

Chapter one. HISTORY OF PSYCHOLOGY AS SELF-PROOF SCIENCE

The subject of the history of psychology is the study of the formation of the concept of mental reality at different stages of the development of scientific knowledge. The history of psychology has its own, different from the subject of psychology. In the development of the science of the history of psychology, three basic definitions of the subject were singled out: the soul, consciousness, behavior. Psychology as a science of the soul explained it as the cause of everything, that is, the soul was determined as an explanatory principle. Consciousness had a double function: it was an object of study, and an explanatory principle. With the appearance of a new subject of studies - behavior - *the* subjectivism of the psychology of consciousness was overcome, but this led to the disappearance of the object of study - the psyche and consciousnesses. At the present stage of the development of science, there is a close connection between consciousness and behavior or activity:

The main tasks of the history of psychology

1. Dialysis of the emergence and further development of scientific knowledge about the psyche from the point of view of a scientific, and not a religious or religious approach, *and the* study of the evolution of ideas about the human psyche.
2. Analysis and understanding of interdisciplinary links between the history of psychology and other sciences, the disclosure of the bodies of interrelations on which the achievements of psychology depend,
3. Explain the dependence of the origin and perception of knowledge on social, cultural and ideological influences on scientific creativity.
4. Studying the role of the individual, her individual path in the formation of science itself.

Driving forces and reasons for the historical development of psychological ideas:

- 1) the connection of science with the general socio-cultural new era;
- 2) the close interaction of science with the general conditions and laws of scientific knowledge;
- 3) communication with those objective requirements that are imposed on scientific cognition by the very nature of the phenomena being studied at a given stage of their investigation;
- 4) the general situation, historical conditions and temporal features of the period in which science develops;
- 5) the special situation in science as a whole during the period under study, the study of discoveries in other sciences, and the adoption of methodology.

2. METHODOLOGICAL FOUNDATIONS OF THE HISTORY OF PSYCHOLOGY. PRINCIPLES OF HISTORICAL-PSYCHOLOGICAL ANALYSIS

The principle of historicism is the examination of an opportune segment of the development of meuka *in the* context of sociocultural conditions, its dependence on the general situation in science in general and in the science under study in particular through comparison with the previous knowledge accumulated in the field under study.

The determinism is a natural and necessary dependence of psychic phenomena on the factors that generate them.

Methods of the History of Psychology

Theoretical reconstruction (a method borrowed from other sciences) - involves a description and a critical analysis of the scientific systems of the past, specific programs for obtaining, substantiating and systematizing psychological knowledge. The result of this research is a retrospective reproduction of scientific concepts, problems, research methods in their historical sequence in accordance with the logic of the subject.

The study of scientific schools is the study of the internal aspects and characteristics of a particular school, the ways of producing scientific knowledge, the nature of scientific communication between the representatives of the school itself, the similarities and differences in their opinions, evaluations, and criticism, developed and used by it.

The study of archival materials - the search for scientific papers and their commenting, the supply of footnotes and notes.

Interviewing - the interview of the researcher with a scientist, representative of a particular school in order to obtain materials in accordance with specific research tasks with the help of certain questions.

Biographical and autobiographical methods - recreating the atmosphere of the real life of the scientist-creator of the theory, the sources of his spiritual development, understanding the reasons for the creation of the theory.

ANALYSIS of scientific references is the establishment of the frequency of subsidizing scientific works in order to obtain information about the links between scientific directions, the current state of science and the trends in its development.

Sources of studying the history of psychology are materials in which the entire historical process of psychological knowledge, the work of scientists themselves, philosophers, psychologists, materials of other social sciences is collected.

3. REPRESENTATIONS OF PSYCHICS IN FIRST CONSCIOUSNESS AND ANTIQUITY

Primitive ideas about the psyche arose in primitive religions "and the beliefs of people, in mythology, in artistic folk art. The soul was seen as something unearthly, mysterious and unknowable. The soul determines the life and activity of the animal and man, and death or sleep is explained, respectively, by its permanent or temporary absence. In the primitive world there was a mythological understanding of life, where the bodies are inhabited by souls, and human life is governed by gods, who are endowed with certain styles of behavior: cunning, wisdom, vindictiveness and envy. With the transition to a higher stage of development of

society, the understanding of oneself as part of the surrounding world created by the gods has come.

Antiquity marked a new stage in the history of mankind: the cultural flowering, the emergence of numerous philosophical schools, the emergence of outstanding researchers and the first attempts to bring philosophical, and often scientific, under the phenomena of the surrounding world, steps were taken to understand and describe the human psyche. The beginning of the science of psychology was posited precisely in antiquity, and the origins of the formation of this science were the great ancient Greek thinkers and philosophers: Plato, Aristotle, Hippocrates, Democritus.

Animism (from Latin - the soul) was one of the first mythological teachings about the soul in ancient philosophy and considered the human psyche from the point of view of mythology and the psychology of the gods. The soul was understood as a special sign that is not visible for specific everyday things and which leaves the human body with its last breath.

The transition from animism to hylozoism marked a revolution in ancient scientific thought. In the Hylozoism, the whole world, the cosmos was considered originally alive; the boundaries between the living, the inanimate and the psychic were not conducted-they were all regarded as the productions of a single living matter. Hylozoism ended animism and first subordinated the soul (psyche) to the general laws of nature.

4. PSYCHOLOGICAL IDEAS OF HERACLITES AND DEMOCRITES

Heraclitus (genus, apt 544 - died ok, 483 BC). 1. **The idea of the soul: the soul** ("psyche") is the "spark" of the cosmos, which was defined as> eternally the living Fire. Everything around a person and the person himself are subject to eternal change. The only thing for the soul and for the cosmos is the law, according to which there are no unaccountable phenomena and all of them are the inevitable result of the collision of atoms. Random people call those events, the causes of which do not know. 1. **Theory of the knowledge of Heraclitus**; the process of cognition means the withdrawal into the depths of one's own thoughts and experiences and a complete renunciation of everything external, but presupposes knowing the law of the Logos, according to which the phenomena pass to each other and the small world of the individual soul is identical with the whole of the whole world order; therefore, to comprehend one's soul means to go deeper into the law (Logos),

Democritus (born around 460 - died about 471 BC, eh.). 1. **The concept of peace and soul:** everything that exists consists of atoms - the smallest substances that are indivisible and not-accessible to the senses, and also differ in form, magnitude and mobility. The soul is a material substance consisting of the smallest round, smooth, very moving atoms of fire scattered throughout the body. The soul moves the body through the movement of small atoms of fire. After the dissolution of the body, the atoms of the soul come out of it, dissipate in space and disappear, ie, **the soul is also mortal, like the body.** 2 **The doctrine of the psychic processes is** based on the understanding of man as the compounds of certain atoms with each other. Perception is the interaction of atoms of objects that a person perceives, and his sense organs. Certain atoms, copies, "eidoles" emanate from the object, which in appearance are similar to the object itself. From the sense organs are directed counter streams of soul atoms, which capture images, or eidoles, from objects. An imprint is obtained, which is reflected in the moist part of the eye. Visions in a person arise as a result of entering images

into it. Images can be perceived by any parts of the body, only in this case perception will be worse than through the senses.

5. PSYCHOLOGICAL IDEAS OF SOCRATES

Socrates was the most famous ancient Greek philosopher (469-399 BC). Plato and Aristotle are also famous for his scholars.

Teaching about knowledge. The process of cognition is based on cognition, not through the external, but through the internal, that is, the conversion not to the universal law (the Logos), but to the inner world of the subject, his convictions and values, his ability to act as a rational being. The goal of Socrates's philosophical teachings was to help people find "themselves." Socrates, seeking answers to questions about the nature of man, saw them not in relation to man to nature, but in the presence of an "inner voice", a conscience, which he called a daimonion and which was a guarantee of understanding the true truth.

The Socratic method. Socrates was a master of oral communication and analysis, whose goal - with the help of the word to reveal what is hidden behind the veil of consciousness. Picking certain questions, Socrates helped the interlocutor to open these covers. This type of dialogue was subsequently called the Socratic method. This method of conducting the conversation consists in firstly questioning the truth of their knowledge by means of special questions, and then reaching this truth by finding out the contradictions in the statements of the enemy, by colliding them and thus finding a new, more reliable knowledge.

The significance of Socrates's ideas for the further development of psychology as a science. Socrates in his method of dialogue denoted such ideas, which later played a major role in the psychological research of thinking. First, the work of thought was initially of a dialogue nature. Secondly, it was made dependent on tasks that create an obstacle in its habitual current. It was precisely these tasks that raised questions, forcing the interlocutor to turn to the work of his own mind. Both signs - dialogism, suggesting that knowledge is initially socially, and the determining tendency created by the task - became in the XX century. the basis of experimental psychology of thinking.

6. PSYCHOLOGICAL IDEAS OF PLATON.

The concept of the soul of Plato (427-347 BC) is not inextricably linked with the doctrine of ideas. There is a world of ideas, which is primary, true, unchangeable, eternal and does not depend on sensible things, and the world of things that is non-being, coming and mortal. Every thing has in its beginning an idea, and it is ideas that are samples, and things are their ways, imperfect weak copies. The soul acts as a link between the world of ideas and sensible things, although it is in its primitive state in the realm of ideas and exists before it unites with any body, therefore the nature of the soul is akin to the nature of ideas. The soul is above the body and therefore can rule over it. The soul is an immortal substance. It consists of 3 parts: a lustful soul, an intelligent soul that resists the lustful, and also a violent spirit. Violation of the harmony of parts of the soul leads to suffering, and its restoration to a sense of pleasure. The struggle of the parts of the soul is revealed in dreams.

Processes of cognition. Plato did not focus on external dialogue, as was the case with Socrates, but on the inner, presuming that the soul asks in the process of thinking itself, but answers, affirms and denies it. This phenomenon is known to modern psychology as internal

speech, and the process of its origin from speech of the external (social) has received the name of interiorization (from Latin "interior" - internal). All knowledge is the remembrance of the souls of those ideas that she knew while she was in the world of ideas, before she was united with the body, that is, on the basis of associations; Thus, one must study one's own soul, and in it is true knowledge.

Sensual cognition is separated from the rational. Sensual cognition, reflecting the material world, gives a person only a secondary, inessential knowledge, as it reflects not the real world of ideas, but the seeming world of things. It gives an intermediate opinion between knowledge and ignorance and is the lowest kind of knowledge. Therefore, only that cognition that penetrates into the very essence, into the world of ideas, can be true.

7. PSYCHOLOGICAL IDEAS OF THE ARISTOTEL TRAKTAT "ABOUT THE SOUL".

Aristotle (384/383 - 322/321 BC) first systematized all knowledge about the nature of man from the history of the matter to the analysis of the opinions of predecessors and the construction on this basis of his theory. The main function of the soul is the realization of the biological existence of the organism, in which the body and spirit form an integral whole. The soul is not an independent entity, but a form, a way of organizing a living body. After death, the soul returns to the ether of space, that is, it has a divine beginning that comes into the body at the moment of birth. **Abilities of the soul** are considered through its levels.

- 1. The vegetative level** is characteristic of plants and contains the ability to move in the sense of nutrition, growth and decline.
- 2. The sensual level** prevails in the souls of animals, and its main abilities are feelings and sensations.
- 3. The reasonable (higher) level** is inherent only in humans, the main are the ability to think.

The following cognitive abilities of the soul are distinguished.

- 1. Perception** is the primary source of knowledge, it knows the individual, the particular, on the basis of which man knows the common.
- 2. Touch** is the main sensation necessary for life.
- 3. Memory**, which gives the preservation and reproduction of sensations and is divided into three types: the lowest, retaining sensations in the form of representations; the actual memory is the image in conjunction with the time characteristic; higher memory is the process of remembering by establishing any relationship between the present and the desired past, that is, through associations.
4. Imagination is the formation of a representation, which is the energy of the sensory organ without corresponding impact from outside,
- 5, Thinking as the formulation of judgments, flows in concepts and comprehends the general. There is a lower mind, which does not investigate and does not state this opinion or assumption; and higher thinking that knows the basics of things and can be reasoning

(logical), intuitive, through which one can find premises, and thinking-wisdom, which is the highest kind of thinking.

8. THE PROBLEM OF AFFECTS IN ANTIQUE PSYCHOLOGY

The concept of emotions in Aristotle . Feelings co-conduct any activity and are its source. At the same time, feelings of pleasure and displeasure are an indicator of normal development or a delay in the development of mental and bodily functions. Affect is defined as a passive state caused in a person by some action and accompanied by bodily changes, while the affects themselves are neither evil nor virtue, but characterize only the manner of behavior. Typical affects are attraction, anger, fear, that is, everything that accompanies pleasure or suffering.

The concept of affects in the Stoics . The Stoic School appeared in the fourth century. BC. e. and got its name from the name of that place in Athens ("standing" - the portico of the temple), where its founder, Zeno (not confused with sophist Zenon), propoved his teaching.

Affects are understood as excessive unreasonable and unnatural movements of the human soul, associated with misconceptions about things. There are 26 kinds of affects. The main are the diversity of affects of pleasure and displeasure, which Stoics considered false judgments about the present, and human desires and fears defined by them as false judgments about the future. Only mind, free from any emotional turmoil, is able to properly guide behavior. The Stoics studied the process of the course of the affect, and they identified three stages of the increase in the affects:

- 1) the first stage involves the growth of physiological changes under the influence of external influences;
- 2) at the second stage there occurs an involuntary appearance of an opinion on the situation and the desired reaction;
- 3) the third stage is characterized by the intervention of the mind, which can lead both to avoiding the affect (with the correct value evaluation of what is happening), and to the falling into the affect itself, ie, it is the mind that is responsible for the occurrence of the affect.

Practical methods of dealing with affects include the ability not to give affect to external expression, nor to exaggerate their imagination and distract themselves from other kinds of memories.

9 . THEORY OF THE TEMPERAMENT IN ANTIQUE PSYCHOLOGY

Hippocrates (born around 460 - died about 377 BC) was a famous ancient Greek physician. The main reason for the differences between a healthy and a sick person Hippocrates considered the proportions in which there are various "juices" in the body (blood, bile, mucus); these proportions he called temperaments. They first theory of temperaments has been developed, containing the four types of temperament, the names of which have survived to the present day; sanguine, wherein the blood predominates; choleric, which is based on yellow bile; melancholic, dominated by black bile; and phlegmatic with a predominance of mucus. Theory temperaments Hippocrates has great historical significance because, firstly, numerous differences between people grouped in several general features of behavior and thereby laid beginning scientific typology underlying the modern teachings of individual differences

between people, and, secondly, the source and cause of differences Hippocrates was looking inside the body, and not relied on divine providence, ie., spiritual qualities was to depend on bodily.

Galen (II century. BC. E.), Roman physician, developed the doctrine of temperaments of Hippocrates. He identified 13 temperaments, of which only one recognized as normal. It is also claimed that the primary at the affects were changes in the body ("boiling blood") and subjective emotional experiences (e.g., anger) secondary,

Galen conducted using experiments on cutting the nerve to describe the dependence of the whole organism vital functions of the nervous system. He found that the nerves coming from the senses, allow the presence of human cognitive processes such as sensation and perception; the nerves of the muscles that are responsible for voluntary movement, and the remaining nerves innervi-ruyut other (internal) organs. Galen particular importance attached to the spinal cord. In it he distinguished between sensory and motor nerves.

10. DIRECTIONS OF ANCIENT PSYCHOLOGY

In the writings of the ancient Greek thinkers, aimed at explaining the genesis and structure of the soul, we can find three main areas.

The first direction is explained psyche, based on the laws of motion and development of the material world, the idea of defining mental manifestations depending on the total order of things, their physical nature of the understanding of the arbitrariness of life of the soul from the physical world and their inner relationship.

The second trend established by Aristotle, is focused mainly on wildlife; the starting point for it served contrast properties of organic from inorganic bodies. Since the mind is a form of life, mainstreaming psychobiological problems was a major step forward. It is possible to see in the mental does not live in the body of the soul having the spatial parameters and capable (according to both materialists and idealists) to leave the body to which it is connected externally, as a way of organizing the behavior of living systems.

The third area of activity puts the soul of the individual depending on the form that are not created by nature and human culture, namely, concepts, ideas, and ethical values. These forms are really playing a huge role in the structure and dynamics of mental processes were, however, from the Pythagoreans and Plato, alienated from the material world, the real history of culture and society, and the pre-put in the form of special spiritual beings, sensible body.

Ancient scholars have problems for centuries guided the development of the human sciences. It was the first time they have tried to answer the questions of how to relate to the human body and spirit, thinking and communication, personal and social, cultural, motivational and intellectual, rational and irrational, and much more inherent in human nature. The ancient sages and testers raised to unprecedented heights culture hitherto theoretical thought that by converting the data of experience, frustrated covers with appearances common sense and religious and mythological images.

11. STAGES OF DEVELOPMENT OF PSYCHOLOGY IN THE PERIOD FROM ANTIQUITY TO MODERN TIMES

In its development, psychology has gone through several stages. Prescientific period ends about UN-U! c. BC.e., t. e, prior to the objective, scientific study of the psyche, its content and functions. During this period the idea of the soul based on numerous myths and legends, fairy tales and in the original religious beliefs that bind the soul with certain living beings. Second, a research period begins on rubezheU !! - U1 centuries. BC.e when psychology developed in the framework of philosophy, but because he was called philosophical period, shareware and lasted until the first school of psychology (associationism) and define your own psychological terminology, around the end of XVIII -. the beginning of the XIX century ,, when established itself as a unique understanding of the psychology science, which has its own independent subject, is the science of human and natural at the same time, studies and vnut * early, and external (behavioral) symptoms of the psyche. The time of occurrence of experimental psychology is the creation of the first experimental laboratory of Vundtav 1879.

For a long time the subject of psychology was the soul, but at different times, this concept means different content, in antiquity the soul is understood as a fundamental principle of the body, similar to e fundamental principle of the world, and its main function was considered giving the body the activity and its direction ,, because body weight is inert, ie, soul directs human behavior. Gradually added to the functions of the soul of knowledge, and thus, to the study of the activity increased learning stages of cognition.

In the Middle Ages the soul has been studied in the mainstream theology, which significantly reduces the possibility of its scientific knowledge. Therefore, although formally the subject of psychological science has not changed, in fact in the area of research at the time was to study the kinds of activity of the body and features primarily sensory perception. Regulatory function, volitional behavior, logical thinking is considered the prerogative of the divine will, bogovdohnovlennoy, not the material soul.

12. DEVELOPMENT OF PSYCHOLOGY IN EUROPE In the Middle Ages

Middle period begins falling in V. The Roman Empire and the establishment of Christianity, cultivate rejection of all knowledge based on experience, sin attempts to understand the structure and purpose of the human soul, is different from the biblical understanding of the nature and destiny of man. Natural-scientific study of nature was suspended, science was put to the service of the Church. The end of the "dead" for the psychology of the period considered in the XV., When there was a revival of art, secular science, the discovery of America,

Medieval philosophy was closely associated with the Christian religion, and it is allowed to develop only the scientific thoughts and ideas that are directly reflected and shared religious and secular positions of Christianity. Main views and concepts of understanding of human nature developed ideologues of Christianity and wore the imprint of the tenets of the Christian religion,

The development of psychology in this period was associated with a change in its object, since it became the official theology, the science of the soul. Therefore, psychology was either completely cede theology study of the psyche, or to find a niche for such research, which is not included! would be in contradiction with the official science - theology, in connection e this idea of the soul in psychology were ethical and religious nature during the medieval period, after the initial phase of development of psychology attacked strive to find their place in the study of the soul, to determine the range of questions that it may be given to theology.

This has led in part to the revision of the subject matter of psychology - in the content of the soul was a special category, subject to scientific investigation. VHN-HIP centuries. in psychology emerged direction of deism, which claimed that there are two souls - the spiritual (it studied theology) and the corporeal, that is studying psychology. So this is a subject for scientific study.

13. Psychological ideas from philosophers of the medieval Avreliya Avgustina and Fomy Akvinskogo

Avreliy Avgustin (354-430) was the largest Christian thinkers of the Middle Ages. His philosophy is a fusion of Christian and ancient doctrines, chief among which was the idealistic philosophy of Plato. The subject of knowledge is God, and at the same time it acts, and as a cause of knowledge, helping people to find the truth. The soul is defined as an independent substance which is neither corporeal property of any kind of body. The content of the soul is not something tangible, and it has nothing to do with the biological functions of the organism, and contains in itself a way of thinking, will and memory, as well as close to God and is immortal. Human nature is characterized not by the mind, but the action, as the former has only a passive character, and the second is closely related to the activity and will. Knowledge of the truth of God can only via faith, but not mind, t. E. Faith claimed predominance over reason and volitional irrational factors of rational logic in the learning process.

Foma Akvinsky (1225 / 26-1274) established its philosophy of understanding soul on Aristotle understanding passive and active forms of matter. Soul is immortal, as a substance to be clean and independent from any matter in general, and in particular the shell body. Soul - is shaping principle, which gives the basis of all human life. There are three types of souls (by analogy with Aristotle): vegetative soul, responsible for physiological functions and peculiar plants; sensitive soul inherent in animals and Veda sensory perception, voluntary movements; the rational soul, inherent only man has a mind, that is. e. the intellectual ability and capacity of the previous two inferior souls. The source of knowledge is not considered divine ideas, but the experience and sensory perception of the individual. All the knowledge of the material comes from the senses, and the intellect, the mind processes the material further.

14. Development of Psychology in the Renaissance

The scientists of the Renaissance was considered the main task of the revival of ancient values, cleansing ancient picture of the world from the "medieval barbarians." New philosophers again turn to Aristotle, in particular, to his understanding of the soul in his treatise "On the soul", and here begins disputes. The fundamental difference concerning the question of the immortality of the soul - the main issue in the church's doctrine. The first group (Averroists) shared the mind (intellect) and soul and thought the mind as the highest part of the soul, immortal, and the second group (alexandrists) insisted on the integrity of the Aristotelian doctrine and his thesis that all the faculties of the soul completely disappear with the body. Actively develop the ideas of the Renaissance in Italy and Spain.

Italian Leonardo da Vinci (1452-1519) believed that a person can realize their spiritual forces in the real value and transform the nature of their art, and the highest value is not the divine mind, and strength, and the product creator.

Spanish physician Juan Luis Vives (1492-1540) in his book "On the soul and life," claimed that the main and the only true way of knowledge of human nature are the observation and experience. He also argued that the nature of the child can be influenced, if properly educate him.

Another doctor Juan Huarte (c. 1530-1592), in his book "Study skills for science" for the first time in the history of psychology has set the task to study individual differences between people in order to determine their suitability to different occupations.

In general, the development stage of the psychology of the Renaissance can be characterized on the one hand, as a return to the traditions and values of ancient philosophy and psychology with their anthropocentrism and the definition of the soul as the main object of study, but on the other -and the emergence of fundamentally new and unknown ancient philosophers and thinkers features understanding of human nature, such as the primacy of creativity and the creator of all the other elements of the universe.

15 . PSYCHOLOGY AND ITS SUBJECT.

in modern times, and in the Enlightenment

In the Age of Enlightenment psychology looking for the proper object of study, a specific definition of their field of activity. This area is understood as the study of the ways a person becoming a picture of the world and himself, and the main thing here saw awareness of this process. Going refinement of the subject of psychology as a science of consciousness. Research of the content and functions of consciousness has brought scientists to study its role in human life, therefore, and in human behavior. There is a duality of the subject of psychology of that time: the study of consciousness and ways of its formation and development stages of the world and the image of himself, on the one hand, and the study of the behavior and the driving forces and the regulation of not only domestic but also foreign activity of the individual - on the other.

In connection with the development of the mechanics and physics of Newton established a new view of nature as a gigantic mechanism, the human body was seen as a kind of machine that operates on the basis of any mechanism for the strict laws of physics.

In a study of the cognitive processes we observed two opposing points of view.

Sensationalism defined as the basis of all human knowledge feelings, cognition process was considered as a single, which has several steps -.. From sensation to thinking, ie, the gradual ascent from the particular to the general.

Rationalism gave priority to thinking, singled out in the process of learning two stages: The first stage consisted of several stages, and concludes, as in sensationalism, in the ascent from the particular to the general in the transition from perception to logical thinking, but the concept, which was formed in this way is not and the final objective. Therefore stood out the second stage of cognition - intuitive thinking, which derives from the knowledge of the mind, instantly actualizing in whom the concept of realizing the universal laws and the properties of objects.

Addressing emotions and freedoms based on the position of scholars of antiquity, who believed that emotions reflect the external situation (and often called it), so freedom was associated with the ability to overcome the affect and reasonable regulation of the activity.

16. The psychological ideas of Francis Bacon

Francis Bacon (1561-1626) - English philosopher, founder of the modern English empiricism, stated that it is necessary to abandon the study of general issues relating to the nature of the soul, exclude organic function from its structure and move to the empirical description of its processes.

The concept of the soul. There are two types of souls and their inherent abilities.

1. Rational divine soul (or spirit) has a memory, intellect, intellect, imagination desire (attraction) and will.
2. Sensing, irrational soul has the ability to sense and selection capability, m. E. The desire to favorable and unfavorable circumstances and on the ability to make random movements.

The theory of knowledge. Feelings are allocated as a primary element of knowledge, but they do not give the whole picture of completeness and objectivity of the world. Objective knowledge consists in applying a rational method to sense data. Empirical knowledge has limitations, delusions (idols) deceive a person. Provided 4-idols type restrictions:

- 1) kind of idols, which are incorporated in human nature;
- 2) The idols of the cave - the individual errors of the individual;
- 3) The idols of the area - errors that occur due to the mutual connectedness of people and communities;
- 4) The idols of the theater, to instill into the hearts of people from all dogmas of philosophy.

The value of psychological ideas of Bacon

1. complete the stage of development of psychology, where the object of study is the soul, and gave rise to the development of a new stage, where the main subject of study becomes consciousness.
2. Proposed concrete ways of practical study of the subject: experience, experiment.
3. The proposed unified science of man, which is a part of psychology: Philosophy considers man as such, civil philosophy studies in his interaction with others, the principle of interdisciplinary science.
4. To promote the separation of the human sciences in the doctrine of the person and doctrine of the connection between the soul and the body, the separation of items and tasks that led to the division of the subject of psychology in accordance with the specific objectives.

17. THE CONCEPT OF BODY AND SOUL, dualism in Descartes Philosophy

Rene Dekart (1596-1650) first carried out a very important division of soul and body, making them totally independent of each other substances through the use of mechanistic theory of the human body as a "machine body" and the body's ability to function independently and handle all the psychic material without the help of the soul. the ability of the body is only the movement, but the principle of his work - a reflex that is a reflection of the brain outside influences... The ability of the soul - is thinking and how it works - reflection, ie the process of reflection of your own thoughts, ideas, sensations, which are visible only to her... The object of study of psychology becomes consciousness.

the coexistence of an explanation in the body of the soul and the body as an independent substances is based on the principle of psychophysical interaction: the body affects the soul, awakening in her passion in the form of sensory perceptions, emotions, etc., and soul with the help of thought and will impact on the body, forcing him.. work and change.

Dualism of Descartes. Not only the soul acts on the body, but the body can significantly affect the state of mind, t. E. It is not about the unidirectional impact of the soul to the body, as was the custom before, and the mutual cooperation. Dualism (inconsistency) in the interaction of soul and body means that, on the one hand, the soul independent of the body, but on the other -tesno associated with it. The soul can exist apart from the body, but in reality there is only in connection with it.

Reflector Cartesian scheme. Descartes first introduced the concept of reflex. reflex scheme was as follows; external impulse leads to particle movement, called -zhivotnymi perfume. " Further, by means of this external pulse -zhivotnye spirits "are recorded in the brain on the" tubes *, which make up the peripheral nervous system, and then automatically transferred to the muscles. Scheme Descartes opened reflex nature behavior without resorting to the co concept of soul, which until reflex theory was attributed to the main reason for the behavior and movements of the human body.

18. DEFINITIONS rationalism and THINKING IN PHILOSOPHY Descartes

The concept of rationalism in Descartes is closely connected with the study of the contents of consciousness, which includes three types of ideas:

1) the ideas generated by the man himself: born of the human sensory experience and generalize the data from the senses. The function of these ideas is to give knowledge about specific objects or phenomena, but they can not help a person to know the objective laws of reality;

2) the idea gained, based on the experience of more than one person, and summarizing the experience and views of different people, but provide knowledge about specific things and areas of life, so useless in an objective knowledge of the world;

3) ideas innate, which can give a person the objective knowledge about the world, as the only available intelligence and do not require additional information from the sense organs. The method of acquiring knowledge is called rational intuition, as such an approach to the knowledge of reality -ratsionalizmom.

The concept of thinking. Thinking - this is the only attribute of the soul that leads the constancy of thought processes taking place in the soul, ie, it is always aware of what is going

on inside of her... This means that there is no unconscious psyche. Soul - is a thinking substance, the nature of which is a mindset. The psyche is understood as man's inner world, accessible to self-observation, which is of particular spiritual being. This self-observation is similar to the so-called "inner vision (later became known as introspection, ie, the ability to tokimag are different in psychiatric facilities -. Imagery, mental acts, acts of will, etc...).

Method of knowledge is a systematic question: should doubt everything, regardless of whether it is natural or supernatural. This method should only isgyulzovat ie if necessary to obtain a scientific truth, as often in life to understand the essence of things and phenomena is sufficient to use plausible or probable knowledge. The desire to know the objective reality it is not necessary to rely on yell "s" uchstv so ks * they do not always properly reflect it.

19. The theory of knowledge and theory of affect Spinoza

Benedict Spinoza (1632-1677), Dutch philosopher.

The theory of knowledge. There are four ways of cognition: 1) firsthand; 2) by random random experience; 3) from general to specific; 4) immediate perception entity through knowledge of its immediate causes. On the basis of these four modes of knowledge Spinoza displays three types of knowledge:

1) The first kind of knowledge - an opinion and imagination, which exist in the form of images. This knowledge is vague and distorted, and provide only abstract knowledge;

2) knowledge of the second kind - a general idea of the essential properties of things. They constitute the basis for the sciences, but suffer from the separation of specific individual characteristics of the designated object;

3) intuitive knowledge, defined as the knowledge of the nature of things, wherein the specific and individual acts in their true unity.

The theory of affects. Affects are defined as the natural expression of the nature, and must be viewed from two perspectives. From the point of view of thinking affects - it is false, implanted around things idea, alleging an inadequate real body's ability to exist and to act, but in terms of stretching affects - it's state of the body, which due to the impact of other bodies overstated or understated the real possibility of these bodies exist and act.

There are three primary affect; desire (desire), pleasure (joy), displeasure (sadness). All variety of other effects, formed on the basis of the three following principles: by changing our understanding of the subject, through empathy, or by association.

Spinoza defines passion, emotions, affects both the root cause of human bondage, because the absorption of makes it impossible to understand their causes. Only the rejection of emotion makes human freedom, and gives an idea of the true power and possibilities, showing the person that depends on his will, and that - from the prevailing circumstances. In this case, freedom is understood not as an opportunity to follow their affects, as well as the possibility of knowing the need and submission of this necessity. - Freedom is the liberation of man from the influence on him of instincts or passions.

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20. REPRESENTATIONS ABOUT psyche and consciousness Leibniz

Godfried Vilgelm Leybnits (1646-1716) - German philosopher and mathematician famous; as well as Spinoza, regarded man as an integral being, but it was his understanding of the unity of the bodily and mental, which was called psychophysical parallelism: the soul and the body can not influence one another and make their operations independently and automatically, but they are based unity is a spiritual principle, a kind of divine wisdom, which is manifested in the fact that there is a pre-established harmony between them.

In my heart, in addition to the conscious actions, continuously going unnoticed activity "small perceptions" - neoznavaemyh perceptions. Awareness of these "small perceptions" is due to the fact that by the simple perception (perception) joins -appertseptsiya special act, it involves attention and memory.

The soul has three areas - an area of distinct knowledge, and a vague knowledge of the unconscious that are endowed with varying degrees of awareness. The subjectivity of human knowledge is closely related to the cognitive activity of man in the process of learning any subject makes his own idea of it, based on their life experiences, and therefore already in the initial stage of knowledge it is impossible to distinguish the truth, the subject of the objectivity of the subjective understanding of his person. But this does not mean that human knowledge of reality can not be objective, because the perception and understanding of the basic qualities of the object or phenomenon

most people are the same and therefore reflect an objective picture of the world.

Leibniz's ideas about the value of the human psyche is that they have changed and expanded the idea of the mental, to reveal its most important component - the unconscious mind, the idea of which was subsequently widely developed in depth psychology, particularly psychoanalysis 3. Freud.

21. empirical psychology of Thomas Hobbes

Thomas Hobbes (1588-1679), as Spinoza and Leibniz criticized dualism of René Descartes. Thus Hobbes built his own, different from the previous criticism of the theory of human nature.

The first thing that distinguishes Hobbes from fellow philosophers, is a denial of its special nature of the soul. Since Hobbes was an ardent follower of Galileo's mechanics, he believed that the world is filled with only material bodies that exist and move by the laws of mechanics. Based on this, Hobbes concludes that all mental phenomena which exist in nature, are material and are subject to these laws.

Creating on the basis of such an understanding of the nature of his theory of knowledge, and Hobbes describes the feeling that, in his opinion, there are only due to the effect on them of external material object. Following sensation occurs representation which, being produced by the law of inertia and being weakened trace of sensations, forms for a thought chain, and they, in turn, follow each other in this order, wherein arose primary images, i.e., . Feel. This process was subsequently called association. The problem of association was seen even in ancient psychology of Aristotle, but first gave the association the status of a universal law of psychology, it has given rise to practical study of this phenomenon.

It is very important for the further development of psychological thought is the critique of Hobbes, the concept of "innate ideas of Descartes, as the leading knowledge, according to Hobbes, is not -rational, or mind, and -empirical, or experience, and the mind is only a product of the Association which, as we know, is the result of the organism's interaction with the material world. And this, according to Hobbes, is experience. Thus, the experience is primary. Such opposition to rationalism understanding of the foundations of knowledge later it became known as empiricism, and it was Thomas Hobbes laid the foundations of empirical psychology, received in the nineteenth and twentieth centuries. serious development.

22. The concept of consciousness and experience, SOUL AND ASSOCIATION J. In. Locke

English philosopher, educator and physician John Locke (1632-1704) developed the idea of associationism inherent Thomas Hobbes, and empirical psychology, begun by Francis Bacon.

The concepts of consciousness and experience. The basis of the formation of consciousness is an experience, not innate ideas (as in Descartes), and the source of experience are always sensation and reflection. Ideas arising from the external world, to deliver the feeling of consciousness. Internal ideas (internal feelings) are delivered to consciousness by reflection, introspection or, m. E. The analysis and reflection mind. This process is called introspection and became the main method of practical study of the contents of consciousness in introspective psychology.

The concept of the soul. observing the principle was applied to the study of the soul. The soul, like all in the mind, is a purely sheet, and all the contents of the soul arise during the lifetime

of experience, and are not innate, divine ideas. The soul is seen as passive, but capable of perceiving the environment.

The concept of association. Association - is the wrong connection of ideas which, being originally did not relate to each other, ie the minds of some people join and start to work as a unit, accompanying each other. An example of such a connection, ie. E. The association mechanism may be sympathy and antipathies caused by these or other people. The reason for establishing such a connection can be the power of upbringing and habits, that is, the external source that passed through consciousness, and the way to get rid of association is time.

The theory of ideas. By ideas is meant the element of all knowledge, including sensation (whiteness, firmness, thinking, movement, man, army, etc.). The source of the idea is both external experience, provided by sensations, and internal - produced by reflection. Two types of ideas are distinguished: simple ones that contain only one idea or perception and are acquired through sensation or reflection, and complex ones that represent a combination of simple ideas through the mechanism of association.

23. MAIN DIRECTIONS OF DEVELOPMENT OF PSYCHOLOGICAL THOUGHT IN THE ERA OF EDUCATION

In the XVIII century. in Europe, the Enlightenment era, defined as a period of boundless faith in the human mind and ability, allowing to rebuild society, as the era of the triumph of science over the Middle Ages. Representatives of this movement considered the main task "enlightenment of society" and as a result of its elevation to a higher stage of evolutionary development. They saw the essence of this process in ridding society of ancient superstitions, stereotypes, prejudices and religious fanaticism. Instead of outdated ideas, the educators offered to focus only on the mind, on the original nature of man, on his experience. The ideas of the Enlightenment were revolutionary.

In the psychological thought in the Age of Enlightenment, the following directions existed:

1) empiricism, the ancestor of which the English philosopher J. Locke is considered, determined the experience of capital as a basic factor in human development and studied the mechanisms of its acquisition, as well as the priority of experience over reason;

2) sensualism was a doctrine of the dominance of sensory cognition over the rational.

Both directions denied the existence of innate and unchanging ideas and abilities, proved their experiential origin and the possibility of lifelong development;

3) associative as a direction in the idealistic doctrine of the soul. The unit is recognized as a mechanism for the formation and acquisition of experience. In its development, associationism went through several stages:

- at the first stage, the association was separated as an explanatory principle of individual psychic phenomena, primarily the processes of remembering;

- at the second stage - the stage of classical associationism - integral concepts of the psyche were created and an understanding of the psyche as a source of the formation of mechanical

links or associations between mental elements was formed, which included sensations and representations;

- the third stage included experimental and practical study of concepts and ideas formed at previous stages, as well as an attempt to introduce into the basic concept the activity factor of the subject.

24. ASSOCIATE PSYCHOLOGY OF DAVID GARTHLY

The theory of David Gartley (1705-1757) belongs to the classical period in the development of associationism. The aim of the Hartley theory was to establish the exact laws of human behavior and, on the basis of this knowledge, learn how to manage them by creating solid moral, ethical and religious beliefs in order to create an ideal society.

The doctrine of the psyche is based on the Newtonian understanding of man: the psyche is the product of the activity of the organism as a machine working on the basis of interactions with the vibrations of the external environment. There is a phased scheme of the body, where the key concept is vibration. In the psyche, two circles of vibration are distinguished-large and small.

The work of a large circle of vibration: the vibrations in the surrounding environment drive the nerves, which cause vibrations in the brain substance, and they, in turn, are transferred to the muscles. Parallel to this, psychic "satellites" of vibrations arise in the brain, combine and replace each other - from feeling to abstract thinking and arbitrary actions, all of which take place on the basis of the law of associations. The psychic world of a man develops gradually as a result of the complication of primary sensory elements through the formation of associations in The function of a large range of vibration is the regulation of behavior.

There is a close relationship between the vibrations of the big and small circles: vibrations of a large circle cause vibrations in the small, leaving traces of different strength there, and the stronger the trace of vibration, the better a person remembers them. In the psyche there are unknowable ideas and ideas, that is, the boundaries of the sphere of psychic life have expanded and include not only conscious ideas and ideas, but also unconscious tracks and images. The object of explanation is the behavior of the whole organism, and not its separate organs or parts.

The soul life of a person is built through the mechanism of association on the basis of three elementary elements:

- 1) sensations formed on the basis of vibration of the sense organs;
- 2) ideas (ideas of sensations) based on the vibration of the traces of an object in a small circle, occurring in the absence of the object itself;
- 3) feelings that reflect the power of vibration.

25. CONCEPT OF ABILITY AT HARTLEY.

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