

УДК 159.9

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PROBLEMS AND PROSPECTS FOR THE DEVELOPMENT OF THEORETICAL PSYCHOLOGY

The increased in recent decades interest in psychology is associated with complicating conditions of modern life, which led to an increased need of psychology consultants. Psychology specialists are need in the all areas of life, starting from kindergartens and ending with the various spheres of social life and global politics. This problem has become particularly acute in connection with the war in Ukraine. The need for practicing psychologists has increased. The problem of the development of theoretical psychology, which is the basis of practical psychology, remains no less relevant. While a practical psychologist uses his knowledge in practice, a theoretical psychologist contributes to the development of psychology as a science. The pattern of problems of theoretical psychology discussed in scientific journals indicates the existence of unresolved problems in this science.

Psychology is a young science. Having originated in Antiquity as a doctrine of the soul (“psyche”), psychology has been originally developed within the framework of philosophical knowledge. Having been changing its subject field, psychology has gone through speculative arguments about the soul as the substantial spiritual principle in human towards the study of its peculiarities in individual and social life, which ultimately led to separation of psychology from philosophy. The New time Science has opened the way for the experimental study of the human nature as a natural part of life. The accumulation of empirical facts and the

development of methods investigating experimentally phenomena that were previously described speculatively expanded the view of the object of science, refined its content and substantive focus. This led to the emergence of new disciplines or differentiation of pre-existing knowledge.

Psychology, which sought to escape from speculative outcomes, began to study and assert the existence of only what was tested empirically. In the context, it looks natural to neglect such fundamental concept of psychology as soul. By eliminating abstract philosophical ideas and concept, psychology rejected the notion of the soul as the foundation of all psychic manifestations and replaced it with the concept of the psyche, which became the subject of a study. Metaphysical psychology having been developed within the philosophy discredited itself in view of those representatives of psychology who did not support the subjective experience being a methodological basis of psychology. These scientists came to see themselves as representatives of new science engaged in research of psychic phenomena with the help of such empirical methods, as an experiment, observation and measurement. Non the least rule in this was played by the Kant's critic of the soul substantiality, the emergence of positivism as well as materialistic and pragmatic orientation of Western science.

Became an independent science, psychology tried to build itself following the example of the natural sciences. In its effort to achieve greater objectivity, psychology increasingly moved away from the original object of its study – the soul, putting in its place the consciousness, the behavior and cognitive processes without bringing all the manifold manifestations of the ideal human's inner world to any single origin. C.G. Jung wrote about it in his «Undiscovered Self», that psychology experiencing great difficulty with the even possibility to get close to the subject of its research. Words written by Jung in 1957, have not lost their relevance today.

Another major problem of psychology is associated with one of its central categories – consciousness, understanding of the nature and functions of which is borrowed from philosophy. Particularly, consciousness has been an important subject for philosophes' and psychologists' reflection since XVII century. The historical significance for the development of psychology was attached to the making of psychoanalysis, which opened the possibility of exploring the inner world, as of the individual and the interaction of the conscious and unconscious in the human psyche. Z. Freud, the founder of psychoanalyses, considered that the main role in the structure of psyche was played by the unconscious, which, in his opinion, defined human life. Currently, consciousness “returns” in psychology. However, as noted by authors domestic and Western psychology, any unambiguous definition of consciousness does not exist so far.

Famous Finnish psychologist Antti Revonsuo believes that we need new science of consciousness because consciousness “is a mystery that science has not

raveled yet". Revonsuo states that existing disciplines studying the thinking process or brain ignore consciousness and do not take risk of having subjective experience as a major focus of their researches. Revonsuo defines consciousness as the inner subjective experience directly present inside us and constantly showing itself.

The subjective experience as method of study of the ideal human's nature was replaced in psychology with objective methods explaining psychic phenomena by means of material causes and, in particular removing them from the physiology. What, however, can be said by the physiology about the inner and spiritual human's life hidden from the casual observer? Undoubtedly, the knowledge of the physiological processes that occur in a living organism is necessary for psychology: to be considered a science? It must include in its content knowledge obtained by other science. However, psychology can be closer to the underlying foundations of human existence and the true essence of human using not only operational, but also speculative methods of research of its subject, namely, the human soul.

At present, the psychological science is facing new challenges, the successful solution of which will determine further development of psychology as the theoretical science, as well as the practical application of its achievements. The inner experience of the individual, which is the basis of self-knowledge, is unique and it is this experience allowing people to better understand themselves and their relationship with the outside world. The inner experience (introspection and self-analyses) opens the way to understanding of underlying foundations of mental processes and then should be the empirical base that due to objective methods of investigation will reveal a single origin of human's mental and spiritual parts. Representatives of experimental psychology will defend objective methods as the only scientific ones. It should be noted, that the rejection of the subjective experience as a way of learning the secrets of the human soul is a refusal to understand the essence of a person.

Back in the 19th century, F. Nietzsche wrote that a person does not know himself because he has never searched for himself. The words by Nietzsche are still relevant today because reflect the state of the modern "human studies" and existing knowledge of a human. We need to "find ourselves" in order to understand our place in the world, and this is possible in overcoming human alienation and loss of identity that are the sings of our age. This is the way to the human soul. Recovering the concept of the soul as a basic concept of the psychology enriched by meaningful achievements of human science and approval of subjective experience as a way of self-knowledge will allow psychology to become a genuine humanitarian science.