

out that qualities of a human being that characterize one as the system element “open” only in the conditions of interactions within these or those systems [11]. This is why the main strategic factor of a human being development can be considered a human being itself, while the mechanisms of self-development can be self-planning, self-regulation and self-organization [12].

Special emphasis shall be laid to those psychological theories in the third group that employ the self-regulation principle alongside with the heterostasis principle formulated by V.E. Klochko. The question is the highest level of systematic organization of a human being – “development going beyond the standards through the standard-setting” [13]. The representatives of this group point at the universal feature of self-organizing systems of any nature, i.e. self-determining that allows readdressing the responsibility for the choice from the external causation or necessity to a human being itself. This feature of a human being as a self-organizing system allows to consider the latter as the one able to “set oneself at the “limit” ... that symbolizes for him the readiness to part with oneself as one had been before the “event”, i.e. to change oneself” [14] acting not as a simple chain in the evolution but as the one responsible for the evolution.

Thus, having defined a human being as a self-organizing system we can detach the process of the system’s production and generation of the new that is immediately implemented into further determination of the system self-organization as a form where its development is performed. Thus, V.Ye. Klochko indicates that through the acts of such generation (the system’s generating the new) the self-organized system obtains the possibility to influence itself. According to him, this is “the principle of the system determination without which it is not possible to explain the mechanisms of the system self-organization and self-development as a form where self-organization is revealed” [13].

We focus attention to the fact that the education of a human being as a self-organization is possible in the space defined by the unity of the world and the human being itself since “beyond us the world is mutual propensity without succession, we have succession inside us without external sets-string”, and only the unity of these beginnings makes “the process of organization and interpenetration” [14]. Within the context, the education of a human being can be considered as the problem of self-organization of one’s living space (according to M.K. Mamardashvili, without a human being “the world shall lack order, truth and beauty”), since the life of a human being itself is like a trajectory of movement of the self-organizing system within the time and space.

We believe that the third group of the research has a direct access to the research of the human being education that is understood as the expansion of the possibilities since it considers the problems of emerging, existing, transformation, development and self-development of a human being in their unity. In the framework of this research, there is a possibility to

consider the issues of individual educational strategies defining the direction vector and content of a human being education.

3. Education as human opportunity for life self-fulfillment

Having analyzed the abovementioned opinions, it is worth underlining that the problematic nature of understanding the human being’s education as the manifestation of the psychological system self-fulfillment is in the fact that the “self-fulfillment” conscious of psychologists scientists has not developed the unified approaches to realize the phenomena of psychological reality, therefore, the “range” of self-fulfillment mechanisms for the systems development is considerably wide: from the adaptation to the self-organization itself. The ideas on a human being as the carrier of a psycho as the “adaptation organ” [15] cannot approach the science as a problematic sphere for considering a human being as a self-organized system. Remaining in the sphere of classical ideas the psycho is successfully coping in the conditions of adaptation to the changing environment without a human being’s participation.

Ideas on a human being as the subject of own life activity enabled with the possibilities of self-control though they mark activity of a human being as a vital condition for his (self) developments, but “do not rise above” a non-classical ideal of rationality. Claiming for research of a phenomenon for a human being’s “education” it is necessary to leave in the conditions of a post-non-classical ideal of the rationality providing understanding of a human being as a self-organized system. Besides, statement of such a problem requires certain methodological position adequate to the set problem.

Such methodological basis is the systemic anthropological psychology [16, 17]. Within the concepts of systemic anthropological psychology a human being appears as a difficult self-organized psychological system opened both to the society and to the objective (natural, physical, “real”) environment [15]. It is important that the given idea on a human being allows to look at him (a human being) “through a prism of formation and to make out it in it as a complete self-organized system, progressive and natural complication of systemic organization is the basis of its steady life” [15, 17]. This system “extends and becomes complicated due to interaction with external, thus, making it internal” [15] continuously changing and developing oneself. M.K. Mamardashvili’s opinion opens this constant self-change of a human being under the influence of those unknown “external” conditions in which he lives and operates, acting as “unknown person” for oneself and revealing all new sides in oneself: “A human being unlike an animal is a being facing unknown, either through search, or through development in the direction to the unknown. Only for a human being there is the unknown. Including as well since no limiting measures are set for a human being in

advance. There is no measure through which we would define that this is a human being. ... And the most beautiful show in a human being is when a human being does something at a limit of what a human being is capable of in general. As the limit is unknown in advance it is necessary to set oneself on a map and to go" [18]. This conveys true "dramatic nature" of human life being constant negation of the today's for the sake of the tomorrow's. Therefore, the logic of human life is that being born as a possibility to become a human being in the course of a life he (a human being) carries out this possibility directing into the future and due to that he (a human being) cannot stop in the development (self-development).

Within the context of the concept of "a human being" acting in the logics of the present research as theoretically understood subject of psychological knowledge, as a whole, and designated as "starting point" of systemic anthropological psychology, in particular, education as a possibility of vital self-realizations gets essential enough shades. Its essence reveals through ability of psychological system to self-origin, self-development, and preservation of the organization at change of the internal and external conditions providing transition of systems from one steady state to another with fall of entropy, so increase of level of their organization.

Actually, to understand education of a human being as a product of a human being, his life, means possibility to understand and the person in the course of its vital self-fulfillment [19].

The productivity of vital self-fulfillment of the person depends on many psychological qualities of the person, developing which it increases the efficiency, masters the various forms of self-realization accompanied by different level of expressiveness of aspiration to personal growth and development, characteristics for motivational and needs spheres and statements of a human being to oneself. Along with personal qualities among the factors promoting effective self-realization, it is possible to allocate the high social status and an educational level expanding vital space of a human being.

In our opinion, all these indicators are directly connected with life self-fulfillment of a human being as a specially created attitude with the world around, stating a question on whether the life is what a human being (under the formula "I live") or it that itself is carried out in a human being (under the formula "I have living"). Being a mean of realization of the life project (obtaining education can be both a component of this project and its essence as well) life self-fulfillment acts as a special value allowing to set frameworks of the new life standard.

True life self-fulfillment a human being reveals itself in a situation of transfer of possibility in the validity in such a manner that it acts for a human being as realization of responsible possibility as necessities. In respect of responsibility to itself, to own life world, own development as to self-fulfillment the idea of heterostatic system developments "possibility of transformation of the validity – necessity of transformation – the new (transformed) validity" [15]

that leads the system to the new standard of living shown in the course of life self-fulfillment of a human being.

That is why in each separate act, action, deed in life activity and life creativity a human being carries out oneself, embodying in life process infinite formation, the vast variety, acting as that infinite number of degrees of freedom which defines boundless possibilities of the person. In a point of coincidence of possibility of the person and validity conditions begins the movement to "a successful life" a human being as a guarantee of achievement of the purpose in realization of each separate action. That is why achievement of the purpose of the person delivers it (a human being) the greatest subjective satisfaction behind which success in a life is covered.

4. Conclusion

Conducting research it seemed to us topical to find proof that the orientation of life self-fulfillment as development of a human resource in the course of life coincides with how it was defined by L.S.Vygotsky with reference to development of the higher mental functions and a human being as their systemically important basis: "The whole development is that function development goes from *me* to *I*" [20]. Indeed, in the process of education a human being is continuously changing himself generating new parameters of the order leading one to new a qualitatively new level requiring revealing new contradictions between the image of the world and image of the life (as I see the life and the life as it is in reality). These contradictions act as a basis for the life activity as a process of self-generation of chaos of parameters of an order by means of which evolutionary valuable selection, "new-birth" systems as which it is possible to consider as a true source of movement to the life self-fulfillment "opening" variety of semantic shades and contexts of the further movement is realised. Besides, specifics of formation as possibilities of life self-fulfillment in the system-anthropological context set by us acts as creativity in relation to itself which is determined future – the world of its (human being) of the purposes directing activity in the present.

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