

**THE HUMAN IN THE THEORY OF KNOWLEDGE AND THE  
PSYCHOLOGICAL KNOWLEDGE OF HUMAN  
(on the relationship between epistemology and psychology)**



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The aim of the article is to define the theoretical and methodological relations between epistemology and psychology and to broaden the notion of the subject-matters and interdependencies of these disciplines. For this purpose, the history of the decisions of the question of the human's place in the theory of cognition and the thinking of psychologists of epistemological content is investigated. The methodological principle of the research is the metaparadigm of the dialogue (G. O. Ball) that is defined as a set for the coordination and continuation of the thought of the authors of the analyzed positions. R. Descartes's provisions on the dis-

united world to the incommensurable essences, B. Spinoza's ideas on the human's belonging to substance, I. Kant's conceptions about the presence of human in cognition are determinant. The subject is opposed to the object of knowledge, proclaimed by the organ of self-knowledge of the substance, the object is declared as it appears in the subject's thinking. Subjectocentrism is opposed by substantialism and processualism, dualism – by a common and particular form of monism. The theory of cognition as a historical process of G. W. F. Hegel is the starting point of the path from the relation «subject – object» to the relation «thinking – being», from the classical to the nonclassical epistemology, represented by the ideas of K. Marx, H. Bergson, E. Husserl, M. Heidegger, M. Foucault, M. K. Mamardashvili. The ideas of K. Popper, I. Prigogine, V. S. Stepin in the philosophy of science become significant of the emergence of epistemology at the post-nonclassical level of development. The refraction of the ideas of epistemology in the thinking of the founders of the existential (L. Binswanger), Marxist (A. N. Leontiev), humanistic (A. Maslow) and cultural-humanistic (V. A. Romenetz) psychology are traced. The principal importance of dialogue between V. A. Romenetz and S. L. Rubinshtein about the mode of being of human in the world for understanding the place of human in cognition. The common in epistemology and psychology is the movement from dualism to more and more meaningful monism with the subsequent human-centrism that appears at the post-nonclassical stage of the history of each of the disciplines and takes into account the objective place of human in the world. A view on cognition as a historical-logical-psychological process is asserted, the significance of the general philosophical idea of the identity of thinking and being for understanding the place of human in cognition and the special role of epistemological thinking in psychology is revealed. It is shown that in the investigation of psychological cognition of concepts of the subject, object and author of the theory of knowledge form one row; that the mutual enrichment of epistemology and psychology creates the possibility of the theory of knowledge of human, that is necessary for the sciences of the anthropological circle.

**Keywords:** epistemology, psychology, metaparadigm of dialogue, subjective, objective, thinking, being, problem of human, psychology subject-matter, human cognition theory, S. L. Rubinshtein, V. A. Romenetz.

DOI: 10.7868/S181926531803007X

**Citation:** Myasoed P. A. (2018) Čelovek v teorii poznaniâ i psihologičeskoe poznanie čeloveka (k voprosu o sootnošenii èpistemologii i psihologii) [The human in the theory of knowledge and the psychological knowledge of human (on the relationship between epistemology and psychology)] // Metodologiâ i istoriâ psihologii. Iss. 3. P. 105–126.

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