.(2004).*Historyandthesystemsofpsychology*.(6thEdn.).Delhi:PearsonEdu cation.

2. Leahey,T.H.(2006).*Ahistoryofpsychology:Maincurrentsinpsychologicalthought.* (6thEdn.).Delhi:PearsonEducation.

3. SirJohnEccles,afamousneurosurgeon,wrotethebook"Selfanditsbrain"in1970s,whi chseemtoechothisposition.

4. ItisinterestingtonotethateveninIndiantraditionswehavethisposition,particularlyinVe dicandVedicrelatedsystems.