

Acmeology of Education as a Determinant of the Sustainable Development Concept: Faith vs Fear

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ABSTRACT:

The article delves into the phenomenon of acme and the acmeology of education as a pivotal vector for actualizing the values and principles inherent in the concept of sustainable development. The text offers a nuanced exploration of the semantic interplay between faith and fear, viewing these emotions as dual forces that shape both individual paths toward achieving one's acme and collective concerns regarding the sustainability of future generations. Faith embodies a belief in progress and human potential, while fear reflects apprehensions about environmental degradation, societal instability, and the uncertainties of the future.

The study emphasizes that the acmeological dimensions of education represent not merely a framework for personal growth but also a transformative mechanism for fostering a sustainable mindset. Education, enriched with acmeological principles, becomes a semantic space where values, aspirations, and challenges converge, enabling learners to develop a balanced perspective on progress. This balance involves nurturing a hopeful vision for the future while critically addressing the ecological and societal dilemmas that pose risks to sustainable development. Through this lens, acmeology serves as a semantic bridge connecting personal development with global sustainability goals.

Keywords: acme, acmeology of education, sustainable development, semantic, faith, fear, future.

1. Introduction

The life of every individual, without exception, is a "journey to oneself" – an exploration of one's inner depths, the essence of the self, and the heights of personal potential. This journey is inherently unique, shaped by subjective priorities and meaningful

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in its essence, serving as both a pathway to understanding the world and a source of self-education. It embodies the creative and value-driven essence of human nature. The exhilaration of intellectual breakthroughs, the wonder of discovering the emotional and rational potential of one's being, and the profound experiences of spiritual ascents and descents define the essence of human existence.

According to some researchers, self-education, paired with innovative creativity, acts as a catalyst for personal and professional growth, particularly in education, where the integration of digital tools and reflective practices supports sustainable outcomes (Usata, 2016). Others emphasize that this personal journey plays a critical role in fostering resilience, adaptability, and lifelong learning, which are vital for sustainable development (Hulai, 2016).

The concept of "acme" carries both historical significance and immense scientific potential. It encompasses not only the challenges of self-actualization but also the professional and personal growth that reflect an individual's wisdom and maturity. This maturity shapes perspectives on the past, the future, and the dynamic interplay of the eternal and the transient. In light of current challenges, many scholars view acmeology as a bridge between individual growth and societal progress. For example, some argue that integrating acmeological principles into modern education fosters systemic thinking and innovative approaches to problem-solving, which align with the Sustainable Development Goals (Hulai, 2016). At the same time, others focus on how acmeology enhances interpersonal communication within education, a crucial factor for promoting collaborative and inclusive learning environments (Ayagan, Zhekibayeva, Analbekova, Mukhametzhanova & Zhukenova, 2024).

"Acme" is often conceptualized as the pinnacle of excellence, the apex of personal and professional development, or the optimal realization of one's potential. Researchers have explored this concept from various perspectives. Some interpret it as a framework for understanding the highest forms of human achievement, particularly in professional contexts, emphasizing that acmeological competence involves not only skills but also emotional and ethical growth (Dereka, 2016). Others take a broader view, connecting acmeology with the concept of lifelong education, arguing that a person's development does not stop at maturity but continues through their ability to adapt to new challenges and create sustainable solutions (Kirillova O., Kirillova T., Abramova, Gavrilova & Vaibert, 2017).

The multifaceted field of acmeology represents a new frontier in the study of humanity, focusing on understanding and enhancing human potential. This field is neither an artificial construct nor an abstract theoretical pursuit; rather, it is deeply relevant, addressing the lives and destinies of all individuals. As a natural being (an individual), as a personality (a unique ensemble of relationships with oneself and the world), and as a subject of action (particularly in professional contexts), each person possesses the capacity to reach optimal heights in their life journey. They can conquer multiple peaks, ascend the summit of their development, uncover profound truths, and fulfill their potential – as individuals, as unique personalities, and as fully realized embodiments of their "acme".

The historical evolution of acmeological knowledge demonstrates that acmeology is a discipline naturally arising from the trajectory of human civilization. It is a multidisciplinary science situated at the intersection of natural, social, humanities, and

technical disciplines. Researchers agree that acmeology examines the phenomenology, laws, and mechanisms of human development, particularly during stages of maturity and peak achievement. For instance, the formation of professional worldviews in students is seen as a critical acmeological challenge, with significant implications for their readiness to engage in lifelong learning and their ability to contribute to sustainable practices (Kirillova O., Kirillova T., Abramova, Gavrilova & Vaibert, 2017). Moreover, the person-centered approach to acmeology aligns with synergetic principles, encouraging openness, self-organization, and non-linear thinking in future professionals.

In contemporary scholarship, acmeology is positioned as a theory of the highest achievements in human and civilizational development. It investigates the uppermost forms of progressive, dynamic, and creative activity, particularly as exemplified in the lives of prominent historical figures. Like all sciences, acmeology possesses its own subject matter and conceptual framework, employing categories such as "acme-form", "acmeological analysis", and "acmegeneration". Some scholars stress that the integration of acmeological principles into education enhances individuals' ability to address complex sustainability challenges by fostering moral well-being, maturity, and creativity (Dereka, 2016). Others emphasize the potential of acmeological education to reshape professional training systems, ensuring that graduates possess the skills and ethical awareness needed to navigate a rapidly changing world (Dragnev, 2010).

A particularly significant area of focus is educational acmeology – an integrative, psycho-pedagogical science dedicated to exploring the pathways through which individuals, both growing and mature, achieve holistic development via educational activities. This approach aligns directly with the principles of sustainable development, as it emphasizes human-centric priorities such as individuality, moral well-being, and creativity. Many scholars highlight that educational acmeology provides the tools to overcome fear and uncertainty in the face of global challenges, fostering instead a sense of empowerment and faith in human potential (Kirillova O., Kirillova T., Abramova, Gavrilova & Vaibert, 2017). Others argue that this field is particularly relevant in promoting resilience among educators and learners, helping them navigate the uncertainties of the modern era with confidence and innovation (Ayagan, Zhekibayeva, Analbekova, Mukhametzhanova & Zhukonova, 2024).

In summary, educational acmeology can be understood as the science of identifying and facilitating the principles and mechanisms that enable individuals to achieve the highest peaks of holistic development through education. It emphasizes priorities such as individuality, moral well-being, maturity, creativity, and spirituality. Thus, the axiological (value-driven) foundation of educational "acme" is not merely essential – it is foundational. By embedding these principles within educational systems, acmeology not only supports the self-actualization of individuals but also contributes to the broader goals of sustainable development – ensuring that faith in human potential triumphs over the fear of stagnation or regression.

2. Materials and methods

At the core of our research on the acmeology of education were students from Borys Grinchenko Kyiv Metropolitan University, the National Academy of Internal

Affairs and the National Pedagogical Drahomanov University. A total of 130 participants took part in the study, with an average age of 22 years. The youngest participant was 18, while the oldest was 27. All participants were clearly informed about the objectives of the study, assured that their responses would remain confidential due to anonymity protocols, and willingly consented to participate in the research.

The research was conducted in 2024. At the initial diagnostic stage, we utilized a survey method alongside the semantic differential technique to assess participants' perceptions of faith and fear in relation to achieving their personal "acme" and its connection to sustainable development values. During the data processing stage, both quantitative and qualitative analysis methods were applied, including calculations of averages, percentage distributions and rankings. The study concluded with an interpretation and synthesis of the diagnostic results, which allowed us to draw conclusions about the role of acmeological processes in education as a pathway to promoting sustainable development.

A limitation of the study was its relatively narrow participant demographic, restricted to young adults aged 18 to 27. The exclusion of older learners may have limited insights into how acmeological development manifests throughout different life stages. Future research should consider a broader age range to examine whether age influences the perception and achievement of "acme", providing valuable insights into lifelong learning and development.

3. Results

3.1 "The Philosophical Significance" of Integrating the Acmeological and Axiological Approaches in the Educational Space of Professional Existence

Axiology (from Greek *axios* – valuable, *logos* – study) is the study of values, a philosophical theory of universally significant principles that shape human activity, motivation, and the value-laden meaning of existence. Educational axiology is an integrated philosophical-pedagogical approach focusing on education within its broadest value discourse. It regards education not only as a process of knowledge transmission but also as a key vector shaping individual development in harmony with socio-cultural and spiritual values.

Undoubtedly, achieving "acme" (the highest point of personal development) is possible only through self-education, which is inherently value-driven. Values define the priorities of human development and imbue educational activities with meaning. In the modern world, amid profound educational reforms, the axiological and acmeological approaches to teaching and upbringing acquire particular significance. Acmeology, as the science of optimal human development, and axiology, which explores the nature and significance of values, provide foundational paradigms for addressing contemporary educational challenges.

The article emphasizes that, despite its widespread use in scientific discourse, the concept of "acme" remains largely unfamiliar to the general public. To gauge students' awareness of this term, a survey was conducted.

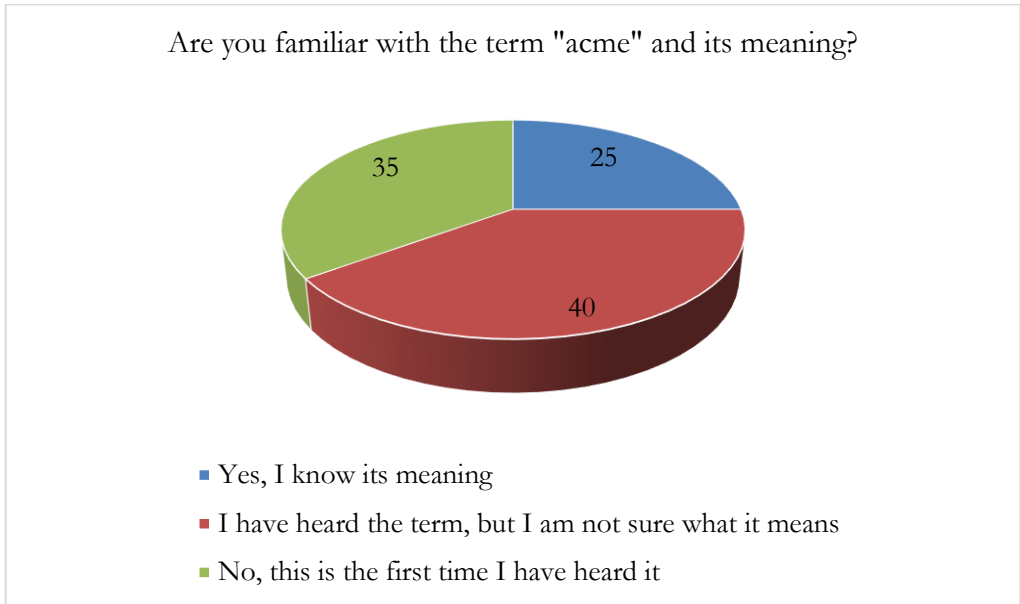


Figure 1. Students' awareness of the concept of "acme"

According to the survey results, only 25% of respondents were fully familiar with the concept of "acme" and its meaning, while 40% had heard the term but were unsure of its essence. Another 35% reported hearing the term for the first time. These findings highlight the insufficient popularization of acmeological knowledge among students, underscoring the need for further integration of such knowledge into educational programs.

However, it is essential to recognize that values are culturally relative and may differ across societies, influencing both the understanding and pursuit of educational "acme". Cultural norms shape value systems, which in turn affect individuals' perceptions of personal development and educational priorities. In multicultural or globalized educational contexts, this cultural variability plays a pivotal role in shaping acmeological trajectories. Therefore, future research should explore how cultural differences influence educational acmeology, offering insights that can better inform value-based education strategies in diverse learning environments.

Prominent contributions to the development of acmeological approaches have been made by scholars such as H. Danilova and V. Maksimova. V. Maksimova introduced the concept of the "acmeological school", defining it as a "school of higher achievements" (Maksimova, 2004). Such a school prioritizes spiritual and moral values and encourages the social activity of youth. According to her concept, the holistic development of young individuals is reflected in several key indicators: didactic (the ability to assimilate and convey knowledge), psychological (motivation, cognitive and creative abilities), valeological (health preservation), and socio-pedagogical (formation of moral and social-value orientations). A review of other studies confirms that fostering socially significant values is one of the essential conditions for an individual's harmonious development.

The axiological approach in education aims to cultivate a system of values in young people that aligns with principles of humanism, freedom, and spiritual self-realization. Notable contributions to this area have been made by N. Astashova, I. Bekh, O. Vyshnevskiy, V. Karakovskiy, Z. Ryavkin, and others. Particularly significant is O. Vyshnevskiy's framework, which identifies five key groups of values: absolute (universal human ideals), national (values reflecting a nation's culture and traditions), civic (ethical foundations of social interaction), familial (values of family life), and personal (individual meanings and ideals) (Pogrebny, 1997). Absolute values, according to Vyshnevskiy, are foundational, shaping the other groups. Personal values, meanwhile, reflect individual experience and worldview, harmonizing personal aspirations with universal ideals.

The organization of the pedagogical process based on axiology emphasizes the formation of socially significant value orientations in young people. This creates optimal conditions for individual development, taking into account their unique needs and interests. Within the framework of sustainable development and global challenges, integrating acmeological and axiological approaches ensures the self-actualization of individuals while aligning with societal needs.

The acme-axiological approach in the philosophy of education is a scientific discourse on the principles of human development aimed at achieving harmony between the individual and the universal. Its priorities include holistic development, health preservation, individuality, maturity, spirituality, and creativity. Education is seen as a phased process of maturation, with each stage marked by reaching "acme" (the highest point of development). Spiritual maturity represents the pinnacle of this process, as it harmonizes creative potential, moral orientation, and social responsibility. Creativity, in this context, becomes the defining factor in modeling educational priorities that align with the principles of sustainable development.

The sustainable development of an individual requires the following key directions:

- a) Focus on achieving the highest level of personal potential;
- b) Developing positive motivation for success;
- c) Effective organization of activities within educational institutions;
- d) Building a strong and positive image of the institution;
- e) Creating an "acmeological environment" where striving for success and quality education is natural and prestigious.

The acmeological approach in education emphasizes managing the quality of supplementary education through systems that foster the creative individuality of both teachers and students. This is achieved by prioritizing individualization, self-realization, self-development, and reflective management.

An integrative model of creative individuality includes:

- 1) Value-Motivational Block: Stable motivation and recognition of creativity as a core value.
- 2) Intellectual-Creative Block: Development of creative thinking and mobilization of resources to achieve goals.
- 3) Activity-Creative Block: Active participation in creative tasks and achieving self-realization.

This model serves as a benchmark for evaluating the qualities of educators and students. Educators who excel in fostering creativity – "acmeologists" – promote high achievements in both their work and their students' development.

The acmeological vector integrates various approaches to educational management, including the humanistic approach (the principle of human-centered development), the systemic approach (the principle of interconnection between environmental factors, personal development, and activity spheres), the synergetic approach (the principles of self-development, self-organization, self-regulation, and self-actualization), and the innovative approach (the principles of creative and innovative self-realization and social interaction). These interconnected approaches are fundamental to effective educational leadership.

Professional maturity, a key acmeological factor, is critical in how students view educators. Maturity is shaped by one's life experiences and values, influencing their competence and achievements. The path to "acme" is dynamic, involving challenges and growth, and reflects both personal and professional self-actualization.

Reaching "acme heights" is possible even under unfavorable circumstances, as life is, above all, a reflection of one's character, potential, and ability to confront challenges. People differ significantly in their capacity to overcome difficulties and, despite obstacles, pursue their aspirations.

The universal exists within individual uniqueness, and one's journey toward "acme" relies on the dynamic interplay of contrasting forces, such as faith and fear. To explore their roles in personal development, a study involving students was conducted, asking what influences their growth the most.

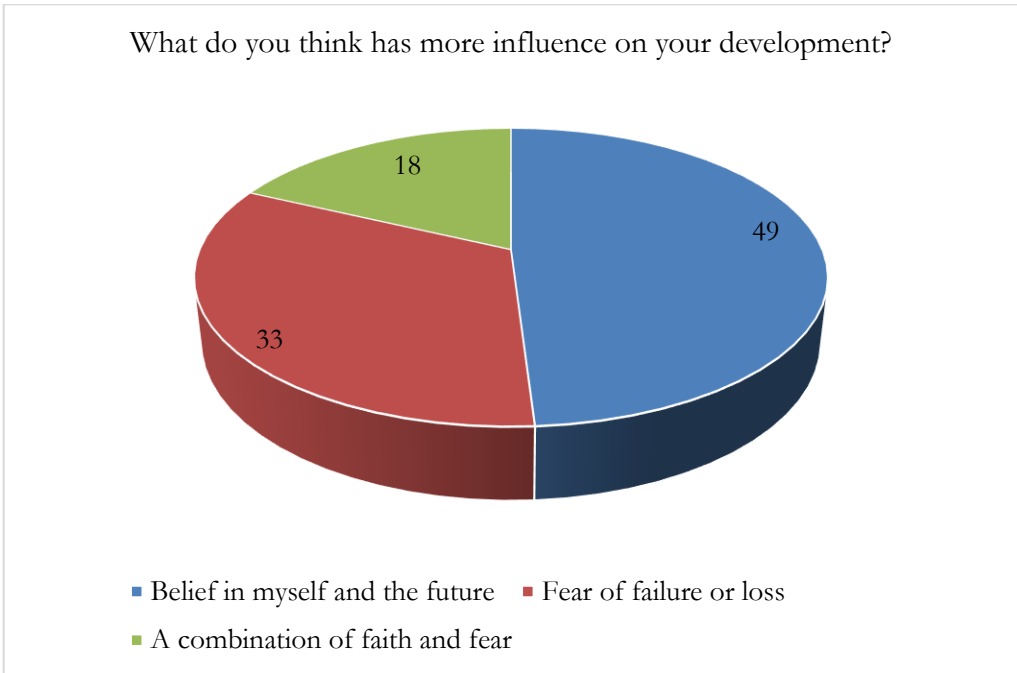


Figure 2. Faith and Fear in Personal Growth

The findings revealed that 49% of respondents identified belief in oneself and the future as key drivers of development, while 33% highlighted the motivational power of fear. Another 18% felt that both faith and fear equally shaped their growth. These results illustrate that while faith has a clearly positive impact, fear can also serve as a potent catalyst for self-realization.

There are many exceptional educators, each a professional in their unique way, and their educational "acme" manifests differently. Every individual operates within their own "value paradigm", which defines the social and personal boundaries of their actions. This paradigm influences key aspects of human growth: the creative peaks they can reach, the level of innovation they can achieve, their potential for professional advancement, and the paths they choose toward their "acme". Whether they achieve "acme" or its opposite, "anti-acme", depends on the harmony and sustainability of this value system.

The intensity, persistence, clarity, and substance of one's "value paradigm" determine the true cost of achieving one's "acme plans". This cost includes time, relentless effort (often unrecognized or dismissed as insignificant), sacrifices in hobbies and passions, moments of doubt, collective disregard, crises, and the cyclical experience of failure, renewal, and growth. However, a well-balanced value paradigm enriches the self and shapes a strategic life trajectory. This trajectory is intertwined with an individual's awareness of the significance of their actions and achievements on multiple levels: personal, immediate community, country, humanity and history.

Values play a fundamental role in the process of achieving "acme". To explore this connection in greater depth, a study was conducted to examine the value orientations of young people and their significance in personal growth.

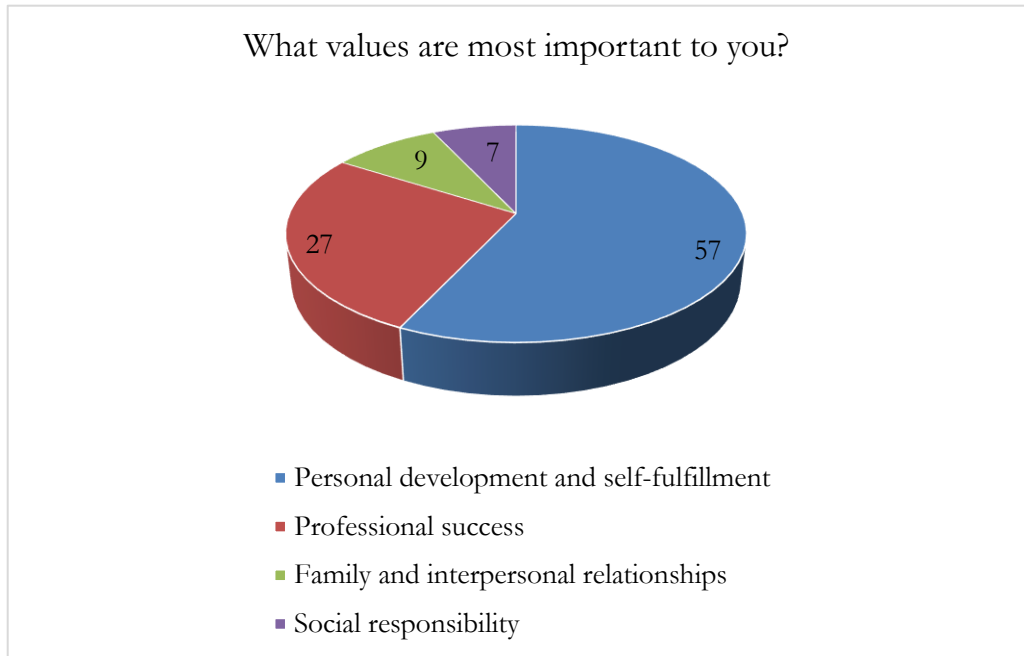


Figure 3. Values in the Student Community

The study revealed that 57% of respondents identified personal development and self-fulfillment as their highest priority. Professional success was the main focus for 27% of participants, while family and interpersonal relationships were highlighted by 9%. Only 7% of respondents considered social responsibility to be their primary value. These findings suggest that students predominantly emphasize individual growth and achievement, although social and relational dimensions still play a role in shaping their aspirations.

The pursuit of "acme" often raises critical concerns about pseudo-acme and the misguided paths that may accompany it. The proverb "a king is made by his court" aptly illustrates how an illusion of success can be artificially constructed. In post-Soviet contexts, for instance, the pseudo-acme of certain political figures was carefully orchestrated by their inner circles, supported by the prevailing ideological, informational, and legal systems of the time. This highlights the need to distinguish authentic self-realization from constructs that lack genuine substance. Similarly, the phenomenon of "anti-social acme" deserves attention, with examples such as intellectual, academic, or methodological dishonesty. As academician D.S. Likhachov emphasized, such behaviors represent "scientific hooliganism", "pseudo-scientific stylization" and "methodological manipulation", undermining ethical standards and long-term progress.

Within this framework, the role of conscience becomes a critical factor in navigating the path to acme. Conscience serves as the moral compass that shapes the essence of the individual, promoting coherence between ethical principles and personal actions. A well-developed conscience helps mitigate the tension between an individual and their environment. As Oles Volia insightfully remarked, "Good is inherently tied to conscience, for conscience perceives everything, while the intellect sees only what is advantageous. Conscience never rests; it verifies the intellect's soundness, and genuine intellect seeks guidance from conscience. It lifts individuals from moral depths, though not all have the strength to rise". Conscience acts as a safeguard against crossing ethical boundaries during the pursuit of acme, preventing individuals from succumbing to excessive ambition, egocentrism, or intellectual elitism. Instead, it fosters a balanced approach that aligns individual growth with broader social and ethical responsibilities.

3.2 Achieving Personal "Acme" as a Value Embodiment of Self-Actualization Needs

Every individual processes external influences through their accumulated and uniquely structured experience. This subjective experience determines the significance and reaction to various events, shaping life's choices and priorities. Human behavior oscillates between habitual stereotypes and moments of remarkable creativity, driven by the overarching sense of life purpose. This purpose often reflects a chosen system of values, influencing decisions on both personal and societal levels. For some, this purpose manifests in the pursuit of cultural and spiritual enrichment, while for others, it centers on community well-being, dominance over others, or self-serving materialism.

Carl Jung and Martin Buber have emphasized the importance of personal responsibility in the journey toward self-actualization. Jung stated, "The first half of life is about achievements: education, career, marriage. The second half is for developing the inner self" (Yung, 1979). Buber elaborated on this, affirming that every individual is unique, born to fulfill a mission: "Every person born in this world is something special, something that has never existed before, something new, original, unique. Each person must always realize that no one like him or her has ever existed in the world before, and therefore each person is called to fulfill his or her own mission in this world" (Buber, 1968).

In this context, fulfilling one's mission equates to achieving the highest possible potential within the boundaries of historical, cultural, and personal circumstances. As Jean-Paul Sartre put it, "Man is nothing else but that which he makes of himself. I am my choice". However, a notable gap often exists between one's ordinary "self" and the higher "self" embodying full creative and professional potential. This disparity may provoke polarized assessments of an individual's capabilities, sometimes diminishing their perceived capacity for self-actualization and mastery.

A significant obstacle to self-actualization lies in the dominance of "deficiency motives" over "being motives". As A. Maslow observed, people often follow well-worn paths dictated by immediate needs and external pressures. Such individuals become reactive participants in life, responding to external stimuli rather than proactively shaping their existence. In contrast, those driven by being motives transcend routine and seek self-enrichment, aligning their lives with values of creativity, independence, and higher

purpose. Maslow described this state as a "being-oriented life", characterized by profound maturity, individuality, and meaningful engagement with life.

Maslow acknowledged the challenges of pursuing higher-level needs, such as cultural barriers, fear, and miseducation, which often suppress self-actualization. Nonetheless, he argued that self-actualization reflects the core of what it means to be human, representing the pinnacle of the hierarchy of needs. Individuals committed to this pursuit exhibit distinct qualities, including:

- Perception of Reality: The ability to see reality objectively, free from illusions or biases.
- Simplicity and Authenticity: A natural, straightforward approach to life devoid of pretentiousness or hypocrisy.
- Focus on Problems: Dedication to meaningful goals rather than self-centered concerns.
- Independence and Solitude: Comfort in solitude, driven by inner growth and contemplation.
- Autonomy: Reliance on personal potential and inner resources for growth.
- Freshness of Perception: Appreciation for life's nuances, maintaining a sense of wonder.
- Peak Experiences: Moments of profound insight, creativity, or unity with nature.
- Social Compassion: Empathy and care for humanity as a whole.
- Deep Relationships: Selective, meaningful connections over superficial ones.
- Democratic Values: Respect for others without prejudice or bias.
- Moral Clarity: Clear distinction between means and ends, grounded in ethical principles.
- Creativity: A continual capacity for innovative thinking.
- Resistance to Cultural Conformity: Independence in upholding core values against societal norms.

Maslow acknowledged that self-actualized individuals are not immune to human weaknesses but are distinguished by their resilience and commitment to growth. Their lives serve as evidence of humanity's psychological potential, demonstrating how individuals can rise beyond mediocrity and actively contribute to personal and professional excellence.

In conclusion, the exploration of self-actualization within the framework of Maslow's theories aligns with the principles of sustainable development. Akmeology, as a field, plays a critical role in advancing this understanding, focusing on the mechanisms and conditions that enable individuals to achieve their highest potential. By studying and applying these insights, society can foster environments that encourage human flourishing, enabling people to contribute meaningfully to their communities and the broader world.

However, it is important to recognize that societal constraints often hinder the self-actualization of marginalized and underrepresented groups. These populations face unique barriers to accessing educational and developmental opportunities. Future research should investigate how acmeological education can empower these groups, offering strategies to overcome systemic challenges and achieve their full potential within diverse

social contexts. This focus would not only enhance personal development but also contribute to a more inclusive and equitable society in line with sustainable development goals.

3.3 Pedagogical Acmeology as a Challenge of Professionalism and Ethics

"All professions are a conspiracy against the layman", George Bernard Shaw once wrote, and these words remain relevant. In education, however, dilettantism isn't merely a problem; it is a threat – multifaceted and polarizing in its consequences.

The urgent need to rethink the preparation of professionals in all fields of the economy, politics, and society has always been pressing. The quality of education, skills, and expertise of professionals directly shapes the development of material and spiritual values in society. Today, the issue of professionalism is critical. Many professionals in politics, economics, management, science, and education lack the necessary expertise, leading to inefficiency. This cumulative lack of professionalism results in significant setbacks across governance, economy, international relations, education, and beyond. It fosters interpersonal conflicts, moral dissonance, and spiritual discomfort, echoing Voltaire's wisdom: "There is nothing more dangerous than ignorance in action".

Quality education depends on skilled teachers. As folk wisdom says, "You reap what you sow". Only a true professional educator can impart the knowledge and skills essential for a student's future success. The experiences of developed countries underscore this – while education modernization efforts (e.g., curriculum upgrades) are important, meaningful change requires enhancing the professionalism of teachers and lecturers. A teacher's expertise, personal traits, and professional level fundamentally influence their students' growth.

Pedagogical acmeology, a field dedicated to understanding and fostering professional excellence among educators, emphasizes their development, peak performance, and pathways for continuous improvement. It explores the intersection of psychology, pedagogy, and professional growth, focusing on how educators can achieve their full potential.

Key theoretical frameworks within pedagogical acmeology include:

- 1) Psychological-Pedagogical Concepts: These examine individuals as evolving entities, capable of continuous personal and professional adaptation (B.G. Ananyev, V.S. Merlin, B.A. Klimov).
- 2) System-Structural Approaches: These analyze the professional activities of educators through interconnected systems (P.K. Anokhin, V.M. Malinin).
- 3) Pedagogical System Functionality: This theory delves into the operational structures of educational systems (N.V. Kuzmina).
- 4) Psychological Structure of Pedagogical Activity: This focuses on the cognitive and emotional facets of teaching (N.V. Kuzmina).

Despite diverse approaches, a shared understanding emerges: professionalism is a qualitative attribute of an individual who adeptly applies contemporary knowledge and tools to address professional challenges. Further research continues to refine these ideas, ensuring that educators not only adapt to but lead in shaping the future. Sustainable progress begins with the cultivation of professional excellence in teaching – an investment in the leaders of tomorrow.

In exploring the duality of the concepts of "acme" and professionalism, it is essential to draw categorical parallels. Acmeology, as a science, utilizes a unique set of categories (e.g., acme, acmeological analysis, acmegeneration, acmeogram, acmeometry, acmeological invariants, and abilities). These concepts align harmoniously with professional categories such as profession, professional education, orientation, consultation, selection, and self-determination.

Professiography examines the demands a profession places on an individual's qualities, psychological abilities, and physical capacities. Its functional application involves:

- a) Developing resources and recommendations to align individuals with professions.
 - b) Optimizing professional performance by addressing practical challenges.
 - c) Considering diverse dimensions of professional activity, including social, economic, technical, legal, and psychological factors.
- Professiography requires expertise from individuals who have achieved their own "acme" in the field, whose competence and authority are unquestionable.

Professional

Self-Determination

Self-determination is the process by which individuals decide on their future careers, aligning their abilities and aspirations with the demands of specific professions. It involves self-assessment and the ability to visualize oneself within a chosen field, focusing personal potential on professional goals.

Professional

Selection

Professional selection is the final step in career guidance, where individuals are matched with a profession and educational pathway that suits their psychological profile and professional aptitudes.

Professional

Orientation

Professional orientation encompasses psychological, pedagogical, and sometimes medical measures aimed at optimizing youth employment by aligning their interests and skills with societal needs.

Professional

Consultation

Professional consultation provides scientifically organized guidance on career choices, helping individuals understand the requirements, opportunities, and challenges of various professions. Effective consultation involves educators, parents, and counselors working together to guide young people toward professions aligned with their potential and societal demands.

Professional

Education

Professional education prepares individuals for specialized roles in various fields, integrating advanced knowledge, practical skills, and moral principles essential for professional success. It is a critical part of the national education system and focuses on:

- Deepening scientific and technical knowledge of a chosen field.
- Developing applied skills and fostering continuous self-improvement.
- Cultivating ethical and psychological qualities vital for professional environments.

The term "professional education" refers not only to acquiring specialized skills but also to achieving recognition as a qualified and capable professional. In Ukraine, this system includes higher, secondary, and technical education.

Ultimately, the process of education is inherently value-driven and professionally oriented. Consciously or subconsciously, individuals prioritize their roles in society and navigate their paths accordingly. Through professionalism, individuals find their place and purpose, contributing meaningfully to their communities.

The question of professionalism is deeply intertwined with the dangers of ignorance and superficiality. As Hryhorii Skovoroda observed, those who refuse to acknowledge their shortcomings may ultimately justify their ignorance, which he identified as the greatest vice. Similarly, Claude Adrien Helvétius noted that much of the world's suffering stems from ignorance. Profanation, defined as the deliberate degradation or distortion of values, traditions, and knowledge, often arises from arrogance and egocentrism. While it can sometimes stem from unawareness, it is frequently intentional, posing significant risks in fields such as education. A teacher lacking expertise is not merely ineffective but potentially harmful, influencing students in ways that undermine both moral and professional standards.

Professionalism in education is a complex phenomenon requiring comprehensive evaluation. It is not only defined by theoretical understanding but also by the practical outcomes of teaching. At its core, educational professionalism enables students to creatively and effectively apply their knowledge and skills to solve real-world problems. As researchers emphasize, it involves both the personal qualities of educators and their capacity to facilitate meaningful learning experiences. It is both a process and a result, characterized by the teacher's commitment to self-improvement, the ability to adapt methods, and the integration of diverse competencies to achieve optimal outcomes.

Modern studies outline key components of educational professionalism, such as knowledge proficiency, communication skills, and self-development. The absence or underdevelopment of any of these elements risks undermining the integrity of the teaching profession and invites superficiality into the educational process. Effective teaching demands mastery of subject knowledge, pedagogy, psychology, and reflective practices. Teachers must also cultivate professional ethics and communication skills to foster an environment of mutual respect and collaboration.

Professional growth depends on both objective and subjective factors. Objective factors, such as institutional support, resources, and teaching conditions, shape the framework within which educators operate. However, subjective factors, such as a teacher's motivation, self-reflection, and commitment to improvement, are often more decisive. Research confirms that educators who align their personal goals with societal expectations and derive satisfaction from their work achieve the highest levels of professionalism.

In our opinion, subjective factors in achieving professional "acme" are more decisive compared to objective ones, as everything ultimately depends on the aspirations and desires of the individual, while circumstances only amplify the perception of the professional environment. A person in the field of education must first and foremost be satisfied with their professional activity, which, in turn, entails the following tendencies:

- A continuous interest in the profession itself and the motivation for growth;

- Satisfaction derived from collaboration with students and pupils;
- A desire for mutual contact between the educator and students (or pupils);
- Ambitious nuances and the educator's attitude toward the profession;
- The specific nature of challenges educators encounter in their professional activity;
- Awareness, understanding, and perception of professional activity as a source of satisfaction, joy, self-actualization, and a simultaneous "internal search and tranquility";
- The ability and willingness to make non-standard decisions in standard situations, expanding the boundaries of professional activity;
- A priority focus on the value-based approach to professional choice and professionalism as such;
- Emphasis on the prestige of the teaching profession (even despite unfavorable external circumstances);
- Accentuating the undeniable social dominance of the teacher's role, which requires a truly high level of responsibility for the results of their work and a sense of a pivotal duty toward society as a whole and individuals in particular;
- Real awareness of one's potential and capabilities, understanding personal professional limits, and the ability to pause or restrain oneself in the realm of experimental and creative activity.

A sustainable approach to educational professionalism requires continuous self-reflection, adaptation, and an emphasis on the social significance of teaching. Educators must embrace innovation, value their profession, and view teaching as both a privilege and a responsibility. Only by balancing personal ambition with societal needs can educators cultivate an enduring sense of purpose and contribute meaningfully to sustainable development in education.

The educational environment plays a crucial role in shaping the acmeological space. To evaluate how students perceive their university as a place for achieving personal peaks, a survey was conducted.

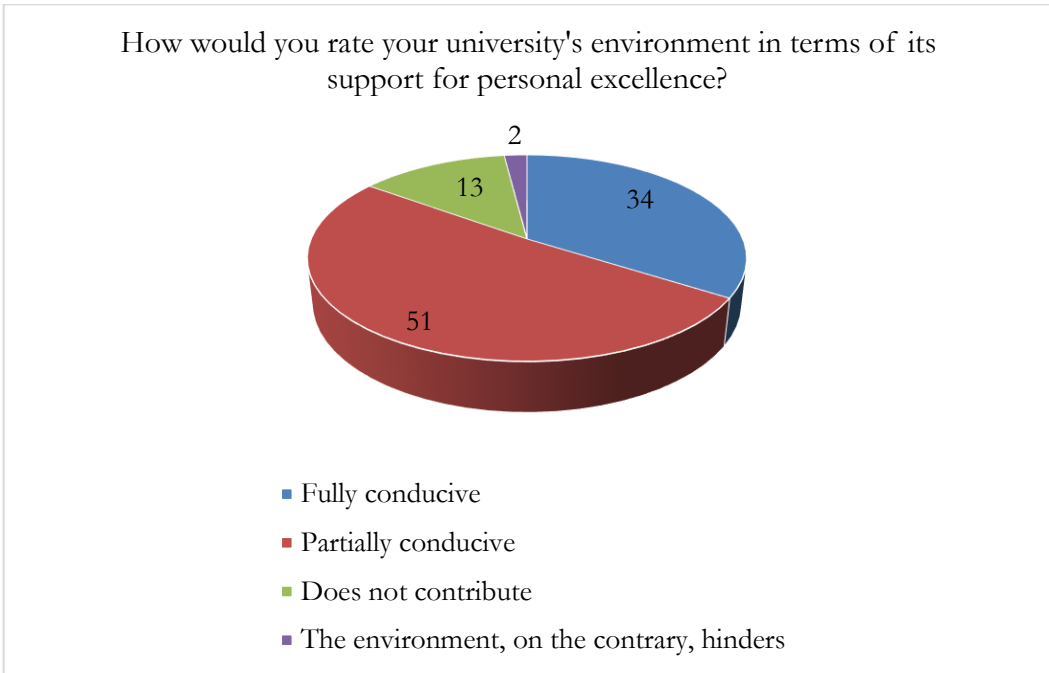


Figure 3. The Educational Environment as a Factor in Acmeological Development

The survey results reveal a mixed perception of universities as facilitators of personal and professional growth. Only 34% of respondents believe their university fully supports their development, while 51% indicated partial support. Another 13% stated that the environment does not contribute to their growth, and 2% even mentioned that it hinders their progress. These findings highlight the need for modern universities to improve their approaches to creating a favorable acmeological environment.

It can thus be concluded that acmeology as a science, and educational acmeology as its central vector, represent some of the most relevant and highly demanded directions for both theoretical research and practical application. The multifaceted acmeological space – spanning scientific discourse and practical experimentation – encompasses the known and the unexplored, the familiar and the hypothetical, the predictable and the unexpected, the conscious and the somewhat illusory, the classics of professional pragmatism, and the peaks of untapped creative potential.

Nevertheless, pedagogical acmeology today boasts significant conceptual achievements and continues to evolve successfully as a research discipline. At the same time, the micro-space of acmeological studies faces several unresolved problems and nearly unexplored areas, including:

- Developing methodological tools for acmeological research;
- Addressing the challenge of diagnosing the achieved level of professionalism, whether by an individual educator or a collective pedagogical team;
- Investigating the activity of pedagogical teams as cohesive professional systems;

- Conducting comparative longitudinal studies of the professional careers of top-level educators, especially within the framework of their typically authorial systems of activity;
- Creating methodological frameworks to address professional motivation in solving various life challenges;
- Lastly, exploring the alignment of professional and personal "acme" achievements.

In any case, the logic behind human actions, the nature of certain statements, and deeds are primarily determined by the content of the individual's inner world. Without delving into this inner world, it is *a priori* impossible to comprehend the essence of a person. Understanding the specifics of subjective experience is more important than merely observing a person's behavior. Everything has its reverse side, which often reveals the essence of a person's spiritual identity.

Given the innovative landscape of contemporary education, it can be summarized that the dual unity of the axiology of education and pedagogical acmeology is among the most pressing and highly sought-after directions for both theoretical research and practical application. This duality encompasses the known and the unexplored, the familiar and the anticipated, the conscious and the somewhat illusory, the classics of professional pragmatism, and the peaks of untapped creative potential – in other words, the "fires" of life crises and the "triumphal brass" of professional recognition.

To advance sustainable development in education, universities must prioritize the creation of an environment that fosters personal and professional growth. This requires not only institutional support but also a deep understanding of the subjective experiences of students and educators, as well as the alignment of individual aspirations with collective goals. By embracing this holistic and innovative approach, education can become a true acmeological space, unlocking the potential for both individuals and society as a whole.

4. Conclusions

In the profound journey of human development, acmeology emerges as a transformative philosophical paradigm that transcends mere educational methodology, embodying a holistic vision of sustainable human potential. The essence of education is not merely the accumulation of knowledge, but the cultivation of a spiritual landscape where individual growth harmonizes with collective advancement.

The dialectic between faith and fear represents a fundamental existential dynamic in human development. Faith emerges as a generative force, propelling individuals toward their highest potential, while fear serves as a complex catalyst that can either paralyze or motivate profound self-transformation. This nuanced interplay reflects the intricate process of achieving one's "acme" – the pinnacle of personal and professional excellence.

Educational acmeology represents more than an academic discipline; it is a profound philosophical discourse on human becoming. It acknowledges that true education is fundamentally human-centric, shaped by moral and spiritual values inherent in an individual's cultural ecosystem. The journey of self-realization is not a linear

progression but a complex, dynamic process of continuous becoming, where personal growth intersects with societal evolution.

The concept of sustainable development finds its most authentic expression through this acmeological lens. It is not merely an external construct but an intrinsic human capability to create, adapt, and transcend current limitations. By emphasizing individual potential, ethical growth, and creative self-actualization, acmeology provides a powerful framework for addressing global challenges.

In an era marked by unprecedented complexity and rapid transformation, particularly in contexts of hybrid or real-world conflicts, education becomes a profound act of hope and resilience. The acmeological approach transforms educational spaces into laboratories of human potential, where faith in future possibilities confronts and transcends existential fears.

The value of human civilization's sustainable development is not a distant aspiration but an immediate, lived reality. Each life stage becomes a microcosm of this larger narrative, characterized by unique values and existential accents. The true measure of education lies not in quantitative knowledge acquisition, but in the qualitative integration of knowledge with personal attributes and the ability to navigate complexity with wisdom and creativity.

Ultimately, acmeology of education represents a philosophical invitation - to recognize that human potential is infinite, that personal growth is inherently connected to collective progress, and that education is a continuous, transformative dialogue between individual aspiration and collective evolution. It challenges us to see beyond immediate circumstances, to cultivate faith in human capacity for renewal, and to embrace the profound responsibility of shaping not just individual futures, but the very trajectory of human civilization.

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