



THE ESSENCE OF THE CONTENT AND STAGES OF DEVELOPMENT OF ACMEOLOGY

Qo'ldoshev Rustambek Avezmuratovich
Osiyo Xalqaro Universiteti magistranti

Abstract

This article provides information about the concept of acmeology, acmeological factors, main criteria, and also considers in detail the stages of the development of acmeology in the XX century. The presented data serve to introduce acmeology to the science of acmeology, to deepen the understanding of its content and essence.

Keywords: acmeology, person, personality, maturity, factor, professionalism, methodology, fundamentality, acmeological concept, acmeological factor.

Introduction

Acmeology is a science that studies the process of reaching the pinnacle of a person's personal and professional development. It is closely related to psychology, pedagogy, philosophy and other social sciences and analyzes the stages of human development at the highest (acme) level. The Greek word acmoeology means "acme" - "peak", "highest point" and "logos" - "teaching", "science", that is, "science that learns to reach the highest point".

Acmeology studies the factors, laws, and conditions for achieving excellence as an individual and in professional activities. This discipline deals with:

- the process of personal growth of a person;
- ways to achieve high results in professional activities;
- maturity and formation of a mature human personality;
- methods of training leading specialists in various fields.

Acmeology is an interdisciplinary field of human sciences that studies the laws of self-determination, life experience, social environment and development under the influence of education.



The emergence of the term acmeology has a symbolic meaning as it coincides with the period of intense intellectual and social research in the 1920s, when such fields of scientific and practical knowledge as heurology (P. Engelmeyer), ergonology (V. N. Myasishchev), reflexology (V. M. Bekhterev), including acmeology (N. A. Rybnikov) were born. If the sociocultural predecessor of the emergence of acmeology was the current of acmeism in Russian poetry of the early 20th century (N. S. Gumilev, S. M. Gorodetsky, A. A. Akhmatova and others), then its natural-scientific basis is the research of F. Galton and W. Oswald on the age-related laws of creative activity, and I. Nern's study of its dependence on various psychobiological factors.

From a methodological point of view, acmeology is a complex science with a fundamental - practical character. Fundamentalism is determined by knowing the laws of truth that are not studied by other disciplines. The practical character of acmeology is manifested in the practical-oriented acmeological technologies. In the acmeological approach, the following aspects are distinguished: age, education, professional skills. Acmeological creative, existential, and cultural possibilities are explored. At the same time, the reflexivity of skill is a system-forming factor.

Acmeology is an integrative science, and its research has a complex character. The facts and laws uncovered as a result of such research are interpreted from systemic positions. In its interaction with management theory, pedagogy, and psychology, acmeology significantly changes the emphasis in the field of personnel training. The acmeological approach to personnel training is dominated by the problem of developing the creative abilities of professionals and their professional development. Problems are solved in the following areas:

- age-related - diagnosis of abilities and abilities in terms of pedology (studies children and adolescents), adult andrology (including students and professionals) and gerontology (studies veterans of labor); In the field of education - diagnosis and development of knowledge and skills in general, vocational and lifelong education;
- in the professional sphere - identification of the possibilities and results of labor activity by identifying the professional suitability, psychological readiness for a particular type of work and responsibility for its results;



• creative sphere - identification of efforts in their implementation (determination of professionalism, reflection innovation potential of skills and assessment of social significance of innovations obtained in the process of creativity). At the same time, the reflective aspect (self-awareness, the development of the "I" associated with the features of the self-determination and motivation of the individual, understanding of the partners of communication in the process of work) is a system-creating factor of human professionalization.

Acmeological concepts have a specific content and are characterized by an interdisciplinary orientation. A key concept for acmeological research, which examines the work performance of specialists and its effectiveness, is professionalism. There are many different definitions of what "professionalism" is. Professionalism of activity - is a qualitative description of the subject of activity, representing a particular profession, determined by the degree of ownership of its up-to-date content and means of solving professional tasks, effective methods of its implementation. This level of ownership differs in different people, so we can speak of high, medium and low level professionalism of the activities of a representative of a particular profession [4;93]. Based on this definition, we can conclude that the professionalism of an activity, first of all, is characterized by its high efficiency.

Effective activities - activities that are distinguished by high quality indicators (by the main criteria), productivity and positive social - personal characteristics (pursue positive social goals, develops a specialist as a person, protects his health).

Ineffective activity - the activity of a specialist, not distinguished by high quality and productivity indicators, and also does not pursue positive social goals.

Unproductive activities are activities characterized by low indicators of quality and productivity, not pursuing positive social goals. Thus, the professionalism of activity in relation to acmeology is characterized by high efficiency (efficiency), optimal intensity and tension, high accuracy and reliability, high organization,



high qualification, low mediation (dependence of a specialist on external factors), possession of modern tools. professional problem solving, high productivity, accuracy, reliability and stability of organization.

Acmeological factors are the main reasons (having the property of driving force) and the main determinants of professionalism that ensure the achievement of high professionalism of activity. Factors are objective reasons that make a person strive for the pinnacle of his professional activity, that is, high achievements. Acmeological conditions - important factors influencing the achievement of high professionalism of activities. The acmeological factors and conditions are substantially close but not the same. They have different significance at different stages of personality development and affect the attainment of professionalism in different ways. In acmeological research, important conditions are distinguished as abilities, general and special (including professional) abilities, family upbringing, education in primary, secondary and upper classes, education in vocational education institutions, things related to the "pre-start" period of professionalism [4; 93].

There are two types of acmological factors [4]:

- 1) objective in real activity, aimed at achieving results;
- 2) subjective (motivations, direction, ability, competence, skills, satisfaction, creativity) related to subjective conditions of the level of success of professional activity.

Acmological factors can also be classified from a systematic perspective. In a systematic approach, they can be general, specific, and individual. Common factors include a high level of motivation, a desire to achieve extraordinary results, personal professional standards, self-motivation to the heights of professionalism.

An important category is acmeological analysis—the process of identifying acmeological conditions and factors in professional research. The subject of acmeological analysis is the study of the formation and disappearance of the highest forms of existence of all psychological mechanisms in the context of the realization of maximum responsibility to society and the individual.



Acmeological analysis and research are effective when they are based on science-based principles.

The main methodological principles of acmology are [4]:

- systematic, the study of complex multilevel systems;

- studying man in the process of his development as an individual, person, subject of activity, individuality and the universe;

- the simultaneous study of two objects of equal value from the point of view of acmology - man and activity;

- to learn the common in something separate and through something separate;

- development and psychological determinism;

- activity;

- invariantlik.

In acmeological conditions, in addition to general methodological principles, special principles are used, reflecting the specificity of the object under study: scientificity, realism, pragmatism, etc.

Problems of the performance of specialists raise questions about acmeological criteria and indicators. At the same time, the main task is to determine the acmeological criteria and indicators, their difference and similarity from the criteria and indicators used in other sciences about a person.

Evaluation was perceived as a criterion, a means of measurement for reflection, and an indicator as features that allow one to judge about the changes taking place. The content of acmeological criteria and indicators is primarily related to the professionalism of specialists and the effectiveness of their activities. Acmeological criteria are the characteristics of the degree of mastering modern tools and the content of professional tasks, the characteristics of efficiency. Acmeological indicators can also be characteristics of the quality of the subject of work as a professional.

Akmeology is a complex science of modern fundamental-practical character. He has come a long way in his formation, from creating the conditions for objective emergence to creating social structures. Acmeological knowledge has passed through several stages of self-affirmation in the scientific community, from its definition as a science in 1928 to the establishment of the Higher School of



Acmeology in 1996. The history of the development of acmeology consists of several stages, which we will consider in detail below.

The latent stage is the historical, cultural, social, philosophical, scientific, practical, pedagogical conditions of the field of humanities in scientific knowledge, that is, the creation of acmeology. Understanding a person's place in his or her world shapes his worldview. According to B.G. Ananyev, from the very beginning of the cultural development, the idea of human development was formed and the idea was expressed that in human development there is a certain peak, the highest degree of perfection [6]. Acmeologicity covers the entire history of mankind, which exhibits many examples in different types of activities. The scientific foundations of acmeology were developed in 144 BC by Apollodorus, a representative of the Alexandrian school, who considered maximum perfection as the highest point in the development of activity. At the same time, acme refers to the process of transition to this state rather than the state of a person (the "star hour") in which he achieves the highest result of his activity. Apollodorus, having developed the doctrine of acme, defined the highest point of development as the peak of activity and introduced the Latin definition agerts (acme) as fluoruite (flowering). Since the mid-20th century, trends towards the integration of scientific knowledge in world practice have intensified. This led to the emergence of such disciplines as cybernerics, ergonomics, systems engineering, computer science, etc. Their formation has allowed mankind to achieve significant progress in solving many problems. However, in the field of the study of the systemic qualities of man, there was no special conceptual apparatus of a sufficiently high level that would allow to combine the achievements of science and form the basis for the development of a theory of achieving the highest results in man's own development, reaching the peaks of professional skill, social peaks and economic prosperity. The systemic ontological crisis of the psychological sciences, of which scholars speak so much today, has raised the question of laying the groundwork for a new methodological paradigm, which is exactly what acmeology is intended to do.

The nomination stage means that the social need for such knowledge was realized and was marked by the introduction of the special term "acmeology" in 1928 by Professor N.A. Rybnikov. Rybnikov set himself the task of developing a



department devoted to adult psychology and called this department acmeology. He describes acmeology as the science of children—the science of adult development, as opposed to pedology (1920-1936). In 1928, N. A. Rybnikov regretted the existence of a genetic method that is used only in the psychology of children, but it is not applicable in adult psychology. He notes that it is possible to develop a young psychology of adults based on the genetic method. Ananyev put acmeology after pedagogy, saying that it is the science of the laws of development of people who have come of age under the influence of education or educational tools. It places acmeology in a system of disciplines between pedagogy and gerontology.

The stage of incubation. Its beginnings begin with N.V. Kuzmina's conceptual idea of the need to attach the study of acmeological problems as a new field of anthropology. This is the reason for the systematization and generalization, analysis and differentiation of anthropology in the second three parts of the 20th century in the works of B.G. Ananyev. The idea of creating an experimental acmeology of the psychophysical evolution of the juvenile was developed and published by B.G. Ananyev in 1957. The realization of the idea began with the establishment of the Faculty of Psychology at Leningrad State University in 1966. Under the guidance of B.G. Ananyev, the study of mature individuals was carried out simultaneously into two programs. According to Derkach and N.V. Kuzmina, this stage culminated in the development of acmeology as a separate science [16].

The stage of the Institute is associated with the creation of a number of social structures: the departments of acmeology, laboratories in the universities and finally, the International Academy of Acmeology. Within the framework of these scientific and educational structures, research, acmeology technologies are developed, and professional education is conducted. Ananyev predicted that acmeology would be given the opportunity to create a scientific apparatus that would adequately reflect the problems of its effective development and formation in all qualities of a person.

Conclusion

In conclusion, acmeology as a science that studies the process of achieving life, intellectual and professional perfection of the human personality has great



theoretical and practical value. Its essence is determined by the realization of human potential, the provision of self-awareness and conscious development. Acmeology studies the psychological, pedagogical and social factors that contribute to the achievement of a high level of activity of an individual and develops ways to apply them in practice.

The stages of development of this discipline began with the philosophy of antiquity, formed in the 20th century as an independent scientific direction and in the 21st century it is successfully applied in many areas such as education, management, psychology. Today, the acmeological approach continues to be a powerful tool leading to effective results in personal and professional development. Therefore, the in-depth study of acmeology and its application in practice plays an important role in the formation of mature, responsible and creative individuals in society.

References

1. Derkach A.A. Acmeology: personal and professional development of a person. Moscow, Moscow State University Publ., 2000.
2. Serikov V.V. Acmeological approach in education. — Yekaterinburg: Publishing House of the Ural Branch of the Russian Academy of Sciences, 2004.
3. Mamedov I.M. Osnovy akmeologii [Fundamentals of acmeology]. Moscow: RAGS Publishing House, 1998.
4. Юнцова Н.И. Theoretical foundations of acmeology and principles of development // O'zbekiston pedagogical bulletin. — 2020. - No. 4. — pp. 45–50.
5. Rasulov D.M. Personality maturation and acmeological approach. Tashkent, 2021. - No. 2. pp. 32–37.
6. Vygotskiy L.S. Development of the human psyche. — Tashkent: Teacher, 1991.
7. Aristotle. Nicomachus Morality. — Tashkent: Gafur Gulyam Publishing House, 2004.
8. Plato. State. — Tashkent: Uzbekistan, 1993.
9. Ganieva M.Kh. Psikhologiya va akmeologiya: y'qov qullanma. — Toshkent: Fan, 2019.