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THE ACMEOLOGICAL DESIGN OF ANDRAGOGICAL EDUCATIONAL SPACE

Introduction: Andragogical education, as a social phenomenon, affects the leading principles of educational policy, based on the paradigm of a person's continuous education and the importance of his dynamic development. The subject approach of the andragogical education paradigm aims to examine the mature person as a developing subject who can take steps on their own directed towards the cognitive change of educational needs. As a separate component of the educational environment, every person is an acme space; his continuous education opportunity can be organized through acmeological projects. We consider a person's individual-psychological and social-psychological characteristics, work experience, and knowledge in them. From the perspective of pedagogical acmeology, changes in the acme space are subjective and related to the pace and level of personal development. Through formal and non-formal educational means, andragogical education can offer new approaches to a person's acmeological development, which we have presented in our developed model and in the formation criteria of acme space.

Purpose. The purpose of the research is to study the acmeological design of the educational space in the conditions of organizing andragogical education. The objectives are:

- to analyze the connection of andragogical education with the creation of an acmeological environment and the acmeological design of the educational space,

- to reveal and interpret the process, essence and importance of the acmeological design of the educational space in the life of a modern person in a continuously changing world,

- to form the acmeological criteria of the educational space design.

Methods. Based on the analysis of professional literature on the subject, new conclusions have been made, and connections between the issues and phenomena targeted by andragogical education and pedagogical acmeology have been revealed. Practically, developing the criteria for the acmeological design of educational space and sub-

sequently shaping acmeological spaces within the expanding educational environment can be beneficial in implementing andragogical education.

The research utilized analysis, synthesis, comparison and pairing methods.

Results. As a result, we successfully developed a model for the formation of the acme space, which is multi-factorial and holds practical value in creating or designing the acmeological space.

Originality. The novelty of the research is the development of the acmeological design criteria of the educational space in the process of organizing andragogical education.

The degree of elaboration of the fundamental problem: Since pedagogical acmeology is experiencing its development in the context of andragogical education, and it is aimed at the examination of the most effective implementation and self-realization of an adult person's intellectual capabilities in the conditions of professional education, there was a need to study the fundamental issue of human education from the perspective of acmeology to make judgments about the acmeological formation and design of educational spaces. From this perspective, we have referred to the unique works and analyses of A. Derkach, N. Solovyov, A. Bodalev, K. Abulkhanova-Slavskaya, M. Sinyakova, E. Simanyuk, E. Klimov, I. Solovyev, G. Allport, E. Erikson, C. Rogers.

Conclusion. The acmeological design of the andragogical educational space is an essential phenomenon in today's rapidly evolving and continuously changing world. It aids a person to develop his abilities and skills, professional achievements, existing value relationships, the nature of activities in accordance with adult education.

Keywords: andragogic education; lifestyle; educational environment; acmeological project; acmeogram; acme space; education design.

Introduction. The subject approach of the andragogical education paradigm aims to examine the mature person as a developing subject who can take steps on their own directed towards the cognitive change of educa-

tional needs. As a separate component of the educational environment, every person is an acme space; his continuous education opportunity can be organized through acmeological projects. We consider a person's individual-psychological and social-psychological characteristics, work experience, and knowledge in them. From the perspective of pedagogical acmeology, changes in the acme space are subjective and related to the pace and level of personal development. Through formal and non-formal educational means, andragogical education can offer new approaches to a person's acmeological development, which we have presented in our developed model and in the formation criteria of acme space.

The main statement. The organization of andragogical education has become increasingly pertinent in our swiftly evolving world today, occurring for diverse reasons, under various conditions, and with multiple objectives. The complexity of the social environment, along with the continuous changes in conditions and events, necessitates a person's choice of a conscious lifestyle, the alterations of which directly impact a person. Examining the lifestyle of adults in contemporary settings, it's apparent that it is primarily the result of purposeful socio-cultural transformations. A person's living conditions, as well as their needs and interests, change depending on their personal and professional development. The integral of a person's life activity is the quality of life, embodying the essence and content of activities and presenting a unified set of factors of human satisfaction, comfort level, social involvement, self-expression, and self-development. The study of the human activity field is an essential aspect of the acme project. It includes work, social, communication and physiological spheres.

The environment of adult life activities is multifaceted. The more a person is engaged in these areas, the greater their activity and involvement in organizing their life. A. Derkach views a person's form of activity as a conditionally determined change in satisfying needs, which in turn modifies the external environment, changing the person as a result [1, c. 14]. Life activity embodies a person's internal and external actions in a particular setting, and the organization of andragogic education can be considered separately from an adult's life activity. Hence, education forms a part of a person's life, serving as a crucial component in securing the quality of their life.

In an existential sense, a person's education is represented as a means of understanding the world, a form of self-consciousness, and a self-orienting philoso-

phy. All these factors are considered in the process of acmeological design, as it is impossible to consider a person outside of their life activities. A mistake is possible when the driving force of personal development, self-awareness, and self-determination is not understood. In the life of adults, education is the process of acquiring systematic knowledge and skills.

In today's context, adult education is a lifestyle, it is, first of all, "not imparting knowledge, it is rather a choice, synthesis, discovery, dialogue" [2, c. 103]. Andragogical education views a person's education through the perspective of their life activities, as people interact with the world through various relationships. The content of education is shaped by the need for complete and diverse concepts of human education, considering the specific living conditions of a particular social environment, as well as the person's place and role within those conditions of existence, with influence in a society shaped by numerous and varied interactions. Consequently, the concept "education for entire life" has been reframed as "education throughout life", i.e. "long life learning".

The spheres of life activity, being multi-level systems and a single synergistic system of human life experience, view the outcomes of human activity from the perspective of changes in human living conditions. In this context, a change in condition leads to new understanding, perception, and reliving. Andragogical education activates mechanisms of self-transformation for self-existence, which brings about a new state of changeability and flexibility, rather than a human adaptation. Therefore, it is vital to incorporate rich life experiences into the process of a person's andragogical education.

A. Peccei states that "the present is completely a miracle and contradicts the next phase of progress, and it brings a multitude of valuable gifts to humanity while simultaneously transforming our small human universe, making a man face problems unknown until now, and threatening him with unbearable misfortunes about which we have not previously thought" [3, c. 16].

In the new quest for the meaning of human life, the world imposes its conditions, transforming a person into a multi-factorial and continuously developing system, introducing formal, non-formal, and informal forms of education into one's life, across different ages, living conditions, and the process of supplementing the value system. Changes in human living conditions are occurring so rapidly that each problem demands swift

responses and solutions. The solutions to urgent problems lie not in tomorrow, but "the necessity of everything is in today" [4, c. 411].

In the course of adult lives, the issues aroused are also many, which necessarily become the basis of the subject activity and facilitate the formation of a need to acquire new knowledge for self-improvement of a person. Therefore, revealing the perspective of self-realization of the subject, I. Kolesnikova writes: "The subject is formed and changed in the process of the external world transformation" [5, c. 43]. As a result, the problem of a person's education is viewed in various ages as a change in lifestyle, an attempt to acquire new knowledge, abilities, and skills, as well as a separate process of expanding personal acme space.

At the core of the acmeological design of the educational space is the self-orienting paradigm of education, due to which every person transforms into his own project. From this standpoint, the acmeological design and formation of the educational space should be acknowledged as a significant perspective in a person's career pathway, which is a new approach to lifelong learning, perpetual development, self-realization, self-regulation, and self-revealing. It circulates the professional experience and expertise in a new way throughout a person's activity, shaping dynamics for the improvement of the person's mental potential and flexibility towards changing demands for the profession, the design, changing content and form of the acme space, depending on the conditions of work and after-work socialization processes.

Considering the importance of the acmeological approach from the perspective of andragogic education, it is noticeable that in recent times, new scientific directions such as acmeology and synergetics have begun to evolve. These form the theoretical basis for person's development and provide an acme-synergetic approach to professional activity. Meanwhile, ideas about human development began to form during the early stages of human cultural evolution. At that time, it was assumed that there was a certain highest degree of accomplishment in human development, which the person strives for. The term "acme" was first used in 144 AD when Apollodorus, a representative of the Alexandrian school, referred to the peak of human development and the pinnacle of his activity, as "acme." Moreover, by saying "acme," it was meant precisely the state of a person who has reached the highest result of his professional activity. The term 'acme' denoted the so-called astral hour, rather than the process of moving towards that state [6, c. 186–187].

Later, many pedagogue-scientists defined "acme" from different perspectives. A. Derkach, E. Selezneva, and N. Kuzmina interpreted acmeology as a science that studies the maximum limit of human professional activity [7; 1, c. 28]. Interpretations of "acme" were provided by Ananyev [8, c. 184, 381], Kashapov [9, c. 112], Medvedev, Yegorov, Boykov, Mertsalov, Mikhailov, Nikandrov, Stepashin, Filippov, and Frolov [10, c. 3–4].

G. Allport sees a person as a dynamic psychophysiological system with its own characteristic behaviour and mentality [11].

Acmeology was considered a science that comprehensively studies the process of adult development. In the pedagogical interpretation the acmeology studies a human development within the framework of maturity and the ascension to the peak of human potential both from the perspective of individual-psychological characteristics and within the context of professional development.

The acmeological approach operating in the modern professional education system is based on enhancing professional motivation, promoting the realization of creative potential, and identifying and effectively utilizing personal resources for success in the pedagogue's professional activity.

According to the interpretation of "acme," professional activity implies resolving high-level problems based on stable, successful outcomes that make up the content of professional activity in this or that field. According to E. Erikson, a person goes through eight critical stages in his development, each characterized by its own obstacles. Actively interacting with his environment, a person accepts the world and finds his place and role in it [12].

"Acme" results from the interaction of many objective and subjective conditions and circumstances in a human's life. Talent, abilities, physical and mental health can be considered subjective factors, whereas upbringing, learning conditions, and education quality are objective factors of human development [13, c. 52].

Each person is a unique individuality, each of us has his own pinnacle of development, and everyone strives for it in his own way. Someone reaches his goal with the pace of a sprint, while others climb their steep slopes at a slower pace. Hence, every person has his own rhythm to reach his height and perfection. For each person, the highest point of his development, which coincides with a certain period of his maturity, is a "peak" he reaches. The higher, more comprehensive and richer his "peak" becomes the more it depends on the peculiarities of life choices that the person has made on their journey

towards their acme. They are also influenced by the social, economic, political, legal, and socio-psychological conditions in which the person finds himself while ascending to this level of maturity.

C. Rogers writes, "Striving for a better life means accumulating experience, living in the present, and trusting your own 'self' [14, c. 178]. Equally important are the quantitative and qualitative indicators with which a person forms their individual-moral core and develops his potential.

In a narrow sense, the subject of the study of acmeology involves the search for norms of self-development and self-realization in a mature person, as well as self-assertion in different spheres. It also includes self-education, self-realization, and self-organization. In a broader sense, it deals with the processes and mechanisms of a person's and individuality's performance in life, professional activities, and communication, which lead to the search for and selection of optimal paths for self-realization [15, c. 80].

Today, andragogic education for adults is viewed by UNESCO as a priority. Its aim is to equip a person with new knowledge that will help him restart his experience, apply knowledge, and repurpose his professional trajectory through lifelong education in a changing and dynamically evolving society [6, c. 42]. Within this context, it is evident that every adult person is considered a self-developing acme space within the overall system of social life, which "... plays a significant role in public balancing, creating a fairer society and boosting economic growth" [16].

The social orientation of the educational system is gaining specific importance in the volatile conditions of the globally changing world when professions are changing due to automation and replacement of the human factor with artificial intelligence, alterations in the supply-demand ratio of the profession within the job market, and many other factors. The formal and non-formal education domains are starting to blur, requiring a person to rapidly adapt to new knowledge, skills, and competencies amid the whirlwind of socio-political changes. This calls for innovative solutions and a new level of acmeological progression to address the challenges.

For adults aiming to regain competitiveness and desirability in their professional field, the decisions to take new steps and initiatives in expanding their personal acmeological space define the process of their personal-professional growth and the changes in their attitude to work, thereby shaping the 'acme-space'. The latter is seen as a personal 'acme-environment'.

The 'acme-environment' is a broader concept, while we believe that the 'acme-space' is intrinsic to every individuality who reached professional mastery. Thus, the "acme-environment" can incorporate various 'acme-spaces,' which can vary in scale depending on a person's professionogram and psychogram. The combined study of these two could lead to the formation of an 'acme-gram.' The 'acme-gram' is a grading system for personal and professional readiness. Here, a person's professional advancements can appear in one or several spheres. Therefore, the 'acme-spaces' can be multiple, each with different levels of development.

Apart from that, an acme space has a personal nature, and every person, along with his professional education and expertise, integrates his personal individuality and style while autonomously controlling his growth rate and directing andragogic vectors of education. From this perspective, andragogic education takes into account the experience a person has. Studying the acme space in the conditions of educational environment is viewed as creating a series of conditions, influences, and opportunities while organizing the subject's learning process. Although the term "educational environment" is often considered a synonymous concept of the term "educational space," it's necessary to say that a comparative analysis of different types of spaces like "childhood space," "teaching space," "educational space," and "educational environment" allows to distinguish a series of essential differences. Firstly, space is an environment acquired by the subject (natural, cultural, social, informational, etc.), aimed at solving specific problems; therefore, based on regularly changing demands, a person's educational needs are met in the educational space, and an acmeological space is introduced, becoming a part of the person's property.

From this perspective, acmeological design is seen as a new format of combinations of cultural and historical forms of human activity in the formation of educational space. According to E.V. Tkachenko and V.P. limov, we refer to a new phenomenon, the "educational design," where they have identified several aspects for consideration [17, c. 94-100, 117]. The educational design is fundamentally close to the proposed approach of acmeological design of educational space. However, the implementation of design activity by a person is inseparable from predicting possible outcomes and, consequently, from accepting responsibility for the design. The person becomes his own "project" and begins to shape the educational space based on his previous experience and current

educational requirements adapting it to his preferences, knowledge, abilities, and skills. These are continuous and can change over time when a person's desire for education increases or decreases when a person experiences professional stagnation. In this regard, it is interesting to study the causality of these changes.

The personal characteristics of an individual and their peculiarities should be viewed from a systematic perspective. This study allows us to comprehend the frequency of their changes throughout life, the driving forces of these changes, and what aspects contribute to a more refined educational environment. It turns out that the changeability of personal characteristics depending on the change of living conditions is almost unnoticed among some adults, while some experience drastic changes or at least a flexible approach to novelty is demonstrated. The main reasons for changes can be considered emotional needs and the nature of emotional values [18, c. 102]. The acmeological space of a subject integrates the phenomena that cause these changes, which are reflected in the objectively existing and culturally conditioned interaction forms of a person and reality. The reason for the emergence of this or that element in the personal acme space depends on how necessary they are for the subject to solve his life problems.

These problems often remain unsolved when the set goals are vague and the formulations are generic. Yet, there are certain problems that a person solves through andragogical education without specifying the goal and its result. The objective ensures the learner's turn to the 'future.' The pedagogue's task is to create such psychological and educational conditions that define the "past – present – future" context and, along with it, the educational and cognitive significance of the subject of study. "Thus, the linear development of human education is replaced by a wavy one, in which the trajectory of a new educational style is becoming evident," writes A. Verbicky [19, c. 1].

Result: Acmeological design of the educational space is feasible when there is a consistent logic of setting goals and selecting means, which reveals the author's value system, his conception of the world, and a man's place, his role, from the perspective of the meaningful connections of expanding his educational space. This is more vividly expressed in the human "authorship phenomenon."

Implementing an acmeological project of the educational space through the paradigm of an andragogic educational approach implies.

1. To select a model of a person's multifactorial development aligned with the educational needs of an individuality (see Figure 1),

2. To unveil the specifics of designing the professional and personal growth of a given person by using the possibilities of already existing resources, as well as from the perspective of the ability to assimilate new resources,

3. To determine the logical approaches to the patterns between the person's need for education and the desire for self-realization,

4. To involve the person in expanding his own educational area not only as a participant but also as a designer and shaper.

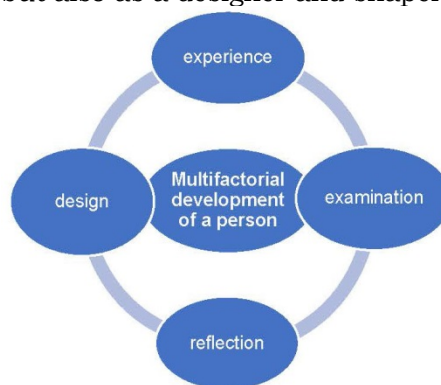


Fig. 1. Model of a multi-factorial development of a person.

Conclusion: Considering educational activity only as a prerequisite for human development, we believe that the appropriation of the elements of the educational environment (knowledge, abilities, and skills) is constantly evolving and is connected to the expansion of the adults' educational space. Hence, the acmeological design of educational space will be more effective if andragogical education:

first, meets a person's real needs, which were revealed during a specially organized dialogue between the person being educated and the educator,

second, it should be constructed on both traditionally established scientific-pedagogical principles and foundations based on a person's changing new needs and the experience they already possess,

third, if they create a fundamental understanding of the current state of the science related to the development of professional activity or the person's field of interest,

fourth, they can be directly applied in life or practical activity,

fifth, when it is open, reflecting problems by its nature.

In the process of organization of andragogic education, we propose to carry out the acmeological design of the educational space following the model:

- identify ways to analyze these actions,
- clarify the construction principles of the design process,

– select its strategy and highlight peculiar stages,
 – discuss the possible positions of design objects and the effectiveness conditions of each activity.

The acmeological design begins with the setting of a broad socio-cultural context and creative act of simultaneous modelling, in which the stated design goal is problematic concerning the means of its implementation. The design as a whole is characterized by various combinations of concepts related to the objectives, content, organization, and methods of design activity.

Thus, the theoretical analysis of the acmeological design of the adult's educational space shows that the specifics of adult development should be included as much as possible in the educational process. Also, when forming the educational space in acmeological design, the adult's existing experience and professional capabilities should be considered. New motivations and directions of acmeological progress for the organization of andragogical education should be derived from this general combination.

Before including the adult in the educational process, it is necessary to reveal the diagnostic results of his educational, professional, and personal growth, thereby instigating a specific diffusion of personality. This is also important for setting a new milestone for him. The adult should be encouraged to become the author of their own acmeological project. This approach positively impacts the effectiveness of their educational activity.

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АКМЕОЛОГІЧНИЙ ДИЗАЙН АНДРАГОГІЧНОГО ОСВІТНЬОГО ПРОСТОРУ

Анотація. Андрагогічна освіта, як соціальне явище, впливає на провідні принципи освітньої політики, засновані на парадигмі безперервної освіти людини та важливості її динамічного розвитку. Суб'єктний підхід парадигми андрагогічної освіти спрямований на розгляд зрілої особистості як суб'єкта, що розвивається й здатний самостійно робити кроки, спрямовані на когнітивну розвиток освітніх потреб.

Як окремий компонент освітнього середовища кожна людина являє собою акме-простір. Можливість її безперервної освіти може бути організовано у вигляді акмеологічних проектів з урахуванням індивідуально-психологічних та соціально-психологічних особливостей, досвіду роботи та знань. З позиції педагогічної акмеології зміни у просторі акме суб'єктивні й пов'язані з темпами та рівнем розвитку особистості. Андрагогічна освіта за допомогою формальних та неформальних освітніх засобів може пропонувати нові підходи до акмеологічного розвитку особистості, які можуть бути представлені у вигляді моделі в умовах формування акме-простору.

Мета дослідження полягає у вивченні можливостей акмеологічного забезпечення освітнього простору задля організації андрагогічної освіти.

На основі аналізу професійної літератури виявлено зв'язки між об'єктами, на які спрямовано андрагогічну освіту та педагогічну акмеологію. Розроблено критерії акмеологічного проектування освітнього

простору і вмотивоване подальше формування акмеологічного простору в освітньому середовищі, що може виявитися корисним при реалізації андрагогічної освіти.

У дослідженні використовувалися методи аналізу, синтезу, порівняння та парного аналізу.

Розроблено багатофакторну модель формування акмеологічного простору, яка має практичне значення при створенні чи проектуванні акмеологічного простору.

Наукова новизна результатів дослідження полягає у розробці акмеологічних критеріїв проектування освітнього простору у процесі організації андрагогічної освіти.

Висновки. Акмеологічне оформлення андрагогічного освітнього простору є істотним явищем у сучасному світі, який швидко і безперервно змінюється. Воно допомагає людині розвивати свої здібності та вміння, професійні досягнення, існуючі ціннісні уподобання, характер діяльності і ставлення до освіти дорослих.

Ключові слова: андрагогічна освіта, спосіб життя, освітнє середовище, акмеологічний проект, акмеограма, акме-простір, дизайн освіти.

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