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THE BEGINNING OF PSYCHOLOGICAL STUDIES AT THE IMPERIAL UNIVERSITY OF ST. VOLODYMYR

У статті розглядаються основні напрями започаткування психологічних студій в Університеті св. Володимира, які були презентовані науковою й педагогічною діяльністю викладачів. У своїх лекціях та працях викладачі наголошували, що відповіді на екзистенційні запитання слід шукати в релігійній сфері, позаяк саме релігія дозволяє людині розширювати межі свого «Я», здійснювати прорив до царини Божественного. У їх психологічному доробку звертається увага на внутрішні інтенції, на душевні переживання як внутрішню реальність особистості, завдяки якій формується її «Я». В їхніх працях відстежується надання психічному світу людини самостійного статусу, для якого характерні певні закони; осмислення психологічних ідей та увялень у житті особистості; дослідження особливостей релігійної свідомості, її значення та вплив на поведінку, вчинки людини; осмислення проблеми душі та її сутнісних характеристик; аналіз проблеми сну та сновидінь. Зазначається, що в Університеті св. Володимира працювали фахівці з широким кругозором. Вони були обізнані з тогочасними досягненнями світової філософії та здійснювали актуальні наукові розвідки у царині психологічної науки. У даному дослідженні реконструюються психологічні здобутки викладачів, у яких поєднуються як богословські, так і релігійно-філо-

софські рефлексії тогочасного наукового та релігійного дискурсу. У них відстежується започаткування ряду психологічних ідей, концептів, уявлень, настанов, практик, що відіграли важливу роль у формуванні як освітнього та наукового простору Університету св. Володимира, так і вітчизняної духовної культури загалом.

Ключові слова: Університет Св. Володимира, викладачі психології, психологічні ідеї, богослов'я, напрями психологічних студій.

Introduction

Problem statement. This year, the famous Taras Shevchenko National University of Kyiv celebrates its glorious date - the 190th anniversary of its foundation. The Kyiv University is the Alma-Mater University, a Flagship University. Undoubtedly, it has a lot to be proud of, from the historical buildings with dozens of famous Swedish and Dutch hearths installed on all floors to extraordinary people who taught or studied in the University. The Kyiv University has had a worthy history over these years, gathering within its walls the best people of the Ukrainian nation and enriching the spiritual culture not only of Ukraine, but also of the world in general. Moreover, the opening of the Imperial University of St. Volodymyr (the first University name) started a new era in the history of Ukraine and Kyiv in particular, since the University has become the alma mater for many prominent figures of our country, whose names are inscribed in golden letters in the scientific-educational space of Ukraine and who did everything possible and even impossible to increase the glory of Ukrainian people and country.

Among the large galaxy of outstanding University people, a significant place belongs to the pioneers in psychology, whose thoughts still serve as the foundations of modern psychological science. After all, current psychology lives in a poly-methodological situation not being satisfied with only one possible and correct paradigm for the understanding of psychological ideas. Therefore, national psychological science retrospectively addresses those ideas and concepts that actualize the achievements of the psychology founder who worked at the University of St. Volodymyr and left broad semantic theoretical and methodological heritage.

Review of recent research and publications. Until today, this problem has not been covered comprehensively in the scientific discourse of psychologists. However, it was briefly explored by philosophers (V. Menzhulin, N. Mozgova, I. Ogorodnyk, M. Tkachuk, etc.), historians (V. Korotkyi, O. Tarasenko), as well as some works of researchers belonged to

the scientific-pedagogical community of the University of St. Volodymyr (A. Kolodny, O. Melnyk, V. Napadista, D. Predko, O. Predko, etc.) were analysed.

Parts of the general problem that have not previously highlighted. The questions that mainly interested the University lecturers corresponded to the interests of Western European psychology and theology of that time, in particular: which educational areas need to be reformed, how to combine philosophical and psychological ideas with religious ones. By paying attention to these questions, they developed psychology at the same time and introduced psychological ideas into university education. However, the works of the University lecturers often were not printed. We learn about some of them from students' notes that have survived till our time. Let us try to take a closer look at these lecturers. Undoubtedly, this issue is of great interest for modern national psychology, since some of these people (as well as their ideas) were not known to the scientific community for a long time. Therefore, the purpose of this article is to analyse psychological ideas that were proclaimed by the St. Volodymyr University lectures in their scientific-pedagogical work and the peculiarities of their presentation.

Presentation of the main research material. While examining retrospective psychological ideas shared at the Imperial University of St. Volodymyr, we should pay attention to the factors constructing the correct «viewing angle» as in a stereo cinema, because in this case, as noted by the famous Ukrainian psychologist V. Romenets, «the phenomenon disappears» even with the slightest deviation (Romenets, 1978, p. 5). Therefore, in our research, first of all, we stress the importance of the religious factor in education of that time. By the way, let us note that during the ceremonial laying of the building of St. Volodymyr University (July 31, 1837), a medal was placed in its foundation that indicated its construction year and bore a cross in a glow with the inscription: «In your light we will see light!» (Bible or books of the Holy Scriptures of the Old and New Testaments, 2002, Psalms 35:10). A stone taken from the foundation of the Tithe Church and platinum, gold, and silver coins were also placed in the building foundation (Taras Shevchenko National University of Kyiv, n.d.).

P. Svetlov, a professor in theology and archpriest, advocated that theological faculties must be introduced in secular higher educational institutions. He believed that such reorganization is important both for the university itself and education in general, as well as for the church, theological science, and also for the state (Predko, 2017). Even if we refer to the rules of admission to the University of St. Volodymyr in 1883, the

preliminary tests included knowledge of the Law of God, sacred and church history.

Therefore, it is clear why religious-spiritual philosophy, focused on moral and ethical issues, was characterised by its anti-rationalist character and «psychologizing the problems of human existence, reduced spirituality exclusively to religiosity and interpreted faith as a religious phenomenon» (Hubersky et al., 2010, p. 17).

Let us remember the outstanding University thinkers and lecturers who started psychological studies. Their biographical narratives, ideas entered the glorious history of the University and national psychological science.

O. Novytskyi (1806-1884) was one of the first teachers in psychology and the first professor in philosophy at the University of St. Volodymyr. He was born in the village Pylynykh, Novgorod-Volyn district, Volyn province in the family of a parish priest. He studied at the Kyiv Theological Academy (and graduated it in 1831). Then, he taught Polish at the Kyiv Theological Academy (1833) and also philosophy at the Academy (since 1834) and at the University of St. Volodymyr (since 1834). At the Kyiv University, he was appointed as an extraordinary professor at the philosophy department (1835) and as an ordinary professor from 1837. For sixteen years, he taught several disciplines, including the history of philosophy, logic, psychology, moral philosophy combined with natural law and the basics of pedagogy. In addition, he held the position of dean of the Faculty of Philosophy in 1838-1839, 1840-1841 and 1845-1850. A well-known lecturer and public figure graduated from the University, M. Chaliy (1994) has noted that Orest Markovych's lectures in psychology, logic and ancient philosophy significantly influenced students' intellectual development. Orest Markovych presented themes in a very clear way that they aroused considerable interest among the listeners. After two years of studying psychology and logic under his guidance, students felt able to understand philosophical works and think about abstract topics in a logical sequence. It changed their perception of science and life.

Undoubtedly, O. Novytskyi's ideas and lectures were influenced by the German thinkers such as J. Fichte, F. Schelling, G. V. F. Hegel, and partly by F. Jacobi, whose ideas were used in the doctrine on «direct» philosophical knowledge that a cognizing subject has already at the stage of «primary development of consciousness» and is directed not to sensory-empirical reality, but to the eternal, infinite reality - the God.

O. Novytsky's textbook in psychology «Guide in Experimental Psychology» (published in Kyiv in 1840) was very popular. Moreover, he gave psychology a propaedeutic status, a preparatory part of philosophy

(Novitskyi, 1840b, p. III), however, noting that « psychology must be an experiential science» (Novitskyi, 1840b, p. III). O. Novytskyi supplemented the traditional teaching in experimental psychology with a section on the mind as a higher cognitive ability, which was originally set forth in his article « On the Mind as a Higher Cognitive Ability» (Novitskyi, 1840a, p. III). Basing his own experience in teaching logic and psychology, he concluded that «thinking is not the only activity of the soul, and the ability to think is not its only ability; the life of our soul is revealed in a many other ways» (Novitsky, 1844, p. 1). «To study logic, it is necessary to first get acquainted with psychological concepts» (Novitsky, 1844, p. 1). In accordance with the achievements of that-time science, he prepared a manual combining psychology and logic called «A Brief Guide to Logic with a Preliminary Essay on Psychology» (1844), which became a textbook for Kyiv gymnasiums by decision of the Ministry of Public Education (Tkachuk, n.d.).

The «General Psychology» course, which was taught at the University in the first half of the 19th century had many different tasks, including defining the difference between physical and spiritual being; consideration of the main aspects of human nature; understanding the materialistic idea of the soul and providing arguments for its refutation; finding out a location of the soul in the body; revealing the semantic and essential nuances of the soul (substantiality and simplicity); emphasizing the various abilities in the spiritual realm and its properties.

O. Novytskyi believed that psychology was based both on internal and external experience as a source of knowledge and on comparative studies of people. The value of experience was used to test and confirm psychological theories and hypotheses; it helped to understand personal characteristics that contributed to a better understanding of human nature and adaptive power of psychotherapy methods; revealed individual phenomena serving as the basis for general scientific knowledge, since each individual case had something general that could be generalized accordingly. Even «his presentation of psychological concepts appeared to be a psychologized introduction to epistemology grounded on the practical basis of ethical and moral issues religiously attenuated, but without any manifestations of moralism, which gave him honour as a teacher» (Guberskyi et al., 2010, p. 27).

O. Novytskyi paid considerable attention to self-observation. After all, each person is an object of his/her own self-observation, and everyone already has a certain set of psychological knowledge. Orest Markovych admitted: «But in fact, there are difficulties in psychological self-observation.

Each person acts for him/herself as a topic and content of psychological observations, and this constitutes one of the most important difficulties in self-observation, because a person knows least of all what he is, what he represents» (Hubersky et al., 2010, c.176). According to O. Novitsky, self-observation as a component of psychology was not a difficult task. He noted that «in order for our soul to be able to observe itself, its thoughts and consciousness must be directed at itself» (Novitsky, 1840b, p. 6).

O. Novitsky paid considerable attention to the issue of the soul and its abilities. He defined the soul as «the spontaneous beginning of life» (Novitskyi, 1840b, p. 3). A. Novitskyi divided soul abilities into original and derived. Primary (original) abilities determine soul nature, and derivatives arise from primary ones. Among the primary abilities, he included consciousness and will, defined as «the soul ability to determine itself in an activity», and consciousness as «the ability to directly know what is happening in itself, and to distinguish itself from another that is not itself» (Novitsky, 1840b, p. 5). It follows from these definitions that the will is the basis of soul activities, and consciousness is the basis of personality.

Educational innovations, expansion of disciplinary courses at the University of St. Volodymyr contributed to certain pedagogical changes; the adjunct position was introduced, which was taken by Petro Semenovych Avsen'ev (1810-1852). He, after O. Novitskyi, began to teach courses in psychology, moral philosophy and the history of that-time philosophy. If not for his untimely death in 1852, P. Avsen'ev might have enriched psychological science with various ideas, in particular in the realm of dreams and unconsciousness.

P. Avsen'ev emphasized that the main research topic in psychology was the human soul: «Science, which has the soul as its research topic, must explain its structure and life in order to lead a person to true self-knowledge, and that is psychology» (Avsen'ev, 1869, p. 2). According to this psychologist, the very semantic load of the term «psychology» was directly related to the mental intentions manifesting in the relationship with the body. Moreover, he drew attention to the fact that the body also deserved to be studied, since it was also significant and essential: «Both the soul and the body must be studied in their close connection» (Avsen'ev, 1869, p. 2). According to P. Avsen'ev, the purpose of psychology was self-knowledge, thanks to which it was possible to identify one's shortcomings, to understand meaningful life intentions and values. Self-knowledge, firstly, formed a set of methods for understanding one's motives and actions; secondly, it submitted them to the will; thirdly, constructed of certain ways, algorithms for achieving self-control. These orientations of psychology

contributed to its practical, applied value, since knowledge about the soul, about goal setting, motivating factors of actions and behaviour were used in both individual and social life strategies.

P. Avsen'ev's general course in psychology somewhat echoed the work «History of the Soul» of a German Schellingian, G. H. Schubert. For him, as well as for other followers of F. Schelling, problems related to the subconscious were of great interest. P. Avsen'ev drew attention to the phenomena of sleep and dreams, identifying them as impersonal states of mind, noting that «God himself often chose this state of mind during sleep to communicate intentions to the chosen» (Ukraine: Philosophical Heritage of the Centuries. Ukrainian cultural almanac, 2000, p. 512). The Kyiv psychologist presents a comprehensive analysis of sleep and dreams, focused on the differences between the state of dreams and the state of consciousness and separated the components of dreams. P. Avsen'ev also noted that dreams have a certain symbolic meaning. He emphasized: «Dreaming is the connection and interpenetration of the mental-awaked by physical-sleepy state of souls and is under the influence of the higher spiritual world» (Ukraine: philosophical heritage of the centuries. Ukrainian cultural almanac, 2000, p. 519). Moreover, the source of dreams was, first, a sleepless life; secondly, all natural life, «into sympathetic communication with which the soul enters through the body» (Ukraine: philosophical heritage of the centuries. Ukrainian cultural almanac, 2000, p. 519); thirdly, during sleep the soul was under the influence of a yearning for the Infinite.

Let us also remember the works of M. Bogoliubov (1872-1934), a philosopher, psychologist, theologian, archpriest, a father of three sons whose achievements in the scientific field entered the treasury of world science (1. Mykola Mykolayovych Bogoliubov (1909-1992) was a talented teacher, a founder of scientific schools in mathematical and theoretical physics, nonlinear mechanics; he was the Dean of the Faculty of Mechanics and Mathematics of the Kyiv University (1945-1949). On September 21, 2009, a memorial plaque was opened on the facade of the Taras Shevchenko National University in his honour. In 1992, the National Academy of Sciences of Ukraine established M. M. Bogolyubov Prize of Ukraine 2. Oleksiy Mykolayovych Bogoliubov (1911-2004), a corresponding member of the Academy of Sciences of Ukraine, was an outstanding physicist and mathematician, as well as a well-known historian and theorist of mathematics and mechanics; 3. Mykhailo Mykolayovych Bogoliubov (1918-2010), an academician and full member of the Russian Academy of Sciences, was a professor of the Oriental Faculty, St. Petersburg University, headed the Department of Iranian Language and for 35 years performed the duties of the Dean of the Oriental Faculty).

M. Bogoliubov was the author of many studies in which psychological ideas are tracked. It is worth noting that at that time psychology was taught in all spiritual educational institutions, such as seminaries, schools and academies. Graduates of these institutions had good psychological knowledge, therefore Mykola Mykhailovych actively used psychological terms in his writings, such as «activity», «consciousness», «self-awareness» and «needs» (Predko, 2021).

M. Bogoliubov tried to find answers to questions related to the idea of God in the human soul and, in general, what was the essence of the idea of God. In the work «Creation and Redemption. Clarification of the meaning of these dogmas for solving the issue of life» (Bogoliubov, 1906), the author addressed important issues of a person's self-awareness, its changes and spiritual essence. He emphasized that good and truth could be realized thanks to a person's inner activity. Moreover, the phenomenon of good was directly formed from inside, enabling independent choice (Bogoliubov, 1906, No. 25, p. 674).

M. Bogoliubov believed that that-time psychology was developing in the pagan-pantheistic and Christian directions. He noted that Christian psychology could explain a person's aspirations. This thinker emphasized that a person can experience the truth of life only when he/she appreciates another person. In this case, he/her become deprived of selfishness, own pleasures, since is aimed at selfless service to others (Bogoliubov, 1906, No. 26, p. 712).

M. Bogoliubov emphasized that the psychology of religious consciousness served as the foundation of religion philosophy propaedeutics (Bogoliubov, 1915, p. 64). In his opinion, this connection was manifested in the following: psychology, first, enabled an interpretative «slice» of religious phenomena from the point of view of the inner Self; secondly, offered the information to be taken into account when studying the essential characteristics of religious consciousness. «When I say that religion is the union of the God and a human being, I am simply revealing an existing fact of my mental life (religious mood), but I do not at all seek to understand this fact, I do not at all try to show its reasonable attitude to other facts, therefore I do not give it at all place in my opinion, I do not define it» (Bogoliubov, 1915, p. 5). M. Bogoliubov defined the importance of psychology in this matter as follows: 1) psychology «makes it possible to understand a certain religious fact ... from its inner side ... Therefore, a religion philosopher ... must be not just a psychologist, but a subtle and deep psychologist» (Bogoliubov, 1915, p. 64); 2) «psychology provides a religion philosopher with new factual material in comparison with the history of religion» (Bogolyubov, 1915, p. 64).

Conclusions

Thus, we can state that teaching psychology started at the University of St. Volodymyr in the second half of the 19th - at the beginning of the 20th century. Moreover, the University lecturers not only showed awareness of the achievements of that-time psychology, but also introduced into the educational space original ideas that became the basis of the educational courses taught to students. Undoubtedly, Orthodoxy was the worldview priority for most lecturers and professors of St. Volodymyr University, as they had a spiritual education. This factor influenced the Christian-theistic orientation of the lecturers' psychological studies. These studies included the problems of self-knowledge; the human soul, its sensual and spiritual manifestations; understanding and studying a person's mental abilities; religious and moral guidelines related to the Christian tradition. These ideas became the basis for the further development of psychology at the University and influenced the formation of Ukrainian psychological school as a whole. Psychological studies at the University of St. Volodymyr testifies that their representatives, on the one hand, were well acquainted with the achievements of Western European psychology and philosophy, and on the other hand, they were building their own concepts, which are of great interest to modern psychological science.

Prospects for further research consist in a complex combination of autobiographical narratives of psychology founders at the University of St. Volodymyr, both with the ideas discussed in their works and with their educational work, which allows us to understand deeper the scientific educational problems of secular educational institutions of that time.

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Abstract

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THE BEGINNING OF PSYCHOLOGICAL STUDIES AT THE IMPERIAL UNIVERSITY OF ST. VOLODYMYR

The article discusses the main directions of first psychological studies at Saint Volodymyr Imperial University of Kyiv as they were included in the scientific and pedagogical work of the University lecturers. In their lectures and writings, the professors emphasized that answers to existential questions should be sought in the religious sphere, since religion allowed a person to expand the boundaries of his or her self and make a breakthrough into the realm of the Divine. Their psychological heritage draws attention to internal intentions, to emotional experiences as an individual's inner reality, thanks to which his or her self is formed. Their works granted an independent status to the human mental world and examined its certain laws: comprehension of psychological ideas and concepts in a person's life; studies on the peculiarities of religious consciousness, its significance and influence on human behavior and actions; comprehension of the issue of a soul and its essential characteristics; analysis of the issues of sleep and dreams. The University of St. Volodymyr employed specialists with a broad outlook. They

were familiar with the then-time achievements in philosophy and carried out scientific research in psychological science actual for their time. Our study reconstructs the lecturers' psychological achievements that combined both theological and religious-philosophical reflections of the then-time scientific and religious discourses. The lectures proposed several psychological ideas, concepts, perceptions, attitudes, and practices that played an important role in the formation of both the educational-scientific space of St. Volodymyr's University and the national spiritual culture as a whole.

Key words: *Imperial University of St. Volodymyr, lecturers in psychology, psychological ideas, theology, areas of psychological research.*

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