

Acme-Noospheric Trends of Sustainable Education and Their Role in the Search for the Meaning of Life in the Subjects of the Educational Process

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Abstract: The article analyses the modern acme-noospheric tendencies of sustainable development of education in the context of the search for the meaning of life of the subjects of the educational process. The concepts of sustainability and dynamics of education, creative life, life activity and self-improvement of society in the changing modern world have been defined. New concepts have been formulated and bold discoveries have been made, where the horizons of scientific areas of knowledge of the world are expanding, in which there is a modern sustainable education and culture of modern mankind. The acme-noospheric tendencies of sustainable education are designed to increase the need of the younger generations for creativity, in reaching the peaks of creative activity, in the reflexive self-education of spiritual products that provide self-development, self-determination, the actualization of resource opportunities and creative potentials of the subjects of the educational process. The authors reasonably argue that acme- and noosphere-oriented sustainable education is built taking into account the peculiarities of the formation of an individual responsible for his own destiny and for the preservation and multiplication of life on Earth. Awareness by trainees of the most important life priorities in acme- and noosphere-oriented education, as can be seen from their statements, largely contributes to the acquisition of the optimal meaning of life by trainees in creative activities.

1 INTRODUCTION

The psychological and pedagogical perspective of considering the prospects for the development and preservation of the sustainability of modern education, according to our assessment, cannot be advisable without taking into account two dialectically related processes: first, the process of acmeologization, or "the way a person reaches the peaks of their development" (Kuzmina, N.V., Derkach, A.A., Pozharsky, S.D.) and, secondly, without understanding the meaning of the noospheric imperative as a transition to "controlled social and natural evolution based on public intelligence and educational society" (Subetto, A.I.).

At all times, the school has been a stronghold of stability, constancy, but in the last decades of rapid changes in all areas of society's life and in connection with the progress of scientific knowledge, they increasingly began to turn to innovations, transforming the educational process taking into

account the demands of modern times. Acmeological and noospheric approach to education can be attributed to such innovative needs, which are in demand by society.

The noospheric aspects of education, acquiring exceptional significance in the XXI century, serve as imperatives of ecological survival in the transition of mankind to the "noospheric development strategy in the form of controlled social and natural evolution as the only model of sustainable development of mankind on Earth". The noospheric component of education was very clearly and succinctly described by Subetto, A.I. noting that today science and education act as the most important social institutions in the development of the state and society and represent the civilizational mechanisms of human development.

Acmeologists, in turn, emphasize that the acmeological approach considers reality not only "within the framework of the subject of psychology, which studies the patterns of human reflection of objective reality, but also within the framework of

improving the creative activity of specialists. Synergetic acmeology examines the principles of personality development based on self-organization. Sustainable education creates the necessary prerequisites for the acmeologization of students (their achievement of peak development) by means of academic disciplines.

The noospheric and acmeological approaches contribute to an increase in social and cultural maturity and the formation of life-meaning orientations in the younger generation.

Long-term goals and strategies of social development, the state of the economy and features of social policy, the demand by society for a highly educated, cultured, professionally-savvy person, adapted to the realities of today, contribute to the universalization and fundamentalization of knowledge, the development of the younger generation's need for understanding the meaning of life, continuous growth and self-improvement, as well as "in the creation of spiritual products in the properties of subjects of education by means of academic disciplines" (Kuzmina, N.V.). Melik-Pashayev, A.A. noted that the difficulty in studying psychological problems in the spiritual and practical sphere is due to the fact that researchers are trying to solve it in the horizontal plane of spatio-temporal relations, but it is necessary to make a vertical measurement, outside of which the problem cannot remain complete. As you know, A. Maslow attributed the desire to find the meaning of life to the highest needs of the individual, K. Obukhovskiy compared it with the need for a bird to fly, while S. Frankl argued that the desire to search for life is not a theoretical question and not an object of mental play, but a question of life itself. The meaning of life, according to Chudnovskiy, V.E., - not just a specific goal, idea, but a special mental education that has its own content and structure, actualizing "realism" - compliance with the existing, objective conditions and individual capabilities of a person, and "constructiveness" - the degree of its influence on the process of personality formation and creative life success. The creativity of the subjects of the educational process is associated with the manifestations of creativity in the realization of the meaning of life, outside of which there is an "existential vacuum" (V. Frankl). The energetic, informational basis of these processes is seen in the triad opposition "chaos - creativity - order" and explains the creative beginning of life by a person's need to overcome the chaotic flow of life reflected in the stream of events and acquire some stability, orderliness, which is so necessary for him to comprehend reality.

2 RESEARCH METHODOLOGY

The noospheric and acmeological aspects of sustainable education accumulate the most important methodological foundations of the educational policy of modern times through a reflexive analysis of educational trends. Outstanding Russian psychologist Ananyev, B.G. argued: "... acmeology turns out to be an integrative science, the borderline between psychology, sociology, cultural studies, and even philosophy...". Today, acmeology as an interdisciplinary science has numerous scientific developments in the field of educational policy:

- Acmeological theory of fundamental education (Kuzmina, N.V.);
- History and prehistory of acmeology and katabology (Pozharsky, S.D.);
- Ethnoacmeology (M.A., Manoilov);
- Synergetic Acmeology (Bransky, V.P., Pozharsky, S.D.);
- Theoretical resource acmeology (Ponukalin, A.A., Ragimova, O.A.);
- Psychology of acme development in educational practices (Molodichenko, T.A.);
- The theory of acmeological culture (A.A., Selezneva, E.V.);
- Acmeology of professional activity (Bodalev, A.A., Burdakova, O.P., Derkach, A.A., Gagin, Yu.A.);
- Pedagogical acmeology (Kuzmina, N.V., Maksimova, V.N., Markova, A. K., Stepanova, E.I.);
- Applied and practical acmeology and technology of acmeological trainings (Zharinova, E.N.);
- Theories and practices of akmesosociocultural maturity of subjects of life culture (Lysenko, E.M., Brigadirenko, N.V.).

"Noosphere education" is a concept that appeared in the 90s under the influence of the surge of scientific, philosophical, and cultural interest in the doctrine of the noosphere by Vernadsky, V. I.

The main goal of the noospheric education of young people is seen in the formation of a noospheric person with a noospheric consciousness, behavior, and culture based on spiritual and moral guidelines (Subetto, A.I., Gorbunov, A.A., Chumakov, V.A.).

Research methods: phenomenological, hermeneutic, conceptual analysis method, analysis of activity products.

3 RESULTS OF RESEARCH

Based on the conceptual analysis of research in the field of psychology and pedagogy of education, the phenomenological analysis of the concept of "sustainability", it can be stated that today education appears as the most important part of sustainable development in Russia. Modern education is designed to integrate development, training and education and be an integral part of the sustainable transformation of society. Stability implies the ability of the system to maintain its current state under the influence of external influences.

In education, sustainability can mean a long-term balance between the purposeful transfer of the social and historical experience of mankind, the development of the student's personality and the formation of their life-meaning orientations. At the same time, the property of the educational system is manifested to preserve, under the influence of changing external factors, the motivational and creative activity of educational subjects, the content parameters of the educational process, the operational and activity characteristics of the educational system, criterion-evaluative factors within the limits set by the Federal State Educational Standard. At the same time, sustainable education resists the counteracting destructive factors of disorganization, which have a danger of reducing motivation, distorting the content of the studied material, introducing destructive moments into the methodological and instrumental processes, devaluing the importance and value of education and scholarship, introducing dubious criteria in assessing the level of training, upbringing and development of students. Stability in education can be characterized by the ability of students to engage in self-education independently without the guidance of a teacher, maintaining a given pace and rhythm in accordance with an individual educational trajectory.

The sustainable functioning of education is determined by the personality of the teacher, their professional skill, the chosen teaching methodology and technology, as well as a professional credo that enhances the students' interest in comprehending the content aspects of the discipline being studied.

For sustainable development, education is designed to help identify constructive and creative solutions to current and future global challenges and to increase the vitality of society.

Sustainable education allows you to develop the skills of living together in a multicultural space of being, make responsible decisions, apply critical

thinking and qualities that allow you to predict the course of events in the future. This requires new approaches to teaching - acmeological and noospheric.

For a long time, education was of a reproductive nature and its stability was supported by the unconditional primacy of the "past", which in a monologue form broadcast about its achievements, subjugating the present and the future. Education acted as a process of transferring the social and historical experience of previous generations, was carried out within the framework of one social and cultural wave and assumed, according to M. Mead, the creation of conditions when "the grandfather sees himself in the image of his grandson in childhood and youth", and the grandson tries to be like grandfather and sees "himself in him in the future". The teacher acted as a mentor and supported the function of an intermediary for the transfer of scientific achievements, traditions, customs accumulated in the historical experience of mankind, which should be accepted as a role model, as a kind of canon that must be strictly followed. From this perspective, knowledge seemed static, unchanging, not motivating students to grow and be creative. Education relied on memory functions since the main thing for the student was memorizing factual material, and it was the amount of stored information that was assessed as the level of mental development. The saved material was not always used in practice, did not serve as the basis for a creative vision of reality, did not contribute to predictive thinking as a person-creator's view of the future, unthinkable without the creative activity of the individual and respect for natural and human resources in all areas of life. In this regard, for many decades, active transformative human activity has not been stimulated in society. The tendencies of totalitarianism also existed in education, producing a mechanistic strategy and shaping the passive-adaptive behavior of a person with the psychology of a conformist, whose meaning of life was conformity to the image set by society and the education system. Such stability does not give rise to the subjects of "creative life".

The modern globalizing world is gradually blurring boundaries, becoming open and very unstable. Human life becomes more complicated, information flows multiply, habitual stereotypes abruptly change, the phenomenon of clip thinking arises with the hope of gadgets. Kagan, M.S. called these processes a grandiose cultural revolution, which, in his opinion, can be compared with the birth of mankind.

Bober, Zh.P. rightly declares that the development of educational systems needs a new philosophical theory of sustainable development of society, which would provide the processes of identifying oneself with a renewed image of "I" and integrating the individual with new norms and values. The subject of education, according to Rubinstein, S.L., as a "character", "initiates his life, solves problems that arise in the space of the life of an individual".

Today one can hear more and more often that "peak psychology" (Vygotsky, L.S.), "psychology of meanings" and "acmeology" are interrelated. Peak psychology is considered as a methodology of acmeology and psychology of meaning, and its foundations are laid in the psyche in the form of the archetype of meaning (Fedorkina, A.P.).

Acmeology involves the study of various ways to achieve acme - "the peaks of human quality in a person" (Gagin, Yu.A.), "peaks of perfection and power" (Bransky, V.P.). Supporters of acmeological education understood that the boundary between two millennia is a period of radical change in the understanding of the key methodological problems of science, this is the result of a rethinking of scientific knowledge accumulated by mankind throughout the history of its development. Acmeological trends in education are associated with updating the organization of the educational process in accordance with the new strategic objectives of education, the design of new academic disciplines that allow the individual to achieve perfection. People who are accustomed to being limited in life to the "everyday I", in the overwhelming majority of cases do not reveal the "psychological potential of their own individuality" (Bodalev, A.A.) and do not realize the meaning of their life. The stability of their existence is associated with the formula "I am the same as I was yesterday and what I will be tomorrow." From the point of view of E. Bern, learners with closed points of growth embody the life scenarios of an "embittered pessimist", "loser", "burdened with an inferiority complex". In all areas of life: interpersonal relations, issues of financial well-being, preservation of health, the "life scenario" leads a person along its own path. Forms of behavior, ways of reacting and making decisions, avoiding the consequences of actions and responsibility for them, are "written in the unconscious of a person" by his parents, teachers, and mentors. If a "winner's scenario" is formed, a person constantly strives for personal growth and achievement of acme, if the scenario is negative, then low points of life are constantly outlined on their way - "cate", leading to catabolic processes - "catabole" (from the Greek "sliding down"), reducing the

efficiency of its functioning and increasing dependence on circumstances and people around. Often, such scenarios lead to a preference for an asocial lifestyle, manifestations of painful narcissism and all kinds of behavioral deviations.

Such problems can be solved within the framework of continuous acmeological education, since it has the potential to search for the optimal meaning of life "through a through-line", to assess resource and reserve opportunities that allow us to revise destructive tendencies in the manifestation of life-meaning orientations, to find the reasons for the loss of life prospects. Pozharsky, S.D. proposed to draw up a map of an individual acme and an example of constructing a trajectory of movement to individual success in the educational process, to plan the stages of the implementation of an individual life program, to comprehend catabolic phenomena on the path of life and the mechanisms for overcoming them.

In acme-oriented education, according to Kuzmina, N.V., the reflective level of pedagogical abilities is fully manifested, including three types of sensitivity: "sense of the object" associated with empathy and penetration into the psychological world of the student; "A sense of proportion and tact" as sensitivity to changes in trainees under the influence of various means of educational influence, and a "sense of involvement" in the merits and demerits of one's own activity and personality, manifested in relationships. Zharinova, E.N. has developed acmeological trainings aimed at achieving personal acme. Within the framework of these trainings, the life scenarios of the loser are comprehended, the skills for implementing the winner's scenario are formed, the life-meaning orientations are revised and the optimal meaning of the individual's life is actualized. The optimal meaning of life in an acme-oriented educational environment is a general line of life that sets a high bar for active life, and the maximum use of life reserves on the path of transforming circumstances and rethinking one's own personality.

4 RESULTS AND DISCUSSION

The indicated tendencies of acmeological education are designed to help students to define an individual acme as the realization of the ideal and the search for the meaning of life. Through the "top" acme, a person receives a new qualitative characteristic of reaching the peak levels of his life activity and creative life, and an additional characteristic - social maturity as the highest stage of social development.

Today, acmeologists are developing the theory of acmeradevelopment and acmeological models of the peak and crisis (cate) development of individual and society; there is a rethinking of the ways and prospects for the further development of education in the context of the formation of new concepts; the search for ways and methods of organizing highly productive activities is carried out, the main subject of which is a new modern individual with an optimal meaning of life and a winner's scenario. Since acmeology outlines the conditions under which a person achieves the maximum development of spiritual, intellectual and physical capabilities and acquires the meaning of life, the subject of its research covers the entire totality of the humanities and social sciences, integrating knowledge from the field of various areas of psychology, sociology, and cultural studies. Acmeologists of education have taken the liberty of realizing the age-old dream of humanity about improvement, harmony and prosperity, considering these dreams in scientific discourse.

Trainees together with the teacher:

- Identify the peak levels of ethical development as an ideal achieved in the course of training a specialist at the level of modern scientific knowledge, taking into account universal and general professional competencies;
- They comprehend the logic of professional and personal achievements that ensure the stability of the education system with the internal dynamics of the transition by the subject of education from one peak to another;
- Models of professional and moral improvement are predicted, taking into account the patterns of life described in acmeology of scientists, politicians and other acme-personalities;
- They master the dialectics of "harmony" and "chaos", the synthesis of which becomes creativity as a component of life;
- They develop the ability of trainees to set the ultimate goals of their development, comparing them with the resource capabilities of their personality, and, building strategies for professional and personal development.

The realities of today cannot be imagined without the noospheric mission of education. This determines the deep ontological, axiological and epistemological foundations of the noospheric paradigm of the modernization of the Russian school (Subetto, A.I.). According to representatives of his scientific school, one of the main prerequisites for the purposeful formation of the noosphere is the introduction of a

scientifically grounded and value-oriented noosphere education as a mechanism for the transition from ideal to reality in order to harmonize social and natural interactions, society's transition to a sustainable development model. The subjects of the noospheric society need to form a noospheric worldview, the realization that the further fate of nature, society, humanity, and the Earth depends on their actions.

In the process of designing the educational environment, one should take into account the cultural norms and values of generations with their life-affirming noospheric resource. The youth community learns to live in dynamic chaos, comprehending the laws of self-development.

It is important to develop a noospheric culture in trainees that accumulates the leading ideas of the philosophy of Russian cosmism and noospheric ethics, which regulate relations in the social and natural environment;

- Encourage self-actualization of the individual;
- Integration of the individual into national and world culture, into the system of traditional and universal values;
- Encourage the aesthetic development of the individual;
- Form a culture of a healthy lifestyle;
- Maintain the spark of creativity and the need for creation.

Sustainable education, according to the authors, acts as an interconnected subject and object process of broadcasting and appropriating pancultural values of mankind and generations of the people in the informational, communicative, moral, and activity aspects based on a purposeful and holistic system of education and upbringing. As part of sustainable education, it is time to finally abandon the "subject and object" approach with its monologue and struggle for discipline. It is necessary to transfer students to the mode of self-discipline due to the achievement of harmony in the system triangle "I want - I can - I must" for the development of cognitive interest, which is facilitated by the teacher's ability to answer not only the question "what?", but also the questions: "how?", "with what purpose?", "why so?", "what does it give?". This greatly expands the noospheric worldview (noospheric aspect), the attitude towards reaching the peaks in personal and professional development (acmeological aspect), encourages the emergence of a new vision of the world, understanding of personal responsibility for its fate, which becomes an indispensable condition for the survival of Mankind and each individual and helps to realize the optimal meaning of life.

And undoubtedly, an invaluable role in this is played by the noospheric and acmeological education of young people and the support of students at all stages of their education and upbringing, as well as the formation of noospheric culture, universal and general professional competencies.

The experience of the formation of the noospheric culture of students and their acme-personal development in various areas of training within the framework of the disciplines of the humanitarian cycle at the Eastern European Institute of Psychoanalysis, St. Petersburg Medical and Social Institute, FSBEI BSTU VOENMEKH named after D.F. Ustinov, ANO HE University at the IPA EurAsEC showed that students reflect on the process of formation of noospheric culture and peak development in the process of sustainable education as follows:

- “For me, noospheric education is, first of all, a synthesis of intellect and morality, without which the life path of a modern person is impossible”;
- “I have learned that in the noospheric paradigm the phenomenon of Teachership has a generic function”;
- “Noospheric individual is a Harmonitor”;
- “The noosphere concept is inherent in the ideas of a culture of joy and happiness that attracts me as a culture of creativity”;
- “I have never thought about it before, but noospheric culture brings a new quality of life and corresponds to the principle of Kalos kagathos”;
- “I believe that Noospheric individual and noospheric education are a condition for saving humanity from ecological destruction in the XXI century, but it is difficult for me to imagine that today every person can become noospheric, for this, it is necessary to change the education system!”;
- “I am sure that every person strives in his life to rise to the peak of personal development and professional growth! Through difficulties to the stars!”;
- “In life you have to conquer more than one peak, but only when you reach it, you feel the fullness and meaning of your life”;
- “I think that the Mission of noospheric humanism is to lead humanity out of the trap of the Global Ecological Catastrophe! And today man is the crown of the Universe and he can do everything! This is the meaning of the life of my generation”.

All students in the essay recognize the need for the formation of noospheric culture and the acmeologization of the personality.

Modern researchers bring their own special personal meaning, their understanding and feeling to the understanding of the noosphere, which allows them to take a fresh look at the problem of sustainable education and life-meaning orientations.

The fate of the subjects of sustainable education is realized as integral self-realization of the creative uniqueness of the trainees by their own efforts - reflexive and creative. These dynamic characteristics of fate, refracting through acme- and noosphere-oriented education, create the inner tone of life and actualize the cultural potential of the subject. Reflexive efforts are aimed at ensuring that behind the external "texture of life" with its eventfulness, a person develops an internal culture through awareness of experiences and their meanings in relation to their mission in life. Creative efforts in the author's interpretation, and there are ways to transform life in the process of creative life, as they are aimed at realizing the fateful "mission" first in educational practices, and then in real-life events; focused on the creative embodiment of their unique essence, not only for themselves but also in the name of social immortality.

5 CONCLUSIONS

In general, sustainable education is designed to increase the need of the younger generation for the so-called “creative life”. By creative life in the triad "individual-generation-mankind" we mean the desire of the individual in the process of life to show supernormal activity, "suprasociality", "oversituationality", transforming the reality around a person and transforming his own being due to the actualization of resource capabilities and the creative potential of the individual.

A person, presenting themselves as a “subject of a way of life”, strives, in their opinion, to preserve the main “life task” in the system of motivation and advance towards the final goal, filling it with meanings. The so-called optimal meaning of life appears as the level of formation of life-meaning orientations, at which a person acquires the ability to take into account the realities of today during the implementation of the “main line of life” and life scenario, and at the same time - to rise above the situation in personal peaks, transform their own behavior and circumstances (Figure 1).

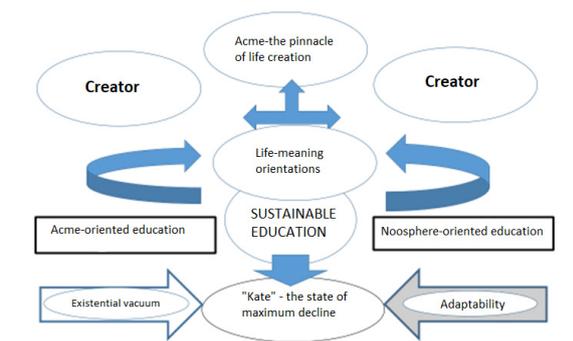


Figure 1: Meaning-life orientations and achievements of trainees in acme- and noosphere-oriented sustainable education.

The creative life of the subjects of education is associated with acme- and noosphere-oriented messages in the realization of the meaning of life. The meaning of life motivates a creative person, encourages them to self-development, or self-movement, awakens the desire to transform cultural values in order to preserve and multiply the values of generations, to leave behind their own creations, to preserve life on the planet. The creative essence of any undertakings of the “subject of life culture” (Lysenko, E.M.) is manifested in the desire to personally designate and prolong their cultural existence in the memory of descendants throughout the life path.

Thus, being a noospheric and acme-oriented person of the XXI century, a creatively thinking individuality acquires the meaning of life, ensuring the actualization of the creative resource of a creative person as a subject of creative life.

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