

Volumen 6 - Número Especial  
Abril/Junio 2019

# REVISTA INCLUSIONES

REVISTA DE HUMANIDADES  
Y CIENCIAS SOCIALES

ISSN 0719-4705

# Investigación para el siglo XXI

EDITORIAL CUADERNOS DE SOFÍA

**CUERPO DIRECTIVO**

**Directores**

**Dr. Juan Guillermo Mansilla Sepúlveda**

Universidad Católica de Temuco, Chile

**Dr. Francisco Ganga Contreras**

Universidad de Los Lagos, Chile

**Subdirectores**

**Mg © Carolina Cabezas Cáceres**

Universidad de Las Américas, Chile

**Dr. Andrea Mutolo**

Universidad Autónoma de la Ciudad de México, México

**Editor**

**Drdo. Juan Guillermo Estay Sepúlveda**

Editorial Cuadernos de Sofía, Chile

**Editor Científico**

**Dr. Luiz Alberto David Araujo**

Pontificia Universidade Católica de Sao Paulo, Brasil

**Editor Brasil**

**Drdo. Maicon Herverton Lino Ferreira da Silva**

Universidade da Pernambuco, Brasil

**Editor Ruropa del Este**

**Dr. Alekzandar Ivanov Katrandhiev**

Universidad Suroeste "Neofit Rilski", Bulgaria

**Cuerpo Asistente**

**Traductora: Inglés**

**Lic. Pauline Corthorn Escudero**

Editorial Cuadernos de Sofía, Chile

**Traductora: Portugués**

**Lic. Elaine Cristina Pereira Menegón**

Editorial Cuadernos de Sofía, Chile

**Portada**

**Sr. Felipe Maximiliano Estay Guerrero**

Editorial Cuadernos de Sofía, Chile

**COMITÉ EDITORIAL**

**Dra. Carolina Aroca Toloza**

Universidad de Chile, Chile

**Dr. Jaime Bassa Mercado**

Universidad de Valparaíso, Chile

**Dra. Heloísa Bellotto**

Universidad de Sao Paulo, Brasil

**Dra. Nidia Burgos**

Universidad Nacional del Sur, Argentina

**Mg. María Eugenia Campos**

Universidad Nacional Autónoma de México, México

**Dr. Francisco José Francisco Carrera**

Universidad de Valladolid, España

**Mg. Keri González**

Universidad Autónoma de la Ciudad de México, México

**Dr. Pablo Guadarrama González**

Universidad Central de Las Villas, Cuba

**Mg. Amelia Herrera Lavanchy**

Universidad de La Serena, Chile

**Mg. Cecilia Jofré Muñoz**

Universidad San Sebastián, Chile

**Mg. Mario Lagomarsino Montoya**

Universidad Adventista de Chile, Chile

**Dr. Claudio Llanos Reyes**

Pontificia Universidad Católica de Valparaíso, Chile

**Dr. Werner Mackenbach**

Universidad de Potsdam, Alemania

Universidad de Costa Rica, Costa Rica

**Mg. Rocío del Pilar Martínez Marín**

Universidad de Santander, Colombia

**Ph. D. Natalia Milanesio**

Universidad de Houston, Estados Unidos

**Dra. Patricia Virginia Moggia Münchmeyer**

Pontificia Universidad Católica de Valparaíso, Chile

**Ph. D. Maritza Montero**

Universidad Central de Venezuela, Venezuela

**Dra. Eleonora Pencheva**

Universidad Suroeste Neofit Rilski, Bulgaria

**Dra. Rosa María Regueiro Ferreira**

Universidad de La Coruña, España

**Mg. David Ruete Zúñiga**

Universidad Nacional Andrés Bello, Chile

**Dr. Andrés Saavedra Barahona**

Universidad San Clemente de Ojrid de Sofía, Bulgaria

**Dr. Efraín Sánchez Cabra**  
*Academia Colombiana de Historia, Colombia*

**Dra. Mirka Seitz**  
*Universidad del Salvador, Argentina*

**Ph. D. Stefan Todorov Kapralov**  
*South West University, Bulgaria*

#### COMITÉ CIENTÍFICO INTERNACIONAL

##### Comité Científico Internacional de Honor

**Dr. Adolfo A. Abadía**  
*Universidad ICESI, Colombia*

**Dr. Carlos Antonio Aguirre Rojas**  
*Universidad Nacional Autónoma de México, México*

**Dr. Martino Contu**  
*Universidad de Sassari, Italia*

**Dr. Luiz Alberto David Araujo**  
*Pontificia Universidad Católica de Sao Paulo, Brasil*

**Dra. Patricia Brogna**  
*Universidad Nacional Autónoma de México, México*

**Dr. Horacio Capel Sáez**  
*Universidad de Barcelona, España*

**Dr. Javier Carreón Guillén**  
*Universidad Nacional Autónoma de México, México*

**Dr. Lancelot Cowie**  
*Universidad West Indies, Trinidad y Tobago*

**Dra. Isabel Cruz Ovalle de Amenabar**  
*Universidad de Los Andes, Chile*

**Dr. Rodolfo Cruz Vadillo**  
*Universidad Popular Autónoma del Estado de Puebla, México*

**Dr. Adolfo Omar Cueto**  
*Universidad Nacional de Cuyo, Argentina*

**Dr. Miguel Ángel de Marco**  
*Universidad de Buenos Aires, Argentina*

**Dra. Emma de Ramón Acevedo**  
*Universidad de Chile, Chile*

**Dr. Gerardo Echeita Sarrionandia**  
*Universidad Autónoma de Madrid, España*

**Dr. Antonio Hermosa Andújar**  
*Universidad de Sevilla, España*

**Dra. Patricia Galeana**  
*Universidad Nacional Autónoma de México, México*

**Dra. Manuela Garau**  
*Centro Studi Sea, Italia*

**Dr. Carlo Ginzburg Ginzburg**  
*Scuola Normale Superiore de Pisa, Italia*  
*Universidad de California Los Ángeles, Estados Unidos*

**Dr. Francisco Luis Girardo Gutiérrez**  
*Instituto Tecnológico Metropolitano, Colombia*

**José Manuel González Freire**  
*Universidad de Colima, México*

**Dra. Antonia Heredia Herrera**  
*Universidad Internacional de Andalucía, España*

**Dr. Eduardo Gomes Onofre**  
*Universidade Estadual da Paraíba, Brasil*

**Dr. Miguel León-Portilla**  
*Universidad Nacional Autónoma de México, México*

**Dr. Miguel Ángel Mateo Saura**  
*Instituto de Estudios Albacetenses "Don Juan Manuel", España*

**Dr. Carlos Tulio da Silva Medeiros**  
*Diálogos em MERCOSUR, Brasil*

**+ Dr. Álvaro Márquez-Fernández**  
*Universidad del Zulia, Venezuela*

**Dr. Oscar Ortega Arango**  
*Universidad Autónoma de Yucatán, México*

**Dr. Antonio-Carlos Pereira Menaut**  
*Universidad Santiago de Compostela, España*

**Dr. José Sergio Puig Espinosa**  
*Dilemas Contemporáneos, México*

**Dra. Francesca Randazzo**  
*Universidad Nacional Autónoma de Honduras, Honduras*

**Dra. Yolando Ricardo**

*Universidad de La Habana, Cuba*

**Dr. Manuel Alves da Rocha**

*Universidade Católica de Angola Angola*

**Mg. Arnaldo Rodríguez Espinoza**

*Universidad Estatal a Distancia, Costa Rica*

**Dr. Miguel Rojas Mix**

*Coordinador la Cumbre de Rectores Universidades  
Estatales América Latina y el Caribe*

**Dr. Luis Alberto Romero**

*CONICET / Universidad de Buenos Aires, Argentina*

**Dra. Maura de la Caridad Salabarría Roig**

*Dilemas Contemporáneos, México*

**Dr. Adalberto Santana Hernández**

*Universidad Nacional Autónoma de México, México*

**Dr. Juan Antonio Seda**

*Universidad de Buenos Aires, Argentina*

**Dr. Saulo Cesar Paulino e Silva**

*Universidad de Sao Paulo, Brasil*

**Dr. Miguel Ángel Verdugo Alonso**

*Universidad de Salamanca, España*

**Dr. Josep Vives Rego**

*Universidad de Barcelona, España*

**Dr. Eugenio Raúl Zaffaroni**

*Universidad de Buenos Aires, Argentina*

**Dra. Blanca Estela Zardel Jacobo**

*Universidad Nacional Autónoma de México, México*

**Comité Científico Internacional**

**Mg. Paola Aceituno**

*Universidad Tecnológica Metropolitana, Chile*

**Ph. D. María José Aguilar Idañez**

*Universidad Castilla-La Mancha, España*

**Dra. Elian Araujo**

*Universidad de Mackenzie, Brasil*

**Mg. Romyana Atanasova Popova**

*Universidad Suroeste Neofit Rilski, Bulgaria*

**Dra. Ana Bénard da Costa**

*Instituto Universitario de Lisboa, Portugal*

*Centro de Estudos Africanos, Portugal*

**Dra. Alina Bestard Revilla**

*Universidad de Ciencias de la Cultura Física y el  
Deporte, Cuba*

**Dra. Noemí Brenta**

*Universidad de Buenos Aires, Argentina*

**Dra. Rosario Castro López**

*Universidad de Córdoba, España*

**Ph. D. Juan R. Coca**

*Universidad de Valladolid, España*

**Dr. Antonio Colomer Vialdel**

*Universidad Politécnica de Valencia, España*

**Dr. Christian Daniel Cwik**

*Universidad de Colonia, Alemania*

**Dr. Eric de Léséulec**

*INS HEA, Francia*

**Dr. Andrés Di Masso Tarditti**

*Universidad de Barcelona, España*

**Ph. D. Mauricio Dimant**

*Universidad Hebrea de Jerusalén, Israel*

**Dr. Jorge Enrique Elías Caro**

*Universidad de Magdalena, Colombia*

**Dra. Claudia Lorena Fonseca**

*Universidad Federal de Pelotas, Brasil*

**Dra. Ada Gallegos Ruiz Conejo**

*Universidad Nacional Mayor de San Marcos, Perú*

**Dra. Carmen González y González de Mesa**

*Universidad de Oviedo, España*

**Ph. D. Valentin Kitanov**

*Universidad Suroeste Neofit Rilski, Bulgaria*

**Mg. Luis Oporto Ordóñez**

*Universidad Mayor San Andrés, Bolivia*

**Dr. Patricio Quiroga**

*Universidad de Valparaíso, Chile*

**Dr. Gino Ríos Patio**

*Universidad de San Martín de Porres, Per*

**Dr. Carlos Manuel Rodríguez Arrechavaleta**

*Universidad Iberoamericana Ciudad de México, México*

**Dra. Vivian Romeu**

*Universidad Iberoamericana Ciudad de México, México*

**Dra. María Laura Salinas**

*Universidad Nacional del Nordeste, Argentina*

**Dr. Stefano Santasilia**

*Universidad della Calabria, Italia*

**Mg. Silvia Laura Vargas López**

*Universidad Autónoma del Estado de Morelos, México*

**Dra. Jaqueline Vassallo**

*Universidad Nacional de Córdoba, Argentina*

**Dr. Evandro Viera Ouriques**

*Universidad Federal de Río de Janeiro, Brasil*

**Dra. María Luisa Zagalaz Sánchez**

*Universidad de Jaén, España*

**Dra. Maja Zawierzeniec**

*Universidad Wszechnica Polska, Polonia*

Editorial Cuadernos de Sofía

Santiago – Chile

Representante Legal

Juan Guillermo Estay Sepúlveda Editorial



## Indización, Repositorios y Bases de Datos Académicas

Revista Inclusiones, se encuentra indizada en:





REX



UNIVERSITY OF SASKATCHEWAN



Universidad de Concepción



BIBLIOTECA UNIVERSIDAD DE CONCEPCIÓN

**RELIGIOUS AND PHILOSOPHICAL PSYCHOLOGY AT THE END OF XIX<sup>th</sup>  
AND THE BEGINNING OF THE 20<sup>th</sup> CENTURIES**

**PSICOLOGÍA RELIGIOSA Y FILOSÓFICA A FINAL DEL XIX E INICIOS DEL SIGLO XX**

**Alexander M. Tyutchenko**

Moscow city Pedagogical University, Russian Federation

**Olga V. Murashova**

Peoples' Friendship University of Russia, Russian Federation

**Olga S. Fisenko**

Peoples' Friendship University of Russia, Russian Federation

**Fecha de Recepción:** 11 de noviembre de 2018 – **Fecha Revisión:** 23 de diciembre de 2018

**Fecha de Aceptación:** 28 de febrero de 2019 – **Fecha de Publicación:** 01 de abril de 2019

**Abstract**

In article the history of development of the Russian idealistic psychology is described religious and philosophical psychology. As subject of the analysis, the period of the end of XIX – beginning XX is chosen. At this particular time there is the Russian psychology which development was interrupted at first with world war of 1914, and then revolutionary events of 1917 and the civil war which followed it. During the Soviet period for the ideological reasons many representatives of religious and philosophical psychology were illegally forgotten, others were forced to emigrate from the country and further development of the Russian psychology was out of them. In article digression to history of development of psychology is given. It is proved that the Russian religious and philosophical psychology differs from European in the fact that it includes philosophical, theological and psychological knowledge. Its development is connected with search of spiritual identity of the nation.

**Keywords**

Religious and philosophical psychology – Periodization – V. M. Solovyov – V. F. Frank  
N. A. Berdyaev – V. V. Rozanov – D. S. Merezhkovsky

**Para Citar este Artículo:**

Tyutchenko, Alexander M.; Murashova, Olga V. y Fisenko, Olga S. Religious and philosophical psychology at the end of XIX<sup>th</sup> the beginning of the 20<sup>th</sup> Centuries. Revista Inclusiones Vol: 6 num 2 (2019): 133-137.



## Introduction

The Russian religious and philosophical psychology is synthesis of theological, philosophical and psychological knowledge. Its emergence and wide circulation are the natural stage of development of native psychology caused by a cultural and historical originality of Russia.

The need to study religious and philosophical psychology indicates V. A. Koltsov: Today, serious research and analysis of the works that make up this trend is of particular relevance in connection with the search for ways of Russia's spiritual rebirth, also because, recently, ideological, political and atheistic motives prevailed in assessing and presenting these teachings than scientific and educational<sup>1</sup>.

## Formulation of the problem

In the development of religious and philosophical psychology, L. I. Tarakanova identifies 3 periods:

I period covers time frames from 10<sup>th</sup> to the 18<sup>th</sup> centuries. This time of the beginning of formation of the religious and philosophical direction of native psychology. In works of N. Sorsky, M. Grek, T. Zadonsky, I. Mikhaylov, Ya. Kozelsky, V. T. Zolotnitsky, D. S. Anichkov, M. M. Shcherbatov, M. Desnitsky and other theologians, priests, monks the problem of immortality of soul was main. In religious and philosophical aspect, passions of the person are analyzed: vanity, willfulness, envy, anger, etc.<sup>2</sup>

II period covers all the 19<sup>th</sup> century. By this time emergence of works of scientists-theologians, representatives of the academic psychology and philosophy of the archimandrite Feofan, the archbishop Nicanor, the metropolitan Anthony Hrapovitsky, N. Ya. Grota, the VI. Solovyeva, P. D. Yurkevich, V. D. Kudryavtsev-Platonov, N. N. Strakhov, V. A. Snegirev, V. V. Rozanov, V. S. Serebrennikov, S.N. Trubetskoy, V. I. Nesmelov, M. M. Tareev, N. O. Lossky and others belongs.

III period is in development of the religious and philosophical direction is 20<sup>th</sup> century the most difficult. During the pre-revolutionary period, the religious and philosophical direction based on the patristical doctrine about soul was the main thing. After the revolution, the religious and philosophical direction of psychology stopped the existence, but his ideas were continued in works of our compatriots N. O. Lossky, S. L. Frank, V. V. Zinkovsky and others who were abroad.

From our point of view would be lawful to allocate five periods in formation of religious and philosophical psychology:

I period: The X-XVIII centuries.

II period: the beginning of the 19<sup>th</sup> century – the 60<sup>th</sup> of the 19<sup>th</sup> century.

<sup>1</sup> V. A. Koltsova, Psychology in Russia the beginnings of the 20<sup>th</sup> century (The prerevolutionary period). Psychological science in Russia the XX century. Collection. (Moscu: Royal.1997).

<sup>2</sup> L. I. Tarakanova, "Characteristic of the religious and philosophical direction in psychology of Russia and the main periods of its development", News of the Russian state pedagogical university of A. I. Herzen num 51 (2008): 104-107.

III period: the last third of the 19th century – the beginning of the 20th century (the prerevolutionary period).

IV period: 1917 – the second third of the 20th century (it is presented by works of the Russian thinkers emigrants).

V period: the last third of the 20th century – the present. This time of reevaluation of experience of all religious philosophical thought and search of the new national ideas.

## Development

In this work, the object of our study is the Russian religious and philosophical psychology of the last third of the XIX - early XX centuries.

The end of XIX<sup>th</sup> – the beginning of the 20<sup>th</sup> centuries is time of active development of native psychology. The psychology takes the worthy place in the system of sciences. There are several scientific psychological organizations: Moscow psychological society, psychological society of the Moscow University, St. Petersburg psychological society, etc. On pages of the magazines "Modern World", "Russian Thought", "Bulletin of Europe", "Problems of Philosophy and Psychology", etc. current problems of domestic and foreign psychology are discussed.

By the end of the XIX<sup>th</sup> century, in psychology there are three directions: idealistic (descriptive), empirical (introspective), and natural science (experimental). Russian religious-philosophical psychology was an idealistic trend in psychology, represented by numerous concepts and theories that differed significantly from each other. They developed on the ideas of Russian theological or religious-philosophical thought. To the first belonged the ministers of the church, teachers of theological academies and seminaries. In psychological studies, they relied on canonical Orthodox texts. The latter included university teachers, writers, poets, who based their psychological theories on the principles of Western European philosophy and built their own religious and philosophical constructions. Russian thinkers V. M. Soloviev, V. F. Frank, N.A. Berdyaev, V. V. Rozanov, D. S. Merezhkovsky and others in psychological novels, etudes and essays talked about significant problems for psychology, discussed issues of human psychology, problems of personality, individuality and social consciousness. The flourishing of Russian religious-philosophical thought influenced the development of the idealistic trend in psychology (or religious-philosophical psychology). I.G. Orshansky described the psychology of the turn of the century, and wrote that the scale of interest in the psychology of the Russian cultural society makes it possible to define it as a "psychological movement"<sup>3</sup>.

In the middle of the XIX<sup>th</sup> century, Russian thinkers thought about the peculiarities of the Russian mentality, the Russian soul, the Russian character. Socio-scientific thought testified to the formation of a national identity: the national idea becomes the idea of the whole society, although not everyone is sufficiently aware of it<sup>4</sup>. The failed reforms of the 80–90ss. of XIX<sup>th</sup> century showed that society is in crisis, which is characterized by the loss of ideals. According to S. L. Frank, in the late XIX<sup>th</sup> - early XX<sup>th</sup>, the problem of philosophical psychology was posed. It helped approach the human soul not from the

<sup>3</sup> A. V. Brushlinsky, Psychological Science in Russia the XX century: problems of the theory and history (Moscu: Institute of Psychology of RAS publishing house, 1997).

<sup>4</sup> T. D. Martsinkovskaya, The Russian mentality and its reflection in sciences about the person (Moscu: Engineer, 1994).

outside, as a combination of phenomena that occur in a certain external order and accompanying the known facts of the external world, but from the inside, as a living person, life which consists in a number of relations of the subject to the world and being<sup>5</sup>.

Russian religious and philosophical psychology was formed in a period of political and spiritual crisis. The first was caused by three revolutions: 1905–1907, the February revolution of 1917, and the October revolution of 1917. The second crisis preceding the first one was much deeper, as it related to public consciousness. In addition, a great influence on the religious and philosophical psychology was influenced by the art of the Silver Age, which reflected and foreshadowed the events that took place in the country. The symbolism, which had finally formed by 1910, arose in the era of the revaluation of religious values and represented a new type of artistic thinking. The highest value of symbolism was the idea of life, the acquisition of absolute freedom. The symbolists sought a compromise between the old cultural traditions and the new cultural trends. In the philosophy of symbolism, a symbol is a kind of unity, an ineffable beginning, from which culture grows, and life itself. The symbol is considered as a new form of the word, which is exposed to the firstborn and constitutes the mystery of being. It is a carrier of complete information, which is associated with the problem of understanding. The basis of understanding is the meaning of the word. The source of thinking was unconscious intuition. According to A. G. Gornfeld, the system of “transcendental idealism naturally had to face the question of expressing in the word the results of this obscure knowledge; the word could not satisfy those who were not satisfied with the logical prose thinking, and who saw the last, highest word of philosophy - in art. It is finally determined only in the depths of the human soul. The word is like a vessel, you can pour wine, oil, mercury into it - all example is the same form, but everything will be essentially different.

For Russian culture in general, and for Russian religious-philosophical psychology, reflexivity and interest in mental processes are characteristic. “In those years, many people suddenly discover that man is a metaphysical being. Religious need is reawakened in Russian society. Religious theme is now becoming like a topic of life, not only like a topic of thought. Thirst for faith erupts. A need is born for “spiritual life”, “the need to build your soul”. Thus, the focus is on the person and his inner world, which indicates that the prevalence of religious and moral principles is characteristic of Russian religious and philosophical psychology. In a generalized form, the key ideas of this [spiritual psychology] can be designated as a psychological ontologism and can be reduced to a number of key points:

1. Consideration of the soul is as the sphere of inner reality, and the inner world of man - not in its surface expression, but in its inner content, from the inside, i.e. through the identification of how a spiritual experience or mental phenomenon is given to the person himself, his “I”, and not to an outside observer.
2. Recognition of the mental world of a person as a certain independent entity that has its own laws that are not correlated with the laws of the material world.
3. The statement of a continuity of consciousness.
4. Recognition of the thesis is about the identity of faith and knowledge both by their psychological nature and logical structure, and accordingly the idea that faith is possible as a real cognition, that not only external perception and observation, but also “self-revelation of the spirit” can serve as a source of his knowledge.

---

<sup>5</sup> S. L. Frank, Soul of the person. Experience of introduction to philosophical psychology. Franc of S. L. Realnost and people (Paris: Luxer, 1997).

5. It is recognition of a person's free will in the original interpretation of the concept of "free will"<sup>6</sup>.

Analysis of the works of representatives of the Russian religious and philosophical showed that the following are characteristic of Russian religious psychology: 1) recognition of life experience as the basis for the recognition of truth; 2) recognition of the primacy of life fact over thinking; 3) religiosity as a principle of philosophizing y 4) the inextricable link between the word and the personality of the person.

## Conclusions

Thus, the Russian religious and philosophical psychology of the late XIX - early XX centuries. is the most important stage in the development of national psychology, the study of which is of particular relevance at the present time when the search for the spiritual identity of a nation is underway. Religious and philosophical psychology is an idealistic trend in psychology. Its distinguishing feature is that the sources were not psychologists in the traditional sense, but theologians and philosophers.

## Bibliographic references

Brushlinsky, A. V. Psychological Science in Russia the XX century: problems of the theory and history. Moscú: Institute of Psychology of RAS publishing house. 1997.

Frank, S. L. Soul of the person. Experience of introduction to philosophical psychology. Franc of S. L. Realnost and people. Paris: Luxer. 1997.

Koltsova V. A. Psychology in Russia the beginnings of the 20th century (The prerevolutionary period). Psychological science in Russia the XX century. Collection. Moscú: Royal. 1997.

Martsinkovskaya T. D. The Russian mentality and its reflection in sciences about the person. Moscú: Enginner. 1994.

Tarakanova L. I. "Characteristic of the religious and philosophical direction in psychology of Russia and the main periods of its development". News of the Russian state pedagogical university of A. I. Herzen num 51 (2008): 104-107.

# CUADERNOS DE SOFÍA EDITORIAL

Las opiniones, análisis y conclusiones del autor son de su responsabilidad y no necesariamente reflejan el pensamiento de la **Revista Inclusiones**.

La reproducción parcial y/o total de este artículo debe hacerse con permiso de **Revista Inclusiones**.

---

<sup>6</sup> A. V. Brushlinsky, Psychological Science in Russia the XX century...