essential for making up a person, with the mind superior and the body inferior.

helping man break away from compulsion and base urges.

escape materialism and find spirituality and salvation.

spirit. This creates habits based upon past experiences and the grace of God was needed to

own life and struggles, but he cleverly used this to paint a wider picture, that an individual can

exercise will and self-discipline or choose to follow lust, this carnal desires battling against

this did not match his theological worldview.

disunity led to inner malady. Trained in rhetoric, Augustine used his

between recognition and recall. Humans only remember the images of things in sensory

deviate from God's plans. A person has control of their thoughts, and therefore can choose to

behave against how they actually acted.

that humans had an 'inner self,' believing that a healthy person has inner unity, whereas inner

knowledge, although he rejected the idea of carrying knowledge from previous existences, as

studies into the mind until the dawn of the Renaissance.

that the fear of punishment was a barrier to learning in children, because fear of castigation

and resurface in dreams, where they could not be tempered by thought or reason.

Expanding upon this, he proposed a dual memory, reasoning that there were distinctions

memory, and that even animals must have the power of recall if they are to function.

free will if it knows what you are to do. Augustine believed in free will, proposing that it lay at

little effort to find, and others refuse to come forth. Some memories are orderly and

morality. Augustine derived much of his knowledge from his earlier life, where he studied the

Plato with the pragmatism of Aristotle. Overall, Augustine had difficulty in reconciling the

original sin led him to believe that all humans were born sinners, often referring back to his

destruction of everything he knew, Augustine ceased trying to make sense of what was

happening. Instead, in a quest for stability, he instead tried to visualize a perfect, peaceful

paradise and spiritual riches promised by Christian doctrine with the intense suffering he saw

own childhood. This view would influence the church for centuries, and may have hampered

him to understand the divine. In many ways, Augustine was the first philosopher to propose

sequential, whereas others are disorganized and overwhelming.

memory, and that even animals must have the power of recall if they are to function.

barbarian raids, war, famine, and disease shaped society. Against this backdrop, and with the

issue of predestination, namely that an all-knowing, omnipotent God potentially takes away

Augustine believed that memory was the single-most important aspect of the mind, because it

was the root of psychological functioning. He reasoned that all skills and habits derived from

mind was the interface between the divine and earth, something he pointed out in his treatise,

Although he was also a superb philosopher who studied political systems and the idea of

this was the source of suffering: for example, the desire for something that you cannot have

suppressed while awake can be extremely strong in dreams. He argued that there was no sin

devoted himself to study, and his work spanned the transformation of European thought as it

Naturally, he also had some ideas that were incorrect and based upon theology, namely that

He developed this interesting duality because he recognized that the processes behind

Psychology in the Middle Ages Part II

As a neo-platonist, Augustine touched upon many psychology-based areas, blending them

He even looked at the paradox of forgetfulness: if something is forgotten but later

A person has control of their thoughts, and therefore can choose to

He proposed that all people had an internal struggle, a battle of the inner self against God,

This conflict drove his interest in the study of the human mind, because he believed that the

He looked at the nature of dreams, recognizing that thought and impulses that are

Curiosity stemmed from original sin and could be spiritually dangerous. Naturally, the idea of

Augustine of Hippo and his mother Saint Monica by Johann Dréo from Chartres

Scan from the original book by Michel Wolgemut

St Augustinus in the St Augustin Church, Paris

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