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THE ESSENCE AND COMPONENTS OF THE PERSONALITY BASIC CULTURE

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Personal culture is a set of characteristics (knowledge, qualities, skills, ways of achieving the planned, value orientations, creative success) that allows a person to live in harmony with the universal national culture, develop society, and the individual originality of his or her personality.

Basic culture is a necessary minimum of general human qualities, value concepts and qualities, without which both socialisation and optimal development of genetically conceived personality gifts are impossible» [4].

Each era, each stage of society's development brings its own accents and new content to the culture of the individual. Thus, over the long years of socialism, our pedagogy has sought to form a fully developed, harmonious personality. Is it possible? We do not argue that this is an ideal, the highest goal of education to which we should strive.

It is much more important to form in a person an adequate attitude to himself as a social and biological individual, to life as the highest value.

In this regard, the basic minimum should be developed, which means the external and internal general cultural prerequisites necessary for a healthy non-antagonistic existence of man and the environment, the conditions for their harmonious development.

«In this regard, we will define the basic complex of personality culture as the ability of a person to independently develop guidelines and methods of his/her activity (intellectual, practical and transformative, communicative, value-oriented,

artistic, etc.) and social behaviour. In other words, the basic component of the culture of human behaviour is its readiness and ability for life self-determination, which opens up the possibility of achieving harmony with oneself and the surrounding life» [3].

The basic component of culture in the system of educational goals makes us take a new look at the educator himself. Thus, it is quite clear that if we pass on spiritual values from the first generation to the next in a ready-made, complete form, there can be no question of any culture. This is where the conflict between «parents and children» may arise.

Democratic upbringing is the cooperation of generations, the joint development of values, norms, tasks, social activities, i.e. the spiritual creativity of the elderly and the young, the product of which is a life position.

With this approach, the process of education does not begin with setting goals for children, but with jointly developing goals for actualising ideals, understanding ways of self-determination in life practice. In our country, the communist methodology was close to this to a greater or lesser extent.

The time has passed when the system of educational goals proclaimed only those tasks that directly reflected state needs. In modern conditions, the social order should clearly define the requirements for the formation of an individual lifestyle, ensuring conditions for the full life of children, and developing the ability to cultural self-determination as a core feature of the individual. More precisely, we are talking here about the formation of a culture of attitude of a person not only to society, but also to its health, lifestyle, talents, claims and preferences, to the regime of physical and intellectual activity, to free time.

«I must say that life self-determination is a broader concept than just professional and even civic self-determination. It characterises a person as a subject of his or her own life and happiness and therefore should be in the first place in the structure of educational goals, acting as a stage of self-realisation of a person's strengths and abilities. At the same time, the content of self-determination cannot be separated from the context of a person as a social being: a person lives for other people, for society, and society for a person» [5].

Self-determination cannot be understood outside the meaning of life. Hence, it is the content components of the basic culture of the individual.

Self-determination is closely linked to a sense of self-worth, self-sacrifice and a high level of self-awareness.

Self-esteem is formed at two levels: at the level of individual dignity towards oneself; at the level of social dignity, dignity before society.

The problem of a person's attitude to society and the state has always been a part of pedagogy and educational practice.

The social order for education did not previously formulate the need to form an individual lifestyle, to ensure conditions for a full-fledged life of a not so long human life and each stage: childhood, adolescence, youth, and maturity. Quite the contrary: there was a tendency to blur and degrade the dignity of the individual, to make the collective dominate him or her.

Unfortunately, the question of the person's value, and its development as the highest goal of society, was effectively removed by the practice of administrative and bureaucratic leadership. This is reflected in social policy, ideology, practice, culture and pedagogy.

«In our pedagogy, it has long been a rule that in order for a student to grow up to be a citizen, we need to make civic demands on him or her. And the more of them there are, the more patriotism and responsibility a person will express. However, the public pedagogical consciousness has realised (or rather remembered) that there is no direct relationship, that there is a problem of motivation, that the actions of the teacher are mediated by the environment, the experience of the individual, and his or her psyche. The task of education is to make sure that a person makes demands on himself, sets himself a socially significant task» [2].

At that time, even the most advanced educators sought to create a technology for the direct translation of educational goals into personal guidance.

And then, continuing with our modern times: everything that does not directly work for intellectual, labour, professional, civic training is secondary: artistic worldview, sports, success in play and creativity, love or falling in love, joy of communication, attachment to home, parents, relationships with them, struggle for prestige in a sociable environment, self-esteem and other personal experiences of an adolescent.

All of this indicates the mythologisation of public consciousness, school, educational and upbringing programmes in the manner of ancient Eastern cultures. Thus, much of what gives rise to vivid feelings, what meets the immediate needs of childhood, adolescence, and youth, was left out of the goals of education.

«In formulating the goals of education, the theory of pedagogy should proceed from the need to develop in children the qualities that will help a person to realise himself as a unique individual, with his specific needs and individual abilities of social self-realisation. At the same time, it is necessary to highlight a completely independent question: How to live? How to build one's individual lifestyle, to choose the optimal mode of living an individual life in normal, not extreme, conditions is the most important task in the system of educational goals» [1].

The concept of human self-determination is the central system-forming concept that characterises the process of full-fledged living, i.e. the self-realisation of a person's strengths and abilities. Teaching how to live means developing one's position in life, one's worldview, attitude towards oneself and the world around one, understanding oneself, others, social processes, and setting oneself tasks to act in accordance with them. In our pedagogy, we began to talk about the formation of an active life position, but in fact we formed only a certain part of it – executive activity, not a position, in other words, not activity, but reactivity.

Self-determination implies independence and positional certainty, as well as a programme of action for its implementation. The main condition that ensures the operation of this mechanism, its basis, is the presence of spheres of self-determination, which are usually the content of worldview formation. There are

four such spheres: a person, society, nature, and integrated products of human activity. Education should ensure harmony of a person with himself or herself through determining harmony with other people, society, nature, and human activity. The achievement of harmony is the essence of psychological and moral health of a person, which has been developed over the centuries.

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ВСЕЛЕНСЬКІ СОБОРИ ЯК ФУНДАМЕНТ ДЛЯ ФОРМУВАННЯ ХРИСТІЯНСЬКОЇ ДОГМАТИКИ ТА КАНОНІЧНОГО ПРАВА

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Від часу заснування Християнська Церква цілеспрямовано виробляла власну морально–правову систему внутрішніх та зовнішніх приписів, правил та норм, що покликані впорядкувати церковне життя, – канонічне право. Норми канонічного права були закладені Святими Апостолами, Святими Отцями, а також найвищим церковним законодавчим органом – Вселенськими соборами. Вселенські собори – це зібрання вищих ієрархів Християнської Церкви, скликані для вирішення догматичних та канонічних питань, що мали загальноцерковне значення. Вони відіграли визначальну роль у формуванні християнської догматики та розробці церковних канонів, які є основою віровчення та церковного життя. Вселенські собори вирішували як догматичні питання, так і питання церковного устрою і церковної політики, а також проблеми усамостійнення Церков із власним ієрархічним правлінням. Постанови таких Соборів обов’язкові для всіх християнських Церков у всьому світі. Історично в християнстві склалися чотири канонічних центри – Олександрія, Антіохія, Єрусалим, Рим. До падіння Риму, Константинополь і Рим являли собою два великих