

SUBJECTIVE AND OBJECTIVE ASPECTS OF IMPLEMENTATION OF ACMEOLOGICAL OPPORTUNITIES

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Abstract. *The article discusses the subjective and objective aspects of the implementation of acmeological possibilities, the ontological uniqueness of acmeology, which is formed as a result of the interaction of classified essences of such categories as biological, social, activity and reflexivity of human skills. It was also mentioned that acmeology consists of the phenomenology, laws and mechanisms of human development at the stage of its maturity, and especially in this development, it consists in reaching a certain level.*

Keywords: *Acmeological possibilities, subjective aspects, reflexive, such as classification, development, phenomenology, laws, mechanisms, psychological situations.*

The head of state expressed the following opinion that our growing youth can be achieved only by educating them at the level of educated, professional and mature personnel: "Today, it is no secret that the 21st century in which we live is an era dominated by intellectual wealth. Anyone who does not realize this fact in time, if the pursuit of intellectual knowledge and intellectual wealth does not become the meaning of daily life for any nation and state, such a state will inevitably be left out of the way of world development. How does the human race differ from other creatures, of course, with its high spirituality and intellectual potential. Therefore, it should not be measured by the growth of the number of people, but by the growth of their intellectual potential and spirituality. That is, it is necessary to open up the growth of the quality of our humanity... We need to work based only on our own strength, our own potential... if we do not work ourselves, someone from outside will not help us."

Based on the teachings of our country's president, large-scale training of professional personnel has been started in our country since the first days of independence. This instruction set a responsible task not only for the employees of the state leadership, but also for all institutions of civil society, scientists, non-governmental, non-profit organizations, self-management organizations, and families. The main improvement mechanism of developed countries is competition, which always pushes a person to excellence, perfection, perfection. This aspect leads to the formation of dialectical relations between nationality and universality in acmeology. Therefore, in the conditions of intense competition, it is possible to feed the constantly growing population only through the development of the knowledge-based economy. A knowledge-based economy can be represented in the form of a pyramid. The United Nations (UN) has shown that science and education are at its core. But who creates science and education? If parents create healthy and capable pupils and students for the society, they will be educated by innovative scientists, engineering technicians and professors.

The 21st century demands the need to develop the level of professionalism through the advancement of human knowledge to the highest level in the history of mankind, the enrichment of his intelligence, thinking ability, spirituality and thinking. However, ability, talent, perfection, aspiration in a person are inextricably linked with acmeology. A desire is a desire, desire, inclination, interest, hobby, etc., manifesting itself openly or secretly. A person's need for

knowledge increases. As long as the human brain is alive, it is natural to think, because "Knowledge is the food of the human mind and soul".

The state of maturity does not appear suddenly and suddenly in a person. For him and for what he is, all his thoughtful life "works" a person, not only because it is given by nature, but with what reserves of physical strength a person approaches the stage of maturity depends more on the way of life lived.

From this stage, one should not forget that a person goes through many ups and downs and many experiences. It also depends on his health, as a person and how he expresses himself in various activities. The highest level of development of human maturity corresponding to a certain period of time, its peak is the origin of "acme".

Of course, the characteristics of the life path through social, economic, political, legal, socio-psychological situations also depend on the maturity of a person, the quantitative and qualitative indicators of his maturity, how his worldview. It is determined by the formation of general and special intelligence, the formation of the moral core and the development of creative abilities. People differ from each other in that they resist unpleasant situations and implement their ideas despite them. Evaluating the emergence of their actions, taking into account their concrete conditions, always shows what they are capable of as an individual, a person, a subject of activity. The above reveals the following group of tasks solved by acmeology. It includes issues such as monitoring the movement of factors that determine the quantitative-qualitative description of a person's personality, scientific clarification of commonalities and differences in different people. The first of the above issues means the importance of revealing the laws and mechanisms in achieving full-fledged acme by a person and in its actual occurrence.

Acmeology follows step by step the mechanisms and results of macro, meso, microenvironments (state, society with education and labor principles, family, etc.) and external conditions. Acmeology comprehensively illuminates the characteristics of the most important stage in human development. Various factors of the individual picture of maturity, while explaining the specific behavior, also determine the similarities and differences in people. The degree of emergence of individual, personal, subjective characteristics of a person at the stage of maturity cannot be considered simple and moderate. In this acmeological process, it is important to observe the interaction of "physical", "spiritual", "intellectual" characteristics. The scientific community connects a part of the science of development in human ontogeny with the term "acme". The science that comprehensively studies human development at the age of adulthood is called acmeology. When we look at our long historical culture in the past, we realize that the Uzbek people are an integral part of humanity, we have many scholars in this field, and when we study the scientific works of these scholars, we witness that they use expressions close to the concepts of acme and acmeology. can:

1) a characteristic of a person's life activity, which expresses his striving for the heights of personal and professional development and self-formation, which is manifested in his creative abilities and professional skills;

2) the existence of a living organism (plants, animals, and a person), social system (group, community, association, people) mature, harmonious, self-improving "acme" - the principle of development of forms until flowering 'rifer ontological attribute;

Acmeology, like any other field of scientific knowledge, not only has general scientific principles that explain it as a categorical-methodological science, but also has specific science-

specific features that express it as a specific field of subject-methodological knowledge. Since acmeology is a developing scientific discipline, the determination of its subject-methodical features and categorical-methodical framework reflects a separate design task, on the solution of which the future development of certain acmeological studies depends to a certain extent. They are characterized by three main scientific and methodological orientations: natural-scientific, technological and social-humanitarian.

Natural-scientific orientation in acmeology, first of all, as it strives to be formed as an independent science, methodologically, in most cases, it adheres to the scientific standards formed in classical natural science (in the form of the study of evidence, mechanisms, laws, their mathematical accuracy, etc. with the help of tests) it is manifested in its implementation. Secondly, in the analysis of a number of acmeological problems (talent, genetic and psychophysiological components of abilities, foundations of the formation of professional skills, etc.), he refers to the scientific knowledge related to age-related physiology, psychogenetics, labor psychophysiology.

In acmeology, social-humanitarian orientation is manifested in more forms. As it belongs to human sciences, acmeology has its own ontological definition, on the one hand, on the basis of its genetic interaction with these sciences in the course of historical development, and on the other hand, as an emerging independent science. Of course, before the emergence of acmeology, psychologists, sociologists, and pedagogues have long studied the issues of professional skills, creativity, and adult education, and these are similar to the problems of acmeology in many aspects. However, paying special attention to the study of the craft, to the cultivation of the "acme"-forms related to its peak, first leads to the birth of a specific acmeological problem, and then - to the conceptualization of a specific model and technologies. led to its methodological construction, and then to the emergence and formation of acmeology as a science with its own subject and methods.

The technological orientation of acmeology is manifested not only in its direct interaction with technical sciences (cybernetics, systematic engineering, informatics, etc.), but also in the application of practical knowledge oriented to practice of algorithmically specific standards specific to them. will be

In this case, it is important to consider that, on the one hand, the interaction of acmeology with technical sciences is not carried out by itself, but indirectly, for example, it is related to ergonomics, which provides clarification of the problem of the activation of the human factor in technology (for example, automated management in man-machine systems, etc.). On the other hand, it is also necessary to take into account the influence of modern praxeology on acmeology as a two-way process of technologization of humanitarian knowledge, for example, psychotechnics and ergotechnics, innovation and reflexivity, as well as the humanization of technical sciences.

What are the connections of acmeology with fundamental, philosophical sciences such as modern sociological sciences - practical, social sciences? Relations, including the connection with philosophy, are carried out along two main lines: worldview and methodological. In the last case, philosophy determines the means of building acmeology as a complex science that, on the one hand, acquires and develops the knowledge of the human sciences, and on the other hand, distinguishes and develops specific ideas about the formation of his professional and creative skills. Methodological principles are manifested as such tools: working with philosophical categories and scientific concepts, distinguishing objects and developing research subjects and

methods, analyzing the enomenology and synthesis of knowledge about it, building conceptual models and acmeological methods of their empirical verification. , conducting experiments aimed at theoretically summarizing the obtained data, implementing their acmeological imaging and creating technologies for introducing them to social experience in the field of professional education and social management. Thus, philosophy determines the methodological boundaries of building acmeology as an independent scientific discipline of a fundamental and applied nature. In addition, philosophy, taken according to its worldview aspect, in the analysis of acmeological problems, determines the system of criteria (existential, cultural studies, legal, spiritual, aesthetic, etc.), its construction and study. represents the point.

Modern acmeological researches, technologies and developments in the social practice of universal human values and national traditions, humanitarian and cultural higher goals, positive principles of common sense and economic efficiency, civilized legal thinking and rational organization, ecological expediency and aesthetic harmony, o Creative self-improvement, openness of communication and freedom of self-expression, depth of individual experience of different regions, and the achievement of mutual understanding in the process of constructive interaction of people and their professional activities related to creativity. Thus, philosophy determines the acmeological higher goals and praxeological goals of acmeology as a social science and at the same time as a separate department aimed at understanding modern man in relation to the worldview.

According to its social-humanitarian nature and its axiological-epistemological status, acmeology is closely related to such social sciences as history and cultural studies, sociology and economics, political science and conflict studies, pedagogy and ecology. Acmeology as a system of testing the interaction of these sciences, a person and himself, living in a dynamically changing ecological and economic environment and communicating with others in family and work life, between people and information communication, labor activity and interaction in the field of free time, science and art, as a professional-existential manifestation in the chosen field of activity, serves as a socio-cultural field of social education for a person.

It is the creative, culturally-thought category of labor that is the basis of the acmeologist's interaction with social sciences, defining various social aspects of expressing the basic concepts of activity, professional skills, organization and management.

In contrast to the interaction of acmeology with sociology, the main category representing its interaction with human sciences is creativity. It is this category that is considered the main one for acmeology and determines the skills, development, talent, ability, creativity, improvement, heuristics, reflexes, thinking, person, individuality and a number of other concepts revealed in the interaction of acmeology with the sciences of human approach.

Characteristics related to age, education, and profession are distinguished as the basic aspects of the acmeological approach. As the initial basis of biosociality, they determine the objective field for the manifestation of the subject's activity aimed at improving his professional skills. In this activity, the following acmeological aspects of the subjective field of realization of acmeological possibilities are distinguished (in relation to the basic aspects): creative, existential, cultural (cultural). Mastery reflexivity is manifested as a system-forming factor in relation to the interaction of the system related to all the categories derived from them, as well as the main acmeological aspects. Thus, the ontological specificity of acmeology is the biologicality of human skill It is formed as a result of the interaction of classified essences related to the category, such as

sociality, activity and reflexivity. Their superiority is determined by specific acmeological research tasks of a collective nature. For this reason, the evidence and laws identified as a result of these studies should also be described based on a systematic point of view. This, in turn, means that only as a result of acmeological research, it is possible to determine exactly what kind of skill exists in the studied professional. If, for example, there is an age advantage, whether or not development of the andragogic or gerontological type is observed. It is important to determine the relative weight of pedagogical and professional aspects and how many ineffective and effective situations there are in this case, how strong is the professional reflection that ensures the acquisition of high levels of skills and overcoming stereotypes. It is important to determine the extent to which professional development influences existential-personal development, or, conversely, whether personal development is only a secondary product of professional development. Different combinations can be made here, so we emphasize that the typological approach serves as a methodological principle for acmeological research and development.

All scholars must perform their activities based on the social order, based on the requirements set by the state. The needs of any society change. That is why scientists should focus their research only on solving actual problems. But the fundamental research on the theoretical foundations of each science is excluded. There is always a demand for such research. There will be key indicators of any need and demand. A person aims to achieve these indicators in his activity, including scientific activity. Pursuing them means following the methodology.

A developing society needs modern educated, ethical, enterprising pedagogues-teachers, who make independent decisions in competitive situations, who are distinguished by mobility, dynamics, constructiveness, are ready for cultural interactions, with a sense of responsibility for the fate of the country, its social and education and formation of such a person for economic well-being is especially important today when the process of socialization of students is carried out in the conditions of fundamental changes in values and ideals. The minds of young people are significantly affected by the very low standard of living of the majority of the population, the social stratification of society, the disconnection of relations between generations, the rejection of the communist education system, and insufficient attention to the issues of school education. The educational process at school is often built so that students do not participate enough in the real everyday life of the society and are sometimes disconnected from real life problems. To change this situation, to solve these socio-pedagogical problems, to form the scientific worldview and spiritual and moral values of students, a modern school is called, its main goal is to help self-determination of personal and professional destiny.

Today, it is appropriate to raise the issue of acmeological approach during the active development of acmeology as an integral science of man formed at the intersection of natural, social and humanitarian sciences. Acmeology is the study of the phenomenology, laws and mechanisms of human development at the stage of its maturity, and especially in this development, reaching a certain level.

In our opinion, the first stage of human development is:

1. Adolescence and the period of reaching adolescence, therefore, today, great attention should be paid to the study of such a phenomenon as youth in theoretical and practical aspects. Youth, in the traditional sense, is a socio-demographic group that experiences a period of social maturity and is distinguished on the basis of population, age characteristics, characteristics of social development determined by the level of socio-economic and cultural development.

2. Socialization and the presence of certain socio-psychological characteristics.

T.Parsons, reflecting the development of young people's own values, opposite to the world of adults, it is work-related production, conformity, order and responsibility, youth culture is understood as a phenomenon related to socio-cultural processes, through which modern industrial society "draws" young people into the family generation and prepares them to assimilate social and cultural norms and work successfully in a wider social environment.

In other words, within the framework of student-youth culture, young people gain a sense of stability and order, as well as students-youth behavioral models, giving marginal status; the weakening of tension and uncertainty, that is, the chaotic tendencies of this period of life.

Judging from the above, it can be said that the science of our society is faced with the task of finding new approaches to the implementation of the national personnel training program. The result of such approaches was the introduction of acmeology into scientific circulation. The main goal is to further improve the national model of personnel training of our country. Acmeology defines the mechanisms of the phenomenology and laws of emergence as an individual, as a person and as a subject of activity in the stages, initial, middle and later maturity of a person in accordance with the noble goal he has set for himself.

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