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A Logical Analysis of Mental Health in Respect of Pure Life from Educational Psychology Viewpoint

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ARTICLE INFO		ABSTRACT
<p>Article History: Received: 25 June 2023 Revised: 02 August 2023 Accepted: 19 September 2023</p>		<p>SUBJECT & OBJECTIVES: The psychological aspect of pure life is connected with mental health. Therefore, it is one of the important elements of a good life that contributes to meaningful living. One cannot live a happy life and use the all faculties of his soul unless acquires inner peace. This article proposes interdisciplinary research that contains educational psychology, logic, and philosophy. We will indicate how fuzzy logic could change the human view of mental health and pure life.</p> <p>METHOD & FINDING: In this research, the terms mind and health will be considered to shed light on the concept of mental health. Firstly, we argue in favor of the dichotomy between mind and body. Then, the definition of health is analyzed by concepts of normality and irritating mode. Also, utilizing educational psychology, fuzzy thinking, and philosophy of mind, a new definition of mental health will be proposed. In general, it will be indicated that by holding fuzzy approaches to mental states, the definition of health and illness and its subcategories have new interpretations.</p> <p>CONCLUSION: Fuzzy thinking creates a new viewpoint that sees the world and its events as an integration of contradictions such as health-illness and meaningful-meaningless life. The more mental states match health norms, the happier life will be. Therefore, the talk of the grades of inner peace and happy life is possible unless is fuzzy logic applied.</p>
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Introduction

A meaningful and happy life has various elements. Life could be considered in different approaches. Happiness is a wide concept that may be differently interpreted from philosophical, religious, ethical, materialistic, and psychological viewpoints.

In the following article, a psychological aspect of pure life has been expressed. Mental health is a significant factor in a good life. So, its definition should be clarified. Who is mentally healthy and who is not? What are the criteria that determine health and illness, and how can we make ourselves confident in the authentic criteria?

As the first step in a philosophical inquiry is defining the terms, we start with analyzing some terms such as mind, health, illness, and mental disorder.

Considering such concepts, a definition concerning mental illness will be clarified. We argue in favor of mind-body dualism and analyze mental properties to differentiate our definition from the materialistic one.

Then, the health, illness, and their criteria will be elaborated. In the subsequent step, we will introduce fuzzy logic and indicate how fuzzy thinking could change our interpretation of our definition. Conducting interdisciplinary research concerning mental health, we shed light on the main question, i.e. who is mentally healthy?

Finally, the impact of the new approach on pure life will be explained. We will argue that there is no sharp distinction between mental health and illness.

According to fuzzy logic, health and illness comprise a

broad spectrum. As a result, a psychologically healthy life consists of various grades. The fuzzy logic approach prevents us from considering the world as black or white. We could see different levels of a meaningful, happy, and healthy life which merge with meaningless, unhappy, and unhealthy elements.

Therefore, the main research question is how fuzzy thinking could change educational psychology's view of happiness?

Theoretical Foundations and Research Background

The keywords of the paper are as follows:

Philosophy of Mind; It is a branch of philosophy that contemplates the mind and its relationship with the physical world. Islamic philosophers have also examined the mind (Nafs) and its properties.

However, the philosophy of mind has not been considered an independent topic in their works.

For instance, Avicenna considers the mind as a part of Natural Philosophy, and Mulla Sadra classifies it under Theology.

Mental Health; It is a state in which the mind has a normal function and is not affected by an irritating mode. The definition of health will be considered in detail.

Fuzzy Logic; This is a type of thinking that considers the world as an integration of contradictions. According to this logic, an entity enjoys the grade of membership of both sides of contradictions.

Pure Life; By Pure life, we mean a state in which a man lives a happy life and can use all the faculties of his soul.

Aslo, research background criteria, are as follows:

Zetenyi (1988) in his book “*Fuzzy Sets in Psychology*” analyzes the relationship between fuzzy logic and psychology. However, the impact of fuzzy thinking on pure life has not been considered in this work.

Ogden (2012) has also considered mental health in his famous book, namely *Health Psychology*.

The book merely expresses the types of mental illnesses and man’s behavior. It does not include fuzzy logic and its impact on health psychology.

There are a vast number of philosophical books that encompass the meaning of life, existential concern, happy life, etc. Some instances are *Bayat (2015)*, “*Religion and Meaning of Life in analytic philosophy*”; *Yalom (1980)*, “*Existential*

Psychotherapy”; and *Unamuno (1978)*, “*The Tragic Sense of Life and Nations*”,

At the same time, none of these books have explained human life through educational psychology and mental health. Therefore, there is, no interdisciplinary work that includes different subjects.

Overall, psychological states are important; Because inner peace is the key to world peace. If people can get access to this peaceful space inside them then outer peace can become a reality. (*Barati & Fahami, 2021*)

Mental Health in Respect of Pure Life from a Psychological Viewpoint

We first consider the mind and mental state and then discuss other parts.

1. Mind and Mental State

There are many ideas about mind and body. However, we only consider two typical viewpoints. Some philosophers, namely physicalists, hold that humans are nothing but materialistic constituents. In contrast, some believe that humans possess an immaterial mind. The second viewpoint is known as dualism. (Ref: *Stoljar, 2021*)

As we think that physicalism does not possess enough strength to explain human thoughts, feelings, and behaviors, some arguments will be considered in favor of dualism.

One of the traditional proofs of dualism has been put forward by Avicenna. In the third class of "*Ishsrst wa Tanbihat*", he argues that one could affirm the existence of oneself even if he/she is not aware of his/her body. So,

knowledge of self is not accompanied by knowledge of body. (*Avicenna, 2015, Vol. 2: 374- 375*)

Avicenna emphasizes consciousness and argues that it could not be explained in terms of corporal constituents. Therefore, self or consciousness is neither body nor corporal.

Dualists hold that people's minds are not identical to their brains. The arguments are aimed at defeating the identity of the mind and brain. It should be noted that two identical entities have no difference.

Logically speaking, if, for every property "F", object "x" has "F" if and only if object "y" has "F", then "x" is identical to "y", or in the notation of symbolic logic: (*Forrest, 2020*)

$$\forall F (Fx \leftrightarrow Fy) \rightarrow x=y.$$

Therefore, if, for every property F, the mind has F if and only if the brain has F, then the mind is identical to the brain. It is obvious that the property of the mind is not found in the brain and the mind also does not possess the property of the brain.

For instance, consider schizophrenia. In such a case, a disordered mind may encounter some delusions, like seeing a pink mouse. So, there is an image of a pink mouse in the disordered mind. However, there is no mouse in the brain and no part of the brain has become pink. (*Kashfi, 2010*)

If you do brain surgery and observe the mind with a microscope or any accurate tools, you will not find a mouse image. Consequently, there is at least, one property, namely the image of the pink

mouse that the mind possesses but the brain does not. So, the mind and brain are not identical.

Since the mind is neither identical to the brain nor physical, mental modes (a mode is a way of being) differ from physical ones. In Islamic philosophy, the mind is recognized as the soul, and its modes are called the quality of the soul.

Avicenna believes that mental modes such as love, fear, shyness, anger, courage, and cowardice are not sensible. (*Avicenna, 2015: 545*)

In general, mental modes consist of three characteristics that distinguish them from physical ones. Firstly, one conceives oneself directly, while knowing physical organs and matter is done using the five senses.

Secondly, as awareness of mental modes is direct, it is infallible. For example, it is not plausible to think that one is mistaken about his/her fear, anger, and so forth.

Thirdly, mental modes have intentionality. They are about something. Your love is always about someone or something. (Kashfi, 2010) You cannot be afraid but there is nothing you are afraid of.

According to the above-mentioned arguments, it could be concluded that the mind and its states are immaterial; Because the properties of the mind and body are not identical.

2. Health and Diseases

Health and illness are two opposite concepts. Consequently, defining one of which leads us to know the other one. Illness and disorder often are

recognized as states in which the mind or body lacks normal modes or proper function. We will focus on health and then illness could be considered as the mode in which man lacks health.

According to the World Health Organization (WHO):

Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.
(<https://www.who.int/>)

The definition takes advantage of the terms well-being, disease, and infirmity. Since we intend to define illness by health, benefiting from such terms in defining health will introduce the definition into a circular argument (Dawr).

The definition uses the term mental. We explained

what the mind is and what the characteristics of mental modes are. So, we concentrate on the definition of health.

It should be noted that the definition does not prove to be a logical one and we also do not intend to find a logical definition of health. What we intend is to clarify the concept by distinguishing it from similar concepts.

Almost all people have an idea about health and disease which is rooted in their concrete experiences in daily life. Nonetheless, we will propose a more accurate definition that suits a philosophical discussion.

A life free from every form of mental disturbance such as worry, anxiety, depression, hatred, or ill will, is a goodly pure life. Meanwhile, it is pertinent to say that inner peace or peace of mind does

not mean that a person lives a problem-free life or goes through all the burdens of life easily, because human life is naturally always full of problems and obstacles. *(Muhammad-Bello et al, 2021)*

The majority of people find being healthy as the norm. It could be inferred that they believe that most people are often healthy. As a result, ideas concerning illness exist in the context of beliefs about what is usual. Conducted surveys indicate that people have different ideas about what health means and how we are permitted to call someone healthy.

Some simply believe in health as a lack of illness while others consider some additional factors such as health behaviors, physical fitness, energy and vitality,

social relationships, effective functions, and expression of psychosocial well-being. Another group tries to conceptualize health models in positive and negative sets of definitions.

The positive definition is connected with good features and behaviors like correct weight, plenty of exercise, eating good foods, etc. A negative definition is a lack of good features or increasing bad situations and modes. Not getting colds, and rarely going to the doctor could be named as examples. (*Ogden, 2012: 216*)

In addition, some surveys have categorized beliefs concerning illness into six following dimensions:

- Not feeling good
- Specific symptoms; For example, psychosocial

- Specific illnesses; Like cancer and cold

- Consequences of illness; For example, you cannot act as usual

- Timeline; For example, when some symptoms last

- Absence of health. (*Ibid: 217*)

The proposed surveys mostly cover some instances of healthy life but we intend to concentrate on the definition of health under which all the foregoing instances fall. The ideas generally discussed the lack of pain, irritating modes, unusual behaviors, and so on.

It could be seen that what somehow constitutes all descriptions is abnormality.

On the other hand, there is no objective test that could directly determine a mental disorder. Therefore, we are required to rely on symptoms

to determine abnormality. Some types of these criteria come as follows:

- Deviation from cultural norms
- Deviation from social norms
- Maladaptive behavior
- Personal distress

As far as social and personal norms go, ideas of normality and abnormality differ within each society.

In addition, one may consider statistical norms in personal cases. As a result, an extremely intelligent or happy man would be classified as abnormal. The proponents of the third criterion believe that the most important criterion is the influence of behavior, thoughts, and feelings on the well-being of individuals or social groups.

This view considers maladaptation as something

which consists of adverse effects on individuals or society. The last criterion concentrates on subjective feelings of distress such as anxiety, depression, or agitation or some experiences like insomnia, loss of appetite, etc. However, none of the above-mentioned criteria propose a comprehensive and competent description of abnormality. (*Nolen-Hoeksema et al, 2009: 538-539*)

Considering the criteria of disorder, the first and second ones take advantage of the word normal whereas the third one considers some concepts such as adverse, harmful, etc. The fourth criterion is subjective, so it is based on man's introspection rather than objective signs.

3. Normality

Some characteristics could to some extent represent a

mentally normal person. However, it is admitted that the following characteristics do not make a sharp distinction between health and lack of health. They are as follows:

- Appropriate Perception of Reality

Normal individuals are fairly realistic in appraising their reactions and interpretation of what happens around them and often do not misconceive others. In addition, they neither overrate nor underestimate their ability. (*Nolen-Hoeksema et al, 2009: 539*)

Misconception and right interpretation are rooted in common sense.

- Ability to Exercise Voluntary Control over Behavior

Normal individuals feel fairly confident about their ability to control their behavior.

Although they sometimes act impulsively, the action is not the result of uncontrollable impulse but it is voluntary. (*Ibid: 539*)

The second characteristic refers to subjective factors, namely confidence, control, and will.

- Self-Esteem and Acceptance

It includes feelings of worthiness, comfort, and acceptance. A well-adjusted man feels accepted by others. (*Ibid: 539*)

This characteristic is also defined in terms of a subjective factor.

- Ability to form Affectionate Relationships

Healthy people can satisfactorily interact with others. They are moderate in their relationships.

Moderation in interaction could be defined as a mode in which an individual is sensitive to the feelings of

others while avoiding excessive demands on others to gratify his/her own needs. *(Nolen-Hoeksema et al, 2009: 539)*

This is a combination of subjective and objective factors, namely feelings and behaviors.

- Productivity

It is connected with enthusiasm about life. Normal men can channel personal abilities into productive activities. *(Ibid: 539)*

The last characteristic is subjective too.

The above-mentioned five characteristics mainly refer to common sense and subjective factors. As far as common sense is concerned, the true interpretation of social interaction, moderation, sensitivity, and productivity are determined by what ordinary people consider.

Additionally, control, self-confidence, satisfaction, and other feelings are subjective senses that only be conceived and assessed by introspection. Therefore, the meaning of normality is to be comprehended based on common sense and introspection.

4. Common Sense

Given our discussion about normality, common sense, in some cases, can determine the normal instances. Thus, we should trust common sense to find the definition of normality.

In other words, a normal instance is what people consider as normal; But the rising question is how it is possible to define something based on common sense. Is it plausible to find a philosophical discussion on what people think and say?

Who is/are responsible for defining the terms? Why should we accept their definition?

It initially seems bizarre to find an academic inquiry on common sense, though it will be revealed that there is no way except considering common sense. It is undeniable that people, occasionally, consider an erroneous idea as a correct one, and after a while, it is disclosed that they were not right. Why should we base our inquiry on such an unsound foundation?

To answer this question, we first distinguish between concepts and propositions.

Avicenna holds that known things are either conception or judgment. Correspondingly, the unknowns are either conception or judgment. For example, when one does not

know what a triangle is, he/she lacks a conception. (*Avicenna, 2015: 57-58*)

On the other hand, he/she lacks any judgment when knows what the triangle is but queries whether the sum of its angle is 180. These types of knowledge could be accorded with concept and proposition.

A concept explains the meaning of a term and a proposition states something about facts or state of affairs. What common sense could affirm is the meaning of the term which correlates with naming. It could determine what a term means but in the proposition realm, it is not valid. Although common sense may make mistakes about propositions, it does not misunderstand the meaning of a term.

Put differently, it is acceptable to consider that people were mistaken about a

proposition like “the Sun orbits Earth” but it is not plausible to think that they did not know what they meant by terms the sun, the Earth, and orbit; Because the meaning of these term are intersubjective. (*Kashfi, 2020: 11-12*)

It does not make sense to hold that people are mistaken in their naming since the criterion that determines what a term means is the very people.

Therefore, common sense is one of the reliable characteristics by which a normal instance could be determined. According to this criterion, a normal man is someone whom people consider moderate, sensitive, and productive. Such a man, in people’s view, has true comprehension and does not behave oddly.

It seems that defining normality by common sense obliges us to accept that normality is a conventional concept. Being affected by different factors, people consider some thoughts, feelings, and behaviors as abnormal.

The factors could be rooted in culture, religion, family, education, and so on. As a result, some normal thoughts, feelings, or behaviors in a region may be considered abnormal ones in another region. However, there are some cases which are considered odd everywhere. Although people have different ideas about some abnormal instances, there is consensus on the oddity of some thoughts, feelings, or behaviors.

This analysis confirms that there is no sharp distinction between normality and

abnormality. We will amplify this idea in the last part.

5. Introspection

Another characteristic that could help us to identify the abnormality is introspection. The control over behaviors, self-confidence, and satisfaction are inner senses that are not determinable by objective criteria. This is only an anxious one who can conceive of the anxiety.

No one could detect the fear of a fearful man except himself. Fears, anxieties, satisfaction, and other feelings are subjective. They are private and no one could directly conceive them save their subjects. We emphasize directness because one's feelings could be indirectly conceived by others. One could express their feelings to

others but this report is an indirect conception.

Similarly, psychotherapists can diagnose mental illnesses according to some symptoms that exist in the behaviors and words of a patient. Nevertheless, only the ill man could directly feel fears, anxiety, depression, and so forth.

It should be asserted that mental illnesses only be determined by introspection while objective criteria are nothing; But the signs of disorders occurring in the mind.

The mental disorder accounts for abnormal behavior and words. Outer factors lead us to realize mental problems. Therefore, the mental problem should not be considered identical with such signs. Consequently, mental illnesses are to be defined as abnormal states of mind.

6. Mental Illness and Health

Considering what we stated about health, normality, mind, and mental modes, our definition of mental illness becomes clear. We consider health as a state in which the mind acts normally. Normality is a regular circumstance that common sense sees as usual.

Another criterion of illness is some particular irritating mental modes such as fear, anxiety, stress, and so forth.

In addition, we argued that the mind is not identical to the brain. It is an immaterial entity that interacts with corporal properties. Therefore, mental illness is A state in which our mind lacks normal function or is affected by an irritating mode.

Although this definition may only cover some instances of mental illness and exclude others, it could

partially clarify what we intend by mental illness. As a result, mental health is A state in which our mind possesses normal function and is not affected by an irritating mode.

In the second part, we first put forward the definition of health. Then, the definition of mental health was analyzed by three concepts, namely normality, common sense, and introspection.

Finally, we concluded that the normal function of our immaterial mind is considered mental health.

In the following, fuzzy thinking will be introduced. Although fuzzy thinking does not change the accepted definition, it gives rise to a new interpretation of health.

7. Pure life

Since mental health is considered a noticeable element of happiness, the fuzzy approach

which changed our interpretation of health, can provide a new approach to happiness.

Fuzzy speaking, it is not possible to divide people into two groups, namely, happy and unhappy. The contradictions such as health-illness, happiness-unhappiness, and meaningful-meaningless life are only two sides of a broad spectrum in which a great deal of grades of membership exist.

The more mental states match health norms, the more a human has a happy life; But it should be taken into account that there is no sharp distinction between two sides of contradictions. Therefore, everyone possesses some grade of health and happiness, in addition to some grade of illness and unhappiness.

In the mental world, the two sides of these contradictions are completely

separated. However, the actual world has a combination of both sides. Fuzzy thinking makes an effort to reform the common viewpoints regarding the contradictory sides. It puts forward an innovative analysis that changes the traditional approach to events, relations, properties, ethics, psychology, and life.

The normal function of one's mind and lack of irritating modes are two significant factors by which we can assess one's mental health.

Consequently, the grades of normality and irritating mode, determine the quality of the pure life. One cannot live a happy life and use the all faculties of his soul unless one acquires inner peace. The talk of the grades of inner peace and happy life are possible unless is fuzzy logic applied.

7. Fuzzy Thinking

Fuzzy thinking is a kind of approach that sees the world and its events as an integration of contradictions. According to Aristotelian logic, a subject, like “A” accepts a predicate like “B” or its inverse, namely not “B”. There is no other option.

Therefore, there are two propositions: “A is B” and “A is not B”. In the Aristotelian viewpoint, we must merely verify one of these propositions and reject the other one. So, “A” is either “B” or not “B”. It is not possible to confirm that “A” is both “B” and not “B”.

At first glance, it seems that everything just falls under the one side of contradictory options but concentration on predicates reveals the fact that the real world is so complicated that

such simple contradiction cannot always propose a plausible account of what is happening. The real world is not white and black.

The majority of the state of affairs belongs to gray areas in which objects are both white and black or in logical terminology, in some particular sense, subjects could simultaneously accept both contradictory predicates.

The mind simplifies the properties, events, and predicates by analyzing and dividing them into some yes/no questions. However, the external world by external, we mean something that does not depend on the human mind. integrates the opposite situation. We think that fuzzy thinking manifests its strengths in turning points and gradation of properties.

- Turning Points

Fuzzy thinking can propose a good explanation for events in which properties or types change. For instance, consider David. He sometimes is awake. He can speak, hear, see, and interact with people.

It is again clear that he sometimes sleeps and cannot do such activities as he was awake; But, is there any certain point distinguishing sleep and wake?

Consider a caterpillar that becomes a beautiful butterfly. Is there any turning point in which the animal suddenly converts to another type? No one can determine the requested points.

It should be considered that it is not because of our ignorance of the exact moment in which David falls asleep or the caterpillar becomes a butterfly but the

fact that there is not any certain point; Because the changes are gradual processes.

David gradually sleeps and the caterpillar does not become a butterfly suddenly. If we consider the caterpillar and butterfly as sides of a process, we can see the animal as an integration of both sides in each moment.

For example, at first, we face a caterpillar. A few days later, the animal will have gone away from its origin (caterpillar) and approached its destination. By the end of the process, we will face a complete butterfly.

During the process, the animal has the properties of both sides. The more it approaches the destination, the more it loses the caterpillar's properties and achieves the butterfly's.

To put it another way, the structure of the real world avoids standing on a turning point, though one's mind may consider some moment as a point in which David sleeps or a caterpillar becomes a butterfly.

- Gradation of Properties

Another case that could be considered as a usage of fuzzy thinking is the gradation of a property. For instance, consider the shades of red i.e. crimson, rose, scarlet, etc. Although all of them are shades of a particular color, there are some differences. Some are more similar to red and some are not.

Some are nearer to red. Other instances are geometrical shapes i.e. triangle, circle, sphere, etc. We cannot find any perfect sphere in the world. However, entities have

a grade of similarity to perfect shapes. A billiard ball is more similar to the perfect sphere than Mars and the Sun but we consider them all as instances of a sphere shape.

The actual shapes, namely the ball, the Sun, and Mars are not complete spheres but they partly are spheres. The billiard ball is a sphere to a large extent despite the Sun and Mars. Therefore, roundness has different instances which are differentiated by gradation of similarity.

- Fuzzy Logic

Fuzzy logic puts forward an approach in which an entity enjoys the grade of membership of property by property we mean a loose sense that incorporates all ways of being. Consider the previous shapes as an example.

The “class of the round objects” does not constitute a class in the regular mathematical sense. The Sun and Mars have an ambiguous relation with the class. The set is fuzzy one “R” and the billiard ball “B”, the Sun “S”, and Mars “M” are some of its members. Each member “B”, “S”, and “M” possesses the grade of membership illustrated by a number in the interval [0, 1]. If the value of a member is near 1, the higher grade of membership it occupies. (*Aliaskerzadeh, 1965*)

Aristotelian logic classifies objects under two options namely a property and its inverse whereas fuzzy thought rates them as a combination of the two conflicting properties. The approximation of a member to each side is ascertained by its value. In the foregoing case, roundness

could be associated with 1 and the opposite side (not being round) to zero.

Consequently, the grade of membership of the billiard ball is more than one that belongs to Mars. It indicates that in comparison with Mars, the ball has more benefited from the property of roundness in its constitution.

According to fuzzy thinking, there is no special dividing border between different properties. Each instance could accept a value that represents its grade of membership. Consider the example of caterpillar and butterfly aging. A caterpillar’s number connected with a caterpillar’s set decreases. It gradually changes from 1 to zero.

Simultaneously the number representing its membership in butterfly’s set gradually

increases (from zero to 1). It should be taken into account that Aristotelian logic contributes to simplicity; While fuzzy thinking leads to complication.

A great deal of mathematical calculations and computing processes function following binary logic in which every value could merely be 0 or 1. (*Kasko, 1994: 45*)

However, fuzzy logic can an accurate information in comparison with the Aristotelian one.

As a result, the real world is not white and black. The turning points and gradation of properties indicate that Aristotelian logic is not always practical.

There are some cases in which both sides of contradictions are combined. In such a situation, fuzzy

logic can explain the case plausibly. The fuzzy logic proposes a grade of membership of property rather than 0 and 1.

Mental Health in Fuzzy Viewpoint

It seems that a fuzzy approach could change our idea about mental illnesses. As we noted, fuzzy logic can integrate contradictory sides. As illness and health are considered as contradictory sides, it could be asserted that one may simultaneously be regarded as ill and healthy.

It is not plausible to think that David- for example- is either mentally ill or not. There is no sharp distinction between health and illness. This is not true since we could not detect a point at which David became ill.

Not only is there no such a turning point distinguishing between health and illness but also David's mental situation is a combination of health and illness. Fuzzy logic holds that there should be grades of membership of a property rather than 0, 1.

If complete health is 1 and complete illness is 0, suppose that there are some situations in which complete health or illness is acquired, one's mental health should be determined by a number in the interval [0, 1].

For instance, he is simultaneously 0.7 ill and 0.3 healthy. As we argued in the first part, the mind is not material and hence its modes are not divisible. However, it is plausible to correspond to mental modes with different grades. It is obvious that a mental mode, for example,

anger may increase or decrease so the associated mental mode could have different grades. According to fuzzy logic, one's mind stands in a position that is a combination of illness and health.

We defined mental illness as a lack of normal function and irritating modes. Thinking in a fuzzy way, normality and irritation should be also considered as fuzzy properties.

Therefore, the concept defined by normality and irritation namely, illness has different grades. The more abnormality and irritation are seen in one's mind, the more he/she is mentally ill.

The grades of illness are to be determined by grades of abnormality and irritation. He/She possesses some grade of membership in an ill set which is illustrated by a number.

People usually consider one as healthy or ill, though fuzzy thinking helps us to analyze the mental state more accurately. Employing a fuzzy approach, it is possible to detect an illness, in addition to its grade.

When a therapist reports that one is ill, we realize that he lacks health but if one says that “He/She is 65% ill”, the grade of illness is also revealed. We can realize how abnormally his/her mind functions. The rate of abnormality, irritation, brain damage, and other factors

could deliver significant data to psychologists and therapists.

According to fuzzy logic, one’s mind functions normally and abnormally. However, people only consider severe disorders as an illness, for instance, when someone is 80% ill. If the detecting factors are not obvious -for example when he is 20% ill- he/she is considered as healthy. They stand in either 0 position or 1.

As a result, the components of mental health are as described in the following table:

Table 1. Components of Mental Health

Personal Factors	Perception of Reality
	Control over Behavior
	Self-Esteem and Acceptance
	Productivity
	Lack of Irritating Modes
Social Factors	Affectionate Relationships

The components are determined by common sense and introspection. One can live a psychologically good life if he/she achieves some personal and social qualities. As far as personal factors go, a mentally healthy man is realistic in his/her reactions and interpretations. He/She enjoys self-confidence and also feels accepted by others.

In addition, he/she can channel personal abilities into productive activities. Moreover, a mentally healthy person can successfully interact with other people.

These personal and social qualities provide inner peace which constitutes a great proportion of pure life. It should be taken into account that none of the above-said factors is to be considered as black and white.

Considering fuzzy logic, every person possesses a grade of such qualities. Consequently, pure life is to be considered as a fuzzy quality. Individuals enjoy different grades of pure life.

Conclusion

Mental health is a significant element that contributes to a meaningful and happy life. As far as the mind goes it is immaterial; Because the properties of mind and body are not identical.

Consequently, the health and illness of the mind are not only a physical phenomenon. A healthy person possesses normal function and is not affected by any irritating modes. An irritating mode like anxiety, is detected by introspection; While normality is determined by common sense. Common sense could define a term because the meaning of the terms is intersubjective.

Fuzzy thinking states that the real world is not white and black. The turning points and gradation of properties indicate that Aristotelian logic cannot constantly put forward a plausible justification. There are some cases in which only fuzzy logic can explain the case plausibly.

The fuzzy logic proposes a grade of membership of property rather than 0 and 1. Fuzzy speaking, the grades of illness are determined by grades of abnormality and irritation. The grades of these two factors determine the quality of the pure life.

One cannot live a happy life and use the all faculties of his soul unless acquires inner peace. In other words, one who talks of the grades of inner peace and happy life presupposes fuzzy logic.

Personal strengths in addition

to social ability constitute a pure life in which man acquires inner peace. Considering fuzzy logic everyone enjoys a grade of pure life; Because personal and social qualities that lead to mental health are fuzzy parameters.

The more one obtains such qualities, the happier and more meaningful life is attained. Pure life is to be considered as a fuzzy property in which both happiness and unhappiness combine.

People generally are accustomed to seeing life as a black and white; While fuzzy thinking proposes a new analysis in which grades of happiness and peace can merge with their opposite sides namely unhappiness and disappointing life. Believing in fuzzy logic contributes to broadening man's horizon. Such a broad horizon results in accurate analysis.

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