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Section 6. Pedagogy

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Historical and pedagogical analysis of acmeology development

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Историко-педагогический анализ развития акмеологии

Introduction. A modern stage of the development of Ukraine could be characterized by essential changes in the life of the society and assertion of new guidelines in the citizens' consciousness in connection with world outlook as well as the renewal of all spheres of human activity. Thus, a modern society becomes increasingly interested in personality development and its realization in a professional activity. The competition in the labor market is determined by the extent to which the specialist is aware of the timely and appropriate realization of a personal potential, the achievement of the acme (the highest stage of personal development), the overcoming of obstacles which stand in the way of these processes. As the object of the acmeology is a mature personality who undergoes the processes of progressive development and self-realisation, predominantly, in professional achievements then it is the study of historical and pedagogical preconditions of the development of modern acmeology that will allow us to determine the ways of the advancement of a modern personality, a specialist and a master in his or her field.

The objective of the article is the analysis of historical and pedagogical preconditions of the development of modern acmeology.

The contemporary stage of acmeology development could be characterized by the acmeological analysis of the process of human development at the end of 20th and the beginning of the 21-st century in the research works of prominent Russian acmeologists B. G. Ananiev, N. V. Kuzmina, A. O. Derkach, J. J. Bodalev etc.

V. P. Branskiy and S. D. Pozharskiy consider the following stages of the direct formation and assertion of acmeology¹:

The 1-st stage — 1928. The introduction by Rybnikov of the notion of acmeology as a branch of science which deals with the development of a mature personality.

The 2-d stage — the middle of 20th century. The prominent Russian psychologist B. G. Ananiev allocates the place for the acmeology in the system of sciences drawing the attention to the study of ages and phases of the life of a human as an individual and a personality and classifying them in the following sequence: paedology, juvenology, acmeology, gerontology. Thus, he singled out 4 most important stages in the life of a human being and implemented into practice a general scientific principle of cycling for defining the nature of acmeology as a number of phenomena which make up a human development life cycle.

B. G. Ananiev defined *acme* as a period of active development and mastery of the whole complex of social and professional functions of an adult person².

It must be noted that in Russia acmeological ideas were suggested not only by scholars. In literary creativity of poets of the "Silver Age" the so called acmeological mainstream was formed which was called "acmeism". Its founders were A. A. Achmatova, N. S. Gumilev, S. M. Gorodetskiy, O. E. Mandelshtam and others. They proclaimed "the return to an original and perfect human being", his or her self realization, feelings, esthetic values³.

The third stage — 70s of the 20th century when B. G. Ananiev together with E. I. Stepanova considered the reality not only as a law by which a human reflects the objectivity but also within the process of creative activity improvement.

Another direction of this stage of acmeology development is represented by the works of N. V. Kuzmina who studied the impact of adult person abilities on the degree of productive activity during the achievement of results. N. V. Kuzmina suggested the following classification of acmeology as a science: classical, fundamental (basic), applied (sectoral)⁴.

Classical acmeology (founders of which being N. A. Rybnikov, B. G. Ananiev) is one of the parts of the age psychology on the level of paedology, juvenology and gerontology.

According to A. O. Derkach, V. G. Zazykin, in classical acmeology "there are at least three scientific and methodological orientations: natural — scientific, society — humanitarian and technological.

Natural-scientific orientation is expressed by the fact that empirical acmeological facts and relationships are described and interpreted in discipline standards which are specific for classical nature study.

Social-humanitarian orientation in acmeology is manifested more variably. It has various ontological definitions of adjacency but the most important of them is connected with the progressive development of a personality as well as a harmonious combination of personal and communal interests.

Technological orientation is manifested in connection with systems engineering, information theory and praxiology as well as through technological standards of practically oriented applied knowledge⁵.

¹ Branskiy V.P. . Social synergy and acmeology. St. Petersburg. North College. 2002. – 198 p.

² Pozharskiy S.D. Acmeology of the philosophy of success. – St. Petersburg: North College, 2010. – 255 p.

³ Derkach A. Zazykin V. Acmeology. St.Petersburg. Piter. 2003. – 252 p.

⁴ Kuzmina N. V. The subject of acmeology. St. Petersburg. Politekhnik. 2002. – 182 p.

⁵ Derkach. Zazykin. Acmeology. St.Peterburg: Piter. 2003. – 252 p.

Above mentioned methodological orientations enable to observe connections of acmeology with other branches of knowledge and form acmeological laws whereas B. M. Kedrov and other scholars consider the notion of acmeology more narrowly, namely, as a branch of science derived from psychology.

Fundamental (base) acmeology looks at a human as a holistic system; the subject of which being laws, conditions, factors, stimuli of self-realisation of the creative potential of mature people on their way to the pinnacles of productivity and professionalism in creative activity in new conditions throughout their life and professional activity¹.

Fundamental acmeology combines the knowledge from philosophy, psychology, mathematics, pedagogy and other sciences which enables to achieve the pinnacle of cognition, the results in each of these sciences the basic notion of which is reflection of activity. Acmeology regards creativity as a principal activity of a mature personality.

Applied (branch) acmeology considers the ways of achieving results in certain branches of scientific knowledge such as professional, managerial, political, military acmeology, education acmeology, pedagogical acmeology etc. The emergence of applied acmeology was caused by the search of the ways of integration of psychology, pedagogy and special professional knowledge which set special requirements both for the teachers and the recipients of the knowledge i. e. their students².

The fourth stage — 90-s of the 20th century is an organizational and methodological stage of creating acmeological theory. In 1991, July the 15th, acmeology was registered in the State Committee on Science and Technology of the USSR as a new branch of science in the system of sciences about humans. This stage has two peculiarities of development.

The first peculiarity is that O. O. Bodalev and A. O. Derkach founded the first Chair of Acmeology and Psychology of Professional Activity in the Russian Academy of Civil Service under the auspices of the President of the Russian Federation³. They formed a scientific group consisting of prominent psychologists, philosophers, sociologists (K. O. Abulkhanova-Slavskaya, Y. A. Klimova, A. A. Aseyeva, N. N. Zazykin, A. K. Markova, I. N. Stepanova, Y. O. Yablokova and others) who did the scientific and methodological substantiation of the subject of acmeology. The scientific and methodological activity of the group resulted in the publication of the scientific and practical journal “Acmeology” which has been issued since 2001⁴.

The second peculiarity is that, parallel with that, in St. Petersburg under the direction of N. V. Kuzmina, A. O. Derkach and A. M. Zimichev the first scientific establishment of the Russian Academy of Acmeological Sciences was founded as well as the first education establishment of St. Petersburg Acmeological Academy was opened managed by A. M. Zimichev and A. I. Vatulin⁵. N. V. Kuzmina started the school which conducted research into a fundamental problem — the development of human abilities and their influence on the productive activity in all spheres of human activity.

Since 1996 under the direction of N. V. Kuzmina and A. M. Zimichev a collection of scientific papers “Acmeology” has been issued.

At this time the works by N. V. Kuzmina “The professionalism of a personality of a teacher and a master of production training” (1990) appeared, “The professionalism of a pedagogical activity” (1993), “The subject of acmeology” (2002) in which the professional activity of a teacher was defined as the object of acmeology which led to the emergence of a new acmeological branch — pedagogical acmeology⁶.

The 5-th stage — the beginning of the 21-st century. Philosophical foundation of the subject of acmeology which considers the question of achieving definite results in the process of individual and community enhancement. V. P. Branskiy, V. V. Ilyin, S. D. Pozharskiy studied acmeology from the point of historical and philosophical approach which enabled to trace down the integrated approach and the connection of acmeology with culture study, philosophical anthropology, ethnic acmeology.

The preconditions of forming of acmeology in Ukraine were rooted in the ancient Slavic mythology, conceptions of a human and the world in which there was the unity of the material and spiritual⁷.

The process of formation of acme-philosophy of the times of Kievan Rus was influenced by the ancient philosophers such as Pythagoras, Democritus, Socrates, Plato, Aristotle and others. According to V. S. Gorskiy the high level of philosophical ideas of Kievan Rus is certified by the works of prominent ancient Rus scribes such as Illarion Kyivskiy, Feodosiy Pecherskiy, Nestor, Volodymyr Monomakh, Kyrylo Turovskiy and others. When analysing the content of one of the most prominent monuments of world literature “The Lay of Ihor’s warfare” V. S. Gorskiy defined such basic philosophical problems of the time: the unity of a human and nature, the problem of the integrity of the past and the present, the problem of the ethical ideal, the problem of moral education etc⁸.

The epoch of Renaissance in Ukraine (16–17 centuries) is characterized not only by the rebirth of ancient culture and philosophy but also by the realization of ideology and practice of Renaissance in such directions as humanism and reformation. The development of Renaissance culture was marked by acmeological nature. Y. M. Stratiy, V. D. Litvinova, V. M. Nichnyk analyse and generalize the development of humanization in Ukraine which is represented in the table 1.

Studying the development of acmeology in Ukraine, G. H. Yavorska, V. M. Gladkova, O. A. Gorchakova point out that the cultivation of acmeological knowledge has been taking place since the times of H. S. Skovoroda who suggested ideas of moral and ethical philosophy which is based on such prominent principles: the basic ethic task of a human is the achieving the state of equality with God; to rise to God a human is able only on the base of self-cognition which could be done in three stages (self-identification of a personality, the cognition of oneself as a social being, the cognition of oneself as being, objective reality)⁹.

The adherent of academic philosophy in Ukraine Pamphil Yurkevych also followed acme-ideas asserting the individuality of a human being; admitting the priority of emotions and feelings coming from the heart over the mind; distinguishing the personal essential which transposes the ideas into reality¹⁰.

¹ Kuzmina N. V. The subject of acmeology. St. Petersburg. Politekhnik. 2002. – 182 p.

² Ibid.

³ Russian Academy of Civil Service under the auspices of the President of the Russian Federation Chair of Acmeology and psychology of professional activity. <http://www.acmeology.ru>

⁴ Acmeology. Scientific and practical journal/Special issue on the Materials of the 7th International scientific conference «Acmeology: Personal and professional development of a man. (Moscow, 1–15 June 2012)//Editor in chief A. Derkach № 2 (2012). – 175 p.

⁵ St. Petersburg Institute of psychology and acmeology. <http://www.akme.edu.ru>

⁶ Kuzmina N. V. The subject of acmeology. St. Petersburg. Politekhnik. 2002. – 182 p.

⁷ Vasyanovych G. P. The Introduction to philosophy. – Lviv: Norm, 2001. – 216 p.

⁸ Gorskiy V. S. . The History of Ukrainian philosophy. – Kyiv: Naukova Dumka. 2001. – 376 p.

⁹ Yavorska G. H. Gladkova V. M. Gorchakova A. O. – Kyiv: Osvita Ukrainy, 2012. – 248 p.

¹⁰ Kyrychuk O. V., Roments V. A. – Kyiv: Lybid, 1996. – 256 p.

According to V.M. Gladkova, S.D. Pozharskiy, philosophical foundations of members of Kyrylo-Mefodiyvskiy fraternity played and important role in the formation of acmeology in Ukraine¹.

According to V.S. Gorskiy, at the base of a philosophical views of P. Kulish lies a view on a dual nature of a human and the world, the presence of the inner origin of the essence, and the outer which is in opposition to it².

Table 1. – The process of humanization in Ukraine³

Period	Basic content	Key ideas	Prominent scholars
Before the middle of 16 th century	Typological resemblance to the early Italian with its problem circle.	<ul style="list-style-type: none"> — Human personality as a highest value найвища цінність; — aiding the personal development on the part of the state; — the priority of natural human law over the civil law; — the freedom as a condition of an independent human development; — the harmonious unity of the soul and the body; — the enhancement of a human through his or her conscientious work, education, culture etc. 	Pavlo Rusyn, Stanislav Orikhovskiy-Roksolan, Yuriy Tychynskiy, Ivan Rutynets and others
2-d half of the 16 th century – beginning of the 17 th century	Intensive development of early humanistic ideas in combination with those of reformation, active formation of historical self-awareness of Ukrainians.	<ul style="list-style-type: none"> — harmonious unity of the heavenly and the earthly (in a human the unity on the sensual and the rational level); — the life ideal in a practical and independent activity of an individual; — the priority of a spiritual over the bodily; — a person is made a moral being through self-cognition; — the contrasting of God and the world, God and a human being; — the idea of a maximum seclusion of Ukrainian culture within ancient Rus limits; — existentialism; — the freedom of will and responsibility of a human for the moral choice; — the equality of people before God; — the idea of the four worlds: invisible (the world of the spiritual values), visible (in which a human lives), a minor (the world of a human), evil one (the unity of the evil people with the devil) etc. 	Adam Chagrovskiy, Shimon Shimonovich, Yuriy Nemyrich, Kyrylo Lukaris, Gerasym Smotrytskyi, Demyan Nalyvaiko, Krystofor Filaret, Melentiy Smotrytskyi, Kliryk Ostrozkyi, Ivan Vyshenskyi, Basył Surazkyi and others.
Beginning of the 2d half of the 17 th century.	The development of a complex of humanistic ideas with no regard to reformation.	<ul style="list-style-type: none"> — The nature exists independently from the human conscious, so the cognition begins with the sensual perception of the world; — The greatest in the world is a human, in a human the mind is the greatest; — the matter — the primary subject which can transform from one state into another; — a human is a creator of his own fate, happiness, the master one's will, the main criteria of actions being the conscience; — the natural law is higher than the law of God; — multidimensionality of the notion of the matter: it is the parent, subject, mass, origin, element; — knowledge of acquaintance is the basis of the intellectual cognition. 	Petro Mohyla, Innokentiy Gizel, Lazar Baranovych, Yosyp Kononovych -Horbatskyi Danylo Tupalo Staphan Yavorskiy, Teofan Prokopovych, Mykhaylo Kolachynskiy and others

K. D. Ushinskiy implemented the anthropological principle into psychology and pointed out that the greatest need of a human and humankind is a desire to self-improvement⁴.

The problems of self-development and self-regulation of personal behavior as a subject of activity were studied by such Ukrainian scholars as L. F. Burlachuk, M. Y. Boryshevskiy, B. F. Rybalchenko. Thus T. M. Tytarenko created a structural-genetic model of holistic self-unfolding of the world of a personality life⁵.

The analytical overview of the ideas of foreign and national scholars about the ontogenesis of the subject in the acmeological environment of mental life is given by V. O. Tatenko. The researcher points out that the acme of the subject of the psychic activity is the level of a free, creative, conscious psychic activity which is expressed in the act of this subject.

The achievements of this level suggests such “behaviorial steps”⁶: self-dedication as value-notional existential creativity; producing potential in oneself, self-definition, self-actualisation, self-evaluation and self-addressing. At this stage a human seems to report to oneself about his/her achievements, his or her acme, which requires significant spiritual power. On the base of the inner critical analysis the subject prognoses and plans his or her life, makes the trajectory of acmeological self-development.

In modern Ukraine the attention to acmeological science is being increased noticeably. At the beginning of the 21-st century the scientific organization “Ukrainian Academy of Acmeological Science” on the base of Borys Hrinchenko Kyiv university was founded; also 24 branches of Academy function in different cities and regions of Ukraine⁷; since 2010 a journal “Acmeology in Ukraine: theory and practice” has been issued.

¹ Gladkova V.M. Pozharskiy S.D. Basic acmeology. – Lviv: Novyi Svit. 2000, 2011. – 320 p.

² Gorskiy. V.S. History of Ukrainian philosophy. – Kyiv.: Naukova dumka, 2001. – 376 p.

³ Nichnyk V.M., Litvinov V.D. Stratiy Y.M. Humanistic and reformation ideas in Ukraine. – Kyiv, 1991. – 265 p.

⁴ Ushinskiy K. D. A Man as a subject of education. Pedagogical anthropology experience //Moscow-Leningrad: Academy of Pedagogical Sciences, 1950. – 336 p.

⁵ Tytarenko T.M. . The life world of a personality: structural and genetic approach: Author's abstract of a PhD dissertation (psychology). – K., 1994. – 48 p.

⁶ Tarenko V.A. Psychology in subjective dimension: Monograph. – Kyiv.: Prosvita, 1996. – 404 p.

⁷ Ukrainian Academy of Acmeological Sciences. http://www.acmeology.org.ua/index.php?option=com_content&view=article&id=63&Itemid=69

One of the basic tasks of the development of acmeological science in Ukraine is the foundation of a Unified Acmeological education system. Thus, the representatives of International Academy of Acmeological Science and Russian Academy of Acmeological Science function on the base of modern Ukrainian scientific institutions. They found autonomous schools, forums, groups on acmeological issues. Besides, as V.I. Perevozchikov points out, what remains uncoordinated (not defined by National standards of professional training of different specialisations) is the practice of teaching of acmeological disciplines in Ukrainian higher education establishments and implementation of acmeological approaches in secondary education establishments¹.

According to V.O. Ohnevyuk², modern scientists single out several groups of main tasks of acmeology as a sphere of scientific activity, namely, the tasks which are related to scientific definition of the acme phenomenon, the further development of theoretical and methodological foundations of acmeology, the definition of its status in the system of human studies. The second group make up the tasks directed at the study of general and specific laws of acme achievement, the definition of the common core which is characteristic to all individuals that have achieved remarkable results as subjects of activity and at the same time the analysis of the specifics which are characteristic to the particular kind of professional activity. The following group of the tasks is aimed at the development of acmeological models of professionalism for different kinds of socially useful activity (pedagogical, medical, military etc)³. Apart from these, they single out the tasks designed for the development of acmeological technologies of progressive development of a personality, community of people.

The conclusion. To sum up, the definition and study of conditions and factors which determine professional formation of the specialist of physical education, his/her achievement of a personal acme has great significance at the modern stage of Ukrainian society development.

In our opinion, what is worth separating within professional acmeology is the following directions such as sporting and physical culture acmeology at the centre of which we put an adult, mature person, the dynamics of his/her development as a personality, as a subject of physical culture and sporting mastery and the laws of his or her development.

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National tendencies of professional training of specialists of Ukraine's pharmaceutical industry

Currently, there is a need to form an integral system of uninterrupted professional training for specialists of pharmaceutical industry, which will meet the requirements set by the innovative economy, i. e. a transition to the use of modern methods and technologies of education aimed at uninterrupted development and further improvement of creative thinking, skills and motivation of detection of a problem and setting of a task, creation of new knowledge aimed at their solution, search and processing of information, independent and team work.

Active development of pharmaceutical production presupposes professional training and advanced training for the specialists of Ukraine's pharmaceutical industry. More and more national and foreign investors are attracted to the production of medicinal products. The dynamics of growth of pharmaceutical production in Ukraine requires a qualified specialist of the pharmaceutical industry.

Programs of uninterrupted professional training and advance training for the specialists of Ukraine's pharmaceutical industry involve the following issues:

- assignment of the specialists of the pharmaceutical industry;
- lack of and uneven assignment of the specialists of the pharmaceutical industry with regard to professional field;
- professional training of the specialists of the pharmaceutical industry.

In accordance with the main topic line of the 71st Congress of International pharmaceutical federation (September 3–8, 2011) «To neglect safety and quality is to enter upon a slippery slope», the main direction was recognized as the ensuring of patients' safety by way of an appropriate execution of their duties in development, production, ensuring of quality and distribution of drugs by the specialists of the pharmaceutical industry⁴.

Professional training of specialists for the pharmaceutical industry of Ukraine in the context of the Bologna process provides an opportunity to participate in the European space of the higher medical education in order to develop the system of quality ensuring and use the system of professional training of specialists. Thus, it is important to accept new qualifications for the healthcare system of Ukraine by way of a dialogue between higher medical (pharmaceutical) educational institutions and employers. National policy in the sphere of education should ensure the increase of opportunities of professional training throughout life at the level of the higher pharmaceutical education with the recognition of a previous education as well as it should be oriented to the teaching of new fields of science and technology, which constantly appear in the world, and ensure the transition from the national scientific-production complex to the innovative model of development.

The Bologna process is, of course, progressive, but the heads of the higher medical (pharmaceutical) educational institutions are concerned not to lose the national heritage of the higher pharmaceutical education as they reckon that there is a real threat of losing a classic professional training of the specialists of the pharmaceutical industry, which was cultivated and which makes a person think and learn to make optimal decisions in unpredictable and non-standard situations present sufficiently in our society. National curriculums are actively adjusted in accordance with the programs of leading western higher medical (pharmaceutical) institutions. One cannot exclude a big number of significant differences between Ukrainian and European systems of education⁵.

¹ Perevozchikov V.I. Actual issues of the development of acmeological science in Ukraine//Acmeology in Ukraine: theory and practice. – 2010. – № 1 – P. 14–17.

² Ohnevyuk V.O. The development of acme-competence potential of a future specialist in university education//Acmeology – the science of the 21-st century: materials of the 3-d International scientific conference, 17–18 February. 2011. Kyiv, 2011. – P. 6–9.

³ Ohnevyuk V.O. Acme-personality, acme-society, acme-country//Acmeology – the science of the 21-st century: Materials of the 6th International scientific conference, 30 May 2014. Kyiv.: Borys Grinchenko Kyiv University, 2014. – P. 3–19.

⁴ Pyatigorskaya N. V., Meshkovsky A. P., Pichugin V. V. Uninterrupted education of specialists of pharmaceutical industry/ N. V. Pyatigorskaya, A. P. Meshkovsky, V. V. Pichugin //Bulletin VSNTS SO RAMN. – 2012. – № 1. P. 139–142. [Electronic resource]. Access link: <http://cyberleninka.ru/article/n/nepreryvnoe-obrazovanie-spetsialistov-farmatsevticheskoy-otrasli>

⁵ Yuriy S. I. A field professor should dominate at the university but not a department/S. I. Yuriy//Vysshaya shkola. – 2005. – № 4. – P. 3 – 19.

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