The Ideas of David Hume (1711-1776) in the Development of Psychology and Multicultural Education

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Abstract

Education needs a psychological approach to its process and mechanism. Contemporary psychology is rooted in philosophical thought and physiological inquiry. Psychology cannot be separated from the influence of three schools in philosophy, i.e., materialism, empiricism, and positivism. One of the empiricist thinkers who gave nuances and color in the development of psychology was David Hume (1711-1776). This article aims to reveal David Hume's thoughts, which provided motives in the development of psychology. This article is the result of research to develop a historical and philosophical theory of psychology. This research aims to investigate the background of the emergence of psychology from David Hume's thoughts. The focus of this research is to survey the influence of David Hume's empiricism on the development of psychology. The research method employed in this study is philosophical hermeneutics with synchronic and diachronic interpretations of David Hume's thoughts. As a qualitative study, the relevant data of the study was collected from various sources both primary and secondary. The primary literature used is texts on the history of psychology and David Hume's works. The secondary sources for this research are various comments on Hume's thoughts and general psychology texts. The results of this research can be used as a reference in learning related to the history and philosophy of psychology. This article presents Hume's thoughts in the search for human nature along with the methodological principles he developed, which inspired scientists after Hume, as well as the influence of his thoughts on the progress of experimental psychology, which continues to develop, in giving a pattern to contemporary psychology.

Keywords: David Hume's theory, empiricism, multicultural education, philosophy of psychology

1. Introduction

Research on education and psychology tends to be more experimental today. Both have interdependent relationships in human character building. Psychology is a science that has an important role in human life today. Psychological theories provide explanations about various phenomena of human behavior, information processing, and processes in the mind and provide clues to the motives behind criminal behavior. Generally, psychology has existed as a scientific discipline since 1879 AD (19th century) when Wilhelm Wundt (1832-1920) founded a psychological experimental laboratory at Leipzig University. Today, psychology has become an established field of science. Behind that, it cannot be denied that psychology still has various problems in its existence. The existence of psychology today is characterized by a variety of types and fields of inquiry. The diversification of the scientific orientation of contemporary psychology, for example, is an example of the problems faced in the progress and development of psychology. Is psychology one or many (Jarvis, 2011: 1)? This question is one of the ontological problems of the existence of psychology. Psychology here is not only to be understood as an explanation of the meaning of terms but also the continuation of its existence, the origins of which have been laid down centuries ago.

Psychology has been closely involved with educational research, policy, and practice since it emerged as a scientific discipline in the late 19th century, but it has occupied a less certain place in recent years (Crozier, 2009: 587). Psychology examines various problems in people's daily lives, from sports to crime, such as forensic psychology. This often causes a bias in the public's understanding of what psychology is. The various styles and colors of psychology today certainly cannot be separated from the influence of various thoughts that emerged along with the long process that accompanied the emergence of this discipline itself. The term psychology was first used in printed publications around the 16th century AD, but as teaching material in schools (discipline) is much older. Psychology was taught in Aristotle's Lyceum (a type of school) (384-322 BC) under the Greek name *Peri psyches* (about the Soul). This study material later became one of Aristotle's works and is well known by the Latin title "De Anima" (Hatfield, 2009: 3-4).

The emergence of psychology was not something that happened suddenly. Psychology emerged from a long process of evolution of science and knowledge. This process signed the transition and transformation of science and knowledge. The transition of science and knowledge from the 13th century to the 17th century AD took place gradually until Isaac Newton (1642-1727) published "Principia Mathematica". Modern physics became an independent, autonomous field. Scientists try to develop the achievements of this new science to understand the human mental dimension, which was initially called "moral philosophy," to become "the science of human nature". This also opened the way for progressive thinkers of the 18th century, British empiricists, to seriously challenge Cartesian rationalism (Martin, 2009: 21). The 17th century AD gave birth to various kinds of scientific developments, before that time philosophers would usually look to the past to look for answers, such as the work of Aristotle and other early scientists, as well as the Bible. The

basis used in investigating something at that time was dogma (doctrine issued by the ruling church) and figures who had authority.

Early modern philosophy in Europe is nuanced with discussions of emotions: they figure not only in philosophical psychology and related fields but also in theories of epistemic method, metaphysics, ethics, political theory, and practical reasoning in general (Schmitter, 2021). Empiricism emerged as a new, 'fascinating' movement in the eighteenth century. Empiricism is an attempt to gain knowledge through observation and experimentation. The emergence of empiricism marks a change like scientific inquiry (Schultz, 2013: 45).

The philosophical foundation of the new psychology rests on materialism, positivism, and empiricism. Empiricism plays an important role in these three philosophical orientations (Schultz, 2013: 56). David Hume (1711-1776) was one of the philosophers who was inclined towards empiricism seriously and was enthusiastic about developing empirical philosophy consistently until the end of the 18th century. Hume perfected the experimental concept of the empiricist group and presented a complete antithesis to continental rationalism (Copleston, 1959: 258). Hume views all science as related to human nature. The science of humans is the only solid basis for other sciences, so it needs to be prepared first, and Hume stated this in his work "A Treatise of Human Nature". Hume, in his work, explains human nature while at the same time compiling a complete system of science on an almost completely new basis (Copleston, 1959: 261). Hume's philosophy is primarily psychological about knowledge, explaining human structure, ethics, and several other metaphysical issues (Bakker, 1984: 81).

Why is it necessary to understand the roots of modern psychology in David Hume's notion? David Hume is an influential empiricist thinker who inspired and provided a solid foundation for various further investigations into human nature, which can be traced specifically to the progress and development of contemporary psychology. David Hume is known as one of the most important philosophers to write in the English language. David Hume was also famous during his time as a historian and essayist (Morris, 2022: 1). The more conservative public considered Hume's writings to be a work of skepticism and atheism, but he was able to influence moral philosophy and one of the phenomenal writings on economics by his close friend, Adam Smith (1723-1790). Immanuel Kant (1724-1804) thought that Hume's work awakened him from a "dogmatic slumber" and Jeremy Bentham (1748-1832) said that reading Hume caused "the scales to fall" before his eyes. Charles Darwin (1809-1882) considered Hume's work to be a central influence on the theory of evolution. These authors demonstrated what they gleaned from their readings reflected the richness of sources that gave birth to David Hume's empiricism. Philosophers recognize Hume as an exponent of comprehensive natural philosophy, as a precursor of contemporary cognitive science, and as the inspiration for several types of ethical theory that significantly developed in contemporary moral philosophy.

Hume supports John Locke's (1632-1704) idea about combining several simple ideas into more complex ideas. Hume revised and clarified the theory of association. Hume agrees with George Berkeley (1685-1753) that the material world is not present to the individual until it is perceived (Schultz, 2013: 66). What are David Hume's views on the development of science and knowledge about humans that give shape to the existence of psychology today? This article intends to reveal matters related to this issue. Therefore, it is necessary to discuss David Hume's position in the development of psychology, especially in the West. This study is part of the history and philosophy of psychology. An understanding of the psychological background of David Hume's thoughts will provide an overview of the efforts made in the past before knowledge, thoughts, theories, and various other psychological scientific tools became what they are today. The results of this research can be a reference used as a source of inspiration and motivation in facing scientific problems in the field of psychology today. Contemporary psychology cannot be separated from David Hume's role, especially in his early thoughts about human nature and methodology that inspired scientists to develop methods and research that became the psychology that exists today.

2. David Hume's Position in the History of Psychology

David Hume was born in Edinburgh, Scotland, in 1711. Hume's family wanted him to become a lawyer, but he said that he was dominated by a passion for literature, philosophy, and general reasoning (Copleston, 1959: 258). Hume's father was not wealthy enough to allow him to follow his inclinations, so he was directed to enter business in Bristol. It did not work because, after several months of unpleasant work, Hume decided to go to France to devote himself to literature consistently to save money. During his years in France, 1734-1737, he produced his famous work, "A Treatise of Human Nature", published in three volumes (1738-1740). Hume's work was the first important work for the development of the field of psychology (Schultz, 2013: 66).

Hume left France in 1737 and lived in Scotland with his mother and brother. He then published Essays, moral and political; the success of this work prompted him to begin rewriting the Treatise in the hope that the new format would be more acceptable to the public. Hume applied to teach ethics and pneumatic philosophy at the University of Edinburgh but was rejected because he was known to be a skeptic and atheist. He then became a private tutor, and after a year, he went abroad as secretary to the General of St. Claire. He did not return home until 1749. Meanwhile, a revision of the first part of the Treatise was published in 1748 with the title "Philosophical Essays concerning Human Understanding". The second edition appeared in 1751; Hume gave the book its current title, An Inquiry Concerning Human Understanding. In the same year, he published An Inquiry Concerning the Principles of Morals, which was more or less a rearrangement of the third part of the Treatise, which he considered his best work. He published Political Discourses in 1752, which earned him quite a reputation.

Hume's life and career show that his thinking began to be studied and considered as a framework for knowledge in the 18th century. This means that Hume's views and thoughts

were published before psychology was recognized as a scientific discipline, but Hume's views and thoughts were not convincing enough to become a milestone for the scientific discipline that is today known as psychology. If we look at the timeline of the development of psychology, it can be said that Hume's period was between the period of rationalism, especially Rene Descartes (1596-1650) and early experimental psychologists such as Gustav Theodore Fechner (1801-1878), Ernst Henrich Weber (1795-1878), Herman Von Hemholtz (1821-1894), and Wilhelm Wundt (1832-1920). Position in such a timeline in the study of philosophy is seen as a relationship of 'influence'. Hume can be seen as the antithesis of Descartes' rationalism and inspired (though not completely) early experimental psychology.

Psychology, defined as the examination of the essence of mental phenomena encompassing sensations, perceptions, thoughts, emotions, desires, and, importantly, the essence of the "soul," has historically constituted a domain of inquiry for philosophers whose predominant methodology was speculative, aimed at elucidating the substance of the mind to actualize these notions within an ontological framework (Kim, 2009: 41). Renowned figures such as Rene Descartes (1596–1650) and Galileo Galilei (1564–1642) are recognized as pivotal founders of the modern physical sciences and were influential rationalists during the seventeenth century. Descartes established the foundational structure for the most consequential philosophical discourse of the seventeenth century, which began to experience a paradigm shift towards the dawn of the eighteenth century, as John Locke (1632–1704) released his seminal work "An Essay Concerning Human Understanding" (1690), marking a departure from rationalism and a turn towards empiricism. In the year 1690, Aristotelian epistemology and science remained deeply entrenched within academic institutions. Within his "Essay," Locke presented a critique, albeit with minimal elaboration, asserting that the prevailing philosophical trajectory was fundamentally misguided. The principal target of his critique was Cartesian rationalism, which garnered substantial endorsement, particularly in England and France.

Locke emerged as the preeminent empiricist of the modern epoch. His principal objective is to elucidate the mechanism by which humans derive all concepts from experiential sources, thereby rendering the notion of innate ideas, as posited by Descartes, as excessively unfounded (Martin, 2009: 22). A pivotal component of Locke's philosophy is the notion of tabula rasa (a clean slate), positing that the human mind at birth resembles an unmarked sheet upon which experiences are inscribed. The tabula-rasa theory significantly contributed to stimulating intellectual speculation regarding the processes by which the mind accumulates simple ideas, subsequently synthesizing and augmenting these to generate more intricate concepts, ultimately leading to the formulation of associative principles that dictate the relationships between ideas within the human mind. While the mind may possess inherent capabilities, such as reasoning and experiential learning, it does not contain any innate ideas (concepts). In articulating this assertion, Locke provocatively challenged rationalists with the arguably tangential observation that children, individuals with cognitive impairments, and so-called "savages" are devoid of numerous ideas that rationalists claim to be innate (Martin, 2009: 22).

The tabula-rasa theory underscores the presumption that humans comprehend the significance of possessing or embodying an immaterial self, which facilitates an awareness that one possesses or is experiencing an immaterial self. This theoretical framework effectively undermines the notion that a comprehensive understanding of human nature necessitates an examination of the role of the immaterial self in mental processes, a concept that was crucial for the development of scientific psychology. Empiricism, particularly the tabula-rasa theory, was at the vanguard of this significant intellectual movement during the eighteenth century. The tabula-rasa theory fosters empirical metaphysics and epistemology that challenge the acceptance of widely held beliefs and even scientific postulates regarding the existence of external reality and the epistemological means of accessing it, as well as the interpretation of concepts within that realm.

David Hume, alongside a multitude of empiricists from the eighteenth century, ardently adopted Locke's tabula-rasa theory in its entirety or in part. There exist reservations regarding Locke's elucidations of the experiential foundations of several concepts he scrutinized, particularly those pertaining to causation and the notion of self. Hume progressively aligned with the perspective that ideas as substantial as those posited by Locke could not plausibly originate from experience. However, rather than dismissing Locke's tabula-rasa theory, he arrived at the conclusion that our ideas do not possess the robustness that Locke had envisioned. Consequently, Hume formulated his "bundle theory of the self" and his "regularity theory of causation" to create conceptualizations of these ideas that were sufficiently attenuated to plausibly arise from experiential sources (Martin, 2009: 23).

Several decades after their respective lifetimes, Johannes Müller (1801-1858) and Ernst Heinrich Weber (1795-1878) undertook an initial inquiry into the realm of mental philosophy utilizing methodologies and instruments derived from the natural sciences. Four decades thereafter, Hermann von Helmholtz articulated the notion that sensory physiology constitutes an interdisciplinary domain situated at the intersection of the predominant spheres of human knowledge, namely, natural science and mental science, which mutually intersect, engendering challenges of significance to both fields and which can only be addressed through collaborative efforts. These eminent figures were subsequently categorized under the designation of "experimental psychology." This classification arises from the fact that philosophers, particularly those aligned with idealism, recalibrated the demarcations between psychology and philosophy in their endeavors to preserve a "pure" area of inquiry, which the domain of empirical psychology was precluded from encroaching upon, thereby increasingly emphasizing the "experimental" aspect.

The nascent history of experimental psychology serves as a valuable point of reference for contemporary philosophers, as it was during this epoch that the feasibility of a scientific discipline dedicated to the study of the mind was first deliberated. Psychology asserts its position as a legitimate scientific domain, imparting insights pertinent to those engaged in modern discourses concerning the interplay between the mind and the brain. Consequently, while the precise significance remains elusive to quantify, it may be provisionally posited

that David Hume was instrumental in paving the way for what would later be termed experimental psychology by establishing the foundational empirical concepts and methodologies that underpin the investigation into the sciences of human nature.

In the twentieth century, philosophy and psychology exhibited a tendency to diverge. Throughout the initial half of the century, empiricism, particularly in its manifestation within epistemology, persisted as a robust current in philosophical discourse but exerted diminished influence within the realm of psychology. The trajectory of twentieth-century psychology reveals a shift away from the influence of empiricism, supplanted by a burgeoning interest in behavioral aspects and the social dimensions of cognitive development. In certain respects, William James (1842-1910) epitomized the last philosopher-psychologist and could be regarded as the final psychologist whose intellectual lineage can be traced directly back to Locke and Hume, whose ideas continue to resonate profoundly. The principal contribution of empiricism to the advent of scientific psychology was twofold. Firstly, it involved a consolidation of commitments to the concept of the immaterial soul. Secondly, it encompassed their role in articulating the principles of association. Both of these elements encapsulate the fundamental assertion that, from the perspective of advancing a science of human nature, the only ontological commitments of significance are those that can be empirically traced; further, the only theories of consequence are those that can be empirically validated or refuted. The rationalists failed to grasp this central tenet of the empiricists' methodology. Nevertheless, empiricists often refrain from employing this framework within scientific contexts; instead, it proves more conducive to formulating realistic assumptions about the world than to grounding every assertion within a stringent empirical epistemology and metaphysics (Martin, 2009: 27).
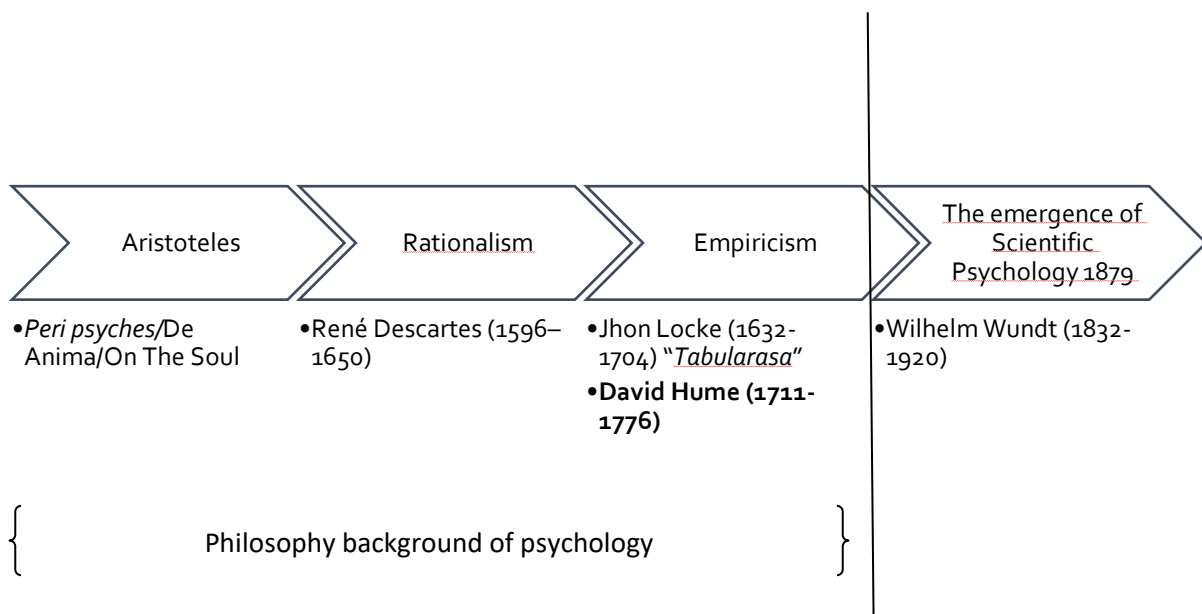

Figure 1: David Hume in The Development of Psychology Timeline

3. Hume's Notion in the Development of Psychology

Hume's thought has colored the development of psychology, especially his views on human inquiries, the role of experience and the role of emotions in the human thinking process, as well as the association of ideas. Although his view of rational knowledge has received various criticisms, despite this his thought for psychology remains relevant and provides an important basis for the development of this discipline. Robert Sugden (2021: 836) stated Hume's Treatise of Human Nature is not only a canonical text of philosophy but also a pioneering work of psychology.

One of Hume's contributions to the evolution of psychology is his endeavor to catalyze scientific exploration and inquiry into the essence of human. Raymond Martin (2009: 33) asserts that John Locke exhibited considerable enthusiasm for initiating the scientific examination of human nature upon the publication of "An Essay Concerning Human Understanding (1689)." Approximately forty years thereafter, Hume disseminated "A Treatise of Human Nature (1739)," positing that the scientific study of human nature had not only commenced but had also deviated from its rightful course. Hume sought to rectify this scientific discipline, as he articulated, by positioning the study of human nature appropriately within the broader scientific context. The focal point of Hume's inquiry is human nature itself. He encapsulates his scholarly endeavor in the subtitle, "An attempt to introduce the experimental method into moral subjects." In his era, the term "moral" encompassed all matters related to human nature, transcending mere ethical considerations, as he elucidates at the onset of the first Enquiry, wherein he characterizes "moral philosophy" as synonymous with "the science of human nature" (Morris, 2023). Hume's objective is to apply the scientific method rigorously to the investigation of human nature.

Hume's view is that the position of knowledge about human nature is the foundation of the great building of human knowledge. If, at that time, physics tended to be considered the most basic science, Hume considered the science of human nature to be more basic because only science would build explanations based on experience (not objects). Hume considers science to be the main source of various evidence and meanings. Hume stated that there is no important issue whose decision is not based on the science of humans and none that can be decided with certainty before knowing the science of humans. A complete scientific system built on an almost entirely new foundation and the only foundation for science and knowledge can stand safely when it can explain the principles of human nature (Martin, 2009: 33).

Hume stated that the first step is to uncover the basis on which true knowledge of human nature. This basis is "experience and observation," which, according to Hume, are ultimate impressions. Twentieth-century empiricists called primary impressions sense data. These primary impressions form the basis of all more complex human ideas (concepts). All complex ideas must be built on these primary impressions (Martin, 2009: 33). Hume (1896: xxiii) stated that:

> *We must therefore glean up our experiments in this science from a cautious observation of human life, and take them as they appear in the common course of the world, by men's behaviour in company, in affairs, and in their pleasures. Where experiments of this kind are judiciously collected and compared, we may hope to establish on them a science, which will not be inferior in certainty, and will be much superior in utility to any other of human comprehension.*

Hume's statement above also suggests a method for investigating humans. Hume advocated the use of experimental methods with observation as an instrument to understand human reality.

David Hume used the label 'experimental' to characterize his method in his book "Treatise…". Hume's inquiries into human nature are experimental not primarily because of the way the empirical data he uses are produced but because of the way those data are theoretically processed. He seems to follow a method of analysis and synthesis quite similar to the one advertised in Newton's Optics, which profoundly influenced eighteenth-century natural and moral philosophy. This method brings him much closer to the methods of qualitative, chemical investigations than to mechanical approaches to both nature and human nature (Demeter, 2012: 577).

Hume's empiricist theory of the mind is well known for asserting four theses: (1) Reason alone cannot be a motive to the will, but rather is the "slave of the passions" (2) Moral distinctions are not derived from reason. (3) Moral distinctions are derived from moral sentiments: feelings of approval (esteem, praise) and disapproval (blame) felt by spectators who contemplate a character trait or action. (4) While some virtues and vices are natural, others, including justice, are artificial (Cohon, 2018). There is a great deal of textual support for the thesis that there is a very close link between Hume's notion of *copying* and his theory of mental representation (Landy, 2017: 20).

Hume, in the "Treatise of Human Nature" (1738), a supposed association was first and foremost a theory connecting how perceptions (impressions) determined trains of thought (successions of ideas). Hume's empiricism, as enshrined in the "Copy Principle," demanded that there were no Ideas in the mind that were not first given in experience. For Hume, the principles of association constrained the functional role of Ideas once they were copied from Impressions: if Impressions IM_1 and IM_2 were associated in perception, then their corresponding Ideas, ID_1 and ID_2 would also become associated. In other words, the ordering of Ideas was determined by the ordering of the Impressions that caused the Ideas to arise.

Hume explained association as a theory of mental processes. Hume attempts to answer the question of how many mental processes there are by positing only a single mental process: the ability to associate ideas. Association is a theory that connects learning to thought based on principles of the organism's causal history. Since its early roots,

associations have sought to use the history of an organism's experience as the main sculptor of cognitive architecture. In its most basic form, an association has claimed that pairs of thoughts become associated based on the organism's experience. So, for example, a basic form of association (such as Hume's) might claim that the frequency with which an organism has come into contact with Xs and Ys in one's environment determines the frequency with which thoughts about Xs and thoughts about Ys will arise together in the organism's future (Mandelbaum, 2022).

Hume's association was mostly a way of determining the functional profile of Ideas. Hume's contribution is introducing a very influential type of learning, associative learning. Hume's theory purports to explain how we learn to associate certain Ideas. If two contents of experiences, *X* and *Y*, instantiate some associative relation, *R*, then those contents will become associated so that future activations of *X* will tend to bring about activations of *Y*. Hume then had to explain what relation *R* amounts. *R* is equated with cause and effect, contiguity, or resemblance. Hume stated in a Treatise of Human Nature (1896: 301):

> *The mind is a kind of theatre, where several perceptions successively make their appearance; pass, re-pass, glide away, and mingle in an infinite variety of postures and situations. There is properly no simplicity in it at one time, nor identity in different; whatever natural propension we may have to imagine that simplicity and identity. The comparison of the theatre must not mislead us. They are the successive perceptions only, that constitute the mind; nor have we the most distant notion of the place, where these scenes are represented, or of the materials, of which it is composed.*

It has been hugely influential, informing the accounts of those such as Jeremy Bentham, J.S. Mill (1806-1873), and Alexander Bain (1810-1877).

Dacey (2016: 3763) challenged the dominant understanding of what it means are associated. The two views that dominate the current literature treat association as a kind of mechanism that drives sequences of thought (often implicitly treating them so). The first, which he said is reductive associationism, treats association as a kind of neural mechanism. The second treats association as a feature of the kind of psychological mechanism associative processing. Both of these views are inadequate. He argued that association should instead be seen as a highly abstract filler term, standing in for causal relations between representational states in a system. Associations, so viewed, could be implemented by many different mechanisms. He outlined the role that this view gives associative models as part of a top-down characterization of psychological processes of any kind and complexity. Despite Dacey's criticism of the association above, Hume has succeeded in laying the foundation for a perspective on the human mental field. Hume started with a speculative view, which then inspired subsequent thinkers and psychological scientists on association. Hume at least prompted Dacey to criticize him regarding the idea of association in psychology, which idea, although initiated by John Locke, had detailed in Hume's thinking.

Raymond Martin (2009: 33) objected to Hume's view by stating that psychology (on the other hand) must abandon such epistemological and metaphysical pretensions to find its footing as a science. Practitioners, such as psychologists, must realize that it is not their job to uncover the full extent of the problem. That task was left to philosophers. The psychologist's job is simply to explain human behavior. Psychologists have to take for granted certain things that, in a more philosophical frame of mind, would be so questionable.

The contrast between a rigorous empirical, philosophical approach and a more realistic scientific approach is very sharp in Hume's explanation of the self and personal identity. In Book I, a Treatise of Human Nature (1739), he argued that belief in a substantial and established self was an illusion. He intended to show that belief in the stability of everything is an illusion. That is what is now called philosophy, not psychology. However, at the end of Book I, Hume takes up the task of explaining why people are so susceptible to self-illusion. Book II explains how certain dynamic mentalistic systems are used to represent oneself and others, such systems within the self that produce sympathetic responses toward others. In these more psychological projects, Hume often seems to take for granted things in Book I that have been the target of skeptical criticism.

In the absence of this philosophical explanation, Hume turned to the psychologist's task of explaining how constantly changing objects, including the materials from which humans had made, nevertheless appear to persist. The answer, in one word, is similarity. When successive perceptions are similar to each other, it is easy to imagine that the first perception will remain. In fact, "our tendency toward these errors" is so broad and strong "that we fall into them before we realize it." even when we realize our mistakes, "we cannot maintain our philosophy for long or banish these biases from the imagination.

One of Hume's contributions to the development of psychology is his theory of the self, also known as the bundle theory of self. Hume described the self or person (which he assumed to be the mind) as 'nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity and are in a perpetual flux and movement' (Candlish, 1998). This theory is well known as the bundle theory of self. The theory begins by denying Descartes's view that experiences belong to an immaterial soul; its distinguishing feature is its attempt to account for the unity of a single mind by employing only relations among the experiences themselves rather than their attribution to an independently persisting subject. The usual objection to the bundle theory is that no relations adequate to the task can be found. However, empirical work suggests that the task itself may be illusory. Many bundle theorists follow Hume in taking their topic to be personal identity. But the theory can be disentangled from this additional burden. Hume offered the bundle theory of the self as an analysis of the idea of the mind. It offers a meaning analysis of the "mind" as a word.

Hume's idea that the important difference between Locke and himself on the question of personal identity was that while Locke thought that there were facts about whether a

person persists or not, Hume thought that the facts were only about the circumstances in which the illusion of persistence is maintained. In his capacity as a psychologist, Hume tried to explain these conditions, but he did not stop there. After he turned to the psychological problems that dominated Book II of the Treatise, he became deeply involved in what we now call the social psychology of the self. Thus, he completes the transition from skeptical philosophy to the most general issues of association and then to specific psychological hypotheses about how self-representation functions in our mental economy, for example, in his explanation of how sympathy works. Various notions of Hume in the development of psychology are illustrated in Figure 2 below:
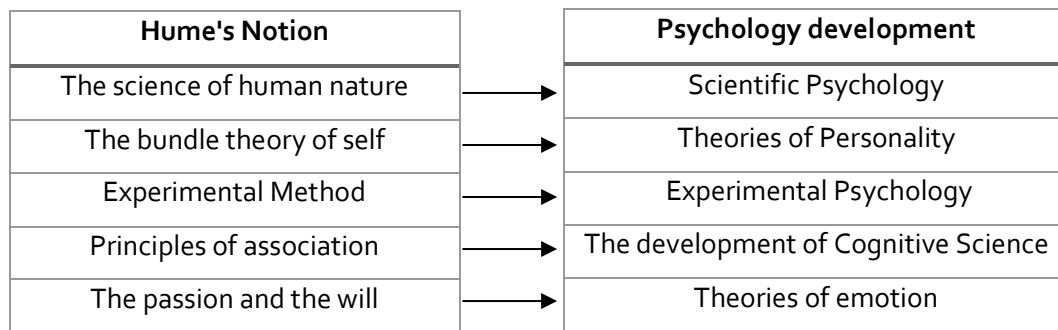
Hume's Notion		Psychology development
The science of human nature	→	Scientific Psychology
The bundle theory of self	→	Theories of Personality
Experimental Method	→	Experimental Psychology
Principles of association	→	The development of Cognitive Science
The passion and the will	→	Theories of emotion

Figure 2. Hume's notion of human psychological development

4. Hume's Notion on Education in Multicultural Society

Hume's ideas that contributed to the development of psychology have been dealt with in the aforementioned section of the paper. In this section, the researcher will discuss Hume's ideas for education. Hume's ideas, as explained above, are an attempt at inquiry into humans, instruments and capacities of human understanding, the principle of association, and experimental methods. Hume's ideas engaged in the emergence and development of later theories in psychology. The question then is, what is the relationship between psychology and education? Could Hume's ideas have engaged in the development of psychology and also impacted education?

One of the main issues regarding the relationship between psychology and education can examined from Philips's notion. Philips (1976: 179) stated that the problem in the application of psychological research to education is that psychology does not contain merely one theory or set of coherent facts to education. There are several theories, and some oppose coping with these kinds of problems, so the educationist must examine the 'facts'. On the other side, Bijou (1970: 70) stated that a small but rapidly growing group of psychologists offers educators:

(1) a set of concepts and principles derived entirely from the experimental analysis of behavior,

(2) a methodology for the practical application of these concepts and principles,

(3) a research method that deals with changes in individual behavior, and

(4) a philosophy of science that says: "Look carefully to the relationships between observable environmental and behavioral events and their changes."

Philips and Bijou show the relationship between psychology and education. How could it be examined from Hume's ideas? According to Hume, forms of education are worthy, and should be seen as good foundations of belief. Education provides the right social conditions for the cultivation of knowledge, and it enables us to acquire the general rules and virtues necessary for wisdom and morality. Certain forms of education can be integrated into Hume's account of epistemology, the mind, and our place in society (O'Brien, 2017: 619). Hume's ideas that are relevant to education certainly cannot separated from the theses of the empiricists of his time, who led by Locke's tabula rasa view. Based on that thesis, it is equal to the view that Hume and the empiricists of his time believed there was equality in the natural state of humans in the basic capacities to understand. This view is a good basis for providing a non-discriminatory education. This foundation is important for education, especially in multicultural societies.

On the question of how Hume's ideas are engaged in education? O'Brien (2017) explained that:

> *Hume stresses the epistemic and social importance of 'education'. Education is involved in the learning of general rules. It is crucial to the wider social relations that play a role in fostering the growth of knowledge, and its importance with respect to morality. For Hume, all reasoning concerning matters of fact is unphilosophical and that our mental life consists in a fluid, self-regulating set of associative processes. Education plays a crucial role in this self-regulation. There are various ways that ideas can gain enough vivacity to become beliefs: through causal inference, through the effects of contiguity and resemblance, through the eloquence and literary skill of poets and writers of fiction, from associated passions, through sympathy, and through the kind of repetition involved in indoctrination* (p. 623).

Hume has laid the foundation for learning theory, which is important in education. Hume's theory of association describes the process of acquiring knowledge in self. This process assumes that every human being has the same potential to acquire knowledge. The process of constructing knowledge with understanding associations encourages the learning process on educational subjects. This view relies on students' senses in the learning process. Hume's theory strongly emphasizes the importance of experience in the learning process. There is a very famous adage that says 'experience is the best teacher'. At first glance, this adage seems excessive, but after scrutiny, one would discover that it reinforces that one should not fall into the same hole twice. This proverb reminds us that learning from experience is important. In other words, everyone needs to learn from experience, taking experience as a lesson.

One of education's role is to establish norms through various mechanisms. It constructs a societal framework wherein knowledge can flourish. The pursuit of advanced learning, encompassing disciplines such as philosophy, poetry, and the arts and sciences,

necessitates educational engagement. Furthermore, it cultivates a curiosity that propels individuals towards an examination of their epistemological foundations: "the pursuit of knowledge necessitates youth, education, genius, and exemplification to exert control over any individual." Hume posits that education nurtures a level of civility that is indispensable for engaging in erudite dialogue, curtailing dogmatism and hubris, and asserts that enlightened monarchies, deemed "most acceptable to individuals of status and education," are inherently more conducive to civil discourse. He further contends that civility is refined through gallantry, which itself is elevated by the educational process (O'Brien, 2017: 14).

Education encompasses a broader dimension in the realm of social interactions. It cultivates camaraderie, as studies within the arts "liberate the mind from the frenetic pace of commerce and self-interest, fostering contemplation, promoting tranquility, and engendering a pleasant melancholy, which is, of all mental dispositions, the most conducive to love and friendship." The experience of pride is derived from empathizing with the perspectives of others regarding their achievements and societal standing, as well as through "the process of being educated in the norms of a specific community." Education necessitates the internalization of general principles, and these principles facilitate the discernment between epistemically virtuous educational practices and those that merit avoidance. Hume emphasizes the critical distinction between education and the biases that may accompany it: "to maintain proper impartiality in judgments, one must detach the mind from those prejudices that individuals may have absorbed through education or hasty opinions" (O'Brien, 2017: 15).

Hume's conception of education can be summarized as integral to the assimilation of general principles and in creating conditions that promote the civilized advancement of knowledge. It is essential for the nurturing of moral virtue. Hume perceives the wise or those possessing "good sense" as individuals who engage in sound reasoning—not confined to systematic frameworks or abstract logic—but rather in relation to effective causal reasoning augmented by the application of general principles. He proposes specific "rules by which to assess causes and effects." Hume occasionally lauds, under the term "education," a certain degree of common inference derived from direct experience and the acceptance of expert testimony founded on a probable assessment of the testifier's credibility. It is imprudent to allow one's convictions to be influenced by emotional fervor or the allure associated with belief in miraculous occurrences. A prudent individual calibrates their beliefs in accordance with the available evidence (O'Brien, 2017: 16).

Hume's discussion of moral education should be seen in the context of a wider early modern debate concerning morality (O'Brien, 2017: 16). Hume takes a middle path, rejecting the fundamental role of reason for morality, but avoiding the selfish hypothesis through the central role played by sympathy in moral thinking. Education involves teaching children how certain rules and institutions lead to a society in which people's actions are useful and agreeable to each other, the sense of justice and injustice is not derived from nature but arises artificially through education and human conventions. Moral education must

therefore be aimed at tutoring sympathetic reactions, and learning which kinds of actions enhance the amount of pleasure and utility in society. Such sympathy can be assisted by the artifice of politicians and by private education and instruction, these can highlight exemplars of virtue, improve knowledge of the harm done by vicious actions and the pleasure wrought by virtuous ones, and aid in identifying obstacles to sympathy. Moral education thus has a positive effect on sympathetic mechanisms (O'Brien, 2017: 17).

According to Hume, education and speculative studies help to cultivate sympathetic responses, serious attention to the sciences and liberal arts, soften and humanise the temper, and cherish those fine emotions, in which true virtue and honour consist. A person of taste and learning feels more fully a moral distinction in characters and manners, nor is his sense of this kind diminished, but on the contrary, it is much increased, by speculation. Hume also claims that history is the best kind of speculative study for this purpose and thus an excellent source of moral education. In our everyday lives, it is difficult to judge the actions of others in isolation from the effects those actions have on us and from our current mood and temper. History keeps in a just medium betwixt these extremes and places the objects in their true point of view. History teaches how to adopt the general point of view. Historical education expands the range of sympathy, providing a deeper understanding of the passions and motives of others (O'Brien, 2017: 17).

The description above has shown the discourse and interpretation of Hume's thought on education. It reveals Hume's contribution to develop education. Hume has his unique views and can be a reference in education theories. In line with this, Hume's thought contributed to the theory that underlies the development of learning theories that are useful in developing variations in the educational process. Hume's theory about moral education can used as a reference for the implementation of education, especially in multicultural societies. His views on moral education that foster an attitude of sympathy and recognition of general rules need to be agreed upon together. This is in line with the conditions and needs for providing education in a multicultural society. The principle of implementing education in a multicultural society is inclusiveness and non-discrimination.

Multicultural education related with critically examining gap in structures, providing students with equal opportunities, understanding diversity in culture, and synchronizing various perspectives into education (Nieto, 2004). It provides a set of practices that are designed to improves intergroup relations and reach equal educational achievement levels by considering the purposes of students from all backgrounds (Klein, 2012). Schools has role to be point of interethnic tension and the educational achievement of ethnically-minoritized students behind that of their ethnic majority peers (Abacioglu et al, 2023). David Hume's philosophical contributions provide a significant foundation for understanding multicultural education, particularly through his emphasis on human experience, cultural context, and the importance of empathy in moral reasoning.

David Hume did not directly address the topic of multicultural education in his writings. Several of his key ideas and philosophical positions can provide insights into how

he might have approached this subject. Hume's skepticism about absolute truths and his focus on the variability of human experience resonate with the principles of multicultural education, which seeks to acknowledge and respect diverse cultural perspectives within educational settings. One of Hume's central ideas is that human understanding shaped by experience and cultural context. This aligns with the contemporary educational approach that emphasizes the importance of intercultural competencies (ICC) in preparing students for a globalized world. For instance, the implementation of Collaborative Online International Learning (COIL) programs aims to enhance students' ICC by fostering interactions among diverse cultural backgrounds, thereby reflecting Hume's assertion that knowledge is not universal but rather contextually bound (Borger, 2022). This approach encourages educators to develop curricula that are inclusive and reflective of students varied cultural experiences, which is essential for effective multicultural education.

Moreover, Hume's notion of empathy as a basis for moral judgment can be directly linked to the goals of multicultural education. The "cultural plunge" experiences described in teacher education literature highlight the importance of educators developing self-awareness and cultural empathy to effectively teach in diverse classrooms (Shinew & Sodorff, 2003). This aligns with Hume's belief that understanding others' experiences is crucial for moral development and social cohesion. By engaging in service learning and community-based experiences, educators can cultivate a deeper understanding of the cultural dynamics that influence their students' lives, thereby enhancing their teaching effectiveness in multicultural contexts (Bollin, 2007). Hume's skepticism also invites educators to critically examine the narratives and power structures that shape educational content. The marginalization of social sciences and humanities in educational curricula, as noted in the literature, reflects a broader trend that can undermine the multicultural ethos in education (Hall et al., 2014). Hume's philosophy encourages a critical engagement with these narratives, advocating for an educational framework that values diverse perspectives and fosters critical consciousness among students (Wallace, 2020). This is particularly relevant in discussions about the representation of marginalized groups and the need for inclusive pedagogical practices that challenge dominant cultural narratives.

Hume's insights into the role of cultural identity and memory can inform the development of educational practices that honor students' heritage languages and cultural backgrounds. Research on heritage language learners emphasizes the necessity of recognizing and integrating the diverse linguistic and cultural identities within the classroom (Oikonomakou et al., 2016). By doing so, educators can create a more inclusive environment that validates students' cultural identities, which is a fundamental principle of multicultural education. Hume's philosophical framework provides valuable insights for the development of multicultural education. His emphasis on the significance of cultural context, empathy, and critical engagement with narratives encourages educators to create inclusive and equitable learning environments that respect and celebrate diversity. By integrating Hume's ideas into educational practices, educators can better prepare students for participation in an increasingly interconnected and multicultural world.

5. Conclusion

David Hume's notions contributed to the development of psychology and education, especially in a multicultural society. This contribution was found at the beginning of an attempt to understand human nature with the scientific method. Hume is supposed to investigate the human mentality with an empirical approach using experimental and observational methods. Hume's other contributions are his concept of the association of ideas and the role of experience and emotion in the processes of the human mind. His contributions to psychology remain relevant today and provided an important foundation for the development of this discipline and theory of education. This can be proven by further research on the emergence of early experimental psychology and its relations to the experimental method supposition by Hume to understand human nature.

This research shows that the development of psychology gave a special place to Hume's thought, followed by the emergence of early experimental psychology. The emergence of early experimental psychology was not immediately influenced by Hume's thought but shows certain trends whose origins were started by Hume. This research contributes to the study of the history and philosophy of psychology as well as an explanation of the relationship between philosophy and psychology. However, further research is needed on the relationship between the progress of experimental psychology in the development of psychology and Hume's notion.

Despite the various criticisms and weaknesses of Hume's notions, like his skeptical view of metaphysical entities and the foundation to understand belief, Hume succeeded in expanding the horizon of critical thinking during his era. Hume gave one of the important foundations of scientific psychology that we have today and made his monumental work a milestone in the development of knowledge, ideas, science, and research methods, which in turn can be applied in the field of education, especially in societies with multicultural backgrounds.

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