



An Overview of the History of Turkish Psychology

Prof. Dr. Kürşat Şahin YILDIRIMER

To cite this article: Collaborate, Current Science, Volume 5, No. 5-10, 2023, p. 01–34. 0099-0001-2310-0201.

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ISSN: 2667-9515

Barcode: 977266795001

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Abstract

During the 15th century in Turkey, Sultan II. The establishment of the mental hospital during the reign of Mehmed II has significance in the context of the history of psychology within this nation. The patients receiving treatment at this hospital were provided with opportunities to engage in music and sports activities, since it was believed that mental diseases had similarities with other medical conditions. The beginning of contemporary psychology as an academic discipline may be traced back to the year 1915, when German scholars were invited to Istanbul with the aim of revitalizing the university system. The individuals in question were enlisted at that location under a scholarship program sponsored by the German government. Dear Professor Anschutz, he was entrusted with the role of assuming leadership of the newly established Psychology Chair at Indiana University. Psychology was handled in a manner similar to that of Germany, namely as an experimental science. In the same year, both the Turkish translation of the Binet-Simon Intelligence Test and the first publication on child psychology were released. Following the conclusion of the First World War and the subsequent occupation of Istanbul, a considerable number of foreign faculty members at IU opted to repatriate to their respective nations. Tunç, who obtained his education at the Jean Jacques Rousseau Institute, has been appointed as the head of the Psychology Department.

Keywords: *History of Turkish Psychology, History of Psychology, Psychology Science in Turkey, Turkey and Psychology, History of Psychology in Anatolia*

Introduction

Tunç placed a higher emphasis on the teaching portion of psychology compared to the experimental component, actively participating in academic pursuits such as writing books and articles. Furthermore, Tunç had the responsibility of translating prominent individuals in the area, such as Freud and James, therefore increasing the widespread distribution of psychological information. Moreover, Tunç's scholarly contributions included the dissemination of psychology-

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related publications via widely circulated newspapers, so enhancing the availability and dissemination of psychological knowledge. The enormous influence of the departure of scientists from Nazi Germany to Turkey in 1933 may be attributed to the reform of the University of Istanbul. The persons indicated above, who had scientific competence, relocated to Turkey in the role of refugees. Throughout this specific time frame, the Republic of Turkey engaged in the process of hiring a collective sum of 103 foreign academics to occupy diverse teaching positions around the country. The aforementioned people, who are generally recognized as pioneers in their respective domains, have greatly contributed to the progress of Istanbul University during the last 15 years, leading to a remarkable era of accomplishments for the university. In the year 1936, an offer was sent to Professor Wilhelm Peters to fill the esteemed role of Chair of Experimental Psychology. He subsequently agreed to take up this position in 1937.

The presence of the Professor Peters Chair in Experimental Psychology, as a means of relocating him from the Pedagogical Institute, is evident in this context. During this era, a library and laboratory dedicated to the field of psychology were constructed. In the same year, an institution in Ankara and a psychology department within that institution started their own historical research endeavors. Professor Pratt and Muzaffar serve as the respective heads of the psychology and philosophy departments of the Institute of Philosophy. Sherif was in attendance. Professor Mumtaz Turhan assumed the position after to the retirement of Professor Peters, who had previously served as his assistant, at Indiana University in 1953. Professor Turhan has made efforts to enhance the overall educational standards provided by the institution via the facilitation of foreign training programs for teaching assistants. The practice of inviting academic members from other nations to visit. During the year in which the position of Chair of Experimental Psychology was relinquished and subsequently filled by the Chair of General Psychology, Professor S. Esat Siyavusolu was also in attendance. Siyavusolu had a significant role in the translation of the Rorschach test into the Turkish language, as well as in the establishment of the İşli Psychotechnical Laboratory and the Institute of Criminology. Following the decision made by the Council of Higher Education (YÖK) in 1983, the two chairs that had been previously separated were subsequently reintegrated. The Ministry of National Education, in 1953, founded the

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Ministry of National Education Examination and Research Department with the objective of subsequently translating and adapting examinations into several foreign languages. The proliferation of universities in Turkey throughout the 1960s and subsequent years has resulted in a corresponding rise in the annual enrollment of students in undergraduate psychology programs. Ultimately, the numerical value escalated to 800.

Findings

Similar to the proliferation of books and studies across all disciplines inside our nation, the quantity of literature and research pertaining to psychology has seen a notable upsurge since the 1970s. Discussions pertaining to the definition and education of the word "psychologist" in Turkey have been ongoing since 1978, including both general and specialized requirements. During the inaugural 1st Regional Psychology Symposium in 1980, psychologists employed in various institutions, including kindergartens, hospitals, correctional facilities, and day care centers, convened to address concerns related to their job responsibilities, professional knowledge, and competence. The symposium featured discussions on these issues, as well as research endeavors focused on expertise and education (Gücray, 1980; Kakcooglu, 1980; Oktem, 1980; Satmış, 1980; Şentaş, 1980; Yazgan, 1980). The present study introduces the requirements set out by psychologists (Kuzgun, 1980; Uçman, 1980) as well as the conceptual framework for implementing a comprehensive two-year training program, including internships and summer sessions, designed to prepare people for professional practice after the completion of a two-year foundational education. (Sahin, 1980; Uçman, 1980). This aligns with the assertion made by Öztürk (1979) in a prior study. Conversely, subsequent discussions have underscored the insufficiency of the existing undergraduate curriculum implemented in psychology departments with regards to specialization (Öztürk, 1979; Le Compte, 1980; Oner, 1980; 1982; Savaşır, 1980; Yazgan, 1980; Turkish Psychologists Association Bulletin, 1993). The aforementioned investigations are available in the Bulletin of the Turkish Psychological Association. Following the aforementioned deliberations, an endeavor was undertaken in 1993 to confer a legal status onto

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the notion of the psychological vocation. The aforementioned investigations, spearheaded by the Association of Psychologists, culminated in the inclusion of the psychologist's definition on the agenda of the GNAT Health Commission.

The examination of clinical psychologists' responsibilities and authority within the framework of Health Law will be supplemented by a study of the definitions of duties and authorities of psychologists specialized in other domains of psychology as outlined in the Professional Law. The proposal aims to provide a comprehensive elucidation of the many sub-branches within the subject of psychology, as well as to delineate the distinctions between these branches and other disciplines within the professional realm. This endeavor is grounded on the competence and educational benchmarks upheld by the psychology profession. Furthermore, the establishment of clear boundaries within the discipline of psychology will facilitate the implementation of professional auditing procedures that adhere to ethical norms.

Defining the discipline of psychology as a profession presents several issues that must be addressed. The phenomenon of definitional rivalry and competitiveness among various professions in our nation, as well as in many other countries, has significant importance. There are challenges in establishing a clear professional delineation among psychologists, psychiatrists, educators, and practitioners engaged in psychological counseling and guidance services (Baymur, 1980; Kakcıoğlu, 1980; Kuzgun, 1980; Öktem, 1980; Öner, 1980; Özer, 1980; Pamir, 1980). The difficulties at hand are interconnected with both broad and particular standards, as discussed by Savasır (1980), Uçman (1980), and Urcan (1980). Since 1978, professionals in the area of psychology in Turkey have engaged in discussions over the appropriate strategies to address the aforementioned challenges. During this specific time frame, a comprehensive delineation of the duties and obligations of psychologists operating within the domains of clinical, social, and developmental disciplines was established. During this era, there was a notable emphasis on the potential for psychologists to contribute their expertise within various institutional settings, including kindergartens, special education institutes, and senior homes. Furthermore, the responsibilities and jurisdiction of psychologists employed in institutions associated with the

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Ministry of Justice are clearly delineated (Le Compte, 1978). However, these judgments have faced criticism since the idea of competence does not clearly outline the specific needs for basic training (Öztürk, 1979). The following descriptions include definitions of school psychologists, clinical psychologists, and industrial psychologists. The definitions provided by Öner (1979), Savaşır (1979), and Toker (1979) delineate the essential prerequisites for education. In the realm of psychology education standards, there are concerns over adherence to the criteria set forth by the American Psychological Association (APA) and the European Federation of Psychologists' Associations (EFPPA). Additionally, there are challenges pertaining to the qualifications of psychologists practicing in the field subsequent to obtaining a bachelor's degree from a four-year academic institution. The examination of adherence to APA and EFPPA standards has elicited many viewpoints, although there seems to be little momentum towards altering the current state of affairs.

Literature review

Similar to the proliferation of books and studies in several academic disciplines inside our nation, the quantity of literature and research pertaining to psychology has seen a notable surge since the 1970s. Discussions pertaining to the definition and education of the word "psychologist" in Turkey have been ongoing since 1978, including both general and specialized requirements. The implementation of two-year training, internship, and summer programs was proposed as a means for people to transition into practical application after the completion of their two-year foundational education (Şahin, 1980; Uçman, 1980). This aligns with the assertion made by Öztürk (1979) in prior research. However, scholars have highlighted that the existing undergraduate curriculum implemented in psychology departments lacks adequacy in terms of specialization (Öztürk, 1979; Le Compte, 1980; Oner, 1980, 1982; Savaşır, 1980; Yazgan, 1980).

Following the aforementioned deliberations, an endeavor was undertaken in 1993 to establish a legislative framework for defining the psychological profession. The aforementioned

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investigations, spearheaded by the Association of Psychologists, culminated in the inclusion of the psychologist's definition on the agenda of the GNAT Health Commission. The examination of the responsibilities and authorities of clinical psychologists, as well as the definitions of duties and authorities of psychologists specializing in other disciplines of psychology, will be conducted within the framework of the Health Law and the Professional Law, respectively.

Relating Law

The proposal aims to provide a comprehensive clarification of the sub-branches of psychology and their distinctions from other related professional disciplines, in accordance with the established competence and educational criteria within the psychology profession. Moreover, the establishment of clear delineations within the realm of psychology will facilitate the implementation of professional oversight guided by ethical principles. Defining psychology as a profession presents several issues that must be addressed. The phenomenon of definitional rivalry and competitiveness among various professions in our nation, like to many other nations, has significant prominence. There are challenges pertaining to the establishment of consistent and standardized definitions within the domains of psychology, psychiatry, education, and psychological counseling and guidance services (Baymur, 1980; Kakcoolu, 1980; Kuzgun, 1980; Öktem, 1980; Öner, 1980; Özer, 1980; Pamir, 1980). These problems pertain to both broad and particular criteria.

First Psychology Lessons

After the year 1908, Babanzade Naim Bey and afterwards Mehmet İzzet Bey were appointed to the position of Darül. The individual began their career as an instructor of psychology at Fünûn. The surge in fascination in psychology among Ottoman intellectuals throughout the latter part of the nineteenth century prompted this development. The latter years of Anschutz the Binet-Simon Test was subsequently translated into Turkish upon its introduction to DarulFunûn.

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Nevertheless, according to the sources referenced by Batur (2005), it is said that prior to 1915, more than 30 psychological writings were available, with the most being copyrighted and a few having been translated. The work titled "Gayet-ül Beyan Fi Fikir-ül İnsan Yahut İlm-i Ahval-i Ruh," authored by Yusuf Kemal in 1876, is widely acknowledged as the first copyrighted work on record. However, it is worth noting that there are other works written in Arabic script that predate this publication. The topic has not yet undergone comprehensive examination. Indeed, Gustav Le Bon's "Psychologie des foules" published in 1907 The individual responsible for translating "Foules" into Turkish is Abdullah Cevdet. Batur (year) highlights the significance of Baha Tevik's publication of "Psikoloji: İlm -i Ahvali" in the year 1910.

Following the implementation of the Ottoman education reform and the subsequent Ottoman-German reconciliation, a group of 15 young academics, among them Anschutz, were sent to Istanbul. Anschutz was among these youthful scholars. The works authored by Batur (2003, 2005) critically analyze the factors that challenge the notion of Anschutz as the originator of Turkish psychology. This is in contrast to the prevailing consensus. According to his perspective, the advancement of positivist experimental psychology was contingent upon its collaboration with American psychology and the impact of William Peters, who arrived in Istanbul in 1937, prior to its development in the 1950s. According to Batur (2005), he is portrayed as the progenitor of experimental psychology, a field that emerged in the 1950s, due to his efforts to demonstrate its extensive historical origins. Despite the existence of psychology courses prior to Anschutz, it might be argued that his impact on Turkish psychology was not substantial. However, according to Batur (2003), although Anschutz's involvement in Istanbul is recognized as the first introduction of experimental psychology and the establishment of an experimental psychology laboratory in Turkey, it should not be regarded as the definitive establishment of psychology in Turkey.

Anschutz's involvement in Istanbul can be regarded as the initial introduction of experimental psychology and the establishment of an experimental psychology laboratory in Turkey. However, following the conclusion of the First World War with the 1918 Mudros Armistice, Anschutz and several other academics departed from Turkey, despite their contracts not

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having reached their designated end dates. The individuals came back. Ali Haydar Taner and Mustafa Ekip Tunç were additional pupils who subsequently pursued their studies. While Taner, who is also an educator, continued to instruct in the field of experimental psychology, Tunç pursued teaching psychology from a philosophical standpoint, specifically adopting a Bergsonian stance. While a significant number of Jewish academics residing in Nazi Germany chose to emigrate to the United States and many other nations, it is worth noting that a portion of Jewish intellectuals found refuge in Turkey.

Argument

In the year 1933, as part of a comprehensive reform initiative undertaken in institutions nationwide, Istanbul University was created in lieu of Darülfunûn. The academic structure of the institution included of a cohort of retired Darülfunûn professors, recently returned young academics from abroad, and professors hailing from other international backgrounds. Adhémar Gelb was invited to join the first group due to the absence of any competent individuals to instruct in the field of psychology. According to reports, Gelb, who had initially agreed to the offer, did not fulfill his intended travel to Istanbul and afterwards died. Subsequently, an invitation was sent to Wilhelm Peters, an associate of Stefan Zweig, who had successfully obtained his doctorate under the supervision of Wundt in 1904 and had gained professional experience at the Emil Kraepelin clinic. One of the patients at the facility was Wilhelm Peters. Initially, he embarked on a journey to England, but he afterwards agreed to go to Istanbul in January 1937. He took the leadership of the recently created Pedagogical Institute. Following the completion of his professional responsibilities, he ultimately retired and made his way back to Würzburg. In spite of being requested to instruct in the Turkish language and develop educational materials in Turkish, the individual in question declined both of these entreaties, rendering the extension of the contract unfeasible. It may be posited that the inclination towards psychology throughout the pre-Republican and early years of the Republic is mostly influenced by the changes implemented in

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the Turkish school system. It may be said that this pattern has been seen consistently throughout a period of time.

A Few Challenges to Encounter

Defining psychology as a profession presents several issues that must be addressed. The phenomenon of definitional rivalry and competitiveness among various professions in our nation, as well as in many other nations, is a significant aspect of this issue. The field of psychology encounters challenges in establishing a clear and universally accepted professional definition, as observed by scholars such as Baymur (1980), Kakcolu (1980), Kuzgun (1980), Öktem (1980), Öner (1980), Özer (1980), and Pamir (1980). These issues arise among psychologists, psychiatrists, educators, and practitioners involved in psychological counseling and guidance services. The aforementioned concerns pertain to both general and specialized standards, as discussed by Savaşır (1980), Uçman (1980), and Urcan (1980).

Since 1978, professionals in the area of psychology in Turkey have engaged in discussions over the appropriate strategies to address the aforementioned challenges. During this particular time, a comprehensive delineation of the tasks and responsibilities of psychologists operating within the domains of clinical, social, and developmental professions was established. During this era, there was a notable emphasis on the potential for psychologists to contribute their expertise within various institutional settings, including kindergartens, special education institutes, and senior homes. Furthermore, Le Compte (1978) provides an account of the responsibilities and jurisdiction of psychologists employed in institutions associated with the Ministry of Justice. However, these judgments have faced criticism since the idea of competence does not clearly outline the specific needs for basic training (Öztürk, 1979).



Local Psychology

During the Symposium, the discourse revolved on the professional competencies of psychologists who enter the field upon completion of a four-year undergraduate degree. Additionally, the participants deliberated on the need of implementing in-service training programs with the objective of further professional development (Genctan, 1980; Kuzgun, 2003). The statute specifies the year 1980 as shown by Şahin (1980), Uçman (1980), and Yazgan (1980). The action was undertaken in order to resolve the issue. This demonstrates the level of concern individuals have on this matter. Conversely, it is plausible to raise concerns about the ambiguities surrounding schooling, as well as the professional networks of psychologists across different areas of practice, in relation to practitioners in closely related professions. One of the subjects under discussion throughout the 1980s was to the allocation of responsibility for the provision of primary training to clinical psychologists, namely whether it should be assigned to psychiatrists or psychologists. According to Topçu (1979), Savaşır (1980), Topçu and Kuzgun (1980), and Özer (1982), the prevailing belief is that psychologists can only be effectively taught by other professionals within the field of psychology. According to Gençtan (1980), it is argued that the practice of treatment by a clinical psychologist should be conducted under the supervision of a psychiatrist.

The investigation of the psychological attributes associated with endocrine disorders, which started in 1963 at the Department of Endocrinology within the Cerrahpaşa Faculty of Medicine, has continued up to the present day. The dissemination of research findings in the medical field sometimes involves their presentation at international conferences and their publication in scholarly publications, which may include pieces written in languages other than Turkish. The research, which started in 1975 at the Ministry of Health and Social Welfare 6 Point Rehabilitation Center for the Visually Impaired, was presented by a group of four academic staff members during a seminar conducted during the White Stick Week for the Blind.

Similar to the proliferation of books and studies across all disciplines inside our nation, the quantity of literature and research pertaining to psychology has seen a notable surge since the 1970s. Discussions pertaining to the definition and education of the word "psychologist" in Turkey

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have been ongoing since 1978, including both general and specialized requirements. The inaugural Regional Psychology Symposium, which took place in 1980, provided a platform for psychologists employed in various institutions such as kindergartens, hospitals, correctional facilities, and day care centers to voice their concerns regarding job responsibilities, professional knowledge, and competence. The symposium facilitated discussions on these issues, as well as conducted research on expertise and education, as documented by Gücray (1980), Kakcoolu (1980), Oktem (1980), Satmş (1980), entaş (1980), and Yazgan (1980). The establishment of standards for psychologists has been proposed by Kuzgun (1980) and Uçman (1980), along with the suggestion of implementing a two-year training program, internship, and summer program for persons seeking to practice psychology after finishing a two-year foundational education. (Sahin, 1980; Uçman, 1980). This aligns with the assertion made by Öztürk (1979) in a prior study. However, subsequent discussions have underscored the insufficiency of the existing undergraduate psychology program in terms of specialization (Öztürk, 1979; Le Compte, 1980; Oner, 1980; 1982; Savaşr, 1980; Yazgan, 1980; Turkish Psychological Association Bulletin, 1993).

Stages Before and After 1915

In an effort to elucidate the periods before and succeeding 1915, we will endeavor to establish a correlation with the inception of the institution. The first investigations into the field of experimental psychology were documented in the publication, whereby an attempt is made to elucidate the developments before and subsequent to the year 1915. The concept that tertiary education should serve as a seamless extension of secondary education was first formulated and solidified in the year 1845. What is the reason for the historical connection between the traces of DarülFunûn's efforts to establish itself and the specific year in question? In reality, the establishment of "Encümen-i Daniş" took place in 1851 with the purpose of determining, reproducing, and translating the curriculum to be implemented at DarülFunûn. Subsequently, "Cemiyet-i İlmîye-i Osmaniyye" was formed in the subsequent years. The organization was founded in 1861 via the collaborative efforts of the civilian people and with the official endorsement of the sultan. In addition, this organization also disseminated scholarly knowledge

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via the publication of a scientific periodical known as Mecmua-i Fenniye, which remained in circulation until the year 1883. Additionally, the inclusion of articles pertaining to the fields of psychology and education is seen. The article will be published in the journal either in its original version or in a translated format. Within the Literature and Philosophy department at DarülFunûn, a course titled "İlm-i Ahval-i Nefs" in the field of psychology was scheduled to be offered. However, an instructor for this particular subject was not available. The reopening of DarülFunûn took place in 1869, facilitated by the implementation of the Maarif-i Umumiyye Regulation. This institution is comprised of three separate sections or divisions. One of the departments included in the academic curriculum was Literature and Philosophy. The act of opening was rendered impossible due to the absence of an object to be opened. Several public conferences were conducted prior to the formal commencement of that year's Ramadan. One of the conferences organized by Aziz Efendi was titled "Emzac-u Ekalim," which translates to "Temperature and Climate." According to Batur (2005), it is probable that this course will be the inaugural offering in the discipline of psychology at a Turkish institution. Hence, the inclusion of psychology instruction in the 1869 Regulations may be regarded as the first milestone in the Turkish Psychology History seminar delivered by Aziz Efendi (Batur, 2005). The decision was made to include a psychology course into the curriculum.

During the 1960s and 1970s, scholars doing research in the area of psychology in Istanbul, Ankara, and the Aegean Region directed their efforts on student training and the localization of different examinations in Turkey, mostly via PhD programs. While Anschutz's contributions in Istanbul are often regarded as the first introduction of experimental psychology and the establishment of an experimental psychology laboratory in Turkey, it is important to note that these developments do not necessarily constitute the definitive establishment or foundation of psychology in the country. Anschutz's engagement with Istanbul occurred throughout the 19th century. Prior to the founding of Darülfünun-i Osmani in 1869, Aziz Efendi delivered a lecture titled "Emcazi Ekalim" at the aforementioned institution. It is not unexpected that the first publication of this literary piece predates the year 1915 by a considerable number of years. Sami Kayral (1953) has authored a total of 29 works, with 11 of them being translations. On the other

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hand, Nuri Bilgin (1988) has a total of 27 works, with 9 of them being translations. Both writers concur on the fact that the aggregate quantity of translated literary works amounts to 11. The earliest of these works is Yusuf Kemal's book titled "Gayet-ül Beyan Fi Perakende-ül- İnsan Yahut İm-i Ahval-i Ruh." The first publication of the work occurred in the year 1876. The first instance of translating a text from a language other than Arabic occurred with the publication of "Ruh-ül Akvam" by Abdullah Cevdet in Egypt in 1907. Nevertheless, the limited availability of comprehensive scholarly research in the field of traditional psychology has hindered our understanding of the existence of an earlier study within the discipline. As there was no inquiry conducted of this kind. The decision was made to appoint Mustafakip Tunç and Ali Haydar Taner as instructors for the psychology courses. Ali Haydar Taner, a professional pedagogue, was affiliated with Darülfünun until 1924, during which time he imparted knowledge in the field of "experimental psychology".

Mustafa Ekip Tunç furthered his studies in psychology inside the philosophy department, with the aim of establishing a more conventional framework for the subject, drawing inspiration from the philosophical ideas of Henri Bergson. The year 1933 has significant intellectual importance for both Germany and Turkey, serving as a pivotal period for both nations. The university's teaching faculty was categorized into three distinct groups: individuals who had previously worked at Darülfünun without being dismissed, young individuals who had been sent elsewhere for educational purposes, and academics hailing from other nations. The individual assigned with the responsibility of scrutinizing the Darülfünun institution and presenting a comprehensive assessment of the necessary reforms in a formal report was Albert Malche, a Swiss citizen.

The development of an individual's identity is believed to be shaped by certain ideological concepts, such as Gelb's or Peters' perspectives on "refugees" or the concealment of Peters' return. The use of original sources constitutes a paramount and dependable foundation while endeavoring to comprehend such stuff. The study of the history of science necessitates a comprehensive reevaluation of historical events. However, without access to suitable resources, these

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reevaluations run the risk of deviating significantly from the factual truth, thereby leading to erroneous interpretations. The process of reconstructing historical events is crucial while examining the field of scientific history. During the 19th century, the discipline of psychology emerged as a discrete scientific domain. The existence of views on human nature in both Eastern and Western scientific traditions until the second quarter of the 20th century may be seen, although coincidentally. The modernization process has led to its incorporation into societies outside the Western world. The book with the identifier 239. The emergence of this recently established scientific area has been seen over the course of the last ten years, mostly influenced by the structured framework prevalent in the United States. The subject matter has been the subject of thorough examination and inquiry for an extended period of time. As a result of advancements in this particular field of study, it has become feasible to bypass the knowledge included within conventional sources and go into historical periods predating the contemporary era. Consequently, there occurred a progressive shift in the comprehension and subsequent interpretation of a discipline within the realm of psychology that had hitherto been entirely unfamiliar to society. It might be argued that this occurrence has transpired to some extent. It might be argued that a state of "disenchantment" has occurred. The primary emphasis of this research revolves on the concepts of globalization, modernity, colonialism, localization, universalization, liberal democracy, and cultural imperialism. In this edited book, authored by Adrian Brock, an exploration is undertaken to elucidate the beginnings of psychology within the "Western" context, as well as its emergence within many cultural frameworks, therefore highlighting its relatively recent establishment as an academic field. Furthermore, this research presents psychology as an emerging academic field.

The Effectiveness of Sending Students

The act of sending pupils has been shown to have had a significant impact on the development of contemporary psychology. The public was informed of the announcement by Krimli Aziz Efendi at the First Darülfünun. According to his statement, the talk delivered represents a significant milestone in the advancement of contemporary psychology. It is deemed advantageous to do an analysis of several aspects presented in Güler's work.

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There is a lack of available information on the specific contents of Psychology or İlm-i Rûh (1872), a work in which Hoca Tahsin Efendi introduced the idea of "psychology." Similarly, Yusuf Kemal Efendi's Zenginü'lbe'yân fî hak̄kati'l- (1876) also lacks detailed information about its contents. The concept of "localization" has been briefly discussed, which has piqued our interest. The absence of any elucidation on the categorization of these works as modern was evident. The aforementioned experiments were conducted in the year 1879. According to Güler, there is a link between the formal creation of psychology in Europe and several other factors. Subsequently, the speaker proceeded to provide several illustrative instances that demonstrated the existence of a productive epoch within the realm of psychology. The recognition of psychology in the Ottoman Empire has been underscored by scholars in the field of psychology history, such as Sertan Batur, who has offered critiques of Ottoman historical accounts. Additionally, figures like Mustafa Satı have endeavored to promote the psychological viewpoint inside the empire, while Abdullah Cevdet authored the first psychology textbook, which was used by Baha Tevfik. Examining the Field of Psychology in Turkey. The article titled "Psychology Historiography in Turkey" by Sertan Batur, published in the journal Society and Science in 2003, explores the topic of psychology historiography within the context of Turkey. The article can be found on pages 255 to 259. According to historical records, it is noted that in the year 1868, during the establishment of Darülfünun, an educational institution in Turkey, an account by Güler indicates the arrival of American psychologist Gordon Allport to the country. According to Güler (p. 78), it was said that Hoca Tahsin Efendi was alternatively recognized as Ahmet Nebil. Nevertheless, it is worth noting that Ahmet Nebil's existence extends beyond the timeframe of Hoca Tahsin, although the available sources do not provide any substantial information about his life. He has a close friendship with Baha Tevfik, with whom he has collaborated on several publications. The vast majority of contemporary and historical psychological literature consists of translated works, as acknowledged by the writers themselves in their introductions. The significance of this matter at universities is shown by the modernization efforts initiated by Güllere, George Anshutz, Mustafa Şekip Tunç, Muzaffer Şerif, and Mümtaz Turhan. During the 1950s, the discipline of psychology education saw a notable impact from American political influences, resulting in a diminishing tendency (p.

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81-91). In this scholarly book by Güler, a comprehensive and very effective account of the historical development of Turkish psychology is offered, along with the necessary material that requires rectification.

There have been several criticisms about the dominant position of American psychology in the field's historical development. One might perhaps use a discerning and focused methodology while constructing a "universal history of psychology" via writings that advocate for the inclusion of psychological knowledge within the cultural reservoir of cultures. Despite the inclusion of theses, specific remedies could not be proposed. However, it is evident that psychologists within civil countries in the West are increasingly emphasizing their own cultural traditions, therefore challenging the dominance of a psychology rooted in the North American-European worldview. These works possess significant value in terms of interrogating historiography. It is worth noting that. During the medieval period in Europe, the responsibility for addressing mental disease mostly fell within the purview of the clergy. The infirm individuals were housed inside monastic establishments. In the early stages, patients were subjected to compassionate treatment, which included the use of various religious practices such as prayer, the application of holy water and oil, as well as the involvement of priests via the use of their breath or saliva. Subsequently, over the course of the therapy, efforts were made to expel the malevolent entity residing inside the patient, using a method including the use of coarse and derogatory language, predicated on the notion that the patient was held captive by the aforementioned malevolent entity.

A significant number of individuals afflicted with illness were subjected to torture or immolation in public squares, resulting in their death. The aforementioned activity was regarded as a solemn obligation. In Western societies, throughout the Middle Ages, there were instances when psychiatrists saw patients as demons or entities other than human. However, in the 18th century, a significant shift towards a more compassionate approach to treating such patients was introduced by the French physician Philip Pinel. This marked the inception of the first humanistic approach to psychiatric care. Patients who exhibited sustained good conduct over an extended period and were deemed to have achieved a state of restored health were thereafter distributed and

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released from medical facilities. According to Geçtan (1988: 41-42), Psychology, as a scientific discipline, is concerned with the study of the human mind and behavior, aiming to understand the intricacies of the human psyche and provide insights for addressing various psychological challenges. Psychology, a scientific discipline, emerged in Europe around the year 1750. During earlier historical epochs, the discipline of psychology was mostly carried out by religious organizations. Christianity has been in existence for a period of five centuries. The Catholic church had a significant decline in the aftermath of a profound crisis, leading to a shift in public perception towards seeing religion as a more spiritual phenomenon. To a certain extent, individuals sought a feeling of safety and solace, prompting the emergence of the field of psychology as a catalyst for this quest. Nevertheless, an anomalous occurrence is evident in this context. The individual who adheres to religious beliefs and follows Western cultural norms finds themselves engaged in a conflict with their deity, therefore neglecting their acknowledgement of a higher power and failing to consult the revered scriptures.

One of the psychologists who espoused unconventional perspectives is Sigmund Freud, the progenitor of the psychoanalytic paradigm. Sigmund Freud established the concept of "the polymorphously perverse infant" within his psychoanalytic framework, positing that human nature harbors inherent malevolence and disorder, manifesting in a relentless pursuit of gratification via both sexual impulses and destructive tendencies. This perspective, often referred to as psychoanalysis, also encompasses the examination of societal development and its impact on individual psychology. According to Merter (2020), Freud, Fechner, and other prominent figures in Western psychology, including Adler and Jung, developed ideas that were rooted in a pessimistic perspective of human nature. These theories focused primarily on the darker aspects, shadows, and perversions of human behavior, emphasizing fundamental evil and the dominance of disorder. Hence, the conducted investigations are focused on facilitating the spiritual growth of the individual. The individual's attention is directed onto eras, so diverting their concentration from the present moment. According to Attack (2019),



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The behavioral psychology approach, which draws inspiration from Darwinian principles and is heavily inspired by the positivist conception of science, posits that human behavior can be understood as governed by biological rules. This perspective regards laboratory experiments as a valid means of scientific inquiry, aligning it with the natural sciences. Certain scientists who adopted this methodology held the belief that the human soul itself might be subjected to empirical investigation inside a laboratory setting. William is a prominent figure in the field of experimental psychology during the early 1900s in the United States. In his literary work titled "The Diversity of Religious Experiences," James presents significant insights pertaining to the realm of spirituality. The user made a reference to something. According to the individual in question, there exists a shared aspect throughout all faiths pertaining to the concept of human existence. The inherent nature of human beings is characterized by a fundamental sense of restlessness, prompting individuals to seek solace by engaging with elevated ideals and beliefs. In conjunction with the inherent restlessness and perceived flaws within human nature, there exists a corresponding facet that might be characterized as virtuous or morally upright. During the first phase, there is less clarity on the specific part of the individual to align with. However, as the second stage of emancipation unfolds, a significant transformation occurs, like the emergence of a budding entity.

In what manner did James articulate the description of this process? Can it identify with the direction that is prepared to undergo evolution, such as? The direction that represents values is situated next to the other direction and serves as a seamless extension of it. One notable distinction lies in the fact that values that are already existing in the "earthly" realm are seen as having more significance (Ellenberger 1994: 298). The phrase used by James in this context denotes "an increase in the quantity of something while maintaining the same level of quality." The phenomenon characterized by a rapid growth of emotional and sensory attributes is referred to as "subtle senses and emotions" within the field of psychology. According to Frager and Fadiman (2002: 470), Ibrahim is a psychologist who has placed significant emphasis on the significance of individuals' spiritual well-being. Maslow, a prominent figure in the field of psychology, discussed many levels of consciousness and introduced the concept of "peak experiences" as a significant aspect of human existence. The occurrence of experiences that reach their peak abruptly, like the

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sudden appearance of lightning in a nocturnal setting, and the presence of remarkable individuals whose lives have a lasting impact on our collective awareness. The emergence of Maslow's "youth" and his affection for his cousin, who afterwards became his spouse, serves as an illustrative instance of peak experiences. According to Maslow (1996: 111),

The existence of animal and plant spirits is believed to be in service of the rational spirit. The role of the vegetative spirit pertains to the physical organism. The responsibility is in nourishing the animalistic essence, which serves as the origin of fury, and assuring its growth and procreation. Conversely, its purpose is in assisting the rational soul in surmounting carnal inclinations. The mortality of vegetative and animal souls is concomitant; however, the intellectual soul is characterized by its immortality. Consequently, it may be argued that every religion and secular ideology universally denounce base impulses and see them as morally reprehensible. The user's text lacks academic clarity and specificity. Different strategies are used to manage these wants and aspirations, but it is important to refrain from beyond the limits set by one's rationality and to uphold the principles of human dignity. Undesirable conduct needs to be abstained from. According to Razi (2019:17-20), The historical development of psychology within the Islamic tradition Razi's birthplace is recorded as Rey, Iran, in the year 864. The individual had a keen interest in a diverse range of academic disciplines, including music, mathematics, astronomy, chemistry, philosophy, and medicine. Razi, who emerged prominently via diligent efforts throughout his tenure among the populace, undertook the role of head physician at the hospital in the city of Rey. During this particular era, owing to his extensive research in the field of medicine as well as medical pedagogy, he ascended to the esteemed position of head physician at Baghdad Hospital, which was well recognized as one of the prominent healthcare institutions of the time. He had a formal appointment and dedicated a significant portion of his lifespan at this location. The encyclopedia known as Hâvî, which was authored in the domain of medicine, had the status of being the foremost authoritative source of reference within its discipline until the 17th century. Razi had a significant impact on the field of medical research by pioneering the integration of chemistry into the realm of medicine.

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According to Farabi, a prominent philosopher who lived until 950 CE, the process of cultivating the intellect is characterized by teaching, while the development of the soul is associated with education. The subject matter was assessed. He developed a system of education and training that focused on the essence and characteristics of humanity. The topic of individual differences has significant importance in contemporary psychology, with Fârâbî's schooling being a relevant subject of study. The existence of the concept in question has been established within the field of philosophy. According to Yavuzer (1997: 20), Farabi's birth took place in the year 873, namely in the city of Farab located in the region of Turkestan. Firstly, he is a philosopher of Turkish origin who adheres to the Islamic faith. The individual successfully concluded his elementary education in Farab, followed by his madrasah education in Baghdad. He conducted philosophical inquiry at Harran. During this period, he engaged in the study of Aristotle's writings with Yuhanna bin Haylan. The individual in question had the honor of being hosted by the monarch of Hamadani in the city of Aleppo. The individual in question embraced Aristotle's conceptualization of substance and form. By virtue of his scholarly pursuits in the domain of medicine, he furthermore authored treatises pertaining to several pharmaceutical substances. The individual engaged in the translation of ancient Greek texts and philosophical works into the Arabic language, so acquiring knowledge and understanding of these intellectual contributions. European scientists engage in the study of Fârâbî's writings as a means to acquire knowledge in this subject matter. Fârâbî's works have been present in Europe for an extended period of time due to this particular rationale. He was employed as an instructor at several institutions of higher education.

Ibn Hazm (d.1064) provided significant guidance pertaining to the preservation of mental well-being and exemplified many behaviors and forms of communication used by those seeking to alleviate such concerns.

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The Truth of Anxiety and Fear

The individual in question used the accompanying visual representation as a means to bolster and substantiate their particular perspective. For instance, those who want to get property do so with the intention of alleviating the distress associated with poverty. The objective of those who aspire for renown is to alleviate the tension of others by exerting dominance over themselves, so attaining personal gratification and pleasure. The objective is to alleviate the distress associated with the potential loss of those items. The objective is to alleviate the distress associated with a lack of knowledge. Engaging in casual conversation, experiencing solitude, and being uninformed about current events has significance within this context. This behavior is used as a means of alleviating additional sources of anxiety. According to Ibn Hazm (2012), the reference is found on pages 33-34. Throughout history, there has been a singular individual who has a profound understanding of anxiety and chooses not to seek its eradication. This significant knowledge has now been firmly established in my thoughts. Ibn Hazm, according to historical records, was born in the city of Cordoba in the year 994. According to the source from 2012, the information provided is found on page 33. The individual asserts that his education was mostly facilitated by women during his formative years until he became adulthood. During this period, he independently acquired knowledge of the Qur'an and poetry, while also receiving instruction in the art of calligraphy. The author disclosed this knowledge inside the pages of his literary work titled "Pigeon." The political challenges encountered in Andalusia led to the initiation of the royal wars, which afterwards had a profound impact on Ibn Hazm due to the tumultuous circumstances prevailing in his surroundings. The individual in question was compelled to evacuate the urban center and afterwards established residence in Leble, where he resided until his death in 1064.

Drawing inspiration from prominent philosophers spanning many historical periods and regions, his intellectual framework was shaped by a synthesis of ideas derived from both philosophical discourse and Islamic thought. Arabi, having undergone a transformative process within the Sufi tradition, is often seen as an activity mostly carried out by the Western world. One of the prominent figures who had a significant impact on the dissemination of Islam in Western



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societies is Mevlana, who is highly recognized for his extensive readership. According to Merter (2013: 141), In the text, the author portrays the word "Lahiye" as a self-contained entity with its own population, governance, and administrative structure.

The individual discussed the intricate nature of the soul and its constituent elements. During the individual's struggle with their inner self, Arabi provided guidance and support. The counsel provided by Aristotle to Alexander the Great was referred to as "Sirru'l Esrar" in Arabic and "Secreta" in Latin until the 15th century. During my visit to Sheikh Abu Mohammed al-Mururi, I saw the presence of Hakim beside him. Arabi provides an explanation for the copyright of the book Secretorum, stating that during his visit to Sheikh Abu Muhammad al-Mururi, he saw the presence of Hakim beside him. I successfully located the book Srru'l-Asrar, which the individual categorized for the purpose of reading and deriving benefits at an opportune moment. When queried about the intended meaning, Abu Muhammad responded by stating that the writer in question is contemplating the governance of terrestrial territories. Ibn Arabi expressed the need to document the political landscape of the human nation in relation to their respective homelands. Ibn Arabi's composition adhered to some aspects of the Secreta Secretorum, although being grounded in his own spiritual system.

According to the philosophical perspectives of Muslim schools of thought, this particular instance exemplifies the shared cultural legacy of the human race. This incident serves as a prime illustration of plagiarism, a kind of academic dishonesty. This study encompasses a diverse range of subjects. The primary objective of this analysis is to examine and compare the volumes Secreta Secretorum and Tedbirat'lahiyye, with particular emphasis on their treatment of moral and political themes, within the context of philosophical discourse. According to Guest (2013, p. 10), Approximately eight centuries after the contributions of Arabi, Carl Jung introduced the concept of the collective unconscious. The notion of Arabi's extraordinary constant has resemblance to his theoretical construct of the collective unconscious. Mevlânâ, renowned for his profound understanding of religious and scientific matters, started delivering sermons inside the madrasa. Mevlana was first instructed in the principles and practices of Sufism by Sayyid. The source of his

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acquisition may be attributed to Burhaneddin. He encountered Şemsi Tabrizi, an individual who arrived in Konya in the year 1244. Following the conclusion of this encounter, significant changes were seen in the life of Mevlânâ. The topic of discussion is to the historical significance of Şems Sufi Education in the context of psychology within the Islamic tradition, specifically focusing on its relevance in the year 83. Mevlânâ produced significant literary works, including Mesnevi, subsequent to this particular time. The individual in question passed away on the 17th of December in the year 1273, in the city of Konya.

The amusing tales of Nasreddin Hodja serve as a noteworthy illustration of defensive mechanisms within the field of psychology. A comprehensive analysis of 124 jokes revealed that defense mechanisms were used in 74 instances. The primary focus of humor is in the use of logical reasoning. The use of the concealing defensive mechanism is seen within the field of social psychology. This phenomenon is intellectually stimulating as it sheds light on the prevalence of excuse-making in many circumstances. (Ucan and Akdağ, 2017: 579-597) - This citation refers to a specific source in the academic literature. The aforementioned tales are products of the ancient civilization, deriving inspiration from the Qur'an and reflecting the intricacies of human nature. He has a substantial foundation in psychology much in advance of the majority of psychological thinkers. Nasreddin engages in a playful activity with yeast inside the water, while contemplating the hypothetical scenario of "What if." According to his assertion, the only temporal condition in which an individual may undergo fermentation is the present day. Nevertheless, a significant number of individuals in contemporary society are endeavoring to rectify their previous actions by personal initiatives. The individual expresses regret over their past actions and acknowledges that if they were in a more thoughtful state of mind now, they would not have engaged in the same behavior. This lamentation not only signifies a squandering of their mental faculties, but also serves as a means of rectifying the mistakes made in the past. Nevertheless, an individual's present state of mind is influenced by their past actions. Had it not been for his actions on the previous day, he would be compelled to reexperience each and every error that he now laments. If the individual directs their attention towards the current moment and forthcoming events, they may reflect nostalgically about past experiences, exclaiming, "Oh, how memorable were those bygone

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days!" Today is a day in which he is unable to express a deep breath of relief, but rather a day in which he may experience existence. Based on the above information, it may be inferred that the current state of the lake exhibits a higher level of fertility compared to the milk produced in previous times. According to Demirci (2020, p. 28), Nasreddin Hodja's birthplace is documented as the Hortu village in Eskişehir, with his birth year recorded as 1208. Following the completion of his elementary education, he pursued his studies in the madrasah in Sivrihisar, ultimately meeting his demise at the passing of his father. He undertook the position of village imam inside his place of origin. Mahmud-u Hayrani, an individual who relocated to Akşehir from prominent centers of Sufi philosophy, afterwards assumed the role of a dervish and joined the Mevlevi, Yesevi, and Rufai sects. Individuals who engage in civic responsibilities in Akşehir and concurrently fulfill temporary employment obligations in the surrounding areas of Akşehir. Nasreddin Hodja, a figure said to have had an extended lifespan, passed away in Akşehir in the year 1284 and was interred at the present-day Nasreddin Hodja Tomb.

In his seminal book, *Mukaddime*, Ibn Khaldun (d. 1406) expounded upon a multitude of perspectives and ideas pertaining to the field of psychology. Ibn Khaldun, a scholar who places significant emphasis on the social inclinations and capacities of individuals, posits the notion of "asabiyya" as a means of fostering cohesion, integration, and collective solidarity. Mustafa Atak concurs with this perspective, interpreting "asabiyya" as the manifestation of a desire for dominance throughout the entirety of historical and social development, ultimately leading to strength and security.

Psychological Factor Underlying Events

According to his perspective, the acquisition of leadership, supremacy, rank, and power on Earth is attributed to humanity, which was formed as the representative of Allah, known as the caliph. The innate need for governance is experienced with great intensity and an undeniable compulsion. The concept of obedience may be seen and analyzed via several lenses, including the

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realms of science, art, authority, and compulsion, with a particular focus on its manifestation within rulership. One individual exhibits superiority over another individual with regard to both perfection and height, with the exception of submission. The act of acknowledging one's superiority is a seldom occurrence for him. The perception of arrogance and self-assurance among those holding prestigious titles becomes notably pronounced, leading to disdain from others while commanding deference and admiration. The experience of grief arises from the perception of being subjected to unjust treatment in this particular matter. There exists a prevailing sentiment of wrath and animosity directed towards those experiencing distress, thereby leading to a widespread public disapproval. Due to the inherent characteristic and inclination of human nature, the act of deification is seen. Persecution refers to the act of subjecting an individual to mistreatment or discrimination based on many factors such as their race, religion, or social status. It involves the assertion of one person's superiority and dominance over another, resulting in the acceptance of the former's perceived higher status and the enslavement of the latter. According to Ibn Khaldun's works (1: 468; 2: 887), it may be seen that... Researchers that support the concept of psychological causation and unconscious motivation argue that these phenomena are often illusory, pre-existing, and subsequent to another occurrence. According to his perspective, the rationales for these conceptions may stem from other factors. Nevertheless, the underlying cause for each dream that manifests inside the realm of consciousness remains ambiguous. The determination of the initial point and sequential order of psychological processes remains elusive. The cognitive faculties have been recipients of several revelations from Allah, whereby the understanding of one revelation is contingent upon the comprehension of another. Human beings have inherent limitations in their ability to ascertain the precise commencement and culmination of certain phenomena or processes. The concept of man primarily manifests via the process of perception, whereby it is observed and manifested in a manner that is both inherent to nature and externally represented in an organized fashion. He has the ability to document his justifications in a scientific manner. According to Ibn Khaldun's work, namely in volume 2, page 1074, it is said that...

Ibn Khaldun's birthplace is documented as Tunisia in the year 1332. The individual underwent formal education in several disciplines, including fiqh, hadith, tafsir, logic, and

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philosophy, under the tutelage of renowned scholars during the early Haldun period. Additionally, they acquired knowledge and skills in the realms of natural sciences and mathematics via structured instruction. In addition to poetry and literary classes, there are other alternative courses available. Beni Hafs assumed the role of the country's administrative leader during his early twenties. He was designated as the secretary of Sultan Abu Ishaq from the dynasty and thereafter entered the realm of politics. The Moroccan Emir Abu Inan granted Ibn Khaldun admission to the scientific committee. He started his employment under the patronage of Abu Abdullah Mohammed, who held the position of Emir in the region of Granada, located in Spain. Subsequently, he revisited North Africa and assumed the prominent position as chief vizier at Bicaye. In 1366, subsequent to a shift in leadership, he resigned from his employment and embarked on a journey to interact with other tribal communities. The individual in question subsequently reentered Spain, only to subsequently depart the nation as a result of political disagreements. The individual was relocated and sent to the African continent. Seeking respite from the tumultuous nature of political life, Ibn He opted to establish residence inside a fortified structure often referred to as Haldun İbn Selame. He has ceased to fully commit himself to the pursuit of knowledge and has refrained from engaging in writing activities. In the year 1374, he successfully concluded his renowned literary piece titled "Mukaddime," followed by the publication of "A History of Psychology in Islam" in 1382. The numerical value provided is 85. He traveled to Egypt and began instructing at educational institutions known as madrasahs located in Cairo. The individual embarked on a journey to the regions of Hijaz, Jerusalem, and Syria, ultimately meeting his demise in Cairo in the year 1406. The contemporary work of Vilatül Qur'an has been evaluated from several perspectives, including psychological analysis. In this regard, the Qur'an has specified methods and approaches that may be beneficial to the field of psychology.

Idea in Question

While Arabi and Kashani may be considered pupils of the individual in question, it is important to note that the former does not just replicate the latter, but rather has a distinct

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comprehension of the subject matter. According to Uludag (2020), in Chapter 25, verses 5-6, it is said that... Kashani's birthplace is Kashan, Iran. The available information on his date of birth is not readily accessible. His first educational experience was rooted in the Sufi tradition under the guidance of Natanzi. It was Ibn Muhyiddin, also known as Mevlana Nureddin Natanzi, who proposed that Arabi engage in a thorough examination of his literary contributions. Subsequently, he engaged in the discourse initiated by Mevlana Emseddin Kisi. Apart from the aforementioned two instructors, there are other notable figures in the realm of Islamic mysticism, including Mevlana Nûruddin-i Eberkûhi, Sheikh Sadreddin Rûzbihan-i Bakli, and Sheikh Zahiruddin-i Buzgus. Additionally, the sons of Mevlana Asiluddin, namely Sheikh Nasruddin and Sadreddin, as well as his esteemed disciple Ziyauddin Hasan Kutbuddin-i, also contribute to the rich tapestry of this spiritual tradition.

Kashani, the individual who interpreted the *fusus*, was recognized for his expertise in mysticism and translation. According to Residuddin-i Hemadani, in the year 730, he oversaw the establishment of *Fususu'l-Hikem* inside the premises of Tabriz's complex, which included a madrasah, inn, and a paper factory. The establishment in question was designated as *Reb'-i Residi* and was primarily designed to cater to the needs and interests of scholarly individuals. Serhi has successfully attained her educational goals. At this location, David initiated communication with al-Kayseri and provided him with the manuscript of *Fusus*. During a certain period, he experienced captivity in Damascus with notable individuals such as Ibn Taymiyya and 86 Mustafa Atak. Following the death of his instructor, he was conveyed on a camel, always tethered to a stick. The individual had a series of rigorous and discomfoting examinations. Ibn Qayyim al-Jawziyya, a prominent Islamic scholar, met his demise in Damascus on September 23, 1350, as per the Gregorian calendar. For more information on his theological views, please refer to the following webpage: "<https://islamencyclopedia.org.tr/ibnkayyim-el-cevziyye#2-itikadi-gorusleri>". Nimetullah Nahcivani, a prominent figure who passed away in 1514, is renowned for his notable contribution in translating the whole of the Qur'an via his renowned work on *ishari tafsir*. One of the valuable tools that may be used is the concise three-volume publication titled *Psychological Examination*.

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8684-353 PHONE: +49(177) 8684-353 EMAILS:

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According to Nakhchivani (2014), The birthplace of Nakhchivani is the urban center of Nakhchivan. The available information does not provide sufficient evidence to ascertain the individual's date of birth. The terms "environment" and "period" are used interchangeably to denote a certain historical era characterized by many battles, invasions, and other consequential occurrences. The individual originating from Nakhchivan, whose way of life underwent transformation due to the impact of their surroundings, relocated to Tabriz. Upon his first arrival in Tabriz during this particular era, the city's notable standing within the world scientific community may be ascribed to the provision of a conducive environment for intellectuals by Sultan Yakup. Nakhchivani composed his renowned commentary, titled *al-Fevatihu'l-lahiye ve'l-Mefatihu'l Gaybiye*, during his residency in this bountiful geographical region. Sultan Nakhchivani played a significant role in restoring a sense of peace and tranquillity among the Iranian intellectual community after the Jacob tragedy, which had deleterious effects on the country's societal and environmental conditions. Nakhchivani established his residence in Akşehir and resided there till his death. He is an esteemed individual who has received professional training in the fields of mental health and transplant medicine. His scholarly reputation is well recognized. The individual in question passed away in the year 1514, a decade and a half subsequent to his first establishment in Akşehir, where he was interred.

The literary work titled "*Minhacu'l Fukara*," sometimes referred to as "*The Path of the Poor*," was authored by İsmail Rusûhi Ankaravi, a prominent figure who passed away in the year 1631 (Ankaravi, 2011). Through his scholarly contributions, he garnered recognition for his exploration of the psychological underpinnings of spiritual growth and advancement. The time period under consideration is the 17th century. Through his contributions to the commentary, he achieved success in advancing the science of psychology, which would not emerge for another century. The city of Ankara served as the birthplace of Ankaravi. The date of birth for this individual is not documented. Prior to embarking on the road of spiritual practice, the individual in question had an education in the disciplines of Sharia, acquiring proficiency in both Arabic and Persian languages. Furthermore, he authored several literary works in both languages. He attained a level of proficiency in which he was able to engage in the reading and composition of poetry.

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Subsequently, he affiliated himself with the Bayramiye sect. Ultimately, he attained the esteemed position of sheikh. Furthermore, as per the adherents of the Halvetiye sect. In his capacity as the sheikh of the Bayramiye sect, he diligently discharged his responsibility of providing guidance. Simultaneously, despite obtaining his license, he had ocular discomfort. He visited the Mevlevihane in Konya with the purpose of seeking medical assistance. Following his encounter with one of his esteemed sheikhs, Bostan Çelebi, the individual made a conscious decision to align himself with the Mevlevi sect, owing to the profound influence and endorsement he received. He acquired a comprehensive understanding of the etiquette, methodology, and techniques of the Mevlevi order within a very little period, thereby completing his educational pursuits. Subsequently, he relocated to Istanbul where he pursued his studies, developing a keen interest in the prevailing scientific and intellectual movements of his day, ultimately aligning himself with their ranks. Within a short period, he emerged as a prominent figure and garnered esteem within both the scientific and spiritual spheres. An individual named Ankaravi relocated to Ankara and assumed the position of sheikh at the Galata Mevlevi Lodge in the year 1610. Ankaravi remained in this role until his death in 1631, diligently fulfilling his responsibilities. The location of his interment may be ascertained in Istanbul.

Conclusion

According to the renowned scholar Ibn-i Sina, who passed away in 1037, he posited that a youngster who exhibits harmonious biological functioning would manifest exceptional physical beauty in their forthcoming years. The cultivation of an individual's innate qualities, such as a congenial disposition and robust psychological well-being, has significant value. Initially, it is advisable for the youngster to engage in gradual movements in order to enhance physical strength. It is advisable to facilitate the child's transition into sleep by engaging in a bedtime routine that includes singing a lullaby, while the adult also rests. According to Yavuzer (1997: 18), Through



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the introduction of these concepts, he established the fundamental principles of child and adolescent psychology. He is credited with being the first to address the conditions of hysteria, Avicenna, and depressive disorders. Abduladil asserts that Ibn Sina's birthplace was the city of Bukhara, which occurred in the year 980 (Abduladil, 2007: 37). Avicenna, the son of Sina, is often recognized in Western scholarship as Avicenna. Contributions have been made across several academic disciplines, including geometry, logic, canon law, consumables, syntax, medical, and natural sciences. The palace, which disseminated Aristotle's philosophy by means of Al-Farabi's al-Ibane, acquired knowledge of his metaphysics and provided medical care to the ailing prince of Bukhara, so gaining access to the library. The philosophical ideas of Aristotle were transmitted via the work titled "al-Ibane" by Farabi. He developed expertise in the ancient Greek language by studying the works of philosophers and naturalists from the Anatolian region. The author produced a total of over 450 scholarly publications encompassing a diverse range of subjects, with around 240 of these works having remained extant and available for study up to the present day. Out of the total number of recorded papers, 150 are to the field of philosophy, while 40 are specifically related to medicine. Among his most renowned books are his contributions to the disciplines of philosophy and science. The texts Kitabu'sh-ifa and ElKanun, often referred to as the Healing Book, together with fi't-Tib, collectively provide a complete examination including several facets.

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