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ON THE ISSUE OF THE INTERDISCIPLINARY CONCEPT “INTERNALIZATION” IN MODERN HUMANITARIAN STUDIES

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Abstract. *The article deals with the interdisciplinary concept “internalization” in modern humanitarian studies. Individual’s training is formed through the internal appropriation of acquired knowledge. This process is connected with the concept “internalization”, the transformation of external objective activity into the structure of the internal plane of consciousness. The issue is one of the most debatable in the field of the humanities, as it echoes Cartesian dualism, a philosophical school, the essence of which is the coexistence of two diametrically opposed principles: immaterial mind and the material body. Despite a great number of definitions, they all refer to the fact that “internalization” is a process of transforming external, objective actions into internal, mental ones. Internalization is an important process of the development of human consciousness. Therefore, this concept is studied systematically and comprehensively in modern humanitarian studios in Ukraine and overseas.*

Keywords: *internalization, appropriation, mental activity, internal plane of consciousness, external activity, stepwise formation of mental actions, anticipatory mental orientation, personality development, the humanities*

Introduction. A top priority of the system of higher professional education in Ukraine is providing labour market with high quality specialists. The skills to interact with all the subjects of training process, the endeavour for self-understanding, self-development, self-upgrading are young specialists’ integral abilities. Training is formed through the internal appropriation of knowledge. This process is related to the interdisciplinary concept “internalization” [4, p.137]. Cohesion of external (physical) and internal (mental) planes are typical of human activity.

By the external plane we imply the actions by which a human-being influences the external world. It is de-

termined and regulated by internal (mental) activities: *motivational, cognitive and regulatory* ones. On the other hand, this internal mental activity is headed and monitored by the external one, which *distinguishes* the properties of things, *transforms, reveals* a measure of the adequacy of mental models, as well as the convergence of results and expected actions.

Analysis of recent research and publications. The concept “internalization” was introduced into the scientific lexicon by representatives of French sociological school (E. Durkheim, J. Piaget, P. Jean). In their works this phenomenon was associated with the concept “socialization” and meant the appropriation of the main catego-

ries of individual consciousness from the sphere of social perception, the transfer of the *social consciousness* to *the individual one* [20]. For psychoanalysts (R. Schafer, U. Meisner, G. Levald) internalization is a mental process or a series of processes. Due to this, real or imaginary objects are transformed into internal representations and structures.

The concept “internalization” got its essence in Lev Vygotsky’s cultural-historical theory, where it is viewed as the transformation of external objective activity into the structure of the internal plane of consciousness [5]. At the same time, Lev Vygotsky used the term “appropriation” mainly as a synonym for “internalization”. Later studies concluded that a term “appropriation” focused attention more on behavior and less on psychological processes.

A. N. Leontiev clarified and developed L. S. Vygotsky’s research views in his further works. In particular, he introduced the idea that an individual appropriates achievements of previous generations. In his works A. N. Leontiev demonstrates consistently the point that the process of transformation of external joint activity into an individual one is regulated by internal formations. It is of great importance to comprehend the development of child’s psyche. This scientific contribution deals with the study of internalization of joint activities and related mental functions [10, p.121]. P. Ya. Galperin’s further studies within the framework of the theory of a stepwise formation of mental actions changed understanding of the “internal plane” phenomenon and the process of internalization in particular [5, p. 350]. Piotr Galperin developed his own training strategy on the assumption that learning any kind of knowledge is mastery of different kinds of actions.

N. F. Talyzina, Galperin’s follower and a like-minded colleague,

upgraded his ideas through *the activity theory and the general psychology theory*, which aims at the formation of human mental functions [15, p. 160]. N. F. Talyzina also identified three components of the concept of internalization: the transitions “external-internal”, “social-individual”, “material-ideal” [16, p.99].

V. V. Davydov, D. B. Elkonin, developing the theory of higher mental functions, worked fruitfully in the field of *developing education*.

Thus, they developed and tested a theory of *content generalization and formation of educational activity* [3, p.181; 17, p.402]. I. I. Ilyasov’s academic papers were also devoted to the concept “internalization”. He studied the factors of learning efficiency, the conditions of the formation of the ability to learn, the development of thinking in the process of training, developed a generalized hierarchical model of the structure of learning. Nowadays a number of scholars around the world successfully turn to the interdisciplinary studies in this field [1,11,13, 20].

The purpose of the article is to study the essence of the interdisciplinary concept “internalization” in modern humanitarian studies through comparative aspects.

Methods: A comparative historical analysis is used to highlight the evolution of the formation of the concept through a prism of interdisciplinary humanitarian studies.

Results. One of our objectives is the analysis of definitions of a term “internalization” in modern explanatory sources. Thus, in the “Glossary of Terms in General and Social Pedagogy” “internalization” is considered as “the formation of the internal structures of the human psyche due to the appropriation of the structures of external social activity” [4, p.37].

“Dictionary of educational psychology” by M.V. Gamezo gives the

following definition: “internalization is the process of transforming external, objective actions into internal, mental ones” [8].

In the psychological academic papers internalization is interpreted as “a person’s comprehensive development when he/she interacts with the others”.

V. S. Bezrukova considers this term as “a process and result of transfer of external information into internal content, action. Internalization means literally “go inside” [2, p. 324].

On the basis of these definitions, we emphasize that internalization is, first of all, an important process of *personality’s consciousness*. development

One of the main points of Lev Vygotsky’s theory was that every genuine human form of psyche is originally developed as an external social form of communication between people and only then, as a result of internalization, it becomes the individual’s mental process. The human psychic development is realized precisely from the transition of external, collective forms of activity into internal, abbreviated, individual forms of activity, that is, in the process of internalization, the transformation of the *inter-psychic phenomenon* into the *intra-psychic* takes place. [5, p. 142].

Furthering L. S. Vygotsky’s theory A. N. Leontiev has stated that knowledge can be completely acquired by a child only when he/she performs specific objective and mental actions that are particularly developed in his/her mind. Solving certain problems, a person gets not only specific knowledge but also relevant mental abilities and ways of behavior. This is the main idea of the activity approach to the processes of training and upbringing [5, p. 282].

In fact, Galperin’s theory of the stepwise formation of mental actions is a theory of internalization. The study about *anticipatory mental orientation* is the basis of that theory [6, p.27]. The action is a main structural unit of human activity. Piotr Galperin identifies two main parts in the action: orienting and acting. Then one more part, control and correction, was added.

Igor Arievidch’s studies are of particular interest to the relevance of these theoretical postulates in the educational process. The analysis is based on a spiral model that most adequately represents Galperin’s procedure of the formation of mental actions. This model helps to clarify the relevance of Galperin’s approach to current issues in psychology and education [18, p.155].

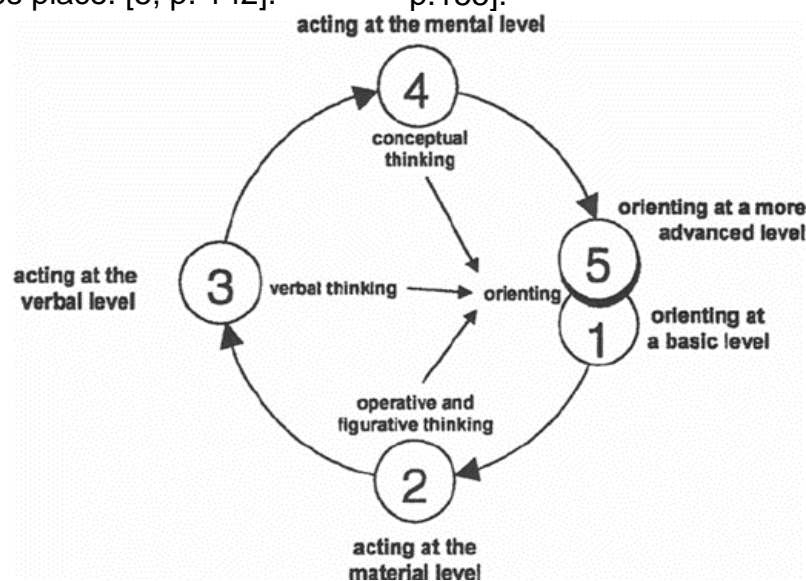


Figure 1. Galperin’s spiral formation of mental actions [18, p.160]

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In philosophy the principle of internalization emphasizes that human cognitive activity as a way to comprehend the existence of the world. D.V. Pivovarov concludes that human experience is formed from practical activities by comparison with the existing theoretical component about the subject [12, p.48]. *Sociologists* believe that personality's development is a result of practical collaborative work. From their point of view, the mechanism of the individual's internalization consists of three phenomena: *individualization*, *intimization* and the *production of the internal plane of consciousness or a personality's crystallization or identity*. At this stage the exteriorization takes place. By this concept we imply a process of returning knowledge, information, and experience to be expressed outside.

There are some other approaches to the essence of this issue. Thus, S. L. Rubinstein criticized A. N. Leontiev's position on the preconditions of internalization. Moreover, from his point of view it is crucial to acknowledge the fact that there are internal (phylogenetic and prenatal) preconditions for knowledge appropriation. This process cannot start from nothing [14, p. 113]. Large-scale changes in the mechanisms of human subjectivity formation in the process of individuals' activities are highlighted in S. L. Rubinstein's studies. The scientist proves that any external causes, and firstly, activities affect the person not directly but through internal conditions. The human psyche is extremely selective [14, p.320].

Humanistic psychologists made a more decisive step towards the correction of the theory of internalization. In accordance with these views, the individual's mental development is carried out not according to the formula "from social to individual" (or even

more generally: "from external to internal") and not only through appropriation of external circumstances through internal conditions. Therefore, from the objective point of view it makes sense to add the *following regularity as co-transformation* of external causes, and activities that influence a person indirectly, through internalization and internal conditions in the process of their exteriorization.

The following two processes are important for personality's actualization: external and internal, exteriorization and internalization, that is, transferring the external environment to the individual internal plane, a personality must move again from the internal to the external interaction through the prism of the professional environment, which represents the opportunity to form individual's internal life.

Thus, any external causes can be seen through internal conditions. A human being acts as a master of a life path, showing activity, inner freedom and autonomy, he /she initiates and develops his/her potential abilities.

Mastering and performing professional roles, a person first internalizes (transfers the external world into the internal one) social values of the society. The individual "appropriates" them, and then people enhance them in the process of their own creative activity.

The concept under the study is also closely connected with the emotional nature of a human being. The cultural code of the nation gets inside not only through consciousness and rational thinking, but also through emotions, feelings, emotional intelligence.

Dialectical unity of cognitive and sensual, rational and practical, social and individual planes in a person's nature should be taken into consideration when we analyze internalization as a

concept of universal human values as well [15, p. 160].

Conclusions and prospects for further research. We analyzed the essence of the interdisciplinary concept “internalization” in modern humanitarian studies in a comparative aspect.

We came to the conclusion that the concept “internalization” is one of the most controversial in the field of humanitarian studies, because it echoes Cartesian dualism, a philosophical school, the essence of which is the coexistence of two diametrically opposed principles: immaterial and material.

Despite a great number of suggested definitions of “internalization”, they are all about the fact that it is a process of transforming external, objective actions into internal, mental ones. Internalization is a core concept in cultural psychology.

The appropriation of knowledge is a process of internalization of information. The formation of human abilities and skills are fully based on this phenomenon. Due to this, P. Galperin’s stepwise formation of mental actions came into being and further debates on crucial issues in psychology, pedagogics, didactics and other branches became more purposeful and practically oriented.

It should be noted, that internalization is the important process of development of human consciousness, which is widely studied and is known as a launching pad for numerous interdisciplinary studies.

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ПРОБЛЕМАТИКА СУТНОСТІ МІЖДИСЦИПЛІНАРНОГО ПОНЯТТЯ «ІНТЕРІОРИЗАЦІЯ» В СУЧАСНИХ ГУМАНІТАРНИХ ДОСЛІДЖЕННЯХ Бабенко О.В.

Анотація. У статті розглянуто проблематику сутності міждисциплінарного поняття «інтеріоризація» в сучасних гуманітарних дослідженнях. Навчання індивіда відбувається через внутрішнє засвоєння отриманих знань. Цей процес безпосередньо пов'язаний з таким поняттям як «інтеріоризація». Ця проблематика є однією з найбільш дискусійних у галузі гуманітарних наук, так як перегукується з картезіанським дуалізмом, філософським напрямком, сутністю якого є співіснування двох діаметрально протилежних начал: нематеріального і матеріального. Незважаючи на велику кількість трактувань цього терміну, всі вони зведено до того, що «інтеріоризація» є процесом перетворення зовнішніх, предметних дій у внутрішні, розумові. Інтеріоризація – важливий процес розвитку свідомості особистості, в зв'язку з чим він системно і комплексно досліджується в сучасних гуманітарних студіях в Україні і за кордоном.

Ключові слова: інтеріоризація, вращування, розумова дія, внутрішній план свідомості, зовнішня діяльність, теорія планомірно-поетапного формування розумових дій, орієнтовна основа дій, розвиток особистості, гуманітарні науки.