

Position of psychology in philosophical sciences in works of Russian theologians of XIX century

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Abstract. The article discusses the problem of defining the place of psychology in the system of philosophical of the XIX century. The authors analyze the works of philosophers and theologians of theological academies. The attitudes of religious philosophers about psychology had been changing during the nineteenth century.

Keywords: psychology, philosophy, metaphysics, theological academy, XIX century

On the eve of the 500th anniversary of the introduction to the academic community the concept of "Psychology" it is time to recall the classical phrase of H. Ebbinghaus, German philosopher and psychologist about that "psychology has a short history, but a long prehistory." Things, objects and phenomena find their inner meaning and content only when they are vested with the name. This task was done by the Croatian humanist, poet and writer Marko Marulic (1450-1524) [3]. Then we have a reason to consider this event as the end of prehistory and the beginning of history of psychology [2].

Since that time the psychology was developed in the framework of the humanitarian paradigm. Among the range of humanitarian psychologists it remains almost unknown the name of an outstanding writer and scientist N.V. Gogol (1809-1852). His views on the nature of mental phenomena developed largely under the influence of philosophers and theologians who participated in the scientific discussion on psychological problems [5]. Our paper is devoted to this issue.

Philosophical views of thinkers of the theological academies were different: from absolutely religious to openly scientific. The religious philosophy of the first half of the XIX century is based the Holy scripture and the teachings of Plato [1, P. 21-22]. Those positions were held by the following scholars: I.M. Skvortsov, F.F. Sidonsky, Archimandrite Gavriil. These theologians didn't consider psychology as part of the philosophy, but their works were related with the psychological issues: the functioning of the mind and the will, the development of self-awareness and knowledge of the human spirit.

In the second half of the XIX century there were changes in position of psychology in philosophical sciences. V.N. Karpov identified the philosophy of conceivable-subjective (synthetic psychology and analytical psychology) and the philosophy of conceivable-objective (natural philosophy, practical philosophy, aesthetics and philosophy of religion). V.A. Snegirev characterized the psychology as a science, which is central among the humanities and which can help the philosopher to know subjective processes. F.A. Golubinsky and V.D. Kudryavtsev-Platonov considered the psychology as a philosophical science, because it highlights the most notable and general properties of the human soul and shows the formation of the main ideas, which determined our mental, moral and aesthetic life [4, P. 253].

The analysis showed that the development of the significance of psychology in the philosophy had been changed in ascending order: the first half of the nineteenth century is characterized by a weak interest in psychology from the spiritual and academic philosophy, since the 40-ies of the XIX century theologians changed their mind on the psychological analysis of the soul and used the achievements of psychology in theology and philosophy.

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