

FREUDISM AND PSYCHOANALYTICAL SCHOOLS IN THE PHILOSOPHY OF EDUCATION AND SCIENCE

The article investigates the impact of Freudian ideas on the development of the psychological approach within educational theory and practice. It demonstrates that the psychoanalytic concept of the unconscious, introduced by Sigmund Freud, contributed to the formation of a new paradigm of humanistic activity, in which special attention is paid to the inner world of the individual, their unconscious motives, emotions, values, and moral guidelines. The findings demonstrate that the use of psychoanalytic approaches in educational practice allows for the formation of a holistic personality, self-awareness, and the individual's moral potential. It is emphasized that the unconscious is an active, substantial part of the psychic space, where the mental and somatic are intertwined. This is where deep sympathies and antipathies arise, the causes of conflicts, as well as the impulses toward heroic or criminal actions that the person themselves is not aware of are formed. It is shown that psychoanalysis, unlike traditional experimental psychology, views a person as a holistic personality, and the method of analyzing free associations, dreams, reservations and transferences makes mental phenomena that were previously hidden even from self-analysis accessible for observation. The contribution of Freud's students, in particular C. Jung and A. Adler, who developed psychoanalysis in the direction of analytical and individual psychology, has been studied. C. Jung introduced the concepts of the collective unconscious and archetypes, which reflect universal human experience, while A. Adler emphasized the feeling of inferiority and the mechanisms of compensation and overcompensation as factors in character formation. Special consideration is given to neo-Freudianism, whose representatives (E. Fromm, K. Horney, H. Marcuse) combined psychoanalysis with sociological theories, focusing on interpersonal relationships, social anxiety, and processes of alienation in society. It is shown that E. Fromm viewed personality as the result of the interaction of the existential and historical components of being, proposing humanistic planning of society and the development of psycho-spiritual orientations. H. Marcuse used Freudian metapsychology to analyze social constraints, proposing the harmonization of labour and creative activity as a way to overcome alienation. It is concluded that Freudianism and psychoanalytic concepts play a key role in shaping the anthropocentric paradigm of social cognition and a humanistic worldview. They allow us to view humans as spiritual and psychological entities capable of self-knowledge, self-realization, and harmonisation of the inner world, and also provide a scientific and philosophical foundation for the development of humanistic social and anthropological practices in the 20th and 21st centuries.

Ключові слова: Freudianism, psychoanalysis, unconscious, anthropocentrism, personality, philosophical anthropology.

The issue of the unconscious in 20th- and 21st-century philosophy and psychology remains one of the most complex and controversial. Despite numerous approaches to its interpretation, from Sigmund Freud's classical psychoanalysis to Carl Jung's analytical psychology and Alfred Adler's individual psychology, there is still no comprehensive analysis of the evolution of the concept of the «unconscious» and its influence on personality formation, interpersonal relationships and social processes. In this context, special attention should be paid to the analysis of the interaction between the individual and collective unconscious, the role of archetypes, the phenomenon of inferiority, compensation mechanisms, and the neo-Freudian shift to interpersonal relationships. «Z. Freud was quite pessimistic about the therapeutic successes of psychoanalysis and the possibilities of a rational transformation of civilization. He had good reason for this: his books were burned by the Nazis, and after the occupation of Austria, he himself was arrested. Today, despite Freud's pessimism, it can be said that his teachings, together with his therapeutic and philosophical aspects, have become one of the most powerful attempts

to overcome the fragmentation of European consciousness. It stands at the origins of a very special phenomenon of the 20th century, which is called psy-culture» [Hirniak 2008, s. 33-44].

The relevance is due to the fact that modern society is characterized by high levels of psychological stress, alienation, instability, and a crisis of values. People are increasingly faced with internal conflicts, anxiety, feelings of uncertainty, and a gap between their natural talents and the opportunity to realize them. In such conditions, the importance of unconscious motives increases, making it necessary to turn to psychoanalytic and neo-Freudian concepts that explain the mechanisms of personality formation, the nature of neuroses, and the role of the social environment in human development.

The aim of the study is to conduct a comprehensive analysis of the development of the concept of the “unconscious” in classical psychoanalysis, analytical and individual psychology, as well as in neo-Freudianism, in order to identify its role in the formation of personality, interpersonal relationships and social processes.

The study aims to clarify Freud's understanding of the unconscious and determine its role in the development of psychoanalytic methodology. It is important to reveal the main provisions of Adler's individual psychology, paying attention to the phenomenon of the inferiority complex, compensation mechanisms and lifestyle formation. The tasks also include characterizing the key ideas of neo-Freudianism, which led to the transition from intrapsychic conflicts to the analysis of interpersonal relationships and socio-cultural factors. Separately, it is necessary to analyze E. Fromm's humanistic psychoanalysis as an attempt to integrate psychological and socio-philosophical approaches and to assess its contribution to the understanding of human nature. The final task involves identifying the commonalities and differences among the main psychoanalytic concepts and evaluating their relevance for explaining contemporary psychosocial phenomena of anxiety, alienation, conflict and identity crisis.

Within the realm of the unconscious, the psychological and the somatic are interwoven. Mental deviations may develop into physical illness. This is also where deep-seated likes and dislikes towards people are formed, as well as the causes of conflicts that can be difficult to comprehend. The unconscious lays the groundwork for critical life choices and fosters impulses towards heroic or criminal actions that neither the person acting nor those around them anticipates. All social and interpersonal relationships, as well as mass psychology, are permeated with unconscious motives. «Existential psychoanalysis constituted another attempt to investigate psychic reality and represented a distinctive response to the methodological crisis that afflicted psychology in the twentieth century» [Omelayenko, 2008, s. 93].

First and foremost, the primary object of study becomes the «unconscious». It is understood not as an inhibited or passive state of thoughts and feelings, but as a «substantial», active component of the «psychic domain». As A.D. Omelayenko notes: «When considering the relationship between consciousness and the unconscious, Sigmund Freud assumed that any mental process initially exists within the unconscious and only subsequently may enter the realm of consciousness. Moreover, the transition to consciousness is by no means a mandatory process because according to Sigmund Freud, not all mental acts become conscious» [Omelayenko, 2008, s. 73]. Psychoanalysis is the first modern system of psychology, the subject of which is not some isolated aspect of the human problem, but the human being as a whole personality. In contrast to the experimental method of traditional psychology, which is limited to the study of individual phenomena, Freud proposed a new method that allowed him to study the personality as a whole and to understand what makes a person act in a certain way. This method - the analysis of free associations, dreams, reservations, and transference - allows states of consciousness that were previously «hidden» and accessible only to self-knowledge and self-analysis to become «manifest» in the process of communication between the individual and the psychoanalyst. Thus, the psychoanalytic method has made it possible to observe and study phenomena that cannot be observed in any other way. It has become possible to reveal emotional experiences that were not even accessible to self-analysis because they were repressed from consciousness.

At the beginning of his research, Freud was mainly interested in neurotic symptoms. But as psychoanalysis progressed, it became increasingly clear that a complete understanding of the symptoms of neurosis was only possible with an understanding of a person's character type. Now it was no longer individual symptoms, but the neurotic character itself that became the subject of psychoanalysis and psychoanalytic therapy.

At the same time, Freud was surrounded by many students, the most prominent of whom, C. Jung and A. Adler, developed their own schools of thought, known as analytical and individual psychology. In turn, dissatisfaction with psychoanalytic methods and the need to revise a number of postulates of orthodox Freudianism led his closest followers to a personal break with Freud, but not to a break with psychoanalysis.

Jung's first innovation was the concept of the collective unconscious». According to Freud, phenomena suppressed from consciousness can enter the unconscious psyche of an individual, but Jung believed that it was saturated with forms that could not be acquired individually but were a gift from distant ancestors. Archetypes act instinctively in humans. Jung explains the concept of archetypes on the basis of the doctrine of the collective unconscious, making a clear distinction between the individual and collective unconscious. The individual unconscious reflects the personal experience of an individual and consists of experiences that were once conscious but have lost their conscious nature due to forgetting or suppression. The collective unconscious is a universal human experience, characteristic of all races and peoples. It represents the hidden traces of the memory of the human past, as well as the pre-human animal state. It is recorded in mythology, folk epics, religious beliefs and manifests itself, i.e. comes to the surface, in modern people through dreams. Therefore, for Jung, the main indicator of the action of the unconscious is dreams and their psychoanalytic activity.

However, Adler, modifying the original doctrine of psychoanalysis, identified the feeling of inferiority as a factor as a factor in personality development, which arises, in particular, from physical defects. While Freud focused his attention on identifying the causes of human actions in explaining the motives behind personal behaviour, Adler believed that it is necessary to know the ultimate goal of one's aspirations - an unconscious life plan, through which a person tries to overcome the stresses of life and their own insecurity. According to Adler's teachings, an individual experiences feelings of inferiority or worthlessness due to physical defects (imperfections of human nature). In an effort to overcome this feeling and assert themselves among others, they actualize their creative potential. Adler, using the conceptual apparatus of psychoanalysis, calls this actualization compensation or overcompensation. Overcompensation is a special social form of reaction to feelings of inferiority. Adler sees the inferiority complex as the source of neuroses.

As scientific analysis shows, if we consider psychoanalysis as a system of scientific knowledge about worldview, psychology and philosophy, then Freudianism is a general name for various schools and movements that seek to use Sigmund Freud's psychological teachings to explain phenomena related to humans, society and culture.

Thus, both Adler and Jung belong to the representatives of Freudianism. At the end of the 1930s, neo-Freudianism emerged, combining Freud's psychoanalysis with sociological theories. Critically evaluating some of the tenets of classical psychoanalysis regarding the interpretation of intrapsychic processes but retaining its key ideas - the irrational motives of human activity and the principles inherent in each individual -representatives of neo-Freudianism shifted their focus to the study of interpersonal relationships. As A. A. Habrielyan notes in his dissertation: «The sociocultural orientation of neo-Freudianism led to a restructuring of psychoanalysis: the centre of gravity shifted from intrapsychic to interpersonal relationships» [Habrielyan, 2021, s. 22]. This is an attempt to explain the fundamental questions of human existence: how a person should live, what values to choose, and what actions determine their development. Representatives of neo-Freudianism believe that the main cause of neurosis is anxiety, which originates in childhood when encountering a hostile world that is dangerous for the child, and which is exacerbated by a lack of love and attention from adults. Subsequently, the

source of anxiety becomes the individual's inability to achieve harmony with the social structure of modern society. This leads to feelings of loneliness, detachment from one's surroundings, alienation from others and one's own «I».

Society is seen as a source of general alienation, where its social norms and values can become an obstacle to personal development and the transformation of one's life ideals. In this regard, restoring harmony within the individual is seen not only as a personal task, but also as a prerequisite for the possible healing of society as a whole. Only through awareness of one's own needs, the establishment of genuine interpersonal connections, and the restructuring of relationships with society is positive transformation possible, both for the individual and for society as a whole.

The most well-known representatives of neo-Freudianism usually include K. Horney, E. Fromm, W. Reich, H. Marcuse, and others. The leading figure of neo-Freudianism was E. Fromm. A significant role in the formation of his views was played by the fact that in 1929-1932 he worked at the Institute for Social Research in Frankfurt am Main, where the Frankfurt School (M. Horkheimer, T. Adorno, H. Marcuse) was formed. Fromm accepted the interpretation of Marxism that had developed in this school, seeking to synthesize the ideas of the young Marx with psychoanalysis and other contemporary philosophical trends (existentialism, philosophical anthropology, etc.). According to Habrielyan, «Fromm's humanistic psychology can be viewed as an alternative to determinism, biologism, and behaviourism. His concept of man goes beyond Marx's theory of alienation and Freud's pessimistic ideas focused on the theory of drives» [Habrielyan, 2021, s. 30]. Fromm believed that there is nothing innate in personality: all its psychic manifestations are the result of the personality's immersion in various social environments. However, unlike Marxism, Fromm explains the formation of a particular type of personality not by the direct influences of the social environment, but through the duality of human existence: existential and historical.

Fromm identifies two fundamental existential conditions of human existence. The first is that humans always exist between life and death, feeling their own thrownness into the world and the impossibility of controlling the very fact of their existence. The second is the internal gap between the richness of human potential and the limitations of real life, which never allows for the full realization of inherent possibilities. These contradictions are inevitable, but individuals respond to them differently, depending on personality traits, cultural norms, and social conditions. «Human passivity is one of the signs of a total syndrome, which Fromm calls alienation syndrome». As Shmorgun notes, «human existence, according to E. Fromm, is fundamentally conflictual» [Shmorgun, 2022, p. 36].

Unlike existential contradictions, historical contradictions, according to Fromm, are created by people themselves and can be overcome in the process of social development. The thinker linked their resolution to the formation of a humanistic society capable of providing conditions for the free development of the individual and overcoming alienation.

In his book «The Revolution of Hope» (1968), Fromm outlines ways to humanise society. He proposes humanistic planning, the activation of individuals through humanistic management methods, changes in consumption to increase human activity, and the spread of new psycho-spiritual orientations that serve as modern religious systems. Fromm also emphasises the creation of small communities with their own culture and lifestyle, based on shared psycho-spiritual orientations.

The specificity of psychoanalytic philosophy lies in the fact that only the psychological significance of the external world is taken into account. All other components are not subject to reflection and are not included in the basis of psychoanalytic teaching. Freud's main object of study is a specific form of reality. He studies not just the inner world of a person, but the sphere of the psyche within which processes and changes that are essential and significant for human life take place, influencing the organization of all human existence. Turning to the understanding of mental reality, Freud attempts to rethink the Cartesian idea of the identity of the human psyche with consciousness. He accepts the hypothesis of the existence of an unconscious level of the

human psyche, in the depths of which a special life takes place, one that is not yet sufficiently studied and understood, but nevertheless is truly significant and noticeably different from the sphere of consciousness. Moreover, while in the philosophical systems of the past, recognition of the independent status of the unconscious was limited, at best, to attempts to consider the relationship between conscious and unconscious processes, Freud goes further. He not only examines the relationship between the two spheres of the human psyche, i.e. consciousness and the unconscious, but also seeks to reveal the meaningful characteristics of the unconscious psyche itself, to uncover the deep processes that take place on the other side of consciousness.

For Freud, being conscious means having direct and reliable perception. Speaking about perception in the realm of the unconscious, he compares the conscious perception of unconscious processes with the perception of the external world by the senses. Freud bases his arguments on the clarifications made by Kant in his understanding of this problem. If Kant emphasized the subjective conventionality of human perception with the perceived, which is not subject to cognition, then Freud also emphasizes the illegitimacy of identifying perception with unconscious mental processes, which are the object of this consciousness. This further development of Kant's ideas is reflected in psychoanalysis in the assertion that the unconscious psyche is recognized as something that really exists, but whose perception by consciousness requires special efforts, technical procedures, and certain skills related to the ability to interpret perceived phenomena.

When considering the relationship between consciousness and the unconscious, Freud proceeds from the assumption that every mental process first exists in the unconscious and only then can enter the realm of consciousness. Moreover, the transition to consciousness is by no means a mandatory process, because, according to Freud, not all mental acts become conscious. Freud believed that unconscious processes are not subject to the criterion of reality: a person can perceive fantasies, dreams or illusions as psychic reality. Therefore, he advised against distinguishing between fantasy and reality. In fantasy, the individual is liberated from the demands of the external world and regains the freedom whose loss was caused by the necessity of taking reality into account.

In this, Freud touches upon the traditional philosophical problem of freedom and necessity. On the one hand, the unconscious is guided by the pleasure principle and has no restrictions, unlike consciousness, where the reality principle with socio-cultural rules applies - a position close to Fichte's. On the other hand, the mental processes of the unconscious are not chaotic or arbitrary, but are subject to certain laws, which brings Freud closer to Schelling's ideas.

Representatives of the Frankfurt School, such as Horkheimer and Adorno, made a significant contribution to the philosophical understanding of Freudianism, using psychoanalysis to analyze the relationships between the individual and society, as well as to identify the mechanisms of authoritarianism and totalitarian ideologies. They showed how the development of the mind and its separation from nature led to the «scientification» of culture and the dominance of rationalized control, which subsequently contributed to the spread of ideological systems.

Continuing this line of critical analysis of social constraints, another leading representative of the school, H. Marcuse, used Freudian metapsychology as a philosophical prism for understanding the historical development of society. He introduced the concepts of "surplus repression" and the «principle of productivity» to show that modern alienation of labour and social constraints are not immutable, but can be overcome through the harmonization of human labour and creative activity. «Erich Fromm and H. Marcuse believe that individual is subjected to attempts at influence by external ideas, thereby threatening the entire system of his or her internal or spiritual orientations» [Habrielyan, 2021, p. 31].

At the same time, Marcuse emphasized that overcoming social alienation is only possible through a combination of personal development and collective responsibility. He believed that harmony between individual freedom and social conditions creates the preconditions for a more

humane and creative way of life, where human labour and play become integral elements of self-realization.

Based on the foregoing, it can be concluded that the relationship between psychoanalysis and philosophy is stable and multifaceted. The philosophical ideas of the past influenced the formation of Freud's psychoanalytic teachings, and his views on the psychic reality and human existence shaped a psychoanalytic philosophy that continues to affect social consciousness and the development of philosophical thought. Psychoanalytic concepts have become a focal point for thinkers of various schools, contributing to the development of humanistic teaching methods, the anthropocentric paradigm of science and education, and the formation of a holistic conception of the human being as a spiritual and psychic entity.

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**ФРОЙДИЗМ ТА ПСИХОАНАЛІТИЧНІ ШКОЛИ У
ФІЛОСОФІЇ ОСВІТИ І НАУКИ**

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АНОТАЦІЯ

У статті досліджено вплив фройдистських ідей на розвиток психологічного підходу в освітній теорії та практиці. Показано, що психоаналітична концепція несвідомого, запропонована З. Фройдом, сприяла формуванню нової парадигми гуманістичної діяльності, у якій особлива увага

приділяється внутрішньому світу особистості, її несвідомим мотивам, емоціям, цінностям і моральним орієнтирам. Результати дослідження демонструють, що використання психоаналітичних підходів в освітній практиці дає змогу формувати цілісну особистість, самосвідомість і моральний потенціал людини. Підкреслено, що несвідоме є активною, субстанціональною частиною психічного простору, де переплітаються психічне та соматичне. Тут формуються глибинні симпатії та антипатії, причини конфліктів, а також спонукання до геройчних або злочинних дій, яких не усвідомлює сама особа. Показано, що психоаналіз, на відміну від традиційної експериментальної психології, розглядає людину як цілісну особистість, а метод аналізу вільних асоціацій, снів, застережень і перенесень робить доступними для спостереження ті психічні явища, які раніше залишалися прихованими навіть для самоаналізу. Досліджено внесок учнів З. Фройда, зокрема К. Юнга та А. Адлера, які розвинули психоаналіз у напрямку аналітичної та індивідуальної психології. К. Юнг ввів поняття колективного несвідомого й архетипів, що відображають загальнолюдський досвід, тоді як А. Адлер наголошував на почутті неповноцінності й механізмах компенсації та надкомпенсації як чинниках формування характеру. Окрему увагу приділено неофройдизму, представники якого (Е. Фромм, К. Хорні, Г. Маркузе) поєднали психоаналіз із соціологічними теоріями, зосередивши увагу на міжособистісних відносинах, соціальній тривозі та процесах відчуження в суспільстві. Показано, що Е. Фромм розглядав особистість як результат взаємодії екзистенціальної та історичної складових буття, пропонуючи гуманістичне планування суспільства й розвиток психодуховних орієнтацій. Г. Маркузе використовував фройдівську метапсихологію для аналізу соціальних обмежень, пропонуючи гармонізацію трудової та творчої діяльності як шлях до подолання відчуження. Зроблено висновок, що фройдизм і психоаналітичні концепції відіграють ключову роль у формуванні антропоцентричної парадигми соціального пізнання й гуманістичного світогляду. Вони дозволяють розглядати людину як духовно-психічну цілісність, здатну до самопізнання, самореалізації та гармонізації внутрішнього світу, а також створюють науково-філософську основу для розвитку гуманістичної соціальної та антропологічної практики ХХ–ХXI століть.

Ключові слова: фройдизм, психоаналіз, несвідоме, антропоцентризм, особистість, філософська антропологія.

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