

ACADEMICIAN VOLODYMYR ROMENETS: A HISTORY OF WORD PSYCHOLOGY IN A FUNDAMENTALLY NEW LIGHT (TO THE 100th ANNIVERSARY OF HIS BIRTH)

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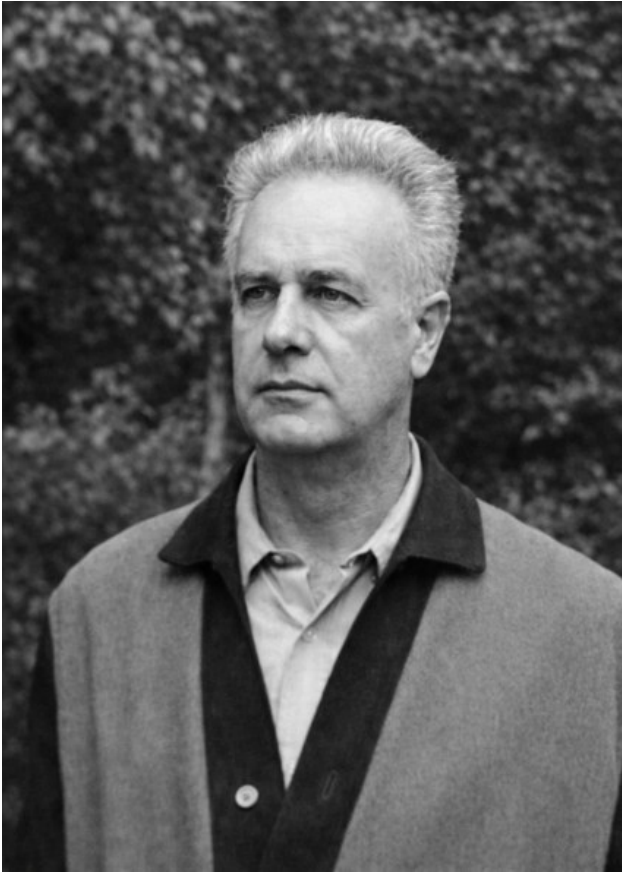
Abstract. The article introduces the accomplishments of Volodymyr Romenets (1926-1998), a Ukrainian historian and psychology theorist who developed the theory of deed. According to the theory, in the history of psychological knowledge and essence of the psyche, the elements of a deed are consistently emphasized, including the situation, motivation, action, and afteraction. The psychology of Primitive Society, the Ancient World, and the Middle Ages correlates with the situation of deed; the psychology of the Renaissance, the Baroque, and the Enlightenment correlates with motivation; the psychology of the 19th — early 20th centuries correlates with action; the psychology of the 20th century correlates with action and afteraction. The emergence of periods in the history of world psychology, stages in historical psychology, and the levels of development in psychological knowledge occur. Romenets employs a culturological approach and the principle of creative complementarity of the ideal and the material in understanding the essence of a human. Through his theory of deed, he demonstrates the unity of the historical and logical in psychological cognition. The article suggests that the concept of canonical psychology, which marks the conclusion of Romenets's achievements, serves as a testament to psychology having achieved a stage of development known as the post-effect level. Furthermore, the article investigates the connection between psychology and epistemology, tracing the historical evolution of both fields as a trajectory that transitions from dualism to more meaningful monism. The author expresses a firm conviction that Romenets' work holds a prominent place in the history of world psychology — a field he studied with profound inspiration and titanic effort, and to which he made an extraordinary contribution.

Keywords: history of world psychology, historical psychology, theory of deed, psychological knowledge, post-non-classical psychology, Volodymyr Romenets.

Romenets received his psychological education at Taras Shevchenko National University of Kyiv, Ukraine, where he subsequently, as a professor, was teaching a course in the History of Psychology for 30 years. During this time he published seven voluminous series of books devoted to Historical and Psychological Research (Romenets, 1978), the Psychology of the Ancient World and the Middle Ages (Romenets, 1983), the Renaissance (Romenets, 1988), the Baroque (Romenets, 1988), the Enlightenment (Romenets, 1993), 19th and early 20th century Psychology (Romenets, 1995a), and 20th century Psychology (Romenets & Manokha, 1988)¹. The task of a researcher of Volodymyr Romenets' work is to convey the scholar's ideas to the international community, presenting them in both historical and theoretical contexts.

The terrible war caused by Russia's treacherous attack on Ukraine acutely actualizes the understanding that human psychology is histori-

¹ Romenets instructed his student to finish his last work because he did not have much time left



Volodymyr Romenets (1926-1998)

cal, and history is psychological. In the work of the outstanding Ukrainian scientist Vladimir Romenets this is the dominant idea. He sought to show the readers of his fundamental research and the students whom he taught the place and role of man in the cultural and historical existence of the world, to open up for them the opportunity to understand and experience the ways in which man sees the world and himself in the world, to help them realize that the eternal lies in the transitory.

The concept of old and new history of psychology (Furumoto, 1989) is not applicable to the research of Romenets's creativity. According to Romenets's estimate of *A History of Experimental Psychology* by Edwin Boring's (1950), one of the representatives of the "old history of psychology" (Lovett, 2006): "Psychology gained independence from its foremother not only through the laboratory but also in a theoretical sense" (Romenets & Manokha, 1988, p. 906). In a theoretical sense — first of all. The history of psychology is the history of ideas expressed over the centuries by outstanding thinkers of different countries and peoples. Being in a creative dialogue with their predecessors, they continue the collective process indi-

cated by individual efforts. That is why this process has its own achievements, its own patterns and its own vector.

Romenets also rejects the idea that analysis of the history of psychology should be conducted "downwards" (Furumoto, 2003). He refers to this type of analysis as a "presentation," in which only factors that are consistent with the contemporary scientific study are considered. Romenets does not accept "antiquarianism" either — an assessment of the past from the perspective of the past. In both cases, the historical and logical connections are severed. "Because the historical process ends and summarises in a particular order, it becomes the logical. The contradiction of the theory and its logic results in the need for the unfolding of the historical process of cognition" (Romenets, 1993, p. 10).

Both Thomas Leahey (Leahey, 2001) and Romenets correlate the history of psychology with the history of civilization and characterize its representatives. Romenets further suggests that psychology should not be completely depended on the advancement of European science; in psychology, scientific explanations are not only deterministic, but also indeterministic; the natural-scientific approach in psychology prevents from understanding the psyche as both a unique and a universal phenomenon, which significantly limits the subject of psychology. These are the stances of culturological approach to the study of the history of psychology. The approach is based on the principle of creative mutual complementarity of the ideal and the material in understanding the essence of human existence, which corresponds to "the fullness of human existence without any limitation of the manifestations of vital activity" (Romenets, 1995a, p. 34).

Culture is a historically changeable method of objectifying the essence of a person in the form of a deed. A deed is an "archetype of universal culture"; the category of deed should become a logical cell in the creation of a "humanistic" system of psychological knowledge. "The core issues of theory and history of psychology are centered around deed principle. It aids in the resolution of psychology's central problem, the *problem of a human*" (Romenets & Manokha, 1988, p. 898).

According to Romenets, the slogan of psychology, "Know thyself," an appeal to a human left by the ancient Greeks on the wall of the temple of Apollo at Delphi. "The history of psychology can also be understood as the actual interiorisation of this statement, including modern psychology" (Romenets, 1983, p. 214). The scope of the psychologist's

examination covers petroglyphs, rituals, ceremonies, beliefs, myths, religions, fiction, painting, music, architecture, morality, law, philosophy, science, manufacture, historical events, the character and spirit of each era of Western and Eastern cultures. Romenets suggests that “W. Wundt encyclopedism, surprisingly, hinders the interpretation of his work” (Romenets, 1995a, p. 140). It refers to himself which also applicable to his own encyclopedism and the complexity of his theory of deed².

The aim of this article is to introduce Romenets’s theory of deed, describe the characteristics of his thinking, outline the theory’s place in the history of psychology. It is to demonstrate that in Romenets’s works psychology is replete with original content and marks a new stage in the advancement as a science.

Theory of the history of world psychology

Romenets concluded his first historical work with the words: “Modern psychology is faced with the task of revealing a relationship between *“a person – a deed – a world”* in where a deed is not just a mediating link, but an all-encompassing cut of being” (Romenets, 1978, p. 422). He created a theory of deed and recreated the psychology of each historical epoch from the perspective of his theory. “Psychology is determined by history and determines history itself” (Romenets & Manokha, 1998, p. 69). The components of a deed are situation, motivation, action, and afteraction. The psychology of Primitive Society, the Ancient World, and the Middle Ages correlates with the situation of deed; the psychology of the Renaissance, the Baroque, and the Enlightenment correlates with motivation; the psychology of the 19th – early 20th centuries correlates with action; the psychology of the 20th century correlates with action and afteraction. This is the foundation for the periods of the history of world psychology, the stages of historical psychology, and the levels of development of psychological knowledge. The situational level is mythological and philosophical psychology, the motivational level is philosophical psychology, the action level is scientific psychology, and the aftereffect level is post-scientism in psychology. “Science’s methods cannot completely exhaust all the richness of human nature, its soul” (Romenets & Manokha, 1998, p. 40).

² The components of the Romenets’s theory of deed are theories of the history of world psychology, historical psychology, creativity, the life path of a human, the philosophy of the transient, the psychosophy of deed, the theory of the sources of human existence, the idea of canonical psychology (Myasoid, 2021a). In the article, I only present the main provisions of the theory of deed and characterize its author’s contribution to the field of psychology.

Ancient Egypt builds pyramids — “eternal piles of being,” Christianity finds its piles of being in a human soul and the Middle Ages focuses on this. The Renaissance reveals that the value itself is a human being and prioritizes the earthly. The Baroque emphasizes the importance of the sensual world, but sees the greatness of being in the otherworldly entity. Although the Enlightenment proclaims militant atheism, the idea of God is still present. The atheistic tendency continues throughout the 19th century and brings a focus on material values. The 20th century reduces it to absurdity. “The main contradiction of history is the desire of a human to solve the problem of the relationship between the transcendental and the phenomenal, the otherworldly and the earthly and it remains both solvable and unsolvable” (Romenets, 1995b, p. 620).

Psychology of Primitive Society, the Ancient World, the Middle Ages.

Primitive human assigns objects and phenomena of the surrounding world mystical properties. This represents the situation of meanings and a mythological stage in the history of psychology. The world is divided into real objects and a soul; a soul is connected to a human’s breath, and, obviously, to the phenomenon of death. Meanings are concretized, primitive consciousness goes beyond the limits of “natural objectivity”. The phenomena of primitive consciousness are fetishism, animism, metempsychosis, and later — totemism and taboo. A human tries to find a “support of being” in the conditions of the implementation of a deed. The situation of meanings turns into the situation of conflict. The connections of a human with the surrounding reality become more complicated, they go beyond directly given, abstract from sensory impressions. The philosophical stage of the history of psychology begins. This level of psychological knowledge appears in the form of the teachings of the thinkers of ancient China, ancient India, and ancient Greece.

The psychology of ancient China is characterized by human behavior in the situation of conflict. On this basis appears of the teachings of Tao and tradition (Laozi, Confucius). A deed is understood as the maintenance of tradition, which corresponds to Tao and makes a human wise (Wan Chun). The idea is expressed about the personal contribution of a human to the tradition (Sun Tzu) and this is a step towards acknowledging the role of human activity in a conflict situation. In the psychology of ancient India, the situation of conflict is conveyed by the idea of human suffering in the world. A deed is conceived as an act of liberation from suffering and a connec-

tion with the fundamental principle of being. The pursuit of such liberation can be found in the doctrine of karma (Upanishads). This path runs through nirvana — the human penetration into the core of being. The outer and inner world of a human is depreciated. A deed is presented as inaction. The psychology of ancient Greece is permeated by the opposition of microcosm and macrocosm. The animism characteristic of primitive consciousness is being replaced by pantheism.

According to Romenets, ancient Greek mythology communicates ideas in figurative form, which are then theoretically formulated in the psychology of subsequent eras. The place of confluence of soul and body is in sensations (Epicurus). The soul is seen as an element of the material world (Democritus), an eternal entity in the diversity of its manifestations (Aristotle), an immortal basis of life striving for an otherworldly existence (Plato). Ideas about a human as “the measure of all things” (Protagoras), and about the world as a stream of endless changes (Heraclitus) are conveyed. The idea of the common origin of microcosm and macrocosm and an attempt to go beyond the situation of conflict is developed in Stoicism, Skepticism, and Neoplatonism. This is a premise for realizing the collision of the situation. In its expanded form, the psychology of ancient Rome demonstrates this aspect of the deed.

Based on the Christian worldview, the idea of an extraterrestrial origin of the soul is affirmed. The body is characterized as burdened with passions incompatible with the soul. In the face of the all-seeing God, a human must atone for their inherent sinfulness and earn His mercy by faith (Clement of Alexandria). Teachings about inner experience are created (Augustinus). Human freedom is either acknowledged (Thomas Aquinas), or denied (Eriugena). Church Fathers, patristics, have a dialectic way of thinking: what disappears reappears in an already modified form (Tertullian); body and soul are united by a form that is combined with matter (Thomas Aquinas). The autobiographies and diaries of the ancient Romans provide insights into how to handle a conflict situation (Plutarch, Marcus Aurelius, Cicero). “It is the collision that “tears apart” a human by contradictions, forces to rise above them, possess them, submit their objective essence to own intentions” (Romenets & Manjkha, 1998, p. 45). This is the motivation for the deed. The next period in psychology’s history begins and therefore, psychological knowledge enters its next phase.

Psychology of Renaissance, Baroque, and Enlightenment.

Arab psychology refers to motive as an internal source of human behavior (Ibn Sina, Al-Ghazali). The psychology of Kievan Rus also mentions motivation when emphasizing the importance of combatting social fatalism (Volodymyr Monomakh). In the psychology of the Western European Renaissance, as a result of the achievements of science and art and the release from religious restrictions, human motivation emerges as a central problem. The Renaissance human discovers the support of being within themselves and rejects the notion that God’s will determines their fate (N. Machiavelli). The ultimate goal of a human is said to be self-knowledge and self-improvement (J. Pico della Mirandola). The works of the era’s representatives attest to this. (Leonardo da Vinci, N. Machiavelli, Michelangelo, A. Dürer). The source of human development is seen in the unity and struggle of opposites, inherent in human nature (N. Kuzansky). The unity of the microcosm and the macrocosm is discovered in a human being (G. Bruno). The doctrine of human development as the self-revealing of the Highest Authority is being created (J. Bohme). A human being is called to learn wisdom from nature (M. Montaigne). The science of the soul is referred to by the term “psychology” (O. Kasmann), but “while psychology was solving abstract categorical problems, artistic knowledge raises such questions about human activity that will take psychology centuries to explore.” (Romenets, 1988, p. 72).

Romenets calls the Baroque anti-Renaissance, emphasizing that it is about a fundamentally different understanding of the human psyche. The subject of the psychology of the era is “*a living spirit in a living body*” (Romenets, 1990, p. 4). A human being remains in a state of conflict of motives, suffering from the fact of the finiteness of life in the infinite Universe; a human soul is “a lump in the wind” (B. Pascal). A mechanistic worldview is associated with a theological one, and knowledge with self-knowledge (J. Locke). According to R. Descartes, the body belongs to an extended substance, while the soul belongs to a thinking one. B. Spinoza, in contrast to R. Descartes, believes that a substance has many attributes; body and soul are attributes of a substance accessible to human knowledge; what happens in the body is reflected in the soul; the connection of things is the same as the connection of ideas. G.V. Leibniz continues that soul and body are the attributes of the monad as “mirrors” of the Universe. Similar ideas are expressed by the Ukraini-

an wandering philosopher G.S. Skorovoda: "A person is viewed by God in the same way that a person views God." (Romenets, 1993, p. 479). Dualism in explaining the psyche of a human is opposed to monism.

Decision-making is the consequence of the conflict of motives and the subject of study in Enlightenment psychology. The Enlightenment has a more positive outlook toward a human being compared to the Baroque, which is attributed to the advances in science. Intellectualism (J.G. Herder, T. Hobbes, G.E. Lessing, D. Hume), emotivism (D. Diderot, C.A. Helvetius), voluntarism (J.W. Goethe, F. Schiller). The Great French Revolution does not justify the hopes placed on it.

According to Romenets, a human being looks for a way from the phenomenon to the noumenon, which only increases their suffering. He regards the philosophy of J.-J. Rousseau as a significant contribution to the psychology of the Enlightenment, while considering the philosophies of I. Kant and J.G. Fichte to be its highest point, and the philosophy of G.W.F. Hegel to be its culmination. Rousseau describes a human being as a natural being, corrupted by civilization, and advocates for raising children in a manner that aligns with their natural development process.

Kant opposes the logic of Descartes with the idea of a priori given spatial scheme of nature in human thinking. According to Fichte, the need exists in thinking itself, the Self of a human being is equivalent to the world. Hegel asserts the notion that thinking and existence are identical: thinking is an attribute of the Absolute Spirit as a dialectical transformation of "being-in-itself" into "being-for-itself". Romenets observes that Hegel's ideas challenge the concept of "substance dualism" within the realm of the ideal, while the contradictions of a human's life are real, they are hidden in the way of being.

According to Romenets, in both the 19th and 20th centuries psychology remains a discipline with philosophical content and continues to solve the problems it posed in its early stages. This is already an effective component of the deed and the corresponding level of psychological knowledge in the form of scientific psychology³.

³ Romenets authored two volumes concerning the history of scientific psychology, encompassing approximately 1,500 names. These are psychologists, philosophers, naturalists, writers, poets, playwrights, artists, sculptors... He engages in a creative dialogue with the authors of detailed definitions of psyche, reproducing, evaluating, and expanding upon the ideas of each one. I will only focus on Romenets's principles regarding the characteristic tendencies in the field of theoretical psychology.

Psychology XIX – early XX century

Natural scientific psychology and psychology of consciousness represent the target aspect of the deed. The first continues the trend of "revitalisation of the body" as stated by Descartes. The psyche is understood as a biological phenomenon, the function of the psyche is the adaptation of a living being to the demands of the environment. The difference between humans and animals is reduced to formal properties. According to Romenets, C. Darwin "looks for natural causes and factors in the development of the living world, thereby contributing to natural psychology, which from a historical perspective has significant advantages over categorical-speculative psychology" (Romenets, 1995a, p. 214). I.P. Pavlov argues that the mechanism of behavior of both animals and humans is a conditioned reflex and that humans are distinguished from animals by their ability to use a system of words-signals, which offers practically limitless options for behavior. Pavlov's influence on psychology was expressed in the "identification of the psyche with the higher nervous activity"; the focus of psychology shifted away from its own issues for a considerable period of time.

Romenets outlines the psychology of consciousness through the theory of "structuralism" (W. Wundt, E.B. Titchener, H. Ebbinghaus), "functionalism" (W. James), and "intuitionism" (A. Bergson). This also includes theories about the soul as a microworld (J.F. Herbart, M.M. Lange, R.H. Lotze), the phenomena of consciousness (R. Avenarius, F. Brentano, T. Lipps), the relationship between speech and consciousness (W. Humboldt, O. Potebnaya), the physiological mechanisms of mental phenomena (H. Helmholtz, J. Müller, G. Fechner). Romenets observes that Wundt in his *Psychology of Peoples* appears to have a natural scientific approach to understanding life phenomena, but nevertheless, he is regarded as a prominent representative of the psychology of consciousness. James's description of the structure of consciousness is regarded by Romenets as exceptionally "profound, unlike any other". Bergson develops the concept of creative evolution as a duration in which neither subjectivity nor objectivity exists. Similarly to Spinoza, Leibniz, and Hegel, he follows a monistic tradition in psychology. Romenets links Dilthey's ideas on the connection between natural science and explanatory psychology to the study of the means of action and emphasizes that psychology should encompass all the components of action taken together. Furthermore, he notes that the theories which define the psyche as creativity often em-

phasize the means of action, and gives the example of Ukrainian linguist O. Potebnya. The psychologist researches the correlation between thinking and means of communication developed by people throughout history, which enables to demonstrate the “sample of verbal world”.

Psychology continues to solve “the fundamental problems concerning the conflicting nature of human existence that struggles between the extremes of the ideal and the real” (Romenets, 1995a, p. 33).

Psychology of the 20th century

Romenets views the idea of internalising action as being present in natural science psychology. Within behaviorism, it involves the internalisation of a stimulus (J. Watson, B.F. Skinner, E. Tolman); Gestalt psychology pertains to the internalisation of meaning (W. Kohler, K. Koffka, K. Levin); Cognitive psychology focuses on the internalisation of action patterns (J. Bruner, J. Gibson, W. Neisser). Psychologists offer explanations regarding the shift from the material to the ideal (A. Vallon, J. Piaget, L.S. Vygotsky), however, “the most ideal is not discussed” within their theoretical frameworks. This is particularly evident in behaviorism: “Imagine ... culture decides to exclude subjectivity from the subject of its research!” (Romenets & Manokha, 1998, p. 221). In the theory of J. Piaget, Romenets finds the notion of overcoming egocentrism appealing: “Every advancement a child makes in their thinking represents overcoming of centrism and an exit to the objective understanding of the world” (Romenets & Manokha, 1998, p. 287). Regarding L.S. Vygotsky, Romenets evaluates his principle of historicism positively but notes that: “The real factor of behavior is either culture as a psychological phenomenon or the psyche as a cultural phenomenon” (Romenets, 1995a, p. 596). Discussing the theory of Z. Freud, he suggests that Eros and Thanatos represent the biological forces within a human being that are in conflict with culture, and that the history of humankind is presented in biological terms. C.G. Jung introduces the concept of the archetype as the historical unconscious, but the archetype is a symbolic expression of the substance, as it “sees itself”. A shift from a biological to a social perspective is observed (A. Adler, H.S. Sullivan, K. Horney, E. Fromm), however, this shift involves a transfer of a specific idea about a human being “*to human nature in general*” (Romenets & Manokha, 1998, p. 374). The concept of human identity, which is expressed in human dignity, is not given consideration. In this context, Freud’s theory can be seen as the “guilt complex” of the 20th century. Fromm describes the

flight from freedom, but in this case, the focus should be on “authentic freedom that is linked to a tragic experience of the dignity of a human being who has comprehended the universal concepts and articulated them in a way that is unique, incomparable, and original” (Romenets & Manokha, 1998, p. 72).

The ideas of humanistic psychology (A. Maslow et al.) “have preformist connotations that indicate unfolding of already pre-existing content” (Romenets & Manokha, 1998, p. 736). The universal is substituted by the individual, while the unique is understood as the singular. Humanistic psychology reaches “the impasse of subjectivism”. A human separates themselves from their being in the world, which is carried out in a specific way; the essence of a human being is emasculated. This is akin to “the psychology of Munchausen, who lifts himself by the hair” (Romenets & Manokha, 1998, p. 826).

Romenets posits that natural science and humanistic psychology are linked through the relationship between “adaptation — creativity — personality”. This connection covers the essential content of the deed, while highlighting that the life path of personality progresses from adaptation towards creation. The concept of catharsis (L.S. Vygotsky, D. Gilbert, A. Toynbee, J. Wallace, K. Jaspers) suggests that a human being acknowledges that they are a constituent part of the universe, absorbing it, overflowing with it, and striving to liberate from its heaviness. A human being uncovers latent qualities, elevates to higher levels of being, and undergoes transformation. This is the concept of ecstasis (C. Buhler, S.L. Rubinshtein, F. Severin, V. Frankl). “*A human being finds themselves* after a long wandering in circles in search of themselves. This marks how psychology approaches the end of the 20th century” (Romenets & Manokha, 1998, p. 83).

In the field of psychology, a transformation occurs when it moves beyond scientism and abstract humanism, and instead turns its face to a human being and shows them both what they are and what they should be. The “cultural-historical mission” of psychology is emphasized, which is to remind a human being of responsibility for both what has been done and for what has been missed. Through this mission, “historical psychology gives birth to a new image of psychology, leading to its self-awareness” (Romenets & Manokha, 1998, p. 60).

Theory of historical psychology

Romenets notes that historical psychology is represented by W. Wundt’s 10-volume Psychology of Peoples, along with the works of L. Levy-Bruhl,

J. Frazer, E. Tylor, and O. Potebnya. "The remaining step is to demonstrate the action of deed that arises from the spiritual essence of humanity, from the people and becomes self-sufficient" (Romenets, 1995a, p. 596). This manifestation is the "archetype of the existence of the people," is conveyed through folklore, determines their destiny, character, worldview, ethics, and outlines the historical course of action. This process leads to cultures mutually enriching and expanding. As a result of the "projection mechanism," the concept of evil is transferred to other peoples, while the "unification mechanism" leads to the eradication of "ideological pluralism". The expansion of culture is initiated by the "source peoples," which is how world empires emerge. "People seek and desire an only God, and this desire results in an emphasis on what unites them rather than what divides them... The confrontation of peoples is opposed by an ideal sphere where there is ample wealth for everyone" (Romenets, 1995a, p. 27). This engenders the psychology of transformation that is exemplified by Jesus Christ's deed of self-sacrifice.

Jesus saves people from demise by embracing their suffering, opening the spiritual sphere for them, but they remain in the sensual sphere and "remain themselves". H. Bosch conveyed this notion through his painting *Christ Carrying the Cross*. "This falls under the purview of historical psychology... The act of betrayal is not limited to a single student, but rather reflects the treachery of humanity as a whole." (Romenets, 1995a, p. 26). The purpose of the psychological is to "discern the pure light of being amid sensual impurities," and "catharsis occurs on the background of human utopianism". Nonetheless, the deed of self-sacrifice of Christ represents a unique event in the history of peoples, reinforcing the concept of both the transformation of a human being and the world. "Transformation encompasses the comprehension of everything occurring in the world, its meaning, and the determination of humankind's historical trajectory ... It is a depiction of the world's self-revelation" (Romenets, 1995a, p. 21).

The Renaissance in Western Europe serves as an expressive representation of historical psychology. A human being proclaims themselves to be a titan, their entitlement to act according to their desires can evolve into a willingness to resort to any means necessary when confronted by another individuality that obstructs their goals. "The supposedly human era is, in fact, antithetical to the very concept of humanity." The figure of the Grand Inquisitor arises

and symbolizes the decline of the titan's greatness in their attempt to eradicate the identity of others. Romenets values the significance of the statue of Michelangelo *The Genius of Victory*, as it conveys a body of thought where the victory of one human being over another loses its importance. The psychology of self-punishment is portrayed by F.M. Dostoevsky in *Crime and Punishment*. Romenets believes that the factors that motivate behavior originate within a human being, and historical psychology indicates that these factors are ingrained in their way of being.

Humanity's pursuit of unity can be accomplished in two ways: either by unification, or by advancing towards "unique yet universal being". It is the former way that becomes fundamental in the 20th century. A human being strives to achieve "monolithism in ideas," but ultimately achieves "totality in thinking and behavior". In this century, socialism and capitalism represent forms of solidity, with the former emphasizing movement from ideology to behavior, while the latter focuses on movement from behavior to ideology.

Marxist ideology asserts the idea of humanity's ability to transform the world, but in practice, this idea is executed by revolutions resulting in the loss of countless lives, as exemplified by Holodomor in Ukraine. A human being seeks to "make the world their own," but in their pursuit of the unattainable they fail to recognize that their dignity lies within the world itself, "after all, the whole world is an ideological and psychological property of the individual". Humans act in the name of great, but spiritually disconnected objectives, "neglecting their own selves" in the process. "The 20th century recognizes the limitations of the hedonistic pursuit of action, but struggles to move beyond it. This development encompasses not only historical psychology but also psychological knowledge" (Romenets, 1995a, pp. 602-603).

A human being loses their "great ability to reflect, becoming entangled in the chaos of relationships with the desired material objects, and torn apart by contradictions" (Romenets, 1995a, p. 32). As they create powerful technologies, destroy cultural heritage, and exploit natural resources, they "leave nothing untouched in Nature and ultimately perish with it" (Romenets, 1995a, p. 601). "The atrocities of the 20th century" have stripped human dignity and led to a path of self-destruction. "The absurdity of human historical behavior can be discussed" (Romenets, 1995a, p. 12). The occurrence is not novel, "the canon of historical behavior, as por-

trayed in the image of the Grand Inquisitor". However, in the 20th century, the issue of life and death reached a critical point. Nonetheless, there exists a way of finding a way out of this state. It is crucial to seek the "immortal foundation of being," which can be found "*in the outcomes of our actions, in another human being, and, more precisely, in the collective human existence, in the historical progress of humankind*" (Romenets & Manokha, 1998, p. 54).

The act ends, but the deed continues. "A human being faces the consequences of their own actions, develops new attitudes towards future deeds, and the true psychology of a human being is revealed on the basis of their afteraction." (Romenets & Manokha, 1998, p. 51). A cultural approach highlights the subject of psychology and "places the final emphasis on the formation of psyche phenomena, revealing the true abundance of human spiritual resources (Romenets, 1995a, p. 600). This can be regarded as a canonical form of psychology.

The idea of canonical psychology

The fundamental cultural underpinnings of canonical psychology have their origins in the representations found in the Gospels, which depict a human being striving to comprehend the otherworldly, and formulating a canon, to achieve this aim. The deed of self-sacrifice of Jesus Christ is "canon in all its purity". In order to guide people toward a journey of transformation, one must be willing to make the ultimate sacrifice of life. Raphael's *Sistine Madonna* portrays the baby not being held tightly by the Madonna, but being presented to the world with sadness, as if aware of the trials, tribulations, and eventual execution that await the God-Man... A person who has faith in God may believe that they comprehend the essence of being, but "comprehension is incomprehension". The Tower of Babel is a symbol of incomprehension, while the canonical inquiry of "What is truth?" remains unanswered. A human being experiences a sense of incompleteness of being, often failing to recognize that people are sharing the "unity of existential destiny," and consequently, avoid seeking self-knowledge. The objective of canonical psychology is to demonstrate that every psychological phenomenon involves advancement toward the canon. Canonical psychology is "expected to encompass all the richness of creative explorations in psychological theory in its infinite and lucid way". "This is not only a demand of theoretical psychology, but a demand of life itself ... *The canon* is not solely an idealized representation; it is the very *dialectic of the present and the antici-*

pated, that of the modern in which *the past and the future* are dramatically intertwined" (Romenets & Manokha, 1998, pp. 844, 845).

The canon is already inherent in the context of deed, in its meanings that attests to the ideal aspect of action. This aspect of action is represented by motivation. Afteraction emphasizes the canonical level of the psyche in all dimensions of being – individual, social, and historical. "*Deed serves as a canon of psychological knowledge* because the very essence of deed encompasses a canon" (Romenets & Manokha, 1998, p. 827). The canon is present within the character and personality of a human being, as well as their life path, sensations, perceptions, imagination, attention, will, interest, intellect, emotions, and feelings. All aspects of a human being are drawn towards the canon, which allows for the potential of self-knowledge and transformation. The purpose of canonical psychology is to assist a human being in achieving this.

The first postulate of canonical psychology is that non-canonical psychologies, such as behaviorism and humanistic psychology, deprive a human being of the completeness of their being. The second postulate pertains to the activity of the psyche. The world reveals its properties to a human being, but their perception is colored by their desire to exert control over it. The logical organization of the canon, specifically the sequence of "general — individual — substantial," leads to the conclusion of the third postulate. "*Substantial attribution (universal)* as the highest level of the canon is the deepest within a human being, which can only be achieved through the original" (Romenets & Manokha, 1998, p. 843). According to the fourth postulate, the canon is regarded as a perfect representation of the substantive, the universal. A human being endeavors to feel the universal and to experience "higher admiration" in the sensual. However, the canon can never be fully elucidated. "This is something axiomatic, but alive and dynamic in its essential manifestation. It pertains to a human individuality, whose true bustling can be accurately unveiled by means of the canon" (Romenets & Manokha, 1998, p. 835).

Romenets is unable to formulate the postulates of canonical psychology in the form of a theory due to time constraints ... "The tragedy of life is not in the fact of death, but rather in the unattainability of its exhaustion". However, Romenets succeeded in achieving the objective set forth in his first book, which was to reveal the relationship between "human being — deed — world". The historical

transforms into historical-logical. The theory of deed is evolving into a new dimension.

Human — deed — world

“Everything that exists in a human being and in a humanized earth is a deed process and its result” (Romenets & Manokha, 1998, p. 728). Through the deed, a human being strives to become one with the infinite substance of the world and manifest their individuality within it. The world itself becomes an extension of being, encompassing their aspirations and struggles. “It can be contended that a great world (macrocosmos) is revealed through a little world, that the psychological world is the introspection of a great world that enables us to perceive it” (Romenets, 1995a, p. 82). A human being is a “mirror of the world” (G.V. Leib-niz, G. Skovoroda) because the world is reflected in their deed. The psychic can be seen as “a form of *self-reflection of the world*” (Romenets & Manokha, 1998, p. 147). The ideal appears in unity with the real, the singular manifests as a representation of the universal. A human being emerges in the fullness of their existence, and their life is situated within a historical progression. This reveals the fundamental meanings behind their doings in the world, which ultimately characterizes them the most. “*The dialectical transition of a human being and the world is what a deed is*. This transition appears as the central category, and should be the starting and ending point of the system of psychology.” (Romenets & Manokha, 1998, p. 150).

The category of deed eliminates the separation of the world into phenomenon and noumenon. “The intersection between phenomenon and noumenon is human nature” (Romenets & Manokha, 1998, p. 726). A human being asserts their presence in the world through both cruelty and humanism, egoism and altruism, affection and animosity, as well as life and death. They strive to embrace both being and non-being, therefore they resort to destruction. The interaction of libido and thanatos leads to “circles of morality,” in which the “endless drama of morality or immorality” continues. The source of this process lies in the “immanent inconsistency of being”. The situation of deed serves as evidence of “digging the phenomenon into depth”. Motivation harmonizes the consciousness and the unconscious, the means used in this process follow from the structure of action, while the results of this process are revealed through afteraction. As a human being navigates through ups and downs, progressing up the “great phenomenological ladder,” and taking the steps of the “ecstatic being,” they

come to be aware that morality is a prerequisite for the existence of both themselves and the world.

The constraints of individual human existence give rise to a need for “existential expansion,” which involves seeking to include other existences in one’s orbit. “*The process of self-affirmation through communication* represents the final formula which conveys the general meaning of deed in the unity of its individual and social moments” (Romenets & Manokha, 1998, p. 736). Criminal forms of communication, such as authoritarianism, conformism, and destructiveness, indicate the immorality of a deed. The development of ideology and scientific and technological progress are necessary prerequisites for the formation of deed. However, if these become a danger to human existence, communication loses its “vitality,” and deed loses its meaning, which is to enable a human being to acquire the status of a unique individuality. “The uniqueness of existence is what serves as the origin of human striving toward perfect being” (Romenets & Manokha, 1998, p. 824).

A human being strives for freedom, but when they finally obtain it “do not know what to do with it”. They employ moral creativity to cope with this challenge. In order to fully comprehend this process, one must acknowledge the presence of Eros — love for truth, beauty, and goodness, the source of what is truly the human in a human being. A real deed is deed of love. When a human being is in love, they endeavor to change the world to align with the ideal, and it is through deed of love that one’s moral traits are shaped. Eros enlivens the perception and transformation of the world, but the world “remains unconquerable”. Therefore, he turns to using himself as the material of a creative act, engaging in a deed of self-sacrifice. “A human being earns the moral through their own blood” (Romenets & Manokha, 1998, p. 581).

The world surpasses human capabilities to a great extent, resulting in life being “necessary tragic”. The phenomenon of death intensifies the uncertainty surrounding the meaning of life. A human being experiences fear of death, and this feeling is countered by love. Love is both the knowledge of another and a form of self-knowledge. Cognition of the other involves a transition from centration to decentration. “The main concentration in which life is experienced and expressed, in which one can see the real spring of its deployment in time, is a deed, and above all, act-based forms of resolving contradictions” (Romenets, 2003, p. 70). From childhood to adulthood, the entire life of a human being de-

picts a path of mutual transitions of centering and decentration. The ultimate expression of this process is the attainment of the highest form of subjectivity as “microcosm, monad”. A human being recognizes their spiritual connection to others and to the world as a whole. This represents the “supreme meaning of life” and the ideal, the search for which requires “tremendous creative productivity” and the “self-knowledge process”. The commencement of the world is marked by a human being who acknowledges being as “the utmost value”. This corresponds to deed, “which is revealed on its life path when the emphasis is shifted from the situation to motivation and then to a specific activity. It is aimed at the individual objective world in the uniqueness and variability of its features” (Romenets, 2003, p. 83).

The world is “one sky, true monism as a result of merging, overlapping, and integrating multiple microworlds”. Psychology needs to communicate the message to a human being that they can “discover themselves,” that they are worthy of transformation, and that they have the potential to attain the “unique unity of the subjective and the objective, the universal and the unique” (Romenets & Manokha, 1988, pp. 734–735).

The theory of deed by Romenets includes interconnected definitions that describe the connection between “human — deed — world”.

A human being is an individuality that is immanently linked to the world, objectifying themselves by the means of a deed in the evidence of world culture. This process highlights both the moral and immoral, creative and destructive aspects of a human being. Their psyche is essentially the world itself as it manifests in their deed. The distinct feature of the psyche is its continuous approximation of the subjective to the objective. Through this process, the world gains its cultural and historical definiteness. A human being experiences the tragedy of their life, seeks the meaning of life, and strives to achieve the fullness of being in the world. They implement this striving in the form of a deed as an ecstatic ascent to the exemplary, canonical.

A deed is the basis of human psychology at every stage of its historical development. The components of deed are situation, motivation, action, and after-reaction. These components have consistently manifested themselves in the course of the history of the world, emphasizing the continual process of self-knowledge and self-creation of a human being. A deed is the cornerstone way in which humans establish their being and engage in the process of creation or destruction of values. It serves as the

historical, ontogenetic, moral, and ethical foundation of their life. It is a contradictory unity of the subjective and the objective, the ideal and the material, and the unique and the universal. A deed represents a personal way of human existence, the process of searching for the meaning of life and the purpose in the world. In the field of psychology, a deed refers to a logical entity within the history and theory of psychology. It serves as the underlying principle for organizing and systematizing psychological knowledge and developing a comprehensive psychology system. The category of a deed functions as a tool for comprehending the subject of psychology and is an accomplishment of the cultural and historical aim of this field, which is to illustrate that a human being is both what they are and what they should be.

The world is a spatio-temporal infinity towards which a human being aspires in an effort to overcome the discrepancy between the ideal and the material, the subjective and the objective, and to embody their individuality through their deed. A personality-filled world emerges from this process of communication. The perspective of the “great” world becomes apparent, a human being is seen as a “mirror of the world,” with the world observing itself through the human’s face. The experiences, passions, and hopes of a human being fill the world. The history of the world is marked by ups and downs of a human being, providing them with the opportunity to comprehend and transform themselves.

Romenets guides a human being along the path of their historical development, illuminates the essence of their being, directs them towards immortal values, warning them against missteps, and encourages them to be worthy of a higher purpose. The theory of deed by Romenets is an ode to a human being, life, and world. It is a symphony of the human experience in the world, crafted by a visionary psychologist and a thinker at the height of their creative and inspired powers. The concluding words of the psychologist’s last book are hard not to be moved by them when reading:

The history of psychology is not a casual discussion on a minuscule and fixed topic, nor merely a study of the errors made by predecessors in order to avoid repeating them in one’s own research. Rather, it is an ongoing and demanding endeavor that demands boundless enthusiasm and time, exceeding the capabilities of an individual. Nevertheless, this individual has chosen to embark on a profound, long, and mysterious journey of self-sacrificing ex-

ploration, venturing into the realms of twilight, with the ultimate goal of reaching the shore of an ocean illuminated by the light of truth. However, this truth is not a stagnant reservoir of knowledge; it propels the individual towards new horizons, unveiling even greater mysteries than those encountered at the inception of mystical phenomenology (Romenets & Manokha, 1988, p. 962).

Romenets's work in the history of psychology inspires me to demonstrate to my colleagues that his ideas remain relevant, possess valuable heuristic potential, bring new insights to the field of psychology, thereby paving the way for future advancements in this area.

Psychological knowledge as a way from dualism towards ever more meaningful monism

P. Saugstad (2018) suggests that the role of the historian extends beyond mere description, as they also contribute to the formation of psychological knowledge. An objective process is executed, and it is indicated by subjective contributions. Within the field of epistemology, this raises the problem of subject and object, as well as subjective and objective. Epistemology answers the question of the place of the subjective in cognition, in psychology, where the subjective refers to both the subject and the object, and to the process of cognition (Myasoid, 2021b). This is the main problem of epistemology.

The logic of Descartes, which has its roots in classical epistemology, can be identified as the logic of subjectocentrism. The existence of the subject is regarded as the sole and unquestionable foundation of understanding the object. The principle of observation is confirmed, wherein the understanding of an object requires identifying its position within the external system of coordinates. According to Spinoza, knowledge is the inherent characteristic of nature to unveil its concealed essence through a human being. This concept belongs to the epistemological framework of substantialism and the principle of involvement, which establishes the requirement of the direct human presence in the being of the world as an object of knowledge. Kant's logic sets itself apart from others by asserting that nature is not merely an object of observation, but an object of understanding. According to this perspective, the object should not be coordinated with cognition, but with the process of cognition. This notion embodies the principle of participation, which is already integrated within the framework of processualism in the field of epistemology. Hegel applies dialectical reasoning to "remove" the principles of his

philosophical predecessors by asserting that human comprehension encompasses the manifestations of the Absolute Idea, which estranges its being in the forms of a finite spirit. Furthermore, the identity of manifestations of substance means the identity of mind and being. While the ideas of substantialism, processualism, and the principle of involvement existed in Spinoza's thought, Hegel's concept of the mind-being identity has notably enhanced and deepened these notions.

The traditional epistemological principle of observation is being replaced by two more contemporary: the non-classical principle of participation and the post-non-classical the idea of the mind-being identity. The historical development of epistemology as a shift from dualism towards a more meaningful monism highlights attempts to resolve the intersection of subjective and objective elements in cognition. This process is facilitated through the dialogue between particular thinkers. A similar progression can be observed in the history of psychology. Classical psychology views subjective and objective as incommensurable entities. In contrast, non-classical psychology considers them as interconnected aspects of a single reality. In the realm of post-non-classical psychology, subjective and objective are recognized as the unity, which is unveiled through the thinking of a specific psychologist regarding the defining way of human being in the world. Classical psychology relies on the principle of observation, non-classical psychology operates on the principle of participation, and post-non-classical is grounded on the idea of the identity of thinking and being. The psyche manifests as an internal, isolated from the world, phenomenon, the condition and product of human interaction with the world; characteristic of an individual to assert their direct presence in the world through the history of culture. The mentality is subjectivized, objectified, humanized. Natural scientific and humanistic psychology is an example of classical psychology, while Vygotsky's theory serves as a representation of non-classical psychology. Romenets's theory, on the other hand, represents the principles of post-non-classical psychology.

Vygotsky builds upon K. Marx's notion regarding the development of human subjectivity through practical engagement, where individuals produce objects to fulfill their needs. According to Marx, this process takes place within certain production relations that are replaced as a result of social revolutions. Consequently, elements such as history, culture, an individual's knowledge of the world and

themselves, their exploration with the world through contemplation, experience, creativity, and their freedom are revealed as secondary phenomena. The inquiry into intrinsic value of subjectivity loses its relevance. The practice of a thinker is perceived as a transformative process involving nature, history, and humanity, occurring in accordance with the law of necessity. Vygotsky argues that the Marxist category of practice should serve as the “philosophical principle” of psychology. This shift will enable psychology to transcend its perpetual state of methodological crisis and shape it into an applied discipline dedicated to resolving the problems arising from the advent of fundamentally new socialist relations of production (Vygotsky, 1997a). Vygotsky further defines practice as a form of communication facilitated by labor tools, wherein human cognitive processes develop historically and ontogenetically, initially in an external and subsequently in an internal form. An emerging theory suggests that through the internalisation of “cultural signs” encompassing gestures to symbols, a “cultural” dimension is constructed above the “natural” developmental trajectory of a child (Vygotsky, 1997b). The interpsychic, which is inherently socio-historical, undergoes a transition into intrapsychic, exclusively psychological, demonstrating itself as the ultimate expression of “the highest psychological function”. The subjective emerges as a result of an objective socio-historical process, effectively independent of individual human involvement.

In Vygotsky’s framework, Marx’s category of practice serves as a tool for transcending Descartes’ logic within psychology and establishing a monistic theory of the psyche. Marx’s stance contrasts with Hegel’s view: while the world is apprehended through the means developed within socio-historical practice, thinking itself is not inherently identical to being but rather attains this identity through a transformative process. Marx’s contribution to the history of epistemology lies in his insights, whereas Vygotsky’s theory is grounded in epistemological foundations of its own. The challenge arises from the fact that Marxism, being an ideology, rather than an epistemology, is distinctly evident within Vygotsky’s theory. He held a deep conviction “in the socialist remaking of a human being” (Vygotsky, 1997d).

Similar to Vygotsky, Romenets lives and works in the USSR, where Marxist ideology prevails. However, Romenets diverges in his interpretation of practice, viewing it not solely as an individual’s productive activity but as a cultural and historical way of

being. From these perspectives, he disagrees with Vygotsky, asserting that the essence of the psyche is evidenced “not so much by the instrumental function of the sign (the creation of a sign is the cultural and historical activity of a human being), but by the cultural and historical function of the afteraction, which assumes a crucial role in shaping psyche phenomena and unveiling the true abundance of human spiritual capacities” (Romenets, 1995a, p. 600). Vygotsky supports the idea of internalisation, which involves the transition of the external form of the psyche into the internal one. On the other hand, Romenets puts forth the idea of the exteriorisation of the psyche in the form of an act, suggesting that culture does not originate from the psyche, but rather it is the psyche, embodied in the form of a human’s way of being, generates culture. The theory of Romenets diverges from and cannot be compared to Vygotsky’s theory. The theory of the psyche operates on a different level of thinking that encompasses a general form of monism rather than a specific one⁴. In this context, psychology in Ukraine exhibits substantial distinctions from psychology in Russia, as the Romenets’s theory is founded on entirely different epistemological principles.

Situation, motivation, action, afteraction, which Romenets considers as the components of the deed and the foundation of the levels of psychological knowledge, are the components within his own framework of thinking. He imbues the history of psychology with meanings, which is the initial situation of thinking. Meanings being concretized and transformed into motivation, which acts as a driving force for action, leading to the creation of a theory of deed. The idea of canonical psychology clearly emerges as an afteraction in the author’s thought process of this theory. The thought of an act materializes into a deed. The logical conclusion of thought serves as the logical completion of the history of psychology. The historical becomes the logical, and the logical becomes the historical. “The principle of

⁴ Following Vygotsky’s shift in research focus, specifically the transition “from sign to meaning,” (see: Vygotsky, 1997c) the category of practice becomes less prominent in his works, and the exploration of the nature of the psyche is noticeably limited.

Vygotsky’s theory, often referred to as cultural-historical theory, does not address the history or culture of humankind and the term “cultural-historical” is noticeably absent from his writings. (Keiler, 2019). Acknowledging the role of culture on the development of the human psyche does not provide an explanation of its inherent nature, essence, or purpose. The theory of Romenets’s is cultural-historical (Myasoid, 2021a). The events of the 21st century validate the predictive nature of Romenets’s theory, while Vygotsky’s theory appears to be disconnected from the cultural-historical reality.

the spiral in the history and theory of psychology" (V. Romenets) is analogous to the spiral of a psychologist's thinking. With each successive coil, it ascends beyond the previous level, steadily progressing towards its canon. The early stages of Romenets's creative path reflect his belief that "the subject, in a manner of speaking, assumes the role of an organ within the creative process" (Romenets, 1972, p. 57). Psychological cognition is represented by its history, logic, and psychology (Myasoid, 2016b).

Romenets's thinking can be characterized as an exploration of the intrinsic nature of the world by means of studying the human being, aiming to unveil its concealed essence (Spinoza), as a process that shapes the subject of research (Kant), in a manner that aligns with the very form of their subject (Hegel). In epistemology, substantialism (the idea of the world reflecting itself in human beings), processism (the idea of direct human presence in the being of the world and cognition of the world), and the dialectical "removal" of these ideas (the idea of the identity of thinking and being), all reveal its unity in psychology. Thinking about a deed becomes identical to the form of the psyche's existence within the cultural-historical being of the world. An individual remains interconnected within the being of the world, and the world manifests itself to them in a distinct manner as a result of their own actions. Romenets distances himself from his involvement in psychological knowledge, and his thinking indicates that this transition is occurring within his own experiences. The idea that an individual serves as a "mirror of the world," a concept found in both epistemology and psychology, is based firmly on psychological foundations.

K. Popper builds upon Spinoza's ideas: "The problem of cosmology: *the problem of understanding the world — including ourselves, and our knowledge, as part of the world*" (Popper, 2002, p. XVIII). This perspective, known as anthropologism in epistemology, emphasizes the inseparability of human's place in cognition from their place in the being of the world. Within the field of psychology, the anthropological approach is rooted in an epistemological perspective that directs its attention to the psyche of a human who manifests their own being in the world through distinctive ways, making it the subject of science. The psychologist themselves acknowledges their own manner of being in a particular way. In doing so, they remain within the being and explore the place of the psyche in being, navigating within the boundaries of their own psy-

che. From the standpoint of the anthropological approach, this process can be referred to as the "circle of knowledge." Popper (1997) discusses the objective nature of cognition and refers to the "third world," the world encompassing the content of thinking and the creations originating from the human spirit. Psychological knowledge involves an objective process that is influenced by subjective contributions. The critical question revolves around how psychologists can effectively transcend this "circle of knowledge." If adopting a historical — logical — psychological perspective, it entails progressing from dualism to more and more meaningful monism. This allows him to continue advancing in the field of psychology. The problem of correlation between the subjective and the objective in psychology finds its post-nonclassical solution.

In psychology, a specific sequence of theories is developed. The subject of psychological science is refined and enriched, while the scope of psychological explanation is expanded and deepened. This process extends beyond the contributions of an individual psychologist but is facilitated by their endeavors. By analyzing the psychologist's thought process, it enables us to identify the position of his theory in the history of psychological knowledge.

Conclusion

Throughout his creative journey, Romenets consistently achieves the objective he set out to accomplish: uncovering the essence of the connection between "human — deed — world," thereby unveiling the "true" subject of psychology. The scholar investigates the being of a human by employing the deed approach, which encompasses a subject-practical, mythological, religious, aesthetic, ethical, philosophical, and scientific form of human understanding of the world. He applies a culturological approach and the principle of creative complementarity between the material and the ideal. Through his theory of deed, he demonstrates how the principle of unity between the historical and the logical operates within psychology. Psychology moves beyond its traditional perception as a science focused solely on of the psyche or behavior, as it becomes infused with profound cultural and historical significance.

Within the theory of deed, Romenets identifies situational, motivational, action and afteraction components. Building upon this framework, he establishes a periodisation of the history of world psychology and defines the stages of development in psychological knowledge. He establishes a correlation between the psychology of Primitive Society, the Ancient World, and the Middle Ages with the

situation of the deed. The psychology of the Renaissance, Baroque, and Enlightenment is associated with motivation. The psychology of the 19th and early 20th centuries is linked to action, while the psychology of the 20th century encompasses both action and afteraction. The situational level of knowledge includes mythological and philosophical psychology, the motivational level comprises philosophical psychology, the action level pertains to scientific psychology, and the afteraction level is associated with post-scientism in psychology. Romenets dedicates individual treatises to each era, demonstrating that it is through the deed that the true essence of the psyche is unveiled. He further characterizes the journey of human existence in a world brimming with dramas and fluctuations. The theory of deed emerges as not only a theory of world psychology and historical psychology, but also encompasses various other theories and ideas. Through these expressions, the author conveys his thoughts, experiences, and aspirations, exploring the essence of what it means to be human and envisioning what humans should strive to become.

Romenets redirects psychology towards the realm of the ideal, asserting that the ideal holds genuine power in shaping history. He emphasizes that the ideal possesses intrinsic value, meaning, and purpose within the world.

Romenets engages in a creative dialogue with each author, delving into their detailed definitions of the psyche. However, he does not approach this interaction as a detached researcher; instead, he approaches it as the author of a theory that enables the placement of each idea within the historical progression of psychological knowledge. Due to his active involvement in the subject matter being studied, Romenets is able to achieve a higher level of understanding and insight compared to other historians of psychology. By appropriately evaluating his work, one can recognize the significant advancements he achieves across multiple aspects, including the subject, principles, methods of historical-psychological research, the periodisation of the history of psychology, and the form, content, and scope of his writings. It is a unique case where the historian not only investigates but also enriches psychological knowledge, making a lasting and valuable contribution to the field.

During a dialogue with Vygotsky, who emphasizes the internalisation of the social within the individual as he explains the nature of the psyche, Romenets presents a counterargument by defending the notion of the psyche's externalisation,

which is expressed through the deed of cultural-historical being of the world. This perspective represents a different type of thinking within psychology, introducing not a particular, but a general form of monism. The epistemology of Vygotsky's theory is grounded in Marxism, while Romenets's theory demonstrates monism that aligns with the historical trajectory of epistemology. Vygotsky's theory represents a shift from classical to non-classical psychology, whereas Romenets's theory encompasses a transition from non-classical to post-non-classical psychology. Classical psychology perceives subjective and objective as incommensurable entities. In contrast, non-classical psychology recognizes interconnected aspects of one reality. In post-non-classical psychology, they are viewed as integral moments of being of the world. Within this context, the psychic realm is subjectivised, objectified, and humanized.

The components of a deed that Romenets discusses, namely the situation, motivation, action, and afteraction, are revealed to be components of his own thought process. The situation of thinking is formed by the meanings with which he describes the history of psychology. The meanings motivate him to action, which is the creation of a theory of deed. The afteraction is the idea of canonical psychology, with which he completes his creative path. The theory of a deed appears as a historical-logical-psychological product, where the historical involves the reproduction of the evolutionary trajectory of world psychology, manifested in human culture. The logical entails isolating the initial core within this process and subsequently expanding upon its content, and the psychological pertains to the author's thinking involved in developing the theory. Romenets's thinking demonstrates that psychological knowledge is embodied within the psychologist, emphasizing the direct involvement of the psychologist in this process.

Romenets's methodology in developing the theory of the deed aligns with the viewpoint of post-nonclassical epistemology, which emphasizes the direct involvement of the knowing subject in the being of the world. The concept of a deed, originating from the author's thought, corresponds to the presence of deeds within the broader context of human culture. Within this same framework of thinking, the deed takes on its distinct character. The history of the subjective is portrayed as the history of the objective, conveyed through subjective means. Epistemologically, this represents the "circle of knowledge," wherein individuals explore their

own existence using the means that belong to them. However, in Romenets's thinking, this circle is disrupted. The universal, which is the way of the real existence of the psyche, appears in unity with the unique way of thinking of the psychologist. The significance of the phrase "human is a mirror of the world" becomes apparent, a statement often encountered in both epistemology and psychology. It signifies that the world is refracted in the mind of a person and expressed through the individual's mind, allowing it to speak about itself through their words. This implies that cognition, in all its manifestations, occurs historically-logically-psychologically. The cognitive process is not dictated by the principle of observation, but rather by the principle of participation, which underscores the direct involvement of the subject in the cognitive process.

According to Romenets's theory, the ongoing war against Ukraine can be seen as a global-scale catastrophe. It signifies that humans find themselves in a world that has reached its limits by themselves. Perhaps humanity stands at the brink of a new phase in its history and they will have to transform both the world and themselves. Romenets held firm in his belief and asserted that "the theory of psychology still has its voice to contribute". Theoretical psychology has no bounds and persists precisely because of the contributions made by "great people" (E.G. Boring). In this article, I demonstrate that Romenets is one of these great figures in the field of psychology. The scholar's name deserves a prominent position in the history of science, as he devoted immense efforts to the study of the discipline and produced groundbreaking works that are unmatched in the realm of world psychology.

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АКАДЕМІК ВОЛОДИМИР РОМЕНЕЦЬ: ІСТОРІЯ ВСЕСВІТНЬОЇ ПСИХОЛОГІЇ У ПРИНЦИПОВНО НОВОМУ ВИСВІТЛЕННІ (ДО 100-РІЧЧЯ З ДНЯ НАРОДЖЕННЯ)

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Анотація. У статті представлені творчі досягнення Володимира Роменця (1926-1998), українського історика та психолога-теоретика, автора теорії вчинку. Згідно з цією теорією в історії психологічного пізнання послідовно виокремлюються складові вчинку: ситуація, мотивація, дія, післядія. Психологія первісного суспільства, Стародавнього світу та Середньовіччя співвідноситься із ситуацією, психологія епохи Відродження, Бароко та Просвітництва – з мотивацією; психологія XIX – початку XX століття – з дією; психологія XX століття – з дією та післядією. Створюється періодизація історії світової психології, виокремлюються етапи історичної психології, рівні становлення психологічного знання. Роменець використовує культурологічний підхід та принцип творчої взаємодоповнюваності ідеального та матеріального у розумінні сутності людини. Демонструється єдність історичного та логічного в психологічному пізнанні. У статті висловлюється думка, що концепція канонічної психології, яка знаменує собою завершення досягнень Роменця, є свідченням виходу психології на пост неklasичний рівень розвитку. Досліджується зв'язок між психологією та епістемологією, в історичній еволюції обох вбачається перехід від дуалізму до дедалі більш змістовнішого монізму. Висловлюється переконання, що творчості Роменця належить чільне місце в історії світової психології, яку він натхненню, докладючи титанічних зусиль, вивчав і яку позначив внеском непересічної ваги.

Ключові слова: історія світової психології; історична психологія; теорія вчинку; психологічні знання; пост-неklasична психологія; Володимир Роменець.

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