



## Psych theoretical Studies and the Development of Psychology in Türkiye

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## Abstract

The division of the psychology component in Turkey can be considered complex and complicated. Likewise, the current power of many different structures and names since the Ottoman Empire Period. Although developments in modern psychology emerged simultaneously with Europe after the 1960s, it was only after the second half of the 1960s that psychohistory was shaped as a subfield. The importance of psychological psychology, which is thought to continue dialectically through the general development

process of psychology, crises, and solutions, comes to the fore once again. Although the form of psychohistory was first mentioned as a fictional science by the mathematician Hari Seldon, who took part in the famous Isaac Asimov's trilogy titled "Foundation," aiming to present projections about the future, it later became a part of real life and became both applied and applied, and a writer as well. It has also created a new area for regions. After explaining the general principles of this success, psychohistory studies in Turkey can be placed in the developmental stages of

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psychology.

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## INTRODUCTION

Although the interest in the science of psychology in Turkey was not recognized until the intellectual mobility in the nineteenth century, it took a structural form after this date when the intellectual movement increased. Although Wundt's breakthroughs in 1879, which led to the coining of the term psychology, are accepted as the starting point of the science of psychology, the history of psychology in Turkey should be explained separately through the establishment of departments and associations

## PURPOSE

In this research, to address the phases of popularization of psychological science throughout Turkey and to closely follow its development, to try to address this issue

## METHOD

In this study, literature review, one of the qualitative research methods, was used. Qualitative research based on literature review has several advantages and limitations. Qualitative data allow researchers to explore areas of interest in greater depth, paying special attention to the cause, pattern and purpose of behaviors and events. Qualitative research is presented as a useful method and technique to look deeper into human phenomena, especially those related to the learning process and the main actors of the subject. However, this approach allows for a basic response without precise quantitative values. However, in the case of femicides, it is this research method that will provide the most data for this study.

## FINDINGS

Although we can follow the developmental periods of psychology in Europe and how it became a science, unfortunately the same is not true for Turkey. Only towards the end of the century did Ottoman intellectuals follow the attempts of Wilhelm Wundt and William James to define psychology as a new branch of science by removing



abstract cognitive concepts from the philosophical approach. In the 1880s-1890s, the attempt to establish psychology as a legitimate natural science, which was accelerating in the world, was reflected in the political and intellectual mobility in Turkey, which was even more complicated (Farr, 1996). Although it is thought that the works of the First and Second Constitutional Monarchy periods were generally based on analyses of sociology and philosophy, it is seen that there are many determinations related to psychology. Unfortunately, the complex intellectual processes of this period and the political pressure that went hand in hand with political enlightenment prevented psychology from gaining its independence as a science, and very few works can be found in the name of psychological historiography in this period. For this reason, the beginning of psychology in Turkey, whose intellectual and independent scientific foundations were drawn with difficulty, was initiated, and accepted as a university department established by the Germans (İhsanoğlu, 2010). The first courses in psychology were given in the field of philosophy in the Maarif-i Umumiye Nizamnamesi. In the courses taught under the title 'İlm-i ahval-i nefis', many issues related to the intersection of psychology and philosophy were discussed (Arkonaç, n.d.; İhsanoğlu, 2010). In addition, with the enlightenment movements in the Ottoman Empire, the increase in the proportion of civil servants studying abroad led to an increase in familiarity with the field of psychology. One of these people was Tahsin Hoca Efendi. After 1908, psychology became a separate discipline. It is known that the science of psychology continued between these two dates with the courses given with the initiative of the pioneers mentioned. The psychology agenda of the 1910s was to educate the dwindling young population with a new and modern understanding and to master the pedagogical knowledge that would best compensate for the loss of young population that caused teacher quotas to remain empty. In 1915, after the establishment of the first psychology department, Ali Haydar (Taner), who started to work as the first assistant, adapted the knowledge he had acquired in Germany to the country's new education system and alphabet studies (İhsanoğlu, 2010). The effects of the rationalist and positivist understanding of the Constitutional Monarchy II are also seen in the early periods of psychology in Turkey. The debates centred on individuality, sociality and responsibilities observed between Ziya Gökalp and Mustafa Şekip in the same period were carried into the early years of the Republic in both political and social terms and shaped the ideology of the founding of the Republic. The deterministic approach of Mümtaz Turhan, who took part in the establishment of the first Department of Experimental Psychology in Turkey, can also be questioned in terms of statism and national approach, which were considered essential for the development of the new Turkish Republic in this period. Likewise, Turhan's approach also influenced the establishment of the psychology department. Therefore, in this review and content analysis study, the definition and principles of the field of psychohistory, the effects of these definitions and principles on the research of Turkey's intellectual movements since the Ottoman period, the results of these movements for the establishment of psychology as an



independent discipline in Turkey will be evaluated and the topics of current psychohistory studies in Turkey will be presented.

Theoretically, the study of the history of psychology is a tool for chronological ordering of scientific schools and analysing intellectual processes in terms of both institutional and theoretical development and ordering. The field of psychohistory is a branch of science that investigates the history, development and turning points of psychological science with the methodology and application principles of historical science. Psychohistory generally emerges with the combination of historical science and psychoanalytic approach (Noland & AliCan, 2010). Many scientists working on psychohistory sees this situation as an inevitable fact and a natural result. From Freud to Erikson, Robert Jay Lifton, Robert Coles, Fawn M. Brodie and Bruce Mazlish, psychoanalysts or psychoanalytically orientated historians and social scientists have dominated psychohistory. In this respect, Mazlish's view of psychohistory as a part of psychological science It is known that the science of psychology continued between these two dates with the courses given with the initiative of the pioneers mentioned above. The psychological agenda of the 1910s was generally to train the diminishing young population with a new and modern understanding and to compensate for the loss of young population in the best way possible, which caused teacher quotas to remain empty. It is known that between these two dates, the science of psychology continued with the lectures given with the initiative of the pioneers whose names are mentioned. The psychology agenda of the 1910s was to educate the dwindling young population with a new and modern understanding and to master the pedagogical knowledge that would best compensate for the loss of the young population that caused teacher quotas to remain empty. In 1915, after the first psychology department was established, Ali Haydar (Taner) was appointed as the first assistant and adapted the knowledge he acquired in Germany to the country's new education system and alphabet studies (İhsanoğlu, 2010). The effects of the rationalist and positivist understanding of the Constitutional Monarchy II are also seen in the early periods of psychology in Turkey. The debates between Ziya Gökalp and Mustafa Şekip on individuality, sociality, and responsibilities, which were observed in the same period, were carried into the early years of the Republic in both political and social terms and shaped the ideology of the founding of the republic.

The deterministic approach of Mümtaz Turhan, who took part in the establishment of the first Department of Experimental Psychology in Turkey, can also be questioned in the name of statism and nationalism, which were considered essential for the development of the new Turkish Republic in this period. Likewise, Turhan's approach also influenced the establishment of the psychology department. Therefore, in this review and content analysis



study, the definition, and principles of the field of psychohistory, and how these definitions and principles have influenced the development of psychohistory in Turkey since the Ottoman period. In fact, in general, the psychoanalytic approach is one that utilizes many of the methods of historical science. Psychoanalysis includes both scientific knowledge - because of its claim to be a general psychology of human behavior - and contextual, individual insight - because of its essentially historical nature. Psychology is therefore older than its predecessor sciences and should be analyzed with this historical approach. Therefore, it is exceedingly difficult to distinguish the existence of the field of psychohistory from other disciplines without even looking at psychohistorical studies. For example, the prehistoric Oedipal murders mentioned by Freud in Totem and Taboo can be given as an example.

Another important fact about psychohistory is the distinction between case history and historical science. Given the triggering events and the flow from which the individual cannot be isolated, oasis history (biography) is historical, but case history is not really history, but only the history of an individual's psychic conflicts (Noland & AliCan, 2010). A similar dilemma is seen in Erikson's 8-stage developmental theory. Erikson, who divides human life into eight stages historically, deals with the change and transformation of human beings within these historical processes within the scope of social roles and cohort.

It took until the 1960s for the history of psychology to gain importance and to be institutionally structured as a distinct sub-branch. Whereas in the 1920s Borring dealt with the history of psychology only with the methodology and approach of historical science, in the 1960s psychology itself the importance of psychological historiography is a matter of methodological and paradigmatic disjunction. Likewise, the science of psychology is not only philosophically, methodologically, or scientifically oriented, but also linked to practical processes and historical dynamics. The science of psychology deals with the processes in the development of capitalist society with psychological effects as both cause and effect (Batur, 2003). In Turkey, unfortunately, psychohistorical studies did not have the importance they needed amidst the complex historical agendas of the period. Likewise, the political historical social transformation and the international mobility of academics in many different fields, not only psychology, which is a new field in terms of science, left psychohistory studies in the background. On the other hand, considering the personnel contracts, laboratories established, student lists and numbers, experimental equipment and works published in the period, it is easy to follow some complex footprints.

## **Establishment and Historical Development of Psychology in the World**



Following the Renaissance and Reform movements, it can be said that intellectual development was observed in the philosophical and artistic fields, but the scientific understanding turned to natural sciences and basic sciences with a positivist understanding focused on praxis and objectivity. In the 16th, 17th and 18th centuries, neuroscience studies gained importance with the changes and transformations seen especially in the fields of biology and physiology and Johannes Müller's nervous energy. Thanks to the studies conducted in this period, it was tried to map behaviors with neuroscientific and brain mapping methods. Theodor Fechner's establishment of the field of psychophysics by advancing Weber's law is among the physiological studies that paved the way for the establishment of modern psychology (Bakirtaş, 2020). In 1879, Wilhelm Wundt conducted studies on internal control and the behavioral bases of this condition, bringing the soul and body together. According to this approach, psychology is actually a science that analyzes the small parts of conscious experience that need to be discovered. The structuralist approach was an important field that greatly improved laboratory work and contributed to the development of psychophysical research in both Europe and America. However, in the following years, the American school was subject to a shift towards functionalism. This approach can also be considered as an inductive school and methodological approach that investigates the adaptive processes of the organism instead of the deductive approach to understanding of structuralism. Functionalism, the first original American approach, soon became completely opposed to structuralism. The development of psychology as a solution to capitalist thought and crises, which was mentioned in the description of the nature of psychohistory, is another example. American psychologists worked to create a "usable psychology" with the original thoughts and lifestyle of a nation used on capitalism and pragmatism (Bakirtaş, 2020). For this reason, the functionalist psychology approach has become more widespread in areas such as advertising, marketing, courts, and education. During this period, many psychometric tests and measurement tools spread from the American literature to the world. In particular, Hall's founding of the "American Journal of Psychology" in 1887 and his intensive efforts in the establishment of the "American Psychological Association" in 1892 are noteworthy for the establishment of psychology. In the 1920s, the field of study of psychology expanded even further with Watson's work to elucidate the processes associated with implicit behaviors and unconscious devices (although not yet fully named) and his acceptance of psyche as behavior. Following this process, the acceptance of the behaviorism school in America, although it enriched psychology intellectually, led to a return to objectivity and physiological predictors. On the other hand, behaviorism's denial of freedom of will and its exclusion of volition caused it to lose its popularity. The biggest contribution of the behaviorism approach to psychology is generally related to experimentation. After the 1960s, with Bandura, behaviorism began to transform into social behaviorism and social cognitive theory was used to make sense of behaviors (Bakirtaş, 2020). Especially the theoretical approach to social learning and moral



development is one of the most important indicators of this situation. In addition to these developments in the USA, Gestalt psychology began to develop in Germany as an opposition to Wundtian psychology. Gestalt's general approach embraces the value of consciousness and opposes the reduction of behavior and will to atoms. The Gestalt approach, which made guiding studies on perception, learning, personality, social psychology, and motivation, played a key role in the establishment of the cognitive behavioral approach. Another psychohistorical turning point, whose effects and debates continue to this day, is the establishment of the psychoanalytic approach. The psychoanalytic approach founded by Freud tried to explain that our lives and behaviors are not completely under our control and unconscious devices. Although Freud first used the concept of the unconscious, it is an important concept that is studied and discussed by many different theorists today. After Freud laid the foundations of the psychoanalytic approach, theorists led by his daughter Anna Freud laid the foundations of the Neo-Freudian approach. The Neo-Freudian approach continued to work especially on defense mechanisms and how to manage psychoanalytic work with children. Jung, on the other hand, introduced a different method of psychoanalysis than Freud with the interpretation of the collective unconscious, archetypes, and dreams (Bakirtaş, 2020). Adler, on the other hand, gained importance in the social field with a more individualized approach and laid the foundations of humanistic psychology. Immediately afterwards, studies on happiness and well-being continued with positive psychology studies. In the following years, with the development of technology, the direction of neuroscience studies changed. In this period, the interpretation of the psyche was addressed through cognition and investigated from a neuroscientific perspective. Today, the science of psychology, which affects and branches from different fields of medicine to social sciences and even too many fields of industry, continues its studies in many different dimensions and axes.

## **Establishment and Historical Development of Psychology in Turkey**

The beginning of the science of psychology in Turkey began to be recognized and developed in the traditional sense after the opening of the Darülfünun-i Osmani by Aziz Efendi in 1869 with the organization of some conferences and lectures. The first translation from a foreign language was Abdullah Cevdet's translation of Le Bon's famous *Psychologie des Foules*, titled "Ruh-ül Akvam", published in Egypt in 1907. However, since there has not been comprehensive research on psychology-related publications in old script, it is not known whether there is an older work on psychology (Batur, 2003). According to Şeyma Turan's research, although there is no evidence that psychology was taught in the curricula between 1869 and 1900, it is known that only in 1890 Selim



Sabit Efendi taught "İlm-i Ahval-i Ruh" in the higher part of Darülmualimin and Rıfat bin Mehmed Emin wrote a work titled İlm-i Ahval-i Ruh ve Usûl-i Tefekkür to be taught at Mekteb-i Sultani However, the first mention of psychology as an independent branch of science begins with Dr. Georg Anshütz's lectures at Darülfunun in 1915. The young expert, who was not yet 30 years old, had a significant role and importance in the establishment of psychology in Turkey. However, right after these efforts, the signing of the Treaty of Armistice in 1918 and the war years put the studies in a deadlock and the establishment period of psychology was interrupted (Batur, 2003). After Anshütz's return to his country with the war conditions, Mustafa Şekip Tunç and Ali Haydar Taner continued to teach. Although Ali Haydar Taner was a pedagogue, he taught "experimental psychology" at Darülfunun until 1924. Mustafa Şekip Tunç, on the other hand, continued to teach psychology in the philosophy department and tried to traditionalize a Bergsonian understanding of psychology (Batur, 2003). In the post-war years, the rising Nazi movement in Germany led to an intense migration of academics to Turkey. With the opening of Istanbul University instead of Darülfün in the 1930s, Wilhelm Peters was invited to Istanbul and arrived on January 15, 1937, and assumed the directorship of the newly established "Pedagogy Institute" (Batur, 2003). Peters' assistant in Turkey, Mümtaz Turhan, became an important figure in the history of psychology in Turkey. Turhan, who was sent to Germany with a state scholarship in 1928, studied at the universities of Giessen, Frankfurt, and Berlin, completed his doctorate in psychology in Frankfurt in 1935, returned to Turkey and was appointed as an assistant at the Pedagogical Institute in 1936. Moreover, it is a fact known from the reference letters in his application for the institute at Istanbul University that he took direct lessons from Max Wertheimer, one of the most important names in Gestalt Psychology.

It is known that Peters' contract was extended despite the fact that he failed to fulfill the requirement to learn Turkish in the years leading up to 1948 and violated the relevant terms of the contract. However, an article amended in the 1951 contract led to Peters' return to Germany at the age of seventy-two without being able to retire after 15 years in Istanbul. In the previous contracts, this clause stated that Peters was entitled to a 6-month paid leave in case of illness. In the 1951 contract, this clause stated that this right would only apply if Peters was ill "in Turkey". On the basis of this article, Peters was granted unpaid leave on 16.08.1952 after a prostate operation at the Frankfurt University Clinic, which Peters considered to be a breach of contract and resigned. After this, Peters moved to Würzburg and continued to work there as a professor emeritus. Afterwards, following the Fulbright scholarships and the political attitude that evolved as the country turned its face from European to American support, the European influence in the history of Turkish psychology began to break down and the American influence increased even more. This change, which transformed psychology from empiricism to functionalism, undoubtedly left behind



a lot of speculation about how easily the European understanding of psychology was discarded by Peters and Peters himself. Some sources even suggest that this dismissal was related to the fact that it was a pioneering step in the change of understanding.

## The Importance of Psychology in the History of Science

Studies on the history of science can be traced back to Ancient Egypt and Mesopotamia. The sources before this period are very few and inaccessible. Therefore, Ancient Egypt, Mesopotamia and Ancient Greek culture are considered to be the milestone and the beginning of science and civilization. The dichotomy of spirit and matter is a subject that has been discussed and researched ever since. Especially in ancient philosophy, the discussion of the basis of existence and the soul has become the basis of today's natural and social sciences. In addition, the introduction of inductive and deductive methodologies within the science of logic, especially through the work of Aristotle, and the definition of science as a process of acquiring knowledge between these two approaches is an important turning point (Kırklaröğlü, 2018). However, centuries after this definition, the definition of science and scientist is still debated. In this respect, as definitions diverge, it is acceptable to distinguish between classical and modern science. This attempt to ground the concepts such as the soul and consciousness, which are abstract but also related to concrete physical structures, makes it difficult to study. The fact that the modern understanding of science has turned human beings, who have been defined as 'intelligent thinking animals' since the early ages, into 'metaphysical animals' has also triggered a quest to explain abstract concepts with concrete methods. Analytical and synthetic thoughts in the context of the relationship between spirit-matter-idea (universal reality) have been put forward throughout the ages (Kırklaröğlü, 2018). The word soul, which is frequently used in this study and in psychological works, means 'Anima-Animus' in Latin and 'Psyche' in Greek (Akarsu, 1984: 147).

While Plato and Socrates, who dealt with the relation between the soul and the body in terms of vitality, sought the meaning of existence in this harmony, Pythagoras and Anaximenes added theology to the equation. Moreover, the questioning and interpretation of concepts such as virtue, faith, and character in terms of the relationship between soul and body has created important dilemmas (Kaya, 2013: 173-174). Ontologically, soul and substance were interpreted as interdependent and shaped theology and theology. It is exceedingly difficult to investigate the historical origins of psychology in this respect. Likewise, even the definition of the soul, which is the basis of



psychology, is like a silhouette lost among the first questions of sciences such as theology, philosophy, and medicine, even though it is the pioneer of psychological inquiries.

Likewise, the increasing influence of theology is a phenomenon that we often encounter in medieval philosophy, for example in the works of Thomas Aquinas (Bruno, 1996: 21-22). The intellectual movements and enlightenment that followed eventually had an impact on the history of science in which psychology broke out of its shell and became independent. The questions about whether psychology is a science or a paradigm, which will be discussed in the following chapters, are also based on this point. Modernist views, which treat psychology as independent from more abstract concepts and the questioning of the soul, treat psychology as a branch of science. In this respect, the fact that Wundt is considered the father of modern psychology can be explained by the influence of the empiricist approach. Likewise, empiricism gave psychology a direction that could respond to scientific and positivist criticisms. The introduction of physiological psychology with the works produced during this period is also an important turning point. Although he was the father of the first psychology laboratories established in history and discussed the scientific aspect of psychology, Wundt's doctoral thesis was accepted by the Department of Philosophy at Harvard University (Gözütok, 2013). Wundt's experimental approach is based on the division of cognition into elements. The first experiment was related to the tasting of peanuts and the perception left by the taste.

The method is called introspection. However, the subjective nature of the situation led to much criticism. However, Wundt, who was not deterred by these criticisms, continued to design studies that would experimentally link understanding and experience (Bruno, 1996: 69-71). In this respect, Wundt can be characterized as an explorer in terms of both the history of science and the development processes of psychology. Ebbinghaus, on the other hand, brought a different interpretation to the experimental and methodological understanding of psychology while continuing his studies on recall and recall. In these studies, which are based on the associations of words created without any word associations, psychological experiments and supervised behavioral observation have been given a new breath. As the structuralist modernist approach gained strength, the science of psychology gained importance as a therapeutic field that collaborates with psychiatry. The individual orientation of the Adlerian approach is a product of this point, and subsequently, Lester's treatment of individuality and socialization as factors affecting the same process in his studies related to suicide provided important gains (Akdoğan, 2012: 103). Watson's approach to the similarities and differences between animal behavior and human behavior on the level of biology is the most crucial step that gave psychology its power in the modern sense. This approach, which emerged in order to put



behavior on a scientific basis, was named behaviorism after the 1920s. Here, methodologically, psychological studies became more enriched and different methods based on observation and testing began to be used. Watson also interpreted emotions in terms of hormonal physiological reactions and continued his studies on this subject. One of the most important turning points for the acceptance of psychology as a science is related to the strengthening of the cognitive psychology approach. The cognitive psychology approach, which is an especially crucial step in terms of reaching new judgments through experimental methods, refers to the relationship of behavior, which is related to human thoughts and beliefs, with the cerebral cortex. Therefore, it has put forward a positivist approach with both original thought processes and physiological processes related to learning and the formation of schemas (Gözütok, 2013: 63-64).

Maslow, on the other hand, sees human behavior as holistic and complex and adopts a deductive approach. However, the fact that the differences and diversities in the parts make it difficult to reach a whole in a scientific way has led to the emergence of different question marks on behalf of the cognitivist approach, gestalt psychology and humanistic approach. In fact, the theory of relativity and the change in the perception of time, which were put forward in similar periods, were used as arguments by some psychologists, and through these arguments, it was tried to reveal why psychology is one of the modern sciences. Both perceptual processes and the change in human behavior from environment to environment are at the basis of these arguments (Bruno, 1996: 154). The psychoanalytic approach, on the other hand, with all the aforementioned devices and its innovative approach, has brought a breath of fresh air that has increased the methodological intersection of psychology with many different disciplines by interpreting the inner complex and complexity of the person in terms of sociological, political and many other fields. The adoption of a methodology that is both original and mathematical through psychometrics and original methodological approaches has supported the scientific independence of psychology with the original measurability of psychoanalytic indicators. Functionalism, which came from James and the American school, took a critical stance that did not even consider psychology as a science because it adopted an approach in favor of usability and utilitarianism. According to him: "Psychology is not a science, but a hope of becoming a science". Therefore, even the different approaches of psychology, which cannot be directly positioned within either health sciences or social sciences, cannot agree on this issue. Media publications, unscientific practices and social prejudices can be listed as one of the main problems that have questioned the scientificity of psychology since the beginning of history. Since the skepticism that should be present in psychology, as in every science, and the ability to get the same result in repeated measurements and evaluations vary from psychologist to psychologist and from patient to patient, the scientificity of psychology can also be questioned. At this point, the determination of



diagnostic criteria and the diversification of methodological methods are among the factors that strengthen the hand of psychology (Feldman, 2017).

## Seeing Psychology as a Paradigm, not a Science

The naming of psychology as a scientific paradigm stem from the nominalist approach (Bakirtaş, 2020). Psychology, which is interpreted through the process of individual and individual-specific research of human characteristics that are also referred to beyond the material world and the process of attributing meaning to the results of this research, does not fit the memorized positivist understanding of science, especially in the Enlightenment period (Ömerustaoğlu, 1999: 40). Psychology's movement, which both conflicts and cooperates with the natural sciences, the memorized traditions of societies and theology, has reduced it to a paradigm rather than a branch of science. Moreover, the definition of psychology as a paradigm does not completely end the debate. Likewise, it is not clear to which approaches psychology as a paradigm is parallel to or opposed to. Kuhn, one of the thinkers who evaluates psychology as a paradigm, claims that psychology emerged as a paradigm but there is a movement in the process of becoming a science. Therefore, according to Kuhn, psychology is not a maturing field like natural sciences or social sciences, but he adopts a process approach instead of saying that psychology is not a science (Kuhn, 1991: 152). Fraisse, on the other hand, makes three main points of criticism. The first is that psychology is incomplete in reaching universal truths and that psychology is affected by individuality despite the reality of natural sciences that does not change from person to person. The second criticism concerns the nominalist aspect of psychology. In other words, it is related to the questioning of the semantic integrity of psychology apart from the name and epistemological label. Finally, the third criticism is the problem of methodological objectivity, which is often addressed in terms of psychoanalysis. This situation may cause the scientificity of psychoanalysis to be questioned independently of psychology. To summarize briefly, one of the most important points that makes psychology difficult to study in terms of the history of science is related to the fact that there are question marks about whether psychology is a science yet. Moreover, this distinction, which has only begun in terms of naming and determining the characteristics, has caused positivist sciences and postmodernist approaches to criticize it separately.

## Criticism of Positive Sciences and Critical Psychology Perspective



# CURRENT SCIENCE

The critique of psychology, especially from the perspective of positivist sciences, is related to methodological approaches. The ideological and methodological diversity that underlies the field of critical psychology may be the field that most conflicts with positivist unidirectionality and stability, as it emphasizes the different in this sense. Postmodernist and feminist approaches, which are two important approaches of critical psychology, are a reaction to the reflection of the dominant white male perspective since the construction of science. The fact that even phenomenology, one of the methodologies at the heart of psychology, is based on male experience is an important risk and oversight in this respect. The fact that many of the complexities and problems at the heart of psychology, and psychoanalysis in particular, have different repercussions for masculine and feminine experiences creates the need to look at experiences from different angles. Therefore, the reference to the diversity of experience also makes it necessary and even obligatory to reconsider scientific methods. Even if the feminist approach does not mean a separate field and method in itself, it offers different and valuable interpretations in the name of transforming knowledge. In particular, feminist empiricists are in search of a method that is flexible enough to convey the experiences of women and other genders and sexual orientations, which is creative and that gives voice back to individuals.

The fact that the feminist approach also has an activism-based aspect also addresses the phenomenon of the shared experience of the participant and the researcher, which is one of the key areas of debate in the nature of qualitative method. In fact, the researcher, who in the traditional method does not intervene with the participant and tries to prevent distortion of the data, in the feminist approach questions the ability of the person to understand and direct the situations and mechanisms they are in. The feminist approach discusses how intertwined social experiences and one's conceptions of oneself, life and society are with identity through different inquiries in terms of both psychology and other disciplines. Therefore, it is discussed to address the unique characteristics of individuals with an intersectional approach in terms of ethnicity, race, belief, age, disability, etc. In terms of this fluidity and anti-memorization, the feminist approach is tangential to postmodernism rather than the positivist limits of modernism. Likewise, postmodernism focuses on the construction and experience of meaning rather than the understanding of the world and the acceptance of an existing meaning. Moreover, in terms of postmodernism, knowledge and power are in a relationship and knowledge brings power. And power shapes knowledge. Therefore, the intersection of psychology with postmodernism can be interpreted as a way of questioning the constructed individual and social meanings.



## Conclusion

The history of science is an important field of study that sheds light on the past, present and future of the field. Considering the development process of psychology based on social science and philosophy, the study of the history of psychology becomes more complicated and challenging than many other disciplines. Psychohistory studies are generally specialized as a field that applies the rational principles of historical science by dealing with the different schools and geographical regions of psychology. Turkey's first acquaintance with the science of psychology was based on sociology and philosophy and was based on positivist influences during the Constitutional Monarchy period. Contemporary psychological theories, which were taught through secondary courses in the field of social sciences until the 1910s, became visible after the first chairs established with the German school after 1915, and in the first period, pedagogical services for children and young people were carried out through fields such as educational psychology studies. Later, with the increasing influence of the American approach in universities and politically, we can speak of a school in which functionalism came to the fore.

Therefore, it can be said that the history of psychology in Turkey is quite complex and psychohistorical studies are not in a position to overcome this complexity. Unfortunately, today's psychohistory studies are still not at a level that can meet the needs. Therefore, it can be said that more scientific and multidisciplinary studies on the historical development of psychological science in Turkey should be conducted without forgetting that more effective education and studies in the field of psychohistory can shed light on the future of the field. Although the first steps and so to speak "childhood photos" of the science of psychology in Turkey do not exist, we can say that we can and need to conduct important psychohistorical studies for the present and future.

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