

PSYCHOLOGY OF INTERIORIZATION AND PSYCHOLOGY OF TRANSCENDENTION: PARALLEL ACTUALITIES

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The fundamental problem which one by classic ways is irresolvable takes place in psychology of education today. It is a problem of education of the creative person, person who is capable to generate and to create the innovation. This problem is characteristic for the majority of modern educational systems both East and West, but in modern psychology, unfortunately, there are no finished solutions of this problem. It isn't accidentally, therefore, that many specialists estimate the state of the education as crisis just as to greatest ecological crises.

We would like to introduce our contribution to the solution of this fundamental problem. It is represented to us that the conception of the person as person-transcending and mental reflexive synthesis as mechanism of its formation in an ontogenesis will help in its solution.

THE PERSON IN A WORLD AND WORLD IN THE PERSON

Any psychological and pedagogical concept of an ontogenesis of the human psychics should presuppose the presence of corresponding to it generally philosophic model of the World where are determined a role and place of the person in this World. If this model by a explicit way is not means by the author as the methodological basis of the concrete psychological and pedagogical concept of an ontogenesis of human psychics it is possible nevertheless to be absolutely sure that actually it exists, but may be it really isn't reflect by author.

The most preferential modern model the World by our point of view is of integrated self-sufficient World which is itself the own basis and source of own development. Thus maximum ontological value and maximum ontological sense of the

self-sufficient person in a self-sufficient World is its capacity to the transcendence i.e. capacity of the person independently to overstep the limits of the own final forms and matters.

Thus the development of the person is perceived (and is implemented) as self-development. It has universal and simultaneously the concrete matter. It is a qualitative change of the capacity to creativity (capacity to transcendence).

Such person in such World is a historically indispensable phenomenon, he arises inevitably and naturally. The person is intended in transcending World to be a carrier and creator the «clean» logic of development of the World. The historical predestination of the person is to reconstruct (and to create) in space of own subjectivity the «clean» logic of transcendence of the World as to the logic of own qualitative self-change (self-development).

In the person a World realizes for the first time itself. Only with appearance of the person the World begins to relate really to itself. The World overcomes in person exactly a own involuntary element of transcendence. This realization and acquirement descend in area of human subjectivity, which one from this point of view can be esteemed as area of «clean» attitude of transcendence, as area the «clean» creative logic of self-creation.

Originating the person in the transcending is bound up directly with the beginnings of qualitatively new form of a self-determination (new mechanism of a self-determination), namely principal determination by the future which one replaces a causal-investigatory determination, historically preceding to it

The person in contrast to animal is a creature which is capable to make the own behavior not only based on the own internal logic (i.e. to have by activity), but to act according to the logic of an external object (i.e. to be possessed of objective action).

The generation by the person itself and own medium of existence (i.e. creative attitude to itself) is that qualitatively new form of existence which one has marked out the person from all remaining living and lifeless World. According to our point of view it is necessary specially to pay attention on it, as conventional psychology pro-

longs to accentuate on concept of "activity" instead of concept of "objective action". In this meaning the objective action is simultaneously both «external» of human individual and his «internal» one.

“External” is the same objective action, but as if stopping one, «frozen» in the its objectified form. At the same time if external is alienated from the itself developing person, the person starts to act toward products of own activity as to really external, alien, independent from him sufficing above him, stranger. If the person does not know itself by his fruits, does not know itself by his products, then really made by him the «external» objective actuality becomes for him in fact outsider, alien to him.

In this case estrangement transforms human external into discrete space of products of his activity. At the same time it is necessary to record the very relevant position: in discrete space of products of activity is fixed only the logic of functioning, logic of reproduction of human abilities, instead of their genetical logic of origin.

On the other hand, unalienated external exists as continuous space of "clean" attitude of transcendentality. This continuity exists in the form of a genetical field, the contents which one is the vector of self-relation.

In ordinary cases the vector transcendentality (the genetical field) is suppressed by stable discrete structure of products of activity, i.e. is suppressed by a power of vector of functioning. The particular conditions are necessary to the vector of transcendentality became determining in vital functions of the person.

The born person finding himself in space of human vital functions meets as though two interpenetrative each other actualities an integrated World: on the one hand, World as a object objectivated and substantiated, (i.e. World as a discrete object-target); and World as «clean» attitude of a self-determination, as «clean» attitude of transcendence (i.e. World as a genetical field).

«Clean» attitude of a self-determination – that is an ideal form of universal substance transcending World - in the beginning of an ontogenetic way is unrealized for the human individual. In the beginning of the ontogenetic way the person directly meets a World-product. This World-product is objective (is independent of individual consciousness) and objectivated (substantiated). The World not for a while

yet exists for the new person only as object of knowledge, and new person exists only as the person-cognizing. Thereby on initial stages of an ontogenesis of psychics the gnoseological attitude of the person to a World prevails as to totality of cultural models (cultural targets).

At that not seeing connection between cultural target and mode of its origin, such aloof cultural target is made sense as independent from him the object (external target).

In Russian (and Kazakhstan) psychology the point of view is prevalent that a subject of psychology is the subject activity as a way of supposing of an inward life of the person in an external World, and external World in an own inward: "... the activity is included in a subject of psychology, but not by special "a part" or by "element" but by its special function. It is a function of supposing of the subject in a target actuality and its transformation into the form of subjectivity..." (A. N. Leontyev).

At the expense of recognition of target activity as constituting the outside and inward life of the person, A.N. Leontyev has introduced in psychology main of a philosophical category of objective activity - its «artificiality» - in essence new as contrasted to by natural activity quality.

But this achievement from our point of view, was brought to nothing because of the mechanism of interiorisation which one was offered by Vygotsky L. S. and was supported by Leontyev A. N. as the mechanism of an ontogenesis of human psychics. Interiorisation (appropriation through a mastering) essentially has crashed the spirit of a self-determinancy of the person. Therefore, if the ontogenesis of human psychics is based only on interiorisation of cultural models, the person does not become the person-transcending.

Transcendation is possible only in that case, when all human World is regarded as mine world, as world of my own activity. Only at such organization of a question the attribution to external objectivity is realized as own human internal attitude(relation), as attitude(relation) to own «external», to itself.

In this case person becomes aware itself of “an living product” of own activity. But generation itself occurs under the laws of objective dialectic, in creation which one the human individual receives direct ontological participation. At the same time the mechanism of a self-determinacy of the human individual shows just in production of itself one. It is the psychological contents of a self-determinacy of the person replicating a self-determinacy of the World.

Once again we want to accentuate what exactly object activity as the verily human attitude marks out the person among the remaining alive and nonliving nature. The originating of object activity as historical (human) form of a self-determinacy, interrupts the continuity of a causal determination.

The object activity is an actuality not natural, it is an actuality “artificial”, artificial in the sense that it rode not by a natural causal determination but by “artificial” (target) determination by the own future, i.e. consciousness (by "clean" attitude to own existence). For the first time in transcending World with originating of the person starts to dominate a "artificial" actuality, actuality which conditioned by target type of determination.

Comprehension of the person's essence as “artificial” expressed in a category "object activity" as historical (usual namely to the person) form of a universal self-determination of the World, we consider as achievement of the Russian psychology.

SUBJECT ACTIVITY AS NATURE OF THE PERSON- TRANSCENDING

The person is always person-transcending. In this case only he is the spokesman of his historical mission to be the creator and bearer of «clean» attitude of generation, of «clean» logic of transcendition of the World.

The new mental mechanisms are indispensable for the description and practical implementation of process transcendition: gears of interiorisation also causal determination are not capable to become the basis of the modern theory of a person's ontogenesis as person- transcending. Transcendition is carried out in principle on diverse gear, namely, on the mechanism of reflexive synthesis (reflexive self-brood).

The reflexive synthesis is a gear of transition of the human individual on a following level of own development at the expense of reproduction (and production) of the own logic of development (internal regularity of own development) in a new problematic situation. This logic exists as "clean" self-attitude being the contents of an internal subjective (psychological) reality of the person-transcending, the form which one is the personal sense (i.e. consciousness).

A main condition of origin of the mechanism of reflexive synthesis is special space of development of independent creative activities of the person. This space is based on the logic of complication of the historical forms of culture (i.e. is constructed based on logic of development (origin) of the culture itself).

Thus, space of an ontogenesis of the person-transcending is a system of the historical forms of social culture are related to one another by internal logic of an own origin.

The historical logician of an origin of culture replicates the creative logic of transcendition of the World. Thus, there is a necessity for concept "a genetical field", i.e. in space constructed on basis of the logic of an origin of the own historical forms. At that becoming complicated space of culture is a necessary medium of realization of the gear of reflexive synthesis because only in this medium a subject of activity of the person becomes the genetical logic of a origin of culture, and through it - and genetical logic of his own origin as person-transcending.

Only in such becoming complicated culture-genetical medium constructed on basis of the logic of its own complicating, its contents, i.e. external in relation to the person attitude of a self-determinacy of the World, can be turned into internal capacity of the person itself, i.e. in human capacity to transcendition.

In a situation of transcendition, i.e. in a situation of realization of verily human nature there is, at first, transformation of real process of transcendition of the World into the form of becoming complicated space of culture, in other words, in an exterior form of the genetical logic of an origin of culture; secondly, conversion of this exterior form the genetical logic in internal capacity of the person for transcendition.

The process of transcendition is a process of overcoming by person itself of the own final forms and contents at the expense of handiwork of the own new substances. Therefore logic of reflexive synthesis is the genetical logic of origin of the new substances. But the genetical logician is created also implemented by the person in space of own personal culture. Therefore capability of origin of the person- transcending is directly connected with a capability of transformation of the genetical logic of social culture into the logic of personal culture, which one then is transformed to human ability to transcend, to generate new, i.e. in ability to generation.

Therefore we see main function of modern formation first of all in guarantee of conditions for transformation of the overall genetical logic of social culture in the logic of individual culture, and then - in internal capability for each person to self-development (i.e. in ability to transcendition).

THE COMPARATIVE ANALYSIS OF MENTAL GEARS OF AN ONTOGENESIS OF PSYCHICS OF THE PERSON, PRESENTED IN THE MAIN RUSSIAN CONCEPTS

The mental gear of interiorisation.

Interiorisation as the mental gear of transformation of an external World in an inward life of the person suppose availability of discrete space of culture in the form of a system cultural models of action. I.e. the culture in the paradigm “internal from external” is a discrete space of products of social cultural action (Vygotsky L.S., Leontyev A.N.).

A means of implementation of an ontogenesis on the basis of the gear of interiorisation is the cognitive action. The cognitive action in an ontogenesis implements as process of reorganization of a knowledge- products of socius into knowledge-individual means of action, i.e. in process of the interiorisation the human individual is independent knowledge doesn't create (doesn't generate), he transforms them from the external objective form into the subjective form of means of individual action.

In this case (as well as in general) the attitude of generation does not coincide with the epistemological attitude (with the cognitive attitude). Therefore creation of

the new is an exclusive prerogative of society and remains inaccessible to the concrete human individual (in conditions of an education system made on the mental gear of interiorisation, the ability to creative work is not shaped).

The interiorisation is based on appropriation by the concrete human individual of the social and cultural norms, decides the important for the concrete person life problems, plays the significant role in life of the person.

But the mechanism of interiorisation as the ontogenetic gear of a formation of human psychics does not decide a problem of a origin of ability to transcendition, i.e. interiorisation does not decide a problem of formation of creative, verily free person.

The mental gear of action "of the external causes through internal conditions"

The development according to S. L. Rubinstein is «self-motion» of the subject inserted in multiform relationships with milieu. One level of ontogenetic development turns into following one through realization during training of abilities of the previous level of development. That is the true dialectics of development according to Rubinstein S.L..

In the given concept the ontogenetic gear of the origin of human psychics is the mechanism of a causal determination of psychics as process by own products. The products of mental as process are its direct determinants.

At that a qualitative discrimination of the human form of a determination by the future (target form of determination) and natural causal form of a determination are absent obviously. The causal determination (including in the form “the external causes through internal conditions”) is declared of the sole prevailing one at all levels of nature, including at a level of the person.

In this concept the action is considered as the form of a manifestation (realization) of natural action. The social attitudes determine as the causes: functioning, formation operation, and development of human psychics in an ontogenesis through action.

The mechanism of operation of the external causes through internal conditions plays the important role in life of the person. But it does not decide also as the

gear of an ontogenetic coming-to-be of human psychics a problem of formation of the person-transcending .

The mental gear of reflexive synthesis (reflexive self-overcoming).

It will realize the idea of development of psychics as transformation human external-internal whole in its other external-internal whole.

For its realization it proposes an availability of continuous space of culture. Its contents is the historical logic of rise of culture which one is fixed not in cultural objects but in their attitude of an origin (complication). I.e. it is fixed as the "clean" logic of an origin of the culture.

The genetical logic of rise can be fixed only in the continuous form, i.e. in the form of a genetical field. Therefore the continuous space of culture can exist only in the form of genetical field, the contents of which one is the vector of an origin of the culture itself.

The contents of concept "the reflexive synthesis" is creation (overcoming, generation) by the person-transcending own external- internal psychosocial medium. The external medium is the space of interpersonal relations and products of individual action concerned by the internal logic of origin (complication), internal (mental) medium is in fact the "clean" genetical logic of rise as internal human ability to transcend. . In that way the substance of internal (mental) medium of the person-transcending is not in itself final methods of action, in that or another measure generalized and existing as particular abilities and universal capacity to generate (create) them, i.e. capacity to transcend as universal human ability.

A means of fixation of ability to transcend is the personal sense as "clean" attitude of generation of the person-transcending to itself, to own life, i.e. realization in fact.

The reflexive synthesis is put in effect as the mechanism of self-overcome (as the mechanism of creation by the individual of their new creative abilities), decides a problem of formation in an ontogenesis of the person-transcending. In this connection it plays a major role in a coming-to-be of the person as creative and free personality,

has a strategic outlook for the future of society and is the substantial psychological basis for the reforming of system of an education.

Just the mechanism of reflexive synthesis as mechanism of the formation of the person-transcending decides fundamental problems of an ontogenesis of human's psychics, which nevertheless couldn't decide neither using mental mechanism of interiorisation, nor by means of causal mechanism of a determination of psychics.

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