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## **SUBJECT OF HUMAN ACTIVITY AND PROBLEMS OF INTERIORIZATION**

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The problem of present psychology is a subject of the activity who does not correlate with the interiorizational mechanism of arising the psychics. Socially determinated interiorization making an individual the social individual at the same time does not make him the subject of his own activity.

So the contradiction arises between creative essence of a person and his ability (which is formed on the basis of interiorization) to be only an imitating maker.

It is necessary to have a new view on an individual: an individual- object should be replaced by an individual-subject.

A subject of the activity - is an individual creating himself as an active individual and as well as his social-environment.

It is necessary to admit that key stages of the subjectness (an attitude of a subject to himself) are first of all - appearance of subjectivity and then appearance of subjectness (an attitude of a subject to himself).

Understanding of subjective attitude is fundamental. It goes always in the form of deep/profound/ contact (interaction).

Attitude of a subject to himself (subjectness) is a mechanism of the creation of his own activity; objectness (objective attitude to a subject) is a mechanism of reproduction (formation without any changes) an outward model of the activity.

Nowadays the problem of a subject of the activity occupies the leading place in the psychology. This problem is closely connected with the problem of interiorization as a mechanism of ontogenesis.

As it is known under the theory of Vygotsky in the former soviet psychology the priority of the society over an individual takes place.

But it has so happened that the interiorization seems to be limited in its own abilities by outward model of the learning itself.

In our opinion the problem of the modern psychology consists in the fact that the creation of a subject of the activity does not correlate with the mechanism of the

interiorization. Socially determinated interiorization making an individual a social individual at the same time does not form him as a subject of his own activity.

Interiorization is the formation of an individual as his own object by a society-subject. As a result the individual formed by the society acts as an individual realizator of outward activity learned by him. Society acts through an individual but an individual does not act by himself.

A formation on the basis of interiorization mechanism is a formation of available inner world of an individual. This formation is carried out as forcible "formation" of an individual under outward influence of a society. The formation does not create new content. That's why

possibilities of the formation are limited by subject's own inward content of an individual which is not changing during the process of the formation.

According to Vygotski the mechanism of the formation is socially determined ripening thanks to which the reproduction of outward model of the activity becomes possible at the account of imitation carrying out in the zone of close development. While doing so effectiveness of the formation directly depends on this natural ripening not controlled by an individual. Socially determined ripening is a natural process. It is not a subject of the activity of an individual. It can be regulated to some extent outwardly by a society through the ways of representing cultural models. Therefore under interiorization an individual is an object of an action of socially determined ripening but not a subject of his own development.

Interiorization is the transference of outward forms of cultural models of the activity into inward structure of psychics of an individual who assimilates it. At the account of this transference psychics itself is being formed as the inward activity where a concrete individual acts as a user learning in ontogenesis the results of phylogenesis. Because the aim of interiorization is to appropriate that means to do so that the results of someone others' activity will be his own results.

That's why from our point of view there is a psychological problem that exists in contradiction between creative essence of a person and an ability (which is forming on the basis of interiorization) to be only imitating reproducer

It must not go so long. It is necessary to create a new paradigm of a society. We need a fresh approach to individual: subordination of an individual to the society should be changed. Individual-object should be replaced by an individual-subject.

It means that psychological and teaching

paradigm of the indication should be changed. It should be found up to date decision of the problem of ontogenesis of an individual as a subject of the activity.

Total position of forming inward world of an individual by an outward society is given in psychology of interiorization. And although modern interiorization theories try to give appropriate importance to an individual as a subject of human activity (e.g. the theory of school activity by Alkonin-Davydov) nevertheless within the bounds of interiorization this importance can be carried out only in secondary situations. Subjectness is an unattainable aim of interiorization.

From our point of view subjectness (an attitude of a subject to himself) arises as a result of necessity to create independently his own activity as a result necessity to deeply rebuild his own activity without any models of imitation. In other words, subjectness is ability to create, form independently himself as an active individual.

Besides it is necessary to note that a subject of human activity is an individual creating both himself as an active individual and his social object environment as necessary condition to realise his own creative activity. And in this case it is quite another psychological paradigm which differs essentially from interiorization one.

According to the theories of interiorization an individual is treated as an individual created by a society and an individual himself does not take part in this process. There has to be a radical change in public consciousness; it is high time to admit not only the right of a society to produce an individual but also the right of an individual to create himself and a society. And this is a new psychology - psychology of selfgenesis that is possible only as a psychology of subjectness as distinct from psychology of objectness (interiorization). This new psychology could work only when logic of ontogenesis of an individual

can reproduce the historical logic of the development of a subject of human activity. Within the bounds of interiorization theories the logic of ontogenesis is not logic of a subject of human activity.

Special historical characteristics of an individual to create his own attitude to the world in the forms of his own inward activity (subjectivity) is already a prototype of subjectness. But to speak about availability of subjectness one can speak only when this attitude of an individual to the world is a subject of his own activity.

It is necessary to admit that the key moments of phylogenesis of subjectness are first of all - appearance of attitude to the world created subjectively (subjectivity) and then the reproduction of this attitude as a subject of his own activity (subjectness).

As soon as the object of the activity of an individual becomes attitude of an individual to the world one will be able to speak about a subject of human activity. And in this meaning psychics is the exactly that characteristic of an individual at the account of which an individual is able to learn his own attitude to the world and from this moment an individual becomes a subject of his own activity.

When interiorization ontogenesis is performed as formation that is transference of outward form of activity onto the content of inner world of an individual. Thus inner world of an individual comes into conflict with outward form transferring into inner world of an individual.

And it happens every time individual has to assimilate outward forms-models which are superior the level of his inner content. That is ontogenesis on the basis of interiorization is limited by inward content/world of an individual because during interiorization inner world does not participate in the process of the development.

Interiorization is forcible "unnatural" from

the point of view of an individual necessity of the adaptation of his own inner world to the unknown outward form of activity. During processes of assimilation this contradiction exists as a contradiction between inner world of an individual and outward form of somebody else's activity.

It is so because the object of the activity of an individual is always a form of others' activity given as an outward model for imitation. It means that an individual as a creator does not become a subject of his own activity under conditions of interiorization. That is learning individual is not a subject of his own activity. Moreover individual's own activity serves only as a condition of reproduction of others' activity.

From our point of view at the present time education needs other mechanisms of ontogenesis and mechanisms of the creation of the subjectness. As the essence of subjectness is the attitude to subject's own activity and as subjectness can arise only in problematic situations when it is necessary to create independently new ways and rebuild old ways of the activity without any outward models. These are creative situations of selfchanging, selfdevelopment when an individual becomes a subject of his own activity.

The idea of subjectness (attitude of a subject to himself) is fundamental for ontogenesis. It is always carried out in the form of deep interaction.

Subjectness (attitude of a subject to himself) as a mechanism of creating the activity differs from objectness (objective attitude to the subject) as a mechanism of the creation (formation without any changes) of outward model of activity.

So we can say that universal ways of the development is fixed in the subjectness (attitude of a subject to himself).

In ontogenesis of a subject of the activity it is expediently to treat the periods of unconscious and conscious. Unconscious exists as available attitude of an individual

to the world and to another individual but is not fixed (not understood) by a subject of the activity in his inward world. Attitude is conscious when it is fixed (understood) by a subject of the activity in his inward world.

So the role of a society is to create such a logic of problematic situations under conditions of which an individual has to create logic of his own development as a subject of human activity. That is in problematic situations an individual should constantly produce himself as a subject of human activity.